

PREFACE

In a bid to standardize higher education in the country, the University Grants Commission (UGC) has introduced Choice Based Credit System (CBCS) based on five types of courses viz. *core, discipline specific / generic elective, ability and skill enhancement* for graduate students of all programmes at Honours level. This brings in the semester pattern, which finds efficacy in sync with credit system, credit transfer, comprehensive and continuous assessments and a graded pattern of evaluation. The objective is to offer learners ample flexibility to choose from a wide gamut of courses, as also to provide them lateral mobility between various educational institutions in the country where they can carry their acquired credits. I am happy to note that the University has been recently accredited by National Assessment and Accreditation Council of India (NAAC) with grade "A".

UGC (Open and Distance Learning Programmes and Online Programmes) Regulations, 2020 have mandated compliance with CBCS for U.G. programmes of all the HEIs in this mode. Welcoming this paradigm shift in higher education, Netaji Subhas Open University (NSOU) has resolved to adopt CBCS from the academic session 2021-22 at the Under Graduate Degree Programme level. The present syllabus, framed in the spirit of syllabi recommended by UGC, lays due stress on all aspects envisaged in the curricular framework of the apex body on higher education. It will be imparted to learners over the six semesters of the Programme.

Self Learning Materials (SLMs) are the mainstay of Student Support Services (SSS) of an Open University. From a logistic point of view, NSOU has embarked upon CBCS presently with SLMs in English / Bengali. Eventually, the English version SLMs will be translated into Bengali too, for the benefit of learners. As always, all of our teaching faculties contributed in this process. In addition to this, we have also requisitioned the services of best academics in each domain in preparation of the new SLMs. I am sure they will be of commendable academic support. We look forward to proactive feedback from all stakeholders who will participate in the teaching-learning based on these study materials. It has been a very challenging task well executed, and I congratulate all concerned in the preparation of these SLMs.

I wish the venture a grand success.

Prof. (Dr.) Subha Sankar Sarkar
Vice-Chancellor

Netaji Subhas Open University
Under Graduate Degree Programme
Choice Based Credit System (CBCS)
Subject : Honours in Education (HED)
Course : Introduction to Educational Studies
Course Code : CC-ED-01

First Print : November, 2021

Printed in accordance with the regulations of the
Distance Education Bureau of the University Grants Commission.

Netaji Subhas Open University
Under Graduate Degree Programme
Choice Based Credit System (CBCS)
Subject : Honours in Education (HED)
Course : Introduction to Educational Studies

Course Code : CC-ED-01

: Board of Studies :

Members

Dr. Atindranath Dey

Director, SoE, NSOU, Chairman (BoS)

Mr. Swapan Kr. Sarkar

Associate Professor, SoE, NSOU

Dr. Debashri Banerjee

Professor, Dept. of Education, University of Calcutta

Dr. Kutubuddin Halder

Professor, Dept. of Education, University of Calcutta

Dr. Dibyendu Bhattacharyya

Professor, Dept. of Education, University of Kalyani

Dr. Sanat K. Ghosh

Professor, SoE, NSOU

Dr. Sumanta Chattaraj

Professor, SoE, NSOU

Dr. Papiya Upadhyay

Assistant Professor, SoE, NSOU

Dr. Parimal Sarkar

Assistant Professor, SoE, NSOU

: Course Writer :

Module - I : Dr. Debasri Banerjee

Professor, Dept. of Education

University of Calcutta

Module - II : Dr. Parimal Sarkar

Assistant Professor

SoE, NSOU

: Course Editor :

Dr. Sanat K. Ghosh

Professor, SoE, NSOU

: Format Editing :

Dr. Papiya Upadhyay

Assistant Professor, SoE, NSOU

Notification

All rights reserved. No part of this study material may be reproduced in any form without permission in writing from Netaji Subhas Open University.

Kishore Sengupta
Registrar



**Netaji Subhas
Open University**

**UG : Education
(HED)**

Course : Introduction to Educational Studies

Course Code : CC-ED-01

Module - I

EDUCATION AS A SUBJECT OF STUDY

Unit 1	<input type="checkbox"/> Educational Studies	7 - 24
Unit 2	<input type="checkbox"/> Education and Human Resource Development	25 - 39
Unit 3	<input type="checkbox"/> Education as Academic Discipline	40 -49

Module - II

GOALS OF EDUCATION

Unit 4	<input type="checkbox"/> Aims & Objectives of Education	50 - 78
Unit 5	<input type="checkbox"/> Education as a Process	79 - 96
Unit 6	<input type="checkbox"/> Education for Knowledge Development	97 - 118

Unit 1 □ Educational Studies

Structure

- 1.1 Objectives**
- 1.2 Introduction**
- 1.3 Educational Studies: Concept, Nature and Scope**
 - 1.3.1 Concept**
 - 1.3.2 Nature**
 - 1.3.3 Scope**
- 1.4 Aspects of Educational Studies**
- 1.5 Education and Society**
- 1.6 Summary**
- 1.7 Self-Assessment Questions**
- 1.8 Reference**

1.1 Objectives

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

- understand concept, nature and scope of Educational Studies;
- elucidate the aspects of Educational Studies;
- analyze how Education and Society are inter-related.

1.2 Introduction

“Education” is a very common term. But if I ask you, what do you mean by EDUCATION; in all probability you will find that this question will have multiple answers. Some will say it is learning, some may say it is acquisition of knowledge, some may say it is getting some degree after completing a course; some may say it is the all-round process of development of a person etc.

However, the English term EDUCATION is derived from Latin Words:

- “Educere”, which means to draw out,
- “Educare” meaning to nourish, and
- “Educatum”, which means to instruct.

On combining the three, we can see that “education means drawing out of the inner qualities of individuals and nourishing them through instruction]”. This may lead to a change in behavior. Thus, education helps in modification of one’s behavior.

Education is also the process of acquisition of knowledge, skills, values, beliefs, and habits. Thus, it means facilitating *learning* or modification of covert and overt behavior. This takes place right from the time of birth till the end of one’s life. It is not limited to the arena of schools and formal educational institutions only, it includes people in general and at work too. In short, it is a life-long process. So, we can see that it is a complex process.

Does it take place only at an educational institution? No, we get education also from our family members, from friends, mass-media like newspaper, Television etc.

1.3 Educational Studies

1.3.1 Concept

To understand an abstract concept like education or educational studies, one is required to explicate its meaning or nature from the point of view of the functions such concepts perform or the contexts in which such concepts are appropriately used. But there is another sense also in which people (probably wrongly) see education as an instrument by application of which certain individual or social changes are brought about. Interpreted in the latter sense, the economists would see education as a commodity in which it is profitable for the community to invest. Sociologists would tell people that education is a socializing force and teachers are the socializing agency in the community. Similarly, a psychiatrist would say that the role of education, and hence of teachers, would maintain the mental health of children. But you will agree that education is different from being a commodity, real estate, type of social work or psychiatry. Education is what it is and not the way it is differently interpreted. Education is there in all of the above and each one is linked to the process of education, yet it lays above all these. We talk of educating children, teaching or instructing them; socializing or developing or converting them into good citizens or good human beings. In all these expressions definitely something that we call education is involved. But what exactly is that, a process or a product is not very clear. If it is a process, how does it occur or what are its conditions? And if it is a product, what does it look like? How can one define that product? There are such and many more questions, which occur to us when we talk of understanding education. In this unit, an attempt has been made to seek answers to such questions in order to arrive at a deeper understanding of education.

Etymologically, the word “Education” is derived from the Latin words “educare” and “educere”. Educare refers to “to bring up’ or “to nourish”, whereas the word ‘educere” means “to bring forth” or “to drag out”. Some others believe that the word has been derived from another Latin word “educantum” which has two components. Implies a movement from inward to outward and “duco” refers to developing or progressing. An analysis of these words reveals that education aims at providing a learner or a child a nourishing environment to bring out and develop the latent potentiality hidden inside him. In India, the concept of education is traced back to the “Gurukula Parampara” which was developed in ancient times. Basically, a Guru-Shishya or Teacher-Pupil tradition emphasized the education of the latter in ancient times. Two prominent words in Sanskrit namely, “Shiksha” and “Vidya” also stand out equivalents of the term “Education”. The former has been derived from the root word “Shas” meaning “to discipline” or “to control”. The latter word is derived from the root word “Vid” which means “to know”. Therefore, ancient Indian education stressed emphasis on two of major aspects in the education of an individual. These are ‘discipline’ and ‘knowledge’. A learner must be disciplined and develop a curiosity to acquire new knowledge to lead a fruitful life.

Therefore, Educational studies are a field of study that tries to see how education takes place. It intends to foster within students a deep understanding of the complexity of education and schooling. It also tries to develop the ability to think critically about the ways in which education interacts with a broad range of social, cultural, political and economic forces. It provides students with the opportunity to study the discipline of education as it relates to other liberal arts or social science disciplines.

Looking back at the history, we find that Education was studied as a part of the teacher training course. As the demand for trained teachers increased, especially in schools, the B.Ed degree was considered to be degree in Education. Then Education was studied as a combination of philosophy, psychology, history and sociology. It dealt mainly with the environment of the classroom and school education. The different subjects of philosophy, psychology, history and sociology were taught as different entities were mainly theoretical in nature. The prime focus was on the subjects they were going only to teach in the classrooms and classroom management. Gradually, with changes taking place in the socio-political and educational fields, teaching was no longer restricted to classroom only. The role of teacher and the educational institutions started changing. With distance education, open learning, internet etc. coming in, the need for changing the outlook towards teaching and learning was felt. Along with school teaching, need to look at teaching in higher education, adult learning, distance and open learning were

felt. The different contributions of the different subjects like history, philosophy, psychology and sociology were needed to be combined along with management and technology to form a new discipline for academic pursuits called EDUCATION or EDUCATIONAL STUDIES.

Definition:

Education of a human being is, perhaps, the most cherished goal of any human civilization that ever existed or is yet to come in this world. Therefore, philosophers, educationists and great thinkers have tried their best to define education. But in most of these definitions, one would find the mark of their conceptions of the reality, values and belief systems. Although such definitions might reflect the contemporary societal systems. No single definition has been found so far that satisfies everyone. The search for a universal definition of education still continues. However, the definitions of education given by the great philosophers and educationists can broadly be categorized into three major trends. They are discussed in the following paragraphs:

Education as a Spiritual Pursuit:

The stress on education as a spiritual pursuit is basically an Indian concept. Right from the Vedic period, Indian spiritual thinkers have been propagating education as the means of achieving spiritual goals. According to the Upanishada as, “Education is that whose end product is salvation” and Adi Shankaracharya said, “Education is the realization of the self”. The Rigveda says, “Education is something which makes a man self-reliant and selfless”. Viveknand says, “Education is the manifestation of divine perfection already existing in man”. All these definitions underline the pre-supposition that human beings are the creation of God. It is education whose role is to bring out the divinity already existing in man and help him to realize himself as well as lead him to achieve salvation.

Development of Innate Human Potentialities:

According to some educators, the human being is the embodiment of rich inherent potentialities and it is the task of education to help him to develop, enhance and realize these potentialities. These innate potentialities are to be tapped right from the birth of a child and nurtured through his growth and development of adulthood. Rousseau said, “Education is the child’s development from within”. Plato propagated that, “Education develops in the body and soul of the pupil all the beauty and all the perfection he is capable of”, whereas Froebel said, “Education is unfoldment of what is already enfolded in the gene. It is the process through which the child makes the internal external”. According to Mahatma Gandhi, “By education, I mean an all-

round drawing out of the best in the child and man - body, mind and spirit". T.P. Nunn says, "Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity". A close analysis of these definitions reveals the following:

- Human personality has different facets - physical, mental, social and spiritual;
- It is the task of education to ensure harmonious and balanced development of these innate powers of an individual by providing a nurturant and conducive environment for their growth and development.

Social Orientation:

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 orientation to achieve the social goals. In this context, social dimension of education takes priority place in comparison to individual dimension of education. For example, Kautilya says, "Education means training for the country and love for the nation". Similarly John Dewey has said that "All education proceeds by participation of the individual in the social consciousness of the race".

1.3.2 Nature

Education is a Tri-polar process:

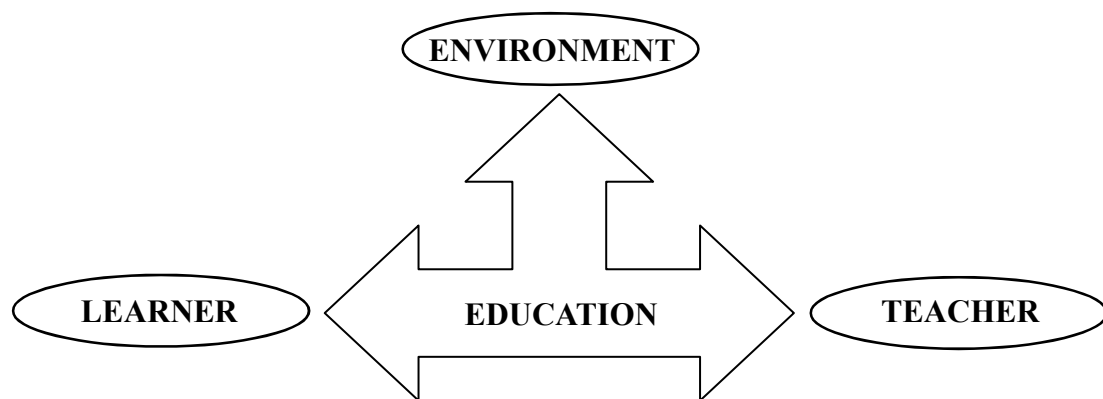


Fig - 1: The learner, teacher and environment form the three poles

Interactions of the three lead to education and change in behavior. The bigger environment or society determines the aim, contents and methods of knowledge dissemination by framing the curriculum, through textbooks etc.

Educational Studies tries to probe into the systematic process through which a child or an adult acquires knowledge, experience, skill and positive attitude. It also tries

to look into the various methods of learning and teaching, stages of growth and development. It tries to look into the policies, socio-political conditions, means and methods of implementation of that etc. Thus, the Nature of Educational Studies is very complex, as education itself is a complex process.

1.3.3 Scope

The scope of any subject or area of study means its range of view, outlook, field or opportunity of activity, operation and application. In the broadest sense, education begins in the womb and ends in the tomb. It is concerned with the whole being of an individual and encompasses the entire life experiences of a person in relation to his environment. The scope of educational studies lies in the range of educational operation in terms of various social spaces or environments, the major focus of the study of knowledge or the mode of imparting education. On this basis the scope of educational studies can be stated as:

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. It forms the basis for determining the aims of education.

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 abled, backward or marginalized.

Other Fields of Study

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

1.4 Aspects of Educational Studies

In the last sub-unit, we have discussed about the meaning of the term education, its concept, nature and scope of educational studies. Now we will look into the aspects that are dealt with in Educational Studies.

In the formal sphere, we find that educational studies cover the various aspects of education including student learning, teaching methods, teacher training, and classroom dynamics.

Following are the important points related with the aspects of educational studies:

- For this it takes into consideration about the educational philosophy so as to decide on the aims of education, nature of education, importance of education and functions of formal education.
- Main aim of education is the development of child. Psychology helps to understand the child better and also the development of child with respect to physical, mental, emotional, social adjustment, individual difference, personality, thinking, reasoning, and problem solving. Psychology also helps in understanding the appropriate teaching methods, means of drawing attention and increasing attention of the learners, dealing with teacher stress and teacher personality. These aspects are looked into with the help of Educational Psychology.
- The child as well as the teacher, lives in the bigger society, while the classroom is a miniature society. Educational Study looks into the, need and type of society, culture, interrelation and interdependence of culture and society.
- The present always stands on our past. Educational studies tries to look into the aspects of nature the historical development of the present system of education, its aims, policies, methodology of teaching, study materials used etc. History of Education is an important aspect considered by Educational studies.
- Education leads to the development of human resources which again can help in the economic development of the country. It is important to look into the

cost or investment and the return. Educational Studies tries to look into the demand of knowledge, the scope in the national and global sphere. Economics of Education is also an aspect that has to be looked into.

- With changes in the socio-economic-political and cultural spheres the roles of teachers have changed too. Teaching methods are also changing at a drastic speed. Teaching skills and proficiency need to be refreshed, technology has to be applied as per the needs and demands of the learners. This aspect forms an important part of Educational Studies.
- In the fields of Non-formal and Informal Education the aspects that are very often looked into are the role of social institutions, mass media, distance learning methods etc.
- In fact, educational studies have a whole lot of areas to constantly revisit and research for the progress of the society, nation as well as whole mankind.

1.5 Education and Society

Right from the pre-historical age we find that man has tried to adjust himself or change the environment to suit his needs. He used stones to kill animals to feed himself. Then he learned to sharpen the stones and make weapons, which made his hunting of animals easier. He learnt to use the skin of hunted animals to cover himself and protect himself from the fury of the weather. Once he discovered how to light fire by rubbing two stones against each other, he learnt to keep himself warm, cook or rather roast the raw flesh of animals and have a tastier meal. His learning to change has been taken place from the environment. His environmental needs and experiences have been his motivating teacher.

We all know that education helps us to adjust with the environment. And this adjustment carries on throughout life. For example, we learn the language from our family members who form our first environment. We use gestures and then learn to speak to express our needs and communicate with others in the environment.

Family is our first place of socialization. Our family members are a part of the larger society. The family members educate us with the norms, culture and social customs. We learn and gradually modify our behavior to be a part of that society.

School or Educational institutions are in fact miniature society. The aim and values are reflected in the aims of education. Those are transmitted through the curriculum. We can also see how the values upheld by the society are reflected in the curriculum overtly as well as covertly. For example, dress code, the celebration of important days

etc. In fact, teachers and students come to the institution from different culture, follow different customs and language. At the institution, there are interactions amongst the members leading to assimilation and adaptation. The rules of the institution develop in us the value that we may have freedom and differences as individuals yet we need to follow certain rules, which are common, for the benefit of the institution and society at large.

Education and society are intimately related. Education is a social process which can help in bringing about social change. At the same time, we find that the aims of education are decided by the need and values of the society.

Through the educational institutions like schools and colleges we develop the following social processes which are required by the society for the future citizens.

- *Interaction* - Interaction helps in the development of communication and relationship. For a society to exist interaction amongst its members is of vital importance. Interaction is a system of response which brings about changes in the social attitude and behaviours of the individual. Interaction helps in changing both the individual and society.
- *Socialization* - It is the act of adapting behaviour to the norms of a culture or society. For example, learning of language, developing certain habits, ways of taking food etc. Through socialization social rites, rituals, traditions are transferred to the next generation leading to the preservation of social heritage,
- *Opposition and co-operation* - Changes in society can take place through opposition. Opposition may be expressed through competition and conflict. Competition is constructive and controlled by social laws whereas conflict is narrower and destructive in nature.

Individuals working together to reach a particular goal is co-operation. Co-operation is vital for the members of the society in order to bring about any progress.

- *Assimilation* - When a culture or group accepts certain social ideals from another culture or group and makes it a part of their own it is assimilation.
- *Acculturation* - It is a type of cultural modification process. Two social groups through constant contact influence each other leading to the emergence of a new cultural unit.
- *Accommodation* - When two groups of equal ability tend to live together without dominating on each other, accepting each other by adjustment and tolerance of the differences, it is accommodation.

From the above social processes, we can see that educational process is very similar with the nature. There are mutual interactions between pupil and teacher, pupil and pupil, teacher and teacher as well as the other individuals of the educational institution. Socialization also takes place in the educational institution through purposive and balanced interactions. Competition and co-operation are encouraged. Through assimilation, acculturation and accommodation new ideas develop leading to the development and progress of society.

Again, society decides on the aim of education and provides it to its citizens for the future.

Let us look at an example. Think of India 100-150 years back. Initially most girls were not given the opportunity for education. Only few girls belonging to affluent class were trained in the basic skills of reading and writing by tutors who would go to their respective homes. Then most of the schools catered only to boys. There were very few Indian girls of the middle-class families who went to school later on. The need for the education of girls was being emphasised by Vidyasagar, Raja Rammohon Roy and also the other social reformers. Slowly girls were given more opportunity to pursue formal education So there were few girls' schools, and no co-educational schools. Gradually, as girls started getting school education, they started realizing the importance of pursuing education further. They also felt the importance and need of equality and economic independence. Hence, families started becoming less rigid and became more permissive for female education. Slowly with a change coming in due to education and outlook as well as value for education, society realized the need and importance of allowing girls to pursue higher education. It was realized that women would add to the human resource of the nation. So, girls were allowed by society to take admission into technical and vocational courses too. Slowly society created opportunities for girls to avail the technical and vocational education by either establishing institutions for girls or allowing boys institutions to be converted to co-educational institutions. Girls too by bringing in success in the different areas of work had started bringing about a change in the approach and outlook of society.

Thus, we may conclude that education arises from the need of the society and helps in the development and progress of the society. The two are intimately related to each other and one leads to other.

Society

Society is a group of people living together. According to Ottaway (1953), "People living together are said to live in a society or community". R.G Collingwood, cited by Ottaway describes a society as "a kind of community (or a part of a community), whose members have become socially conscious of their mode of life and are united

by a common set of aims and values. It is a collection of people who look to the future.” From a sociological perspective, human society owes its culture, certain norms and systems from existing society. All these systems are made by society itself but once these systems are made, they control the functioning and activities of the society. The systems (economy, education policy) which control the functioning of the society are the sub-systems of that society. These sub-systems are interdependent because they transfer ideas or principles which are interrelated to each other. As a sub-system, nature of education is dynamic, not static as it goes through various changes according to the needs of society. You can read many books, theories etc. which might have given you conceptual knowledge and practical aspect of education as a sub-system. Education is also related with different sub-systems like economy, polity etc. You will read interrelationship of all these sub-systems further with education in this Unit.

Characteristics and Functions of Education as a Social Sub-system

As a sub-system, education has the following characteristics:

- Education is a part of larger system called society.
- Education as a sub-system has its own rules, regulations, norms and more importantly, its parts like school which includes primary-elementary secondary and senior secondary levels.
- Education, as a sub-system, has specific aims and objectives. Education has the objective of overall development of the human being.
- Education as a sub-system receives input from the society and changes occur in the system of education according to the needs and requirements of the society.
- As a sub-system, education arranges its resources in the form of teachers, infrastructure, etc. from external environment, and from other systems of the society.
- As a sub-system, education enhances the functioning of other systems of society and acts like a changing factor and transmitter of changes.
- As a sub-system, education is also affected by other sub-systems like culture, religion, economy etc.

Education, as a sub-system, helps to build a qualified and creative workforce which can use technologies to develop the economy of the country. This way, capacity and ability of working of people living in any society is increased which enhances the sense of respect among each other and creates cooperation and respect for inter-cultures and inter-traditions. Education brings in a sense of rights and responsibilities

among individuals. People come to know about different values and life skills, learning to be, learning to do, learning to know, learning to live together etc. by education. This inculcation of social attitude leads to the development of a healthy society having people of peaceful mind and responsible attitude towards society. People learn how to preserve their culture, perform duties and avail their rights etc. with the help of education. Thus, education is an important medium of transmitting values, preserving cultural heritage, inculcating multiple values and life-skills, and helps in the holistic development (social, economical, political, and cultural) of the society.

Structure and Nature of Indian Society

Social structure is a social organization which is based on the pre-established patterns of social interaction between different relationships like parents and children, teachers and students, employees and employers etc. These relationships regulate through accepted norms, concepts, beliefs, principles, behaviors between the relationships. Anthropologically, social structure is an enduring pattern or interrelationship of social elements/entities. In other words, it is more or less enduring pattern of social arrangements within a particular society, groups or social organizations. In general, social structure is an arrangement of persons in institutionally controlled or defined relationships (Brown, 1952). Indian society is a versatile society. Many castes, creeds, religions categories have formed Indian society and live together peacefully. In India, there exist many religions, customs, and beliefs. Social structure of Indian society is an amalgamation of various castes, religions, language, ethnicity, social classes etc.

Caste System

As we all know, Indian society was divided into four major castes: Brahmin, Kshatriya, Vaisya, and Sudra. Being a conservative social caste systems practice in India, still in the present time it has experienced to live with cooperation and cordially with each other. Indian society is the biggest example of 'unity in diversity'. There are equal rights for all. This describes the diversified structure and nature of Indian society which is based on unity in India.

Social Structure

The beauty of Indian society is its joint family lifestyle which still exists all over the country but due to the effect of modernization on the Indian family system nuclear families have come into existence. It shows that social structure of India is a mixture of multiple cultures, castes, and creeds and follows hereditary principles.

Social structure of the Indian system is based on the hereditary principle. Members of the particular families of our society are related to each other by their blood.

People generally follow the customs, religion, culture and even occupation prevalent in the families to which they belong. Indian social structure is Multi-religions, Multicultural, Multilingual. But at the present scenario a lot of changes in the system have been observed specially in the occupations.

Democratic Structure

Structure of Indian society is democratic. Everyone has the freedom and equal right to live. Indian political system follows democracy in which all the people have the right to vote and select the government. It follows the democratic principles of “of the people, by the people, and for the people”. In Indian democracy justice, equality, brotherhood and liberty are the four pillars.

In Indian society every religion has its norms and principles. Indian society is coloured with multi-religious groups like Hindu, Sikh, Muslim, Christians etc. These religions make Indian society a very rich and vast one. Each culture respects the existence of the other and people carry respect in their hearts for each other. Because Indian society is multi-religious and multi-cultural, there are many languages used in Indian society like Marathi, Bengali, and Gujarati etc. This is also a sub-system of Indian society.

Education in Indian social structure Indian education system has moved from the Gurukul system to 21st Century modern education system. There was a time when Gurukul system, Madrasa etc. were followed to educate children. Students used to study in Ashramas or Madrasas, but since British education systems to till date, India has developed a lot in its present education system. Now, education is given in the formal schools. As we can also see in our modern Indian society, inclusive education system has prevailed in Indian schooling. Education provisions are made for all children and special provisions are for children belonging to disadvantaged section of society.

Gender and Indian Society

In ancient Indian social structure, women were not treated equal to men but in the present structure women have equal rights to education and occupation. Indian social structure gives special place to women, as women are the bearers of family culture and duties. Women in the modern Indian social structure also are the important workforce of Indian economy. For protecting the rights of females, special laws and provisions have also been made in Indian Constitution.

Economy and Indian Social Structure:

The economy of India is a developing one. There are many professions followed in India, from a small trade to big industries, from agriculture, handicrafts to manufacturing

companies. Indian economy is strengthened by varied and multiple working industries. It is developing day by day and technology has played an important role.

Indian economy was earlier dependent, only on small trades and has developed and now Indian economy is developing day by day and various forces like privatization, globalization and liberalization have influenced the Indian economy at large, which results in expansion of trade, business and commerce. The trades and commerce is adequately associated with the Indian social structure. Starting from the traditional business, Indian society has never hesitated to enter into the global world and business.

Education and its Relationship with Indian Social Structure

There are various forces in a society which act like social sub-system. These sub-systems are related with education, for example, education helps to provide the right direction and solution for cultural conflicts. Through education, culture is transmitted from one generation to another. Education provides strength to the economy of a country. It helps to make policies and provides directions to implement various policies.

Inter-relationship between Education and Economy

Education is a key factor which influences the abilities and skills of working people. These increased abilities lead the economy towards better productivity. It also enhances technological skills, like using computer and ICT along with the workforce and ultimately these increased and polished skills results in good economic growth. Innovations in education improve the capacity of the economy by promoting more insights, ideas, economic, social and industry trends, technology etc. Education is the medium to increase the capacity of the economy. According to Organization for Economic Co-operation and Development (OECD 2010), education functions like a means of applying and framing new ideas for the growth of national economy and it also includes knowledge of using new technologies for broader private and social returns.

Education as a social phenomenon is concerned with the preparation of the children for their future occupations in life. This is one of the main economic functions of education and it is in the interest of both the nation and the individual.

Education and Policy

Education is treated like a strategic agent for the transformation of mindsets and for the creation of a well-educated nation. A nation where all citizens are well equipped with knowledge which is required to competently and competitively solve the challenges comes for the development of a nation. In this light, the education system

is restructured and transformed qualitatively time to time. With a focus on promoting free and compulsory education to all the children from 6 to 14 yrs of age group; the vision emphasized the need to ensure that all children of India should get basic education so that they can be future productive citizens of a country. Poor communities and socio-economically backward sections of the society have been targeted to ensure their access to basic education. As more equalisation facilities have been provided to the backward classes more workforce has come into existence. More skillful persons have become the part of the social system and policies are framed and reframed from time to time to develop the nation.

Education and Caste System

India is a country of very strong social institutions. Caste system is one of the main reasons of this strong social institution. Children who belong to lower class and caste face various challenges like economic backwardness, lack of education, lack of resources. After independence, to upgrade the lives of backward class, various policies have been framed. Modern liberal education system which is based on democratic values like equity and equality, liberty and fraternity has changed the thinking process of the people. Various scientific values that have also been included in the present education system that have increased the thought process of the people with the spread of education. Education guides the nation to live peacefully without any difference.

Education and Amelioration of Social Backwardness

Amelioration means “to make or become better”. In any society when traditions become a burden on the members of the society or if any social change does not act in favor of the members of the society than education acts like an agent or a sub-system to ameliorate or improve the situations for betterment. Education improves the level of awareness by making people ready for learning. There are certain members of a country who used to suffer from gross economic deprivations and social humiliations. The major segment identified among the backwards has been the scheduled castes and scheduled tribes, and the backward classes. Another category of the backward group included women in Indian society. One major single cause of their social backwardness has been identified as lack of education. It has been the feeling that education could erase the stigma of backwardness. Education brings in a sense of consciousness to a backward section of the society about their rights and privileges. Education, works as a vital aspect of all developmental schemes for the advancement of backward classes. Special education policies, reservation schemes and social provisions have been framed for social and economic upliftment or amelioration of social backwardness.

Education and Language

Language is a means of communication, expressing the feelings and emotions. It is used to convey messages verbally as well as non-verbally. Language can be defined as generic, communicative phenomena especially in teaching learning process, language is used to communicate the content, ideas and to give instructions. Teachers use spoken or written language to transact the content, to interact with students, to assess and facilitate their learning. Students use language for learning process, to ask or present their questions, assignments, their academic content etc. Therefore, in a teaching learning process language is a means of displaying knowledge and skill and it maintains and also forms the teaching learning environment in the classroom. As the economy is globalizing and modern societies are developing, need of learning international languages have emerged and education plays as a medium to learn languages.

Language forms from the very beginning in the families and the society. The students use vocabularies (phrases) while narrating and they listen and speak in the environment in which they live. While teaching language in classrooms, teachers need to be sensitive to cultural variations in narrative performance and in assessment of children's language abilities because learning and teaching language constitutes the children's language abilities, cultural variations and the type of education system of a society. Learning about a language enhances the knowledge of a person and it brings the children close to the social structure. This is because language is a medium of joining people with each other and building harmonious relationships from sociological point of view.

Education and Culture

You have already studied about the regional and cultural diversities in India. The term culture has been derived from the verb 'cultivate' and the noun 'cultivation'. In this way, it is the refinement of individuals as a result of cultivation. Culture is an integrated group of people who follow same ideas, beliefs, norms, customs, behavior, attitudes and the values. Culture can be defined as that complex whole which consists of everything we think, do and have as members of the society. It is transmitted from one person to the other. This interaction forms an integrative culture. Culture is progressive and aims at enhancing the capacity of individuals. Education plays its role as a medium to teach about the culture to the individuals. Education system not only helps to understand the culture but it also helps to promote and transmit the cultural heritage from generation to generation.

1.6 Summary

In this unit you have introduced to the discipline of Educational Studies as the concept, nature and scope of the discipline are discussed in detail. Various aspects of Educational Studies are also looked into covering the formal, non-formal and informal parameters of education. Finally, the inter relationship between education and society has been explored under the sub-unit titled; Education and Society.

1.7 Self-Assessment Questions

1. Discuss on the nature and scope of Educational studies.
 2. How is Education and Society related?
 3. Mention the terms from which the word education has been derived.
 4. What is Educational Studies?
 5. Mention a few aspects of Educational studies.
 6. What is socialization?
 7. What is interaction?
 8. Give an example of accommodation in educational institution.
-

1.8 References

- Durkheim, E. (1956), *Education and Sociology*, Chicago: Free Press.
- Dagar, B.S. and Dhull (1994): *Indian Respective in Moral Education*, New Delhi: Uppal Publishing House.
- Dewey, J. (1916): *Democracy and Education*, New York: Macmillan.
- Durkheim, E. (1956): *Education and Sociology*, Chicago: Free Press.
- Froebel, F. (1900): *The Education of Man*, Fairfield, New Jersey: Kelley.
- Froebel, F. (1900). *The Education of Man*, Fairfield, New Jersey: Kelley.
- Hirst, P.H., (1974): *Knowledge and the Curriculum*, London : London : Routledge and Kegan Paul.
- Hirst P.H. and Peters, R.S., (1970): *The Logic of Education*, London : Routledge and Kegan Paul.

Hirst, P.H., (1974). *Knowledge and the Curriculum*, London: London: Routledge and Kegan Paul.

Hirst P.H. and Peters, R.S., (1970). *The Logic of Education*, London: Routledge and Kegan Paul.

Moore, T.W. (1974). *Educational Theory: An Introduction*, London: Routledge Kegan Paul. Moore, T.W. (1982). *Philosophy of Education: An Introduction*, Routledge and Kegan Paul.

Peters, R.S. (1973): *Authority, Responsibility and Education*, London: George Allen and Unwin Ltd.

Unit 2 □ Education and Human Resource Development

Structure

- 2.1 Objectives**
- 2.2 Introduction**
- 2.3 Education as Human Rights**
- 2.4 Education for Human Resource Development**
- 2.5 Education for Sustainable Development**
- 2.6 Summary**
- 2.7 Self-Assessment Questions**
- 2.8 Reference**

2.1 Objectives

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

- understand concept of human rights;
- analyze how education can help in developing human resources;
- elucidate the role of education in bringing about sustainable development.

2.2 Introduction

Human rights are the basic rights and freedoms that belong to every person in the world, from birth until death. They apply regardless of where you are from, what you believe or how you choose to live your life. Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. The entire related issues related to human rights and education will be discussed in this unit.

2.3 Education as Human Rights

Human rights include—

- the right to life and liberty,
- freedom from slavery and torture,

- freedom of opinion and expression, and
- the right to work and **education**, and many more.

These basic rights are based on shared values like dignity, fairness, equality, respect and independence. These values are defined and protected by law.

The concept of human rights emerged from the need to ensure social, political and economic justice and providing equal growth opportunities to all individuals. ***Education can serve as a means to move towards this goal.*** Achieving it in totality may be a herculean task due to ignorance, poverty and illiteracy widespread in our country. This requires not only the awareness about these but also respect for other rights and capacity to protect our own rights.

Education can and does influence the attitudes of individuals by creating awareness through disseminating knowledge. It can be used effectively in evolving a culture sensitive to the needs and rights of individuals.

That Education as a human right has been thought of right from the framing of our Constitution. However, to legalize it in India the (Eighty-sixth Constitution Amendment) Act, 2002 has inserted Article 21-A to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right.

The **Right of Children to Free and Compulsory Education (RTE) Act, 2009**, represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full-time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Article 21-A and the RTE Act came into effect on and from 1 April 2010.

The title of the RTE Act incorporates the words ‘free and compulsory’.

‘Free education’ means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fees or charges or expenses which may prevent him or her from pursuing and completing elementary education.

‘Compulsory education’ casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age groups.

The RTE Act 2009 provides for the–

- Right of children to free and compulsory education till completion of elementary education in a neighborhood school.
- It clarifies that ‘compulsory education’ means obligation of the appropriate

government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. 'Free' means that no child shall be liable to pay any kind of fees or charges or expenses which may prevent him or her from pursuing and completing elementary education.

- It makes provisions for a non-admitted child to be admitted to an age appropriate class level.
- It specifies the duties and responsibilities of appropriate governments, local authorities and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards relating inter alia to Pupil-Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours etc.
- It provides rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.
- It provides for appointment of appropriately trained teachers, i.e., teachers with the requisite professional entry and academic qualifications.
- It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fees; (d) private tuition by teachers and (e) running of schools without recognition.
- It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.

There is a field of study which deals with Human Rights. Human Rights education is directed towards strengthening respect for human rights and fundamental freedom; full development of human personality and sense of dignity; promotion of gender equality, understanding, and tolerance and enabling everyone to participate effectively in a free society.

On 10 th December 1948, the international statement of these rights was adapted by the General Assembly of UNO. Since then, this day has been celebrated as 'The Human

Rights Day' every year. The declaration proclaims economic, social, political, civil and cultural rights. Through its Universal Declaration of Human Rights (UDHR), United Nations is endeavoring to teach the people the "Common language of Humanity". In December, 1994. UN General Assembly proclaimed 1995-2004 as United Nations decade of Human Rights Education. They appealed to all governments to contribute to the implementation of a global plan of action for assessing needs and formulating strategies for promotion of Human Rights Education, building capacities for Human Rights Education at various levels, co-coordinating the development of Human Rights Education material; strengthening the role and capacity of mass media for propagating *Human Rights Education* and global dissemination of Universal declaration of Human Rights.

The preamble to the Indian Constitution reflects the basic principle of Universal Declaration of Human Rights. Justice, liberty, equality and fraternity are the four basic ideals mentioned in it and this forms the core of our Indian Constitution. In the year 1993, Protection of Human Rights Act was adopted and soon after National Human Rights Commission was constituted with a former Chief Justice of India as its chairman.

Constitution of India and Act by Parliament for Education

Constitution of India nothing tells about human rights directly but it deals with these rights through Fundamental Rights and Directive Principle of state policy (DPSP) described respectively in part III and part IV. Acc. to UDHR, every person of the world has the right to education which means the basic education should be given to every person. The Preamble of Indian Constitution talks about equality, liberty, and dignity of an individual, which means Indian Constitution's basic objective is to secure the rights of its citizen. [In *Minerva Mills vs Union of India Judgement*, Supreme Court of India clearly said that Preamble describes the soul motto of the Constitution and legislature has no power to amend its basic structure.] So, the education is the only key by which we can make aware the people about their basic and fundamental rights which came into existence with their birth.

Indian Education Commissions have recommended policies for human rights education in India, which are:

University Education Commission: In 1948, Indian Government appointed a Commission under the chairmanship of **Dr. Radhakrishnan**. The commission submitted its report in August 1949 and recommended various steps for higher education. It described duties and responsibilities of the Universities for developing 'the skilled minds for the nation'.

Secondary Education Commission: The Government of India in September 1952

appointed a Commission under the chairmanship of **Dr. A. Lakshmanswami Mudaliar**. Commission's main objectives were the development of democratic citizenship, development of personalities, education for leadership, the concept of world citizenship, the introduction of basic knowledge related to societies and human being surrounding.

Kothari Commission: Indian Education Commission which was popularly known as Kothari commission was appointed under the chairmanship of **Daulat Singh Kothari** in July 1964. The Commission submitted its report on 29 June 1966. The Kothari commission recommended 22 major recommendations in the education system like that *equalization of educational opportunity, educational structure, improvement in methods of teaching, quality of text books, teachers' education etc.*

Indian government introduced the National Policies for Education in 1968; which was on the basis of recommendations given by education commission (1964-1966). These policies were called for compulsory education for all children up to the age of 14 years and talked about better training for teachers and quality education. These policies focused on '*three language formula*'. Then govt. further introduced other national policies for education in 1986 which was focused on girl child transformation, up gradation of backwards classes, the special school for mentally and physically challenged students, education for tribal people, admission on merit list in higher education, etc.

After that Indian Parliament established new Commissions; one in 1992 under the chairmanship of **Acharya Ramamurti** for evaluating the progress of National Education Policies and further, under the headship of **S.B. Chavan**, *Chavan Committee*, has recommended value based education which includes truth, righteous conduct, peace, love, and non-violence, as these five are the universal values.

On the recommendations of the law commission of India, The Indian parliament passed an amendment bill in 2002 which provides Free and Compulsory Education for the children age of 6 to 14 years as a Fundamental Right and such right is inserted in Part III of the Constitution of India by adding additional Article 21A. The Indian Parliament also inserted an additional duty for the parents under Article 51A; which creates an obligation on the parents to provide education to their children age of 6 to 14 years but such duty is not under legal obligation.

National Education Policy

Indian Parliament introduced the national policies for secondary education and higher education in 1969 and 1986 respectively, which was the result of the various education

Commissions like University Education Commission in 1949, Secondary Education Commission in 1952, Kothari commission in 1964, and so many, as these policies were on the principle of equalization of educational opportunity.

The recommendations are given by National Education Policy (NEP), 1986:

- To provide good educational facilities for the rural areas and other backward classes;
- Schools are suggested that admission should be on merit list;
- To educate the girl child for accelerating the social transformation;
- Provide the basic education in the tribal areas;
- Special school for the mentally challenged students.

Model of Human Rights Education

There are three models of Human Rights Education which are generally used in the world including India.

1. Awareness and Value Model
2. Accountability Model
3. Transformation Model

These three have different approaches; the awareness model highlights basic knowledge of human rights issues and to promote the growth of human rights integration into public values. The value and awareness model includes health and hygiene issues, environmental issues and consumer rights matter. The accountability model is related with political approach as well as legal approach, in which it covers the area of the case study, code of ethics, media dealing, transparency in the system, the right to information, training and networking, etc. The transformation model is more effective than the other two. This model has psychological and sociological approaches and its main objective is to empower the individual. It also talks about stop abuse.

Need of Human Rights Education in India

Now-a-days, moral and ethical values in education system of India are sometimes loosing the norms. It is very harmful to the democracy and dignity of individuals; which are covered by human rights as well as Constitutional rights; so, that In India, it is strongly recommended to establish human rights education as a subject at primary level as well as in higher education.

Knowledge is the best defense for human beings to protect their rights against violation; education is the basic source which will provide the information about the human rights. Learning about the ones rights which build about others' rights and which

helps to establish a peaceful and tolerant society. The promotion of human rights can be fulfilled with the mass awareness program about human rights issues. Through these programs, we will get help to reduce the violence of Human rights.

The National Human Rights Commission of India; the Indian Institute for Peace, Disarmament and Environmental Protection (IIPDEP); and many NGOs have launched a public information campaign for human rights countrywide. Its main objectives are to make everyone more conscious of human rights and fundamental freedom and better equip and to stand up for them. At the same time, the campaign spreads knowledge of the means which exist at the international and national levels to promote and protect human rights and fundamental freedoms.

IIPDEP and many NGOs work to make school authorities and the general public aware of civic education and to know about their birth rights. They focus on developing knowledge, skills, and attitudes needed to apply fundamental human rights and freedom. and consequently, the non-violent resolution of conflict.

2.4 Education for Human Resource Development

The development of any country depends on its resources and their proper utilization. One such important resource is human resource. For any nation, development of skilled and productive labor forces is required. The skilled and productive labor forces of a country are considered as human resources.

Human resource can also be considered as human capital, educated, trained and technologically developed people from the human resources. Without human resource, other factors of development become ineffective.

Human resources are not fully in born and natural. It means that man does not turn into resources just after his birth. As we have seen in Unit1 the work of education is to draw out and refine the inner qualities of the individual. So, the process of formal and informal education enables him to be turned into human resource.

According to Verna and George (2000) “Human resource development has been defined as the process of increasing the knowledge, skills and the capacities of the people in a society”.

The concept of development is qualitative as well as quantitative.

According to Prof. Sethi (2000), “Human resource development, if taken as total development means optimum utilization of existing human capacities - intellectual, technological, entrepreneurial and even moral and creation of new ones.”

There is a difference between a man and human resource. A man is considered human resource when he actively involves himself in any socially productive process.

As for example:

- i) A person is considered a resource, only when he or she can participate in any production process in the society.
- ii) Only a healthy man is considered as a resource. Health or physical capacity is an essential component of human resource.
- iii) There is some individual and special mental capability in a man beside his common mental capability. This individual mental capability helps him in drawing a special activity or work efficiency. A man with this individual and special capability is called a human resource.
- iv) Education is the most important element of human resource and the literacy must be up to the specified social standard.
- v) Human resource development is a long and continuing process. There is no blue print of HRD.

The power in manpower comes from education. Education is an effective means for the transformation of the society through the development of human resources. It itself is a fundamental need because it increases an individual understanding of himself, his society and his natural environment and gives him access to his cultural heritage. It improves living standards, enhances productivity by improving work skills and decreasing birth rate by raising women status. Education, an important indicator of the strategy of human development, is the key to open the door to modernization. To build the skill and knowledge for the development of resources for economic, social, cultural and political growth and to provide avenues of participation, to create a better society for all are the aims of the strategy of Human resource development.

The accumulation of human capital might begin with moral education and could eradicate illiteracy to make people realize their responsibility. “Education is the most useful instrument in human capital formation efforts or a vehicle of social transformation. Education, more than any other single initiatives, has the capacity to foster developments, awaken talents, empower people, and protect their rights.” (UNICEF, 2000 Impact of Education on Human Resource Development)

There is no alternative of education and training to convert people into human resource. The influence of education on human resource development is extensive.

The impact of education on human resource development is given below:

- i) *Awareness development*: Education increases self-awareness. It can help to know their habit, culture, social status and management.
- ii) *Learning*: By acquiring knowledge one can develop one self, his family and also can participate in country's development.
- iii) *Thinking and judgment*: Education can help to think transparently free from emotion and prejudice. As a result, they can invent exact work process on the basis of analyzing individual and socio-economic conditions.
- iv) *Generous outlook*: Education can help man's outlook to be generous and democratic. It teaches to be united. So, they can be able to build up society, Social welfare organizations and other co-operative organizations.
- v) *Duties and responsibilities*: Education can build up consciousness about their Duties and responsibilities. So, they can implement and establish their rights in their social and political life.
- vi) *Modern science and technology-based education*: Modern science and technology can enhance the ability to do heavy work within a short time and it can also increase the quality of work.
- vii) *Medical science and economic effect*: The application of higher education in medical science can develop the health services of a country. As a result, the life expectancy will increase and that would be helpful to play a role in economic development for longer time.

Thus, we find that development of human resource is impossible without education, be it formal, informal or non-formal.

2.5 Education for Sustainable Development (ESD)

Before we start our discussion, we need to know what sustainable development is? It has been defined in many ways, but the most frequently quoted definition is from our common future, also known as the Brundtland Report (1992).

“Sustainable development is the development that meets the needs of the present without compromising the stability of future generations to meet their own needs.”

Education is an instrument to support the sustainable development process. It can generally be stated that - *Education for Sustainable Development covers all kinds of educational concepts, steps and processes, which are suitable to foster in the individual and/or collective contribution towards sustainable development.*

UNESCO aims to improve access to quality education on sustainable development at all levels and in all social contexts, to transform society by reorienting education and help people to develop knowledge, skills, values and behaviours needed for sustainable development. It is about including sustainable development issues, such as climate change and biodiversity into teaching and learning. Individuals are encouraged to be responsible actors who resolve challenges, respect cultural diversity and contribute to creating a more sustainable world. Education for Sustainable Development generally focuses on the development and strengthening of individual competencies, enabling the individual to contribute to and participate in sustainable development processes of various kinds and dimensions. From that definition it is obvious that all types of competencies and skills including basic competencies such as reading, writing, numeracy are included. Higher level competencies such as creativity, solution-oriented thinking and action ability are fundamental for Education for Sustainable Development, since without them it would not be possible to find ways, concepts techniques, which make us succeed to reach the space of sustainability.

ESD empowers learners to take informed decisions and responsible actions for environmental integrity, economic viability and a just society, for present and future generations, while respecting cultural diversity. It is about life-long learning, and is an integral part of quality education. ESD is holistic and transformational education which addresses learning content and outcomes, pedagogy and the learning environment. It achieves its purpose by transforming society.

Learning content: Integrating critical issues, such as climate change, biodiversity, disaster risk reduction (DRR), and sustainable consumption and production (SCP), into the curriculum.

Pedagogy and learning environments:

There is no ‘correct’ pedagogy for sustainability education, but there is a broad consensus that it requires a shift towards active, participative, and experiential learning methods that engage the learner and make a real difference to their understanding, thinking and ability to act.

Five pedagogic elements that cover a host of pedagogical approaches or methods that may be used to bring these elements into the learning environment.

1. ***Critical reflection:*** Including the more traditional lecture, but also newer approaches such as reflexive accounts, learning journals, and discussion groups.
2. ***Systemic thinking and analysis:*** The use of real-world case studies and critical incidents, project-based learning, stimulus activities, and the use of the campus as a learning resource.

3. *Participatory learning*: With emphasis on group or peer learning, developing dialogue, experiential learning, action research/learning to act, and developing case studies with local community groups and business
4. *Thinking creatively for future scenarios*: By using role play, real-world inquiry, futures visioning, problem-based learning, and providing space for emergence.
5. *Collaborative learning*: Including contributions from guest speakers, work-based learning, interdisciplinary/ multidisciplinary working, and collaborative learning and co-inquiry.

Thus, designing teaching and learning in an interactive, learner-centred way that enables exploratory, action oriented and transformative learning and also by rethinking about learning environments, physical as well as virtual and online may inspire learners to act for sustainability.

Societal transformation: Empowering learners of any age, in any education setting, to transform themselves and the society they live in.

- Enabling a transition to greener economies and societies;
- Equipping learners with skills for ‘green jobs’;
- Motivating people to adopt sustainable lifestyles;

Empowering people to be ‘global citizens’ who engage and assume active roles, both locally and globally, to face and to resolve global challenges and ultimately to become proactive contributors to creating a more just, peaceful, tolerant, inclusive, secured and sustainable world.

Learning outcomes: Stimulating learning and promoting core competencies, such as critical and systemic thinking, collaborative decision-making, and taking responsibility for present and future generations.

After more than two decades of intense discussions an international consensus was reached with the following set of eight competencies published by UNESCO in 2017:

Systems thinking competency: The abilities to recognize and understand relationships; to analyze complex systems; to think of how systems are embedded within different domains and different scales; and to deal with uncertainty.

Anticipatory competency: The abilities to understand and evaluate multiple futures – possible, probable and desirable to create one’s own visions for the future; to apply the precautionary principle; to assess the consequences of actions; and to deal with risks and changes.

Normative competency: The abilities to understand and reflect on the norms and values that underlie one's actions and to negotiate sustainability values, principles, goals, and targets, in a context of conflicts of interests and trade-offs, uncertain knowledge and contradictions.

Strategic competency: the abilities to collectively develop and implement innovative actions that further sustainability at the local level and further a field.

Collaboration competency: the abilities to learn from others; to understand and respect the needs, perspectives and actions of others (empathy); to understand, relate to and be sensitive to others (empathic leadership); to deal with conflicts in a group; and to facilitate collaborative and participatory problem-solving.

Critical thinking competency: the ability to question norms, practices and opinions; to reflect on one's own values, perceptions and actions; and to take a position in the sustainability discourse.

Self-awareness competency: the ability to reflect on one's own role in the local community and (global) society, to continually evaluate and further motivate one's actions, and to deal with one's feelings and desires.

Integrated problem-solving competency: the overarching ability to apply different problem-solving frameworks to complex sustainability problems and develop viable, inclusive and equitable solution options that promote sustainable development, integrating the above mentioned competences.

Importance of Education for Sustainable Development

- Converse to the traditional way of teaching, ESD means adopting a more holistic approach to education with the aim of 'creating a better world for this generation and future generations of all living things on planet Earth'. This allows every child to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future.
- Humans tend to look at development as a needed and normal process, but when this process becomes increasingly dependent on over-exploitation of our natural resources, the replenishment of these reserves and supplies is affected; and managing this imbalance demands assuming a slightly different school of thought.
- One way to cultivate this mindset in our youngsters is by encouraging sustainable lifestyles through Education for Sustainable Development. Living sustainably is about changing our attitudes in a way that helps to transform our lives into something that doesn't impact too heavily on our current routines, while using the planet's resources in moderation.

- Education for Sustainable Development incorporates key-environmental challenges like climate change into core subjects like mathematics science and art, and involves modifying the teaching-learning process to a more all-encompassing approach. Students are thus able to relate what they learn in the classroom to their real life actions, and will increasingly be in a better position to take the lead in changing behaviours and adopting sustainable lifestyles, more of this type of education is to be adopted.
- As schools no longer function in isolation, their integration with the world outside has exposed students to different people and cultures', giving them the opportunity to appreciate what the planet offers, while respecting the need to use resources efficiently and responsibly.
- The decade of ESD is already proving popular with thousands of students across the world taking part in environmental education programmes; among them, Be'ati Watani and Eco-Schools UAE, both implemented by EWS-WWF. These two programmes are serving as vital tools for schools to produce environmentally-responsible citizens.
- One evident example of how environmental education is helping to shape a sustainable future is from an Eco-School in the UAE recently awarded the Green Flag, a symbol of excellence in environmental performance. These students identified the need for more wall space to spread environmental awareness messages in their schools, so they create a huge mobile wall of used cartons piled one above the other. Besides reducing the amount of waste produced in their school and saving school funds, these students put forward the important message within their school community and beyond, of thinking innovatively to make maximum use of available and reusable resources.
- ESD is not only about being environment-friendly; it also involves developing life-skills including leadership, communication and management; all of which are extremely important for personal development. By equipping young people with these relevant capabilities in addition to their environmental knowledge, they can excel at living lives which not only further humanity, but that care for and respect our planet's resources too.
- There are numerous examples that only serve to reiterate the benefits of implementing Education for Sustainable Development in schools in the UAE. Students from an Eco-School in Ras Al Khaimah encouraged their head teacher to install water dispensers in the corridors and fellow students to bring a reusable bottle to school; saving both money and plastic. The reason of these

youngsters did this was simple, because of their belief in the need to lower water usage and waste in their school.

- ESD can help change our future. Continued support from authorities, appropriate policies and laws, responsible action by individuals and communities, and above all a deep compassion for our planet will together serve to alleviate the global environmental crises we face today.
- ❖ This type of learning goes beyond the school. What a child learns during this process shouldn't stop there, it must be practiced by the family too. Wise use of water and energy both at home and in the work place must be the part of our natural behaviour as parents and care-givers.
- ❖ Greater efforts must be put in by families and communities to reduce waste, recycle regularly and opt for public transport to demonstrate the importance to our children of living more sustainably. Our homes and communities can be the ideal platform for children to exercise and experience what they learn in the classroom.

2.6 Summary

In this unit we looked into some important areas concerned with education and their impact as well as relevance in our contemporary world scenario. The thrust of the topic 'Human Rights Education' was on discussing the importance of education as a right and how it has been provisioned in our country through the RTE Act, 2009. While the topic 'Education for Human Resource Development' sought to bring out the relevance of education in developing the human resources of a nation, the topic 'Education for Sustainable Development' brought to highlight the role of education in enabling mankind to progress and advance without jeopardising the lives of the future generations.

2.7 Self-Assessment questions

1. What is Human Rights?
2. What is the full form of RTE Act?
3. When was RTE Act implemented?
4. What does RTE Act provide for?
5. What is human resource?

6. When does a man become a human resource?
7. What is the impact of Education on human Resource Development?
8. What is meant by Sustainable Development?
9. Define Education for Sustainable Development,
10. How can Education help in bringing about sustainable development?
11. Discuss the role of Education in developing Human Resource Development.
12. What is the role that Education can play in bringing about Sustainable development?

2.8 References

- Singh, Y. M. (1992). *Sociological Foundations of Education*, Sheth Publishers, Bombay.
- MacIver, R. M. and Page, C.H. (1996) *Society: An Introductory Analysis*, Macmillan India, Madras.
- Dewey, John. (1916), *Democracy and Education: An Introduction to the Philosophy of Education*, New York: Macmillan Company. Durkheim, Emile. 1956, *Education and Sociology*, New York: The Free Press.
- Giddens, Anthony. (2009), *Sociology (6th Edition)*, Cambridge: Polity Press.
- Ottoway, A.K.C. (1957), *Education and Society: An Introduction to the Sociology of Education*, Routledge & Paul.
- Shah, A, M. (2011), “Sociology of Education- An Attempt at Definition and Scope” In *Studies in Indian Sociology: Themes in Sociology of Education* (Editor: Indira), New Delhi: Sage Publications.

Unit 3 □ Education as Academic Discipline

Structure

- 3.1 Objectives
- 3.2 Introduction
- 3.3 Educational Studies in the Domain of Social Sciences
- 3.4 Education as the Discipline of Study: Liberal Vs. Applied
 - 3.4.1 Education as the Discipline of Study: Liberal
 - 3.4.2 Education as the Discipline of Study: Applied
- 3.5 Foundations of Education
- 3.6 Summary
- 3.7 Self-Assessment Questions
- 3.8 Reference

3.1 Objectives

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

- understand concept of Educational Studies in the Domain of Social Sciences;
- analyze Education as the Discipline of Study Liberal Vs. Applied;
- state the Foundations of Education;

3.2 Introduction

Sciences as the field of study may broadly be classified as **natural sciences** and **social sciences**. The **natural sciences** cover topics such as physics, biology and chemistry. **Social sciences**, on the other hand, examine the development and operation of societies and the relationships between individuals and societies, rather than **studying** the physical world. In this unit, educational studies will be discussed in the domain of social sciences.

3.3 Educational Studies in the Domain of Social Sciences

Social sciences help to explain how society works. It tries to explore how economic growth takes place, what are the causes of various societal problems like unemployment

and what makes people in the society happy? This branch of science studies how people interact with each other, behave, develop a culture, and influence the world. Social Sciences also help to shape government policies.

We have seen Educational study deals with the miniature form of society, the learners and the educators in the educational institutions. It tries to frame and rethink about the curriculum or the knowledge to be given to the future citizens of the society. It also tries to develop the ability to think critically about the ways in which education interacts with a broad range of social, cultural, political and economic forces. It looks into the kind of education that will help in the development of the country and society and thus reframe the curriculum and suggest ways of developing the future citizens of the country.

We can see that Educational studies describe education as an input-output-outcome system which a good policy can make more efficient (Windham, 1990).

Investment in education gives people much more opportunities by developing their latent abilities. Society gains much more from its educated members. Economic development depends upon positive utilization of advancement in technology and science and educated members are better equipped to do so. Education also leads to better health care, population control increased community awareness and participation. Education plays a critical role in demographic transition and female education in particular is responsible for lowering mortality and fertility.

So, we find that educational studies are intimately related to society and thus have made its place in the field of social sciences.

3.4 Education as Discipline of Study: Liberal Vs. Applied

What is a discipline of study?

Discipline is defined by the *Oxford English Dictionary* as “a branch of learning or scholarly instruction.” A field of study or academic discipline that is taught at college or University level and also researched at the higher education or University level may be considered as a discipline.

Disciplines are recognized by learned society and academic journals by publishing research in those areas. In other words, an academic **discipline** or field of **study** is a branch of knowledge, taught and researched as a part of higher education. It is commonly defined by the university faculties and learned societies to which they belong and the academic journals in which they publish research papers.

A new academic discipline should address issues of ongoing concern that are not

adequately addressed by existing disciplines. In spite of sharing content and methods with other disciplines, it should have its own well-defined aims objectives, content and methods.

Education is relatively a new discipline that combines aspects of Psychology, History, Philosophy, Sociology and some practical studies. The discipline of Education is nowadays a compulsory subject used for educating teacher educators. Education is, of course, also a field of research that aims to understand the process of education. The main problems and questions in education deals with - What content should be taught to pupil and students (the question of curriculum)? How should the content be taught (the question of teaching method)? What other educational goals shall be pursued in addition to teaching knowledge and skills (the question of values)? In other words, education has to answer the questions of truth, learning and morals. It has to reflect on the higher goals of education beyond passing on random knowledge and skills. The study of education would be the reflexive effort of looking at the reality of education and trying to understand how it is practiced.

This is a serious question that whether education can be called a discipline, and there are three schools of thought on the subject.

The first suggests that since education borrows from and combines with other, more traditional disciplines and often focuses on practice, it should not be called a discipline but a field of study or a second level discipline.

Using the same rationale that many areas within education bring together a traditional discipline within an educational frame, the second school of thought calls education as an inter-discipline. In addition, education has its own set of problems, questions, knowledge bases and approaches to inquiry and a third school of thought pushes for accepting education as a discipline.

One reason for the lack of consensus around the use of 'discipline' for education is that as a field of study, education may be seen as one of a set of academic program anomalies in which the enterprise itself is primarily an activity. Looking specifically at areas in education that bring together a traditional discipline and education, we could use the term inter - discipline to describe education. Considering education as an inter-disciplinary study suggests that the work of scholarship in education should focus on bringing together the disciplines as a means of solving problems and answering questions that cannot be satisfactorily addressed using single method or approach.

At this point, it would be well worth examining education as a discipline. Not only does education have its own set of problems, questions and knowledge bases, and

approaches to enquiry but also that which is borrowed from other disciplines often becomes transformed within the study of education.

Can we consider Education as a Discipline of Study? To Answer this we can look into the following reasons:

- It has its own theory and practice.
- It has a well-defined function.
- As a discipline its objectives and purposes are clearly defined.
- The function of Education is the development of individual and growth of society.
- Education has well defined scope and subject matter.
- Education is purposive.
- Practitioners of Education require specific skills, aptitude and knowledge in the discipline.

The discipline of study or approach to learning that empowers individuals and prepares them to deal with complexity, diversity and change is considered to be **liberal**.

3.4.1 Education as the Discipline of Study: Liberal

Liberal Education is a term used for its multi-disciplinary approach to education. Liberal Education emphasizes a learning system of education which provides students the choices to take courses which are varied and responds to the discovery and explorations of the student needs to make. Students can experience a broad spectrum of courses and they have the possibility of meandering into many streams of knowledge to discover. Their curriculum is not close ended. There is a structure and the student experiences some courses across the streams of existing knowledge to be able to make very well informed choices in their specializations. It is an interdisciplinary platform of education that propagates different models and paradigms from various learning disciplines. This platform develops students with abilities to connect and integrate knowledge helping them to apply it in current and future real world scenarios.

Liberal Education strives to deliver an academic experience that fosters intellectual curiosity, a critical thought process, self-reflection, leadership and teamwork skills, a sense of commitment and professionalism and a heightened sensitivity to one's socio-cultural environment. It lays emphasis on the creation of a learning environment where the student takes the responsibility of learning and the role of the teacher is to facilitate the learning process.

It provides students with broad knowledge of the wider world as well as in-depth study in a specific area of interest. It helps in the development of a sense of social

responsibility as well as strong and transferable intellectual and practical skills like communication and the ability to apply knowledge and skill in real-world settings.

In essence, Liberal Education inculcates the following:

- Broad knowledge of multiple disciplines;
- In-depth study of a chosen discipline;
- Inter-disciplinary learning;
- Differential approach to learning;
- Transferable skill set;
- Ability to apply knowledge to practical real world situations;
- Connecting through various mental models;
- Habits of self-reflection;
- Contextual learning;
- Freedom of the mind;
- Life-long learning.

3.4.2 Education as the Discipline of Study: Applied or Professional

The applied areas are those wherein the knowledge of basic disciplines are used. For example, scientific and industrial knowledge is used in technological applications. The areas of bio-engineering, bio-technology, applied physics, environmental biology, medical sciences are some of the examples of applied areas. Meteorology, oceanography and space science may be grouped with the earth sciences, like geology, ecology, mineralogy and environmental science which by the application of methods and principles used in mathematics, physics, chemistry and biology describe the earth and its environment. Although the domain of a human knowledge can be regarded as composed of a number of logically distinct forms of knowledge, we do, in fact, for many purposes, deliberately and self-consciously organize knowledge into a large variety of fields which often form the units employed in teaching science. Apart from this, as knowledge advances, new specializations be developed from the roots of basic disciplines and merged with other relevant areas.

When the knowledge gained through research and experiences are put to practical use or when that knowledge can be put to use in real life situations it is the **applied study**. Academic discipline is formulated for the professional training of researchers, academics and specialists. It is a branch of knowledge that is taught and researched as part of higher education. Examples for Academic Disciplines are Anthropology, Space Science, Education is an art of appreciating life. Its purpose

is to teach values, develop stimulated intellect, understand tolerance for disagreeable belief systems, dig out opportunities to question what exists, and contribute to the growth of the human society. The knowledge of Education can be applied in the areas of Primary Education, Secondary Education, Higher Education, Teacher Education, Special Education as well as Distance Education and many more. The analysis of policies and their impact on society as well as the suggestion for formulation of future policies etc. require the knowledge of Education. Thus, it is both a liberal as well as an applied discipline.

3.5 Foundations of Education

In the previous units we have seen that Education is a very complex process. As a subject of study, it is based on four basic foundations.

- Philosophical Foundation
- Psychological Foundation
- Sociological Foundation and
- Historical Foundation

Philosophical Foundation

Etymologically philosophy is derived from Greek words ‘Philo’ meaning ‘love’ and ‘Sophia’ meaning ‘wisdom’. Wisdom is something more than knowledge. It goes beyond knowledge to find relationship and its impact. Education on the other hand means to draw out the innate abilities, to nourish them.

Human life cannot properly be understood without philosophy. Life and education are inseparably connected. One cannot be separated from the other. Hence, life has a philosophical base and so education also has a philosophical base. Philosophy furnishes the goals of life and education gives the means to achieve those goals. Man is the common subject of both philosophy and education. Philosophy and education are interrelated, interdependent, identical and inseparable from each other. Every philosopher has an educational outlook and every educator has a philosophy of life. The truths and principle established by philosophy are applied in the conduct of education process.

Philosophy exercises tremendous influence on education in all its aspects—aims, curriculum, methods, teachers, textbooks, administration, discipline, evaluation etc. There is no aspect of education, which is not influenced and determined by philosophy. Thus, we find that philosophy effects both the theoretical and practical aspects of education. One cannot be separated from the other. Right from the beginning of

civilization, man has been trying to find the meaning and aim of life. For reaching the answer to this, one needed the help of education. In fact, philosophy determines the aim of education. Sir John Adams describes 'education as the dynamic aspect of philosophy'. That is the theory of what to teach or what one is going to learn is determined by the philosophical foundation of Education.

Again, based on the philosophy, one decides the curriculum or what to learn. Based on this depends the study materials and the way of teaching and learning. Study materials are the text books or activities that are to be selected for learning and teaching. In other words, it is the methodology of teaching. Whether the aim of education has been attained or not is verified through evaluation.

For example, if the philosophy is to train the future citizens as productive members of society, then the aim of education will be to develop more of vocational skills. So, its curriculum will include more of subjects which will help in specific skill development. Its methodology will be more practical oriented.

Thus, we find that the foundation of philosophy is essential for any sort of education to take place.

Psychological Foundation

Psychology is the science of behaviour. We know that Education is that which leads to a modification of behaviour. Until and unless we understand behaviour we will not be able to modify it.

Psychology has greatly influenced the development of modern education. Basic connections and relationships between psychology and education are manifold. Educational theory and practice are conditioned by the nature of human behaviour. Educational Psychology has been developed to study scientifically the behaviour of the students and to help the process of education. Educational psychology discusses process of development of the students, process of learning, social adjustment of the students, individual differences in physical abilities and mental traits and powers, interest and motivation of child and various problems associated with the mental health of the students. The function of educational psychology is to know the child and his educational process completely. It tries to determine the means of attaining the educational goals and objectives outlined by educational philosophy. It helps the teacher, the students as well as the parents. The primary aim of education is the total development of the child. Modern education is child-centric, that is why psychology studies the nature and behaviour of the child in different developmental stages. Child centered education has the direct effect of psychology on education. All the principles of modern school organization and administration have directly been influenced by psychology. For example, timetable in a class is framed on the basis of fatigue index

of the students. The modern concept of school discipline is also a psychological product. Psychology emphasizes the importance of freedom of the child in the maintenance of discipline in the school.

Thus, we find that philosophy determines the aim of education, while psychology tells us the way to reach that aim in the most effective way.

Sociological Foundation

Sociology is the science of society, social institutions, and social relationship specifically the systematic study of the development, structure, interaction, and collective behavior of organized groups of human beings. Education takes place in the society which is constituted of individuals. It is a social process. It has a social function as well as social relevance. A school is created by the society and the society is shaped and molded by the school. Thus, education is both a cause and product of society. It originates in the society and it must fulfill the needs and aspirations of the society. There is thus, an intimate relationship between education and society. Modern education has two-fold functions. It must help in individual development as well as social progress. Education helps to solve the multifarious social problems. Education is not a static phenomenon but a dynamic and ever-changing process. Every society with its own changing socio-cultural needs require education to meet those needs. Since needs change continuously therefore education must also change. As the needs of different societies differ, education too should be dynamic. Educational sociology analyses and evaluates the groups and institutions in which learning takes place and the social process involved in learning and teaching. It analyses and evaluates the social trends and ideologies, which affect education. It helps us to understand that education is a means of social change. It throws light on human interaction and relationships within the school and the community. It emphasizes that learning is a social process. It is the total cultural milieu in which and through which the learning experience is acquired and organized. Educational sociology plays a vital role on the modern educational theories and practices. It influences the aims of education, the principles of curriculum construction, the methods of teaching, the school organization and administration.

Historical Foundation

Our present is formed by our past. The history of education helps in knowing the early educational thoughts and its evolution to the present state. The main task of history of education is to trace the development of education to try to evaluate the functions it has fulfilled at different stages of social development and so to reach a deeper understanding of the function it fulfills today and also in solving different educational problems.

The study of educational organizations of pre-historic, ancient and modern periods, relation of culture and education, pioneers of education and educational thoughts of various educationists are studied.

The history of education may suggest causal explanations for changes that punctuate the political and social timelines of educational development. It helps us to understand the evolution of the educational system and structures to date. There are key-dates and events within the development of the education system that reflect the significant political and social issues of the time. While the scope of education has changed radically since the late nineteenth century, the disciplinary knowledge distribution, functions of schools, and other education establishments are found significant in modern societies.

If we try to trace the historical pattern of education in India, we will see that it has gone through various phases. Education during the Vedic period to the change in the Medieval period and again changes in the modern age with the influence of Western education. It has had an effect on the present system of education in India as well. With globalization taking place at the socio-political and economic levels, education is bound to get influenced. Technology crept into education. Along with it came the ideas of distance and open learning.

3.6 Summary

This unit may have helped you to conceptualize and comprehend the role of Educational Studies in the domain of Social Sciences. With its foundations on such varied and rich disciplines like Philosophy, Psychology, Sociology and History, the discipline of Educational Studies, finds a remarkable position in the field of Social Sciences. Education being an integral part of the social system, its bearing in the society is crucial and indispensable and hence we find the discipline of Education as the discipline of both liberal and applied studies.

3.7 Self-Assessment Questions

1. What are the characteristics of an academic discipline?
2. What is liberal discipline?
3. What is an applied discipline?
4. Is Education liberal or applied discipline? Justify.
5. What is Social Sciences?

6. Why is Educational Studies included in the domain of Social Science? How does History form the foundation of Education?
7. Justify why Education Studies should be considered as Social Science.
8. Discuss on the Foundations of Education.

3.7 References

Brubacher, John S., Modern Philosophies of Education, McGraw Hill Book Company. Inc, New York.

Kneller, George F. Introduction to Philosophy of Education, John Wiley and Sons, Inc., New York. Ozman, Howard A., & Craver, Samuel M., Philosophical Foundations of Education. Allyn & Bacon. Boston.

Chandra S. S., R. Sharma, Rejendra K (2002) "Philosophy of Education." New Delhi, Allantic publishers.

Chakraborty A. K.(2003)." Principles and Practices of Education." Meerut, Lal Book Depot.

Gupta S. (2005). "Education in Emerging India. Teachers role in Society." New Delhi, Shipra Publication.

Ananda, C.L.et.el.(1983). Teacher & Education in Emerging Indian Society, NCERT, New Delhi.

Dewey, J. (1916/1977): Democracy and Education: An introduction to the philosophy of education. New York: Macmillan.

Unit 4 □ Goals of Education

Structure

- 4.1 Objectives**
- 4.2 Introduction**
- 4.3 Aims of Education: Individualistic and Socialistic**
 - 4.3.1 Individualistic Aims of Education**
 - 4.3.2 Socialistic Aims of Education**
- 4.4 Factors of Education**
 - 4.4.1 Child / Learner**
 - 4.4.2 Teacher**
 - 4.4.3 Curriculum**
 - 4.4.4 Educational Environment**
- 4.5 Types of Education**
 - 4.5.1 Informal**
 - 4.5.2 Formal**
 - 4.5.3 Non-formal**
 - 4.5.4 Virtual**
- 4.6 Summary**
- 4.7 Self-Assessment Questions**
- 4.8 Reference**

4.1 Objectives

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

- understand aims of education,
- know factors of education,
- state types of Education.

4.2 Introduction

Education is a social necessity. It takes care of the changing social needs and aspirations. It is an activity which is directed to some goals. It always acts with an aim. This aim makes it a purposeful activity. The basic aim of education is to help each individual to progress towards the attainment of his or her full potential, both as a person and as a member of society. Any other human activities like education should have its own aims and objectives. Different aims of education will be discussed in this unit.

4.3 Aims of Education

Knowledge Aim of Education

Knowledge has widely been accepted as one of the most important aims of education. It is essential for adjustment to and mastery of one's environment. Human progress through ages has been made possible through the increase and diffusion of knowledge. It is indispensable for the continuity and growth of society. It is a powerful agent for intellectual satisfaction and innate curiosity of man.

Vocational Aim of Education

It says that education is meaningful only when it aims at some employment. It is the direct outcome of industrial and scientific advancement. The modern democratic education has placed the vocational aim in its fore front. It makes the student self-sufficient in life. It makes education a purposeful activity. The vocational aim, however is narrow and one sided because it does not consider higher values of human existence. It neglects the intellectual, aesthetic, cultural, moral and spiritual aspects of human life.

Cultural Aim of Education

Preservation, transmission and enrichment of culture is regarded as the ultimate aim of education. Education for culture attempts to develop man's aesthetic sensibilities to appreciate fine arts and cultivate human powers and virtues. It helps in inculcation of noble ideas, attitudes and patterns of behavior. Over emphasis on cultural aim, however, may lead to neglect of other aspects of learner's personality. Education with cultural aim alone may be misused by the privileged group in such a manner that many of the social evils may reappear.

Character Building Aim of Education

Development of moral character is the supreme aim of education. It consists in the

cultivation of values, social attitudes, ethical conduct and habits of a person. The moral aim of education serves as the basis of discipline and order in the school system. Over emphasis on the character-building aim of education will, however, decelerate free thinking, material prosperity, scientific development and the economic growth of the society.

Citizenship Aim of Education

Education for citizenship is the outcome of the sociological approach to education. It involves teaching and inculcating democratic values in the children. Education for citizenship should train the individuals to discharge his duties and make him conscious of his rights. This aim will help the learner to acquire democratic values such as liberty, fraternity, equality, fellow-feeling, tolerance; cooperative living etc. It prepares the students to uphold the dignity of the individual.

Harmonious Development as Aim of Education

Man is born with many innate powers and capacities. A progressive education should aim to develop all these powers and capacities in a harmonious manner to produce a well-balanced personality. It aims to produce individuals who are personally and socially well-adjusted and productive. Its major drawback is that, there is no agreement among educationists regarding the standard of development of various capacities to consider it as ideally harmonious. Moreover, complete and harmonious cultivation of all powers cannot be achieved within the limited formative years of an individual.

Spiritual Aim of Education

Spiritual aim in education seeks to make man morally sound by developing the spiritual potentialities. It is only through education that spiritual virtues like generosity, sacrifice, good intention, sympathy, compassion etc. can be awakened. Spiritual aim of education makes a person gentle and pious. It reduces the problems of indiscipline, conflicts, quarrels, corruption, hatred etc. in the society.

Leisure Hours Aim of Education

Leisure means free and unoccupied time. The advancements in science, technology and means of transport and communication has reduced time and space resulting in the increase of leisure hours. Hence, education should aim at the wise and the proper use of leisure hours. Proper use of leisure will increase the efficiency of the students besides providing pleasure to them. Leisure is essential and helpful in making our life dynamic and rich. One great cause of strikes and indiscipline among the students is that they are not taught how to utilize their leisure hours.

Nature of the Aims of Education:

In order to know the aims of education, we must know the nature of aims. Aims of education are not fixed and universal. These are changeable and relative in nature. We can point out some specific nature of educational aims as follows:

- As education is not a single aimed activity, plurality is an important feature of educational aims. Different aims represent different ways of looking into the same thing.
- Educational aims differ in nature and orientation. Some are permanent, definite and unchangeable, whereas others are flexible, adjustable and changeable.
- Educational aims are related to the multiple needs of the individual, as well as, of the society.
- Educational aims are correlated with the ideals of life. Thus, educational aims change in keeping with the different schools of philosophy, religious, political and economic ideals held by an individual or by a country. Therefore, the formulation of aims of education is formulation of aims of 'life', itself.
- In reality, education is a reflection of the society and a process of social control. So educational aims are the means to shape and form a society.
- Educational aims change from age to age and place to place. Thus, these aims are not fixed.
- Lastly, different types of education have separate aims of education.

Thus, educational aims are changing according to the specific needs and ideals of the individual as well as the society. Quest of educational aims has been made since time immemorial. This quest gains momentum with the appearance of great thinkers and philosophers and with their educational experiments. Social and economic issues also serve as determinants of educational aims and objectives. Education must prepare the future generation for the economic and social system of the country. In determining its educational objectives, every country has to take into consideration its economic conditions. Thus we find variability is the nature of educational aims. The Secondary Education Commission (1952) puts it: "As the political, social and economic conditions change and new problems arise, it becomes necessary to re-examine carefully and re-state clearly the objectives which education at definite stage should keep in view."

Importance of Educational Aims

According to Encyclopedia of Modern Education, "Education is purposeful and ethical activity. Hence, it is unthinkable without aims." We cannot proceed in any walk of life without the aim. For achieving success in activity of life, clear and well defined

aim is essential. An educator without the knowledge of aims can be compared to a sailor who does not know his destination. This means that a system of education which is not clear about its aims or which has undesirable ends is bound to fail. Aims give foresight to the educational planner.

All our methods of teaching, our curriculum and our system of evaluation are shaped and molded according to our aim of education. It is the ignorance of right aims that has vitiated our educational system, its methods and its products, and has successfully resulted in the physical, intellectual and moral weaknesses of the race. There is a great necessity of aims in education because of the following reasons:

To direct efforts:

If aim is known we can make efforts to that end. Educational aims keep the teacher and the taught on the right track. They provide a line of action and guidance to the teachers. They give direction and zest to the work of the pupils. Educational aims help us to avoid wastage in time and energy. In the words of John Dewey, “To have an aim is to act with meaning.” Aims help us to act intelligently and to act with a meaning. We know what is to be done and we straight away start doing that.

To evaluate ourselves:

Educational aims help us to evaluate ourselves. They use to take stock of the results of our effort. The aim is a yard-stick with which we can measure our success and failure. They are necessary to assess the outcome of the educational process.

To evaluate the existing conditions:

We as educators carefully evaluate the existing conditions, i.e., contents of education, methods of teaching, efficiency of teaching, library equipment, planning of curricular and co-curricular activities in the light of our objective and plan for the future.

To provide efficient school administration:

Aims are necessary for efficient school administration and organization. They help the school authorities in organizing, equipping, and administering the school. Various aspects of school administration and organization such as proper selection of teachers, proper curricular and co-curricular activities are guided by educational aims. It is rightly said that good schools evolve out of enlightened aims. Aims are guide-lines in the educational process. Like the sun, aims illumine our life. The ignorance of right aims will spoil the whole educational system.

Factors Determining Educational Aims:

Many factors have been contributing and do contribute to determining of educational aims. These factors touch every phase of human life that was, that is or what will be.

Factors associated with Philosophy of life

Aims of education are always influenced by the philosophy of life of the people of that country. Idealistic philosophy lays down different aims like education for self-realization. Pragmatists have not faith in any fixed aim of education. The philosophy prevailing in the life of the people is reflected in the aims of education of that country.

Factors associated with Psychology

The aims of education should be according to the nature, needs, requirements, inspiration and interest of learners. If the aims of education are not in tune with the music of life, they will prove futile, useless, fruitless and ineffective. The aims of education should relate knowledge with the activities of life.

Factors associated with Socio-economic problem

Besides, political ideologies, the socio-economic problems of a country determine the aims of education. Education is a vital force, which can silently bury the socio-economic problems. It can thus evolve a society based on equality, co-operation and socialistic ideals.

Factors associated with Political ideology

Political ideologies also help in determining the aims of education. Different political ideologies like democracy, totalitarian, fascist or communist etc. will fix different aims for education in the state. The aims of education under democratic state are flexible and changeable according to changing needs and conditions of many on the contrary in a totalitarian state. The aims of education are fixed in accordance with the ideology of the state to uphold the rights of state.

Factors associated with exploration of knowledge

Education has also to give due consideration to the advancements in knowledge as far as the question of educational aims are concerned. Education today has become science oriented all over the world. Like other countries, in India also more and more stress is being laid on the study of modern sciences. This clearly shows that the spreading of new knowledge is an important factor in determining aims of education.

Factors associated with Culture

Cultural heritage of a country also determine the aims of education. It is the most important function of education to develop and preserve the cultural heritage. The changing and developing pattern of cultural factors directly influence the aims of education.

Factors associated with Religion

Religious factor also influence the aims of education. Education and religion have close relationship. They affect society in different ways. In India although there is no state religion, yet different religious viewpoints influence the aims of education. There are many large number of institutions run by different religious organization. They have to work to realize the aims accordingly.

4.3.1 Individual Aim of Education

Individual aim emphasizes the development of the individuality of the learner according to his or her natural tendencies to hold the central notion that individual should be in the forefront of the educational process. It wants to foster the free growth of the individuality of the learner, helping him to achieve the highest degree of individual development in social context.

Individual aim of education means that education should develop individuals according to their interest capacities and specialties. It should be noted that individual aim of education is not a new aim. In ancient India, Greece and some other countries also this aim was given due importance and prime position. In the present time also, since the entry of psychology in the field of education, Rousseau, Pestalozzi, Frobel, Nunn and other eminent educationists have again started giving greater emphasis on the individual aim of education. In the following lines we are throwing light on the narrower and wider meanings of this aim.

Sir Percy Nunn, a British educationist, is the chief proponent of the individual aim of education. According to him, “Nothing good enters just the human world except in and through the free activities of individual men and women and that educational practice must be shaped to accord with that truth.”

The success of education lies upon the complete development of the highest potentialities of an individual.

Individual development implies self-realization of his/her native potentialities, which then flourishes the national growth.

Narrower Meaning of Individual Aim

In its narrow sense, individual aim is known as self-expressing, all-round development of the child is natural development. In its narrower sense, individual aim of education is based on the philosophy of naturalization according to which education should develop the unique individuality of a child in accordance with self instincts. History reveals the fact that it was Rousseau who first of all advocated this aim though his insistence on education in the lapse of nature according to the nature of the child, but after him some other educationists also emphasized the importance of this aim.

Amongst such an educationist Sir Percy Nunn of England is the chief-supporter and hence, ranks at the top of the list. He holds that the central aim of education is ‘the autonomous development of the individual.’ In his famous book ‘Education, Its Data and the first principles’ he says, “Nothing good enters into the human world except in and through the free activities of individual men and women, and that the educational practice must be shaped to accord with its truth.” In the second chapter of his book Nunn further remarks that each species is moving towards perfection. Hence, individual aim is according to nature. Thus, in its narrow sense, individual aim of education emphasizes self-expression or natural development of the child so that after receiving education according to his interests, inclinations, capacities and needs, the child is able to choose a vocation according to his nature.

Wider Meaning of individual Aim

In its wider sense, individual aim is known as self-realization. Psychology also corroborates the development of individuality. This is because psychological researches have clearly established the fact that each individual is born with his own peculiar and distinct innate tendencies and capacities. Hence, it is the prime function of education to develop each individual fully and completely according to his or her interests, inclinations, aptitudes and capacities in such a way that he or she becomes an able and capable person. In other words, education of the individual should be planned with a view to individual good as well as the good of the society of which he is an integral part.

Sir Percy Nunn reveals himself as a naturalist when he argues in favour of individual aim on the basis of biological phenomena in the second chapter of his book. But this is not the reality. Actually, Nunn believes that if an individual is cut away from society, he cannot develop himself in any way.

Merits of Individual Aim

- Allows self-actualization of the individual beings.
- Develops individuality and unique expression of character.
- Individual development brings social development.
- Improves economic effectiveness.
- Drives motivation and satisfaction for personal growth.

Demerits of Individual Aim

- Makes individuals selfish and self-centered.
- Discourages the development of man’s uniqueness.
- Ignores the socio-cultural heritage derived from society.

- Impractical idea as individuals can't live without a society.
- Too much emphasis on personal development may lead to immoral behavior and sense of superiority.

4.3.2 Social Aim of Education

The social aim of education is based on the assumption that the society is superior to the individual. Thus, the aim of education should be the good of the society. It should aim to meet the needs of the society and ensure the welfare of the state. The social aim of education will help to strengthen social qualities like loyalty, co-operation, sacrifice equity etc. it will make man civilized and bring security, peace and justice in society.

Some educationists have laid greater emphasis upon the social aim of education so that education develops in the children social feeling which will make them contribute their utmost to meet the demands of society after meeting their own needs. These educations evaluate the society higher than the individual. They believe that man is a social being. He cannot live without the society. In case he is cut off from the society, it will be very difficult for him to remain alive.

John Dewey, an American philosopher and educational reformer, was the chief exponent of the social aim of education. According to him, "All education proceeds from the participation of the individual in the social consciousness of the race."

According to J. Ross, another great thinker, "Individuality is of no value and personality a meaningless term, apart from the social environment in which they are developed and made manifest."

The social aim of education expounds that the development of society is of per importance of individual development as man cannot live in vacuum. Every moment of his life is influenced by the social environment.

Education must train the child to live as an effective member of the society and provide constructive contributions to social development. In other words, Social aim means 'Cooperative efforts, shared interest.'

Narrow meaning of Social Aim

In its narrow meaning, social aim of education is equated with the state socialism. In this sense, liberty of the individual is totally curtailed and all aspects of individual cannot even dream of his individual life are socialized. Any individual cannot even dream of his individual identity. He is expected to scarifice his everything, even his life for the welfare to the state. As such the state frames such a scheme of education thought by which it will be able to control the aim, curriculum and the methods of

teaching. Individuals are subjected to rigid discipline to curb their sense of identity and individualism.

Wider Meaning of Social Aim

In its wider sense the social aim is equated with democratic socialism. In this sense, it does not accept the importance of state, but at the same time does not agree with the insignificance of the individual before the state. Thus, in its wider meaning, the social aim grants liberty to the individual to enjoy certain rights to develop his personality but at the same time expects from the individual to serve the state to best of his ability and capacity. India and other democratic countries where democracy has been combined with socialism. It may be noted that true citizens are greatly essential for the progress and prosperity of the state. Therefore, all the democratic states having accepted the individual aim of education in its wider meaning, in different forms. The American educationists John Dewey and Bagley have also accepted the wider meaning of social aim. Prof. Bagley in his book 'Education values' has mentioned three chief characteristics of a socially efficient individual. They are: (1) Economic efficiency, (2) Negative morality and (3) Positive morality. By economic efficiency, he means ability to pull one's own weight in the economic life. By negative morality, he means willingness to sacrifice one's desire when their gratification would interfere with the economic efficiency of others. By positive morality he means willingness to sacrifice one's own desires when their gratification would not contribute, directly or indirectly to social progress. In this way socially efficient individual is not a parasite on any member of society. He is a good citizen to understand and appreciate the world and is ready to sacrifice his own desires if they are harmful for others.

Supporters of the social aim of education

- According to Prof. Dewey - a socially efficient individual is an asset to himself as well as to society. He is able to earn his Livelihood. He conforms to moral and social standards of conduct.
- Reymont says that an individual is a social being. An isolated individual is figment of imagination an individual lives in the society. So, he or she should be trained through social contacts.
- The education commission 1964-66 emphasized that education cannot be considered in isolation. It is to be planned in social settings. It must contribute to national development.

Merits of Social Aim

- Social Aim enables proper socialization and makes man a 'human being.'
- Social Aim brings the development of social living.

- Social Aim of education inculcates the ‘we-feeling’ among the members of society.
- Social harmony and cohesion is greatly caused by the social aim.
- Culture becomes more enriched and flourishes with the help of social aims of education.

Demerits of Social Aim

- Makes the individual a ‘non-entity’.
- Promotes narrow nationalism, i.e. implies the superiority of state over individuals.
- Ignores the psychological aspect of individual differences.
- Zero-importance of self-realization of the individuals.
- Discourages individual freedom.

4.4 Factors of Education

In order to bring about a change in the individual and the society, education is organized through institutions like schools and colleges. For this process to take place certain indispensable elements are required. These elements are the factors of education. There are FOUR main or basic factors of education.

- Whom to teach? - the *child or learner*
- Who will teach? - the *teacher*
- What to teach? – the *curriculum*
- Where to teach? – the educational environment or the *institution* like *school*

Now let us see why and how these factors are important in institutionalized education.

4.4.1 Child / Learner

As we have seen previously that the term ‘Education’ has been derived from Latin words “educere”, “educare” and “educatum” which means to draw out or bring out, to nourish and to instruct. So, we can see that the learner is the first and most important factor of education. Education needs to draw out or bring out the innate abilities of the learner and nourish them in and through the socio-cultural environment.

The old concept of education was stuffing the brain of the child with information from outside. This information is to be provided by the teacher. Then the child did not have any place in the educational endeavour. But now education is centred round

the child. It is the child whose innate powers are to be drawn out through education. The innate powers of the child are to be modified by selecting, coordinating, organizing in and through proper socio-cultural environment, so as to form an integrated personality. One has to learn to adjust successfully with the ever-varying socio-cultural environment. The innate powers of the child are immature and flexible. Through education they get modified and prepare themselves for adjustment with the present as well as with the future. This learning and modification takes place throughout life, through various phases of maturation and development.

In the sphere of formal or institutionalized education this guidance for the modification comes from the teacher, through the curriculum, in the institution or school. Thus, the main factor is the child or learner, based on who are the other factors.

4.4.2 Teacher:

In order to bring out or nourish the innate good qualities and eradicate or subdue the bad ones through instruction and guidance someone is required. This role is played by the teacher. At a point of time education was thought to be a bipolar process, with the learner or educand at one end and teacher or educator at the other. It was thought that the matured personality of the teacher will act on the tender immature child and make the child a better individual and a productive citizen. Initially when there were no formal schools, the parents and elder members of the family and community acted as teachers. As life started getting more complex a separate group of efficient individuals were assigned with the special task of training and assisting children to learn the important lessons of life, over a stipulated time span.

The personality of the teacher is very important. The immature child looks up at the teacher as a role model. The role of the teacher is not limited within the classroom or just in the transfer of information. It is something more than that. The teacher is the ‘friend, philosopher and guide’. In the modern era where there is information explosion taking place due to internet and social media the role of the teacher is more challenging. The teacher is the facilitator. The teacher is a trained person who can use technology, create interest and motivate the child to learn, to do and to be a productive member of the future society.

4.4.3 Curriculum

The modification of the individual’s behaviour that is done by the teacher is done through the curriculum. Curriculum is derived from the Latin word “Currere” which means the race course, or the run-way to be covered by an individual to reach a certain destination. Curriculum, infact, is the sum total of all the experiences and activities provided to the learner in order to bring about desirable

changes in the individual and also the society. It is the resultant of the two forces - need of the child and aspirations of the society. It is the tool through which the aims and goals of education are to be achieved. It is not just the syllabus or subject of study. It includes interactions during school hours, library activities, co-curricular activities, morning assembly, concerts, social welfare works organized by the school or institution along with the students and others too. It is the vehicle through which the treasures of culture and social norms can be preserved and transferred to the next generations.

4.4.4 Educational Environment

Environmental education is a process that allows individuals to explore environmental issues, engage in problem solving, and take action to improve the environment. As a result, individuals develop a deeper understanding of environmental issues and have the skills to make informed and responsible decisions.

Now education is considered as a tri-polar process. The three poles are formed by the child or educand, teacher or educator and the third pole is the environment. The environment is made up of the agencies, both formal and informal. School is one of the most important formal agency or formal institution. It is the first stage of formal education which is assigned with the purpose of educating young people. The family, religious institutions, internet, mass-media etc. are not directly responsible for imparting education. So, they are the informal agencies and have a great influence on the growing minds.

Though the four factors have been dealt with separately, yet they are not completely separate entities. They are interrelated as well as correlated with each other.

The components of environmental education are:

- **Awareness and sensitivity** to the environment and environmental challenges;
- **Knowledge and understanding** of the environment and environmental challenges;
- **Attitudes** of concern for the environment and motivation to improve or maintain environmental quality;
- **Skills** to identify and help resolve environmental challenges;
- **Participation** in activities that lead to the resolution of environmental challenges.

Environmental education does not advocate a particular viewpoint or course of action. Rather, environmental education teaches individuals how to weigh various sides of an issue through critical thinking and it enhances their own problem-solving and decision-making skills.

4.4.1 Child Centric Education:

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-centered education implies that the child occupies the central place in the educational process. On the contrary, the old concept of education emphasized 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 accommodates individual differences. It involves an understanding of the cause-and-effect relationship, questioning one points of view and that of others, clarifying one’s beliefs and values and formulating a framework for taking decisions and acting on these decisions.

After studying the basics in child-centred education, we shall now conclude that 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 be largely 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 the choice of the learners.

4.4.2 Role of a Teacher:

In the 21st century classrooms, 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. 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 of the way of understanding teaching. Now, teaching includes all the activities organized 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 student's 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 of the roles they assume teachers shape the culture of their schools, improve instructional practices and students learning. Teachers become resource provider not only to students but also to their own colleagues by sharing instructional resources, planning lessons and exploring appropriate instructional methodologies. Facilitating learning opportunities to students is another important role teacher plays, as well as serving as a mentor for students is a common role for teacher.

4.4.3 Curriculum

Curriculum may be defined as the “educational and social environment in motion”. It is the sum total of all the activities and experiences provided by the schools to the learners for achieving the desired objectives. The courses of studies are merely a suggestion for curricular and activities and procedures, a guide for teaching to follow.

Curriculum is one of the most important items in the educative process. The curriculum, in fact, is the fundamental problem which determines the ‘warp’ and ‘woof’ of the process of education. What to do and how to do is the very essence of curriculum.

There are three important aspects of a curriculum that we should bear in mind and these are as follows:

1. A curriculum is always pre-planned; it is not a set of activities developed on the spot or spontaneously.
2. 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.
3. 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 meant 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 and organization of content: it 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.”

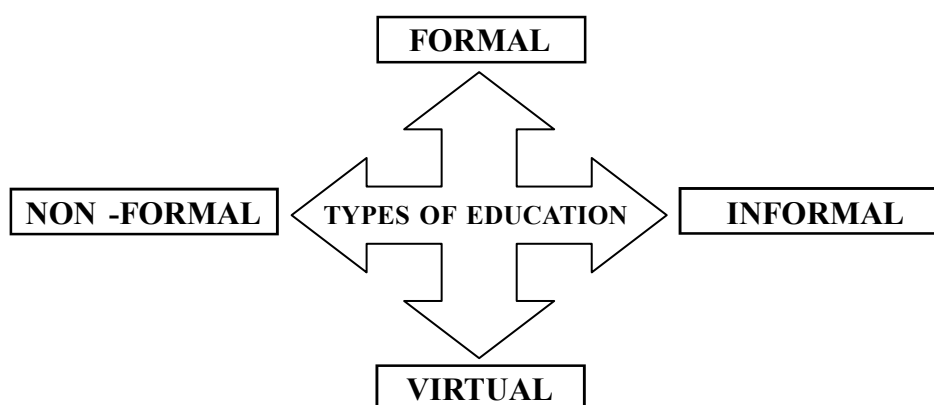
4.4.4 Educational Environment

The educational environment discussed here is in the context of a school. 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 marked as a temple of learning or a centre to seek knowledge and information. So, the vision of school is getting changed and with this the 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 day 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.

4.5 Types of Education



Education may be broadly classified as Informal, Formal, Non-formal and Virtual.

4.5.1 Informal

Informal education is quite diverse from formal education and, particularly, from non-formal education, although in certain cases it is capable of maintaining a close relationship with both. It does not correspond to an organized and systematic view of education; informal education does not necessarily include the objectives and subjects usually encompassed by the traditional curricula. It is aimed at students as much as at the public at large and imposes no obligations whatever their nature are. There being no control over the performed activities, informal education does not

have necessity of providing degrees or diplomas; it merely supplements both the formal and non-formal education.

Informal education for instance comprises the following activities:

- (a) Visiting to museums or to scientific and other fairs and exhibits, etc.;
- (b) Listening to radio broadcasting or watching TV programmes on educational or scientific themes;
- (c) Reading texts on sciences, education, technology etc. in journals and magazines;
- (d) Participating in scientific contests,
- (e) Attending lectures and conferences.

There are many instances of situations/activities encompassed by informal education, from those that may take place in the students' homes - such as scientific or didactic games, manipulation of kits, experiments, reading sessions (biographies, scientific news etc.) - to institutional activities - lectures in institutions, visiting museums, etc.

It is easy to see that the higher the degree of systematization and organization involved in informal education activities, the nearer to it will be to non-formal education. This is a relevant fact in as much as it suggests the possibility of transition from informal to non-formal. We must ponder that, considered by itself, we cannot generally assert whether an educative action belongs to the formal, to the non-formal or to the informal universe. For instance, a visit to a Science Museum may be an informal education instance if arising from a personal and spontaneous decision by a student, as it is not directly related to his scholastic activities. However, if such a visit is part of an established curriculum, requiring from students a written report and including assessments by the teacher, or tutor, then it will probably be an activity associated to either the formal or to the non-formal education.

Importance of informal Education

1. Gathering and collecting the desired knowledge is easier today owing to the exhaustive media and devices we have. Informal Education does not require any prior learning experiences or prerequisites. All you need is the willingness to complete your learning.
2. Learning informally is more relaxing and less threatening for most people. With no exams or projects to complete within limited schedules, many learners commit to learning a new skill or a concept readily.
3. In an informal setting, you will find SMEs willing to share more knowledge than ever. So if you have a group of experts in your organization simply arrange an informal meeting and have them share their expertise. Better yet, make them

leaders in the online community where employees post questions and they can answer them. A low-stake, no-hot-spot setting is the ideal for this kind of knowledge sharing and knowledge management.

4. Informal learning is close to natural learning. People tend to follow the pathway that best suits their individual needs. Lifelong learning is a great example of informal learning. We acquire more knowledge informally than formally.
5. Resistance to learn new concepts and ideas is also lower when learning is presented informally. Adult learners strive on autonomy and self-direction. They readily complete self-generated tasks.
6. Boredom and procrastination are replaced by excitement and curiosity. Time and cost barriers are almost non-existent in informal learning environments.

4.5.2 Formal

Formal education corresponds to a systematic, organized education model, structured and administered according to a given set of laws and norms, presenting a rather rigid curriculum as regards objectives, content and methodology. It is characterized by a contiguous education process named, as Sarramona1 remarks, “prudential education”, which necessarily involves the teacher, the students and the institution. It corresponds to the education process normally adopted by our schools and universities. Formal education institutions are administratively, physically and curricular based organization and require from students a minimum classroom attendance. There is a program that teachers and students alike must observe, involving intermediate and final assessments in order to advance students to the next learning stage. It confers degrees and diplomas pursuant to a quite strict set of regulations. The methodology is basically expositive, scarcely relating to the desired behavioral objectives - as a matter of fact, it is but seldom that such targets are operationally established. Assessments are made on a general basis, for administrative purposes and are infrequently used to improve the education process. Their character is, for the most part, punitive, obeying a mono-directional methodology that fails to stimulate students and to provide for their active participation in the process, though in most cases, failures are ascribed to them. The setting-up of a formal education system does not consider the students’ standards, values and attitudes that are relevant to the education system which, generally, is not tested or assessed at the level of student acceptance, as well as for efficacy and efficiency. The same methodology - poor, ineffective, scarcely creative - is adopted, whether the universe contains 10, 50 or 200 students. Other institutional resources other than the expositive method are seldom employed, and when they are employed, the basic learning principles are disregarded. The subjects are presented in isolated blocks, whether as to content or methodology. Thus, for instance, in the case of

Physics, for techno-administrative reasons the subject is divided into theory, laboratory and exercises and, their adequate order and correlation are disregarded. In general, the objectives aimed at the personal growth of students are negligenced and, the basic principles of learning fail to be considered in the planning and the performance of education systems. It is not excessive to say that in the case of formal education, for the most part teachers pretend to teach; students pretend to learn; and, institutions pretend to be really catering to the interests of students and of the society.

Thus, generally, formal education cannot disguise its aloofness from the real needs of the students and of the community.

IMPORTANCE OF FORMAL EDUCATION:

Knowledge and Learning

Traditionally, the schools and colleges are responsible for the formal education of a child. They affect the way a child thinks and gives direction to life. The ultimate purpose of formal education is to impart knowledge. It is through the formal education that the child learns the basic art and sciences. It teaches us the usage of this art and science in everyday life, and that is how a child becomes a learned person. It helps a person develop views and insights about various things.

Degrees and Certificates

Formal education provides you with degrees and certificates of merit that informal education does not. Informal education is also important, and that should go on throughout your life, but if being formally educated it is mandatory to survive in the competitive society today. Students need their degrees from educational institutions to practice law, accounting, etc.

Share Knowledge

Knowledge is power. So, to be powerful, you must be knowledgeable. The way to understand the importance of knowledge and use of it in practical life is by being formally educated. Having gained experience, you must share it with other people. This helps you gain their respect too.

Discipline

Formal education instills a sense of discipline in you. When we go to schools and colleges, we are bound to follow a set of rules and regulations. Gradually, we start following these rules in everyday life. This is good because it helps in keeping yourself and your activities organized.

Specialization

The world today consists of people who have developed the understanding of the deep and complex aspects of various things. Only through formal education can one

fit in the specialized world. The people driving the world today are those who have understood the complex nature of various subjects. This kind of understanding takes time and a gradual system of learning. Schools and colleges help us to develop a sense of competition and motivate us to contribute to the development of the nation.

Organized

Formal education is an organized way of education. In the absence of a systematic system of education, the learning process remains patchy.

Economy of the Country

By being formally educated, one can hope to improve the economy of a country. This is because the employers would be impressed by an educated work force and chooses countries which have a higher population of an educated work force.

4.5.3 Non-formal

As seen, formal education has a well-defined set of features. Whenever one or more of these is absent, we may safely state that the educational process has acquired non-formal features. Therefore, if a given education system is not prudential most of the time - non-contiguous communication - we may say that it has non-formal education features. Likewise, non-formal education characteristics are found when the adopted strategy does not require student attendance, decreasing the contacts between teacher and student and most activities take place outside the institution - as for instance, home reading and paperwork. Educative processes endowed with flexible curricula and methodology, capable of adapting to the needs and interests of students, for which time is not a pre-established factor but is contingent upon the student's work pace, certainly do not correspond to those comprised by formal education, but fit into the so-called non-formal education. Proportionally to the number of formal education factors that are absent from a process, we find several grades of non-formal systems.

These preliminary considerations emphasize the need clearly and objectively to establish the possible basic features of non-formal education. This, however, is not an easy task. As remarked by Ward and collaborators, "A comprehensive and standard definition of non-formal education is not yet available in common usage. Perhaps such a definition will not emerge until after much more study of the educational issues and potentialities inherent in the variety of experiences now called non-formal education has been done." As regards the distinction between both educational models, the same authors point out that "the implied and real distinctions between formal and non-formal education should be seen within a systematic and holistic view of education." In the same paper, they remark that education remains relatively undefined because the non-school view of education has merited little interest and responsibility

from educational planners. Notwithstanding the above, even a preliminary analysis of the existing non-formal systems reveals the constant presence of two features:

- (a) centralization of the process on the student, as to his previously identified needs and possibilities; and,
- (b) the immediate usefulness of the education for the student's personal and professional growth.

Non-formal education seems better to meet the individual needs of students. According to Ward, et al., 'a systematic analysis of the main features of non-formal education, diversely from formal schooling, shows that participants are led to non-formal programmes because these offer the expertise that they hope to acquire and the necessary assistance for a better understanding of their own selves and of their world'. It is natural that if the education offered by schools is without value for a student's life and fails to prepare him to deal with daily problems, he will simply refuse to participate in programmes that may finally disappear or, at best, have to be reformulated to gain it significance for students.

As non-formal education is focused on the student, it presents flexible features as regards the initially established and adopted procedures, objectives and contents. It is therefore, quicker to react in face of the changes that may affect the needs of students and of the community. With the basis on these preliminary considerations we may easily conclude that the non-formal label encompasses a wide variety of educational systems endowed with features that either lead them towards or away from the established formal systems. Thus, we might infer the existence of a certain degree of continuity linking the formal and the non-formal education. This view is not limited to a merely academic interest because, as will be seen below: It is an extremely objective and practical one in search for alternative solutions to educational problems. Given its scope, non-formal education is comprised of an ample diversity of educational situations, many of which have played a significant role in the renewal of educational systems. We shall now analyze three educative processes, namely: **“correspondence learning”**, **“distance learning”** and **“open education systems”**, which, because of their features fall within the scope of non-formal education.

Correspondence Learning: It has been continuing as organized, structured correspondence schools from more than one century. Several works and authors mention that in 1856, at Berlin, Toussaint and Langenscheidt founded a correspondence languages course. In 1886, a graduate studies correspondence course was introduced in England. A “Society to encourage Study at Home” was organized in 1873, in Boston, and the first formal experience took place in 1883, at New York, the “Correspondence University”.

Correspondence course participants are found in all ages in brackets and economic-social classes. It is a planned and systematized activity, based on the preparation of printed educational materials which are forwarded to students who are physically separated from the teachers and who can give but a limited assistance to them. Correspondence learning is an individualized learning system that allows students to proceed at their own pace, according to their interests. The institutional materials are for the most part printed and are generally prepared by a teacher who has not enough didactic and technical knowledge to prepare top quality educational material. Although a number of correspondence courses currently offer other types of instructional material - audio-tapes and videotapes, kits, etc.

We shall for classification purposes solely consider the printed materials offered by correspondence courses. We shall reserve the name “distance learning” to the courses prepared on a high technical level, by a multi-disciplinary team, administered by a relatively large institution, comprising a wide variety of educational materials. Correspondence courses generally establish a bi-directional communication by mail, supported by the teacher who corrects the paperworks, offers guidance and the requested explanations. A degree may or may not be obtained and there is no pressure - the student’s motivation is the basic factor for the program’s success. It is not difficult to see that correspondence courses do not incorporate several features of the formal education and are thus classified in the field of non-formal education.

Distance Learning: According to Holmberg, “Distance study is learning supported by those teaching methods in which, because of the physical separateness of learners and teachers, the interactive, as well as the preactive phase of teaching is conducted through print, mechanical or electronic devices.” Distance learning is based on non-contiguous communication, that is, “the learner is at a distance from the teacher for much, most or even all the time during the teaching-learning process”. Based on this definition, we may infer that the concept of distance learning is wider than that of correspondence learning, with which it is sometimes confused.

Thus, Butts remarks that “the rapid adoption, over the past 10 years, of the phrase ‘distance learning’ to replace ‘correspondence courses’ would seem to reflect the incorporation of media other than print (and particularly the medium of broadcasting); the fresh impetus coming from research into individualized learning and self-instructional methods; the broadening of the social base for open learning systems; and the development of courses and qualifications designed specifically to meet the needs of distance learning students.” The concept of open learning systems used by Butts is wider than that of distance learning, as analyzed below:

In sum, according to Holmberg, the three universally accepted features of distance learning are as follows:

1. Typical of the whole distance study is that it is based on non-contiguous communication, i.e., the learner is at a distance from the teacher for much, most or even all of the time during the teaching-learning process.
2. A pre-produced course, as self-instructional as possible, printed and/or consisting of presentation brought about by other means than print (audio or video-tapes, radio or TV programmes, etc.) guides the study.
3. Organized non-contiguous two-way communication is a constitutive element of distance study. It is in most cases principally brought about by assignments for submission for the students to solve and answer and for the tutors to comment on (in writing or on audio-tape), but freer forms of communication also occur.”

The organization and administration of distance learning significantly differs from those of formal education. Thus, for instance, no student attends classes at the institution, except for occasional visitors. There are no classrooms; instead there are places where multidisciplinary teams comprised of tutors, authors, audio-visual experts, and so on, plan and compose the materials that will be used. In distance learning we find no “academic semesters”. The students may at will discontinue studies whenever he needs or wants to do so. As per Holmberg, distance learning is comprised, of the following basic activities:

- the development and technical production of distance study courses;
- the distribution of course materials;
- the non-contiguous two-way communication between students and tutors/counselors, and record-keeping.

Holmberg also reminds us that, in some cases, other activities may be required, as for instance: “course certificate - examination and degrees - supplementary face-to-face contacts between students and tutors/counselors.” A large experience has been obtained over these years through application of distance study at various levels, for different target populations. Our main concern in this Chapter relates to the use of distance study for higher level education. A well-succeeded example of such use is the Open University. As pointed out by Oliveira, Open Universities are generally based on distance study through one or more communication media, such as radio, TV and the printed press. They mostly formulate the instructional materials used in their courses, for the most part employing a distance tutoring system that contracts teachers to provide the required support to the performance

of supplementary activities. The assessment and graduation requirements are not uniform and in some cases, the diplomas are on par with those issued by regular universities, whereas in others we find that certain restrictions are made with regard to given courses. There are also open universities which are in no way concerned with the validation or equivalence of the offered courses and of their diplomas to those given in the existing formal universities.

Open universities need their own organizational structure that differs widely from that of traditional universities. According to Oliveira, “The nature of their tasks and the modus operandi of open universities provide a mixture of academic culture and industrial activity”, requiring the cooperation of professionals from varied backgrounds to act as redactors, educational planners, professors specializing in the different fields, audio-visual experts, and so on, thus displaying a multi-disciplinary character. The materials forwarded to the students, comprising printed texts, audio or videotapes, kits, etc., is usually validated prior to their utilization, so as to ensure a high degree of efficacy and efficiency. Oliveira also notes that “in countries with a shallower academic sedimentation, open universities seldom have their start on an academic basis and this results in their remaining for the most part on the fringes of the educational process” - an extremely significant aspect which will be relevant to the proposal that will be submitted below.

The British Open University may be mentioned as being the most successful among all open universities. As described by Grayson, the British Open University founded in 1969 was created in order to remain open to new people, methods and ideas. The traditional matriculation requirements were abolished and efforts were made to attract working students. Approximately, 63,000 students enrolled in 1980, and its syllabus included printed materials, audiotapes, reading, study guides, self-assessments and radio and TV programmes. Tutorial assistance and counseling are available in about 280 study centers throughout Great Britain. We must include here about the high quality of the produced instructional resources, as well as to the disposition shown by the planners of the British Open University always to remain receptive to non-conventional programmes. The courses encompass six areas, namely: education, mathematics, sciences, social sciences, and technology. Their duration is approximately one year.

The success of the British Open University led to the creation of several open universities in France, in Germany and in the United States as from 1971, without even mentioning the several Latin-American efforts in this field. Oliveira mentions the pilot-experiment of the China Open University which is planning to enroll approximately two and a half million students. According to that author, “despite

a variety of forms and contexts, Open Universities illustrate the many possibilities for widening the scope of higher level education.” As to the expression “Open” he remarks that it may relate to -

- (a) The moment in which the student enrolls on a course for which the required credits system has been extremely simplified;
- (b) The educational process itself, as well as the range of options offered to the students as regards programmes and courses;
- (c) The fact that the course is taught at a distance; and
- (d) The fact that although not generally providing final degrees, they offer to students the possibility and the required flexibility to stay on or to leave the courses.

Open Systems: The third instance of non-formal education corresponds to open systems or open learning, which have drifted much farther apart from the features of formal education, creating a wide, deep rift. As remarked by Butts, “open learning systems are defined as those which offer students a measure of flexibility and autonomy, to study the programmes of their choice when and where they wish, and at a pace to suit their circumstances. “The features ascribed to open systems, by the author, necessarily sets them as non-formal education instances, jointly with correspondence learning and distance study. As Butts points out, “...distance learning is seen ... as one type of open learning.” As mentioned before, correspondence learning can be deemed a type of distance learning and, as distance learning can be said to be an instance of open systems, we may conclude that this concept is the most widely encompassing class among non-formal education examples. Some authors also consider rather freely the concept of open education - as synonymous with open systems. As Yalli says, “the idea of openness may be two-fold: open as to structures, that is, a rupture of the physical barriers of educative institutions, so as to provide free access to schools; or open as to methodology and learning resources.” And, he concludes: “The essential fact about open education is that it does not matter how knowledge is acquired, all means are valid. The open learning system aims at the formation of independent students who have the capacity for self-discipline and a high capacity for synthesis and for analysis.” Thus, in an open system, learning is the function of an interaction between the student and the actual world.

4.5.4 Virtual Education

Virtual education is delivered, usually via information technology networks, without restricting the learner in space and time. There may or may not be the existence of an institution physically or in reality. For example some Universities have a provision for on-line or digitalized library which the students can access even if they are not present

in the campus. Again there are certain on-line sites which have no institution in the physical sense. Virtual education is often seen as synonymous with on-line learning. Virtual education, in the past would have included distance education but in the second decade of the twenty-first century it usually implies learning via the Internet without any formal requirement to attend a physical campus. In some cases virtual education compliments on-campus learning. Now in the Covid pandemic situation, as new crises in the field of education has been emerged, the virtual education is found most relevant.

Importance of Virtual Education:

- Virtual education for student gives interactive access to the digital libraries provides with powerful search engines, can study at home or where there is an Internet access.
- Virtual educational space modelling for higher education based on competence-based approach for students professional development is actual than ever. One way or virtual education realization is virtual reality technology application where highly-realistic professional activity multi-component space modelling supports dynamic interaction with students. In this process, the complex psychology-pedagogical conditions, where the virtual education opportunities realization are possible to be implemented.
- Virtual educational space creation for higher education is innovative for future students' professional development, and directs on professional education quality improvement.
- Virtual educational space creation for university education has to take into account properties of virtual reality, and based on virtual outlook phenomenon. The virtual educational environment is realized in the conditions of pedagogical interaction in space and time, online. These signs provide various models creation optimum conditions.
- Virtual reality forms new forms of mentality and consciousness activity manifestation, and the return impact on factors which have generated them, and human life.
- The virtual educational environment influences to human knowledge and reality transformation; on human activity, worthiness, self-determination, and self-realization. Therefore, the virtual educational environment has to be based on recognition of humanistic essence and focused on professional education.
- The virtual educational environment of university education consists of six main components - informative, integrative, communicative, co-ordinating,

developing and professional focusing. These cognitive and logic-subject components provide professional knowledge individual conceptual system formation.

- The virtual educational environment organization for university education the educational models, methods and receptions for future student's professional development have to be focused on virtual education opportunities realization and provide training process of reflexive management.
- The virtual educational environment as part of system of a common information space allows increasing the students' professionalism.

4.6 Summary

In this unit we have covered some essential dimensions related to the process of education. Education is a purposive activity and therefore is driven towards a goal or aim. The aims of education give direction to all that is to be done and achieved in and through education. The Individualistic as well as Social Aims of education, among many other consequential aims, strive towards achieving a twofold purpose of individual growth and development as well as social progress and advancement.

The aims give direction to the educational process which encompasses the various components or factors of education comprising of the learner, the teacher, the curriculum and the environment. The educational process remains incomplete in the absence of any of these factors of education.

As discussed in the preceding units, education is a life-long process and does not end with the attainment of a degree. Hence, it can be categorized into different types like Informal, Formal, Non-formal and Virtual Education. These avenues open up multiple prospects for providing and receiving education.

4.7 Self-Assessment Questions

1. What is individual aim of education?
2. What is social aim of education?
3. Justify which aim of education is more relevant individual or social.
4. What are the factors of education?
5. Why is child considered as a factor of Education?
6. What are the types of education?

7. State differences among the types of education.
8. Give an example each of formal, non-formal and informal education.
9. Justify which aim of education is more significant-Individualistic or socialistic.
10. Discuss on the types of Education.

4.8 References

Ananda, C.L.et.al.(1983). *Teacher & Education in Emerging in India Society*, NCERT, New Delhi.

Chandra S. S., R. Sharma, Rejendra K (2002). *Philosophy of Education*. New Delhi, Atlantic publishers.

Chakraborty A. K.(2003). *Principles and Practices of Education*. Meerut, Lal Book Depot.

Gupta S. (2005). *Education in Emerging India. Teachers role in Society*. New Delhi, Shipra Publication.

Dasgupta, P. (2004): Non-formal Education in India, in J.S. Rajput (ed.), *Encyclopedia of Indian Education*, New Delhi: NCERT.

Devdas, R.P. (2004): Vocational Education, in J.S. Rajput (ed.), *Encyclopedia of Indian Education*, New Delhi: NCERT.

Dewey, J. (1916/1977), *Democracy and Education: An introduction to the philosophy of education*. New York: Macmillan.

Gopalan, K. (2004): Technical Education, in J.S.Rajput (ed.), *Encyclopedia of Indian Education*, New Delhi: NCERT.

Government of India (1964-66): *The Education Commission*, New Delhi: Ministry of Education.

Government of India (1986): *National Policy on Education*, New Delhi: MHRD.

Government of India (1986): *Programme of Action*, New Delhi: MHRD.

Keegan, D. (1986): *The Foundations of Distance Education* (2nd ed.), London: Croom Helm.

Kulandai Swamy, V.C. (1992): Distance Education in the Indian Context, *Indian Journal of Open Learning*, 1(1), 1-4.

Unit 5 □ Education as a Process

Structure

- 5.1 Objectives**
- 5.2 Introduction**
- 5.3 Education as the Process and Product**
- 5.4 Agencies of Education**
 - 5.4.1 Family**
 - 5.4.2 Society**
 - 5.4.3 Organization**
 - 5.4.4 Mass Media**
- 5.5 Characteristics and Significance of Child-Centric Education**
 - 5.5.1 Characteristics of Child-Centric Education**
 - 5.5.2 Significance of Child-Centric Education**
- 5.6 Summary**
- 5.7 Self-Assessment Questions**
- 5.8 References**

5.1 Objectives

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

- understand education as the process and product;
- know about the agencies of Education;
- understand the characteristics and significance of Child-centric education.

5.2 Introduction

We have seen in the previous units that Education is modification of behaviour. Now this modification takes place through a process. So when education is acquisition of knowledge and skill, leading to wisdom and bringing about changes in our thought process and helping in bringing about a modification in our behaviour, it is a process. In this unit, education is considered as process and product will be discussed.

5.3 Education as the Process and Product

Education can also be called a process when education is helping in the act of developing the intellect, critical thinking abilities, social and cultural understanding, and understanding of one's own self. Education is considered as an active and a dynamic process which takes place continuously during one's life by way of various experiences acquired through either a formal type or an informal type of agency. The individual continuously learns for successful adjustment with the environment. In this process, he or she learns to utilise the experiences in learning and reconstructing new things in the place of old ones. Thus, the learning takes place throughout life which is an active and a dynamic process.

When education leads to a quantitative increase in knowledge or recollecting and retrieving the stored or memorized information for later use it acts as a product. Again, when the knowledge, skill and wisdom acquired through the process of education is assimilated in the culture and society and is transmitted from one generation to another, education becomes a product. Education fosters values in people, which are universally accepted as valuable at a given point of time. Transmission of knowledge or skills which takes place as a purposeful activity in a variety of ways could be termed as the product of education.

Let us look at some real life learning experiences. For example, when a child is learning to do addition. Say, $5+3=8$. A child will learn that when there is + sign between two numbers it implies addition, that is putting together the value of the two numbers and the resultant value will have to be written after the = sign. So, here a child is learning the process of addition. Similarly, the child learns the process of subtraction where the symbol or sign – (minus) implies taking away the number after this sign from that before the sign. This will lead to a lesser value than the first one. e.g. $5-3=2$. So this is the process. When the child can solve problems like $6+ 2= ?$, education becomes the product. That is the knowledge of addition and subtraction now becomes the product. This product knowledge can help in the process of acquiring further knowledge, for example applying it in the BODMAS (coding) sums.

Similarly, when one is initially learning to read, one learns to combine alphabets leading to a certain word. One learns the process of formation of words and how the combination of alphabets can lead to different sounds or pronunciation. This becomes a product when one can read words by looking at the words instead of spelling each letter of the word.

So, it can be said that education is a process as well as a product.

5.4 Agencies of Education

We have seen that education leads to modification of behavior. This modification takes place throughout life. So, we understand that education is a life-long process. It starts right from the time of birth of the child and continues till the death. During the entire period of one's living, the human being comes in contact with various situations, institutions, and organizations and get themselves educated through different agencies of education.

One of the functions of education is socialization. We have seen in the previous units that the aims of education can broadly be divided into individualistic and socialistic. We have also discussed how these two aims are interrelated and interdependent. Our interactions with the environment or society can help us to have an impact in the modification of behavior as they form the sources for getting information and knowledge. The social agencies of education like the Family, School, Community, Media etc. contribute in our learning. According to Bhatia (1994), 'Society has developed a number of specialized institutions to carry out the functions of education. These institutions are known as 'Agencies of Education'. Agencies may be classified in various ways as prescribed by Brown (1947) and stated by Saxena (2009).

Among the classifications, one may be based on being a *formal agencies* of education like schools, libraries, educational programmes etc. or *informal agencies* like family, market place, fairs etc.

Another is based as *active agencies*, like school, family, community, religion, social clubs etc or *passive agencies* like Cinema, TV, radio etc.

The third classification of agencies is based on four categories - *formal agencies* of education like schools, libraries, etc.; *informal agencies* like family, society; *commercial agencies* like radio, T.V., club, theatres, movies etc.; and *non-commercial agencies* like sports clubs, social welfare centres, scouts and guides etc.

The various agencies of education can be clubbed in each sub-category of the agencies, keeping in view their scope and the functions of getting education. It is therefore said that only one agency of education is not enough for the child to get education and for their growth and development. There is the scope to get education from the formal as well as the informal systems, active and passive systems, commercial as well as non-commercial systems.

5.4.1 Family

Family is an active informal agency of education. It is the first social habitat of human being and the most influential agency of education. Brown has defined family as the “we group having an affectionate tie amongst members and sharing of common interests. It is a place of security and safety for the healthy growth of a child”.

Psychologically and physically the first contact and interaction the child makes with the outer world is with his/her mother. Learning process of the child begins the moment s/he is born. His/her brain takes shape in accordance with the responses made to the stimulus. The child’s brain is nascent, eager to record the first reaction of the person who comes in contact with him/her. The home environment gives shape to his/her psychological and sociological growth. Mother becomes the first teacher. Undoubtedly, that is the reason that the first language a child learns is called “mother tongue”. When we use the term “Home”, it signifies the place where there are parents and other family members who the child comes in contact with, where the child is loved, cared for, disciplined, reared, taught and brought up, where a responsibility is felt by the family to modulate the child and attend his/her needs. Home, therefore, plays a very important role in laying the foundation of the child’s personality in terms of physical, emotional, social, moral and cognitive aspects.

As change is a continuous process, socially, the changes in family system have taken place. Joint families have given way to unitary families. Now the size of the family is smaller with only the parents and one or two children. In joint families, there are other family members who are emotionally attached with each other and play an active role in the upbringing of the development of the child. The following are the major educational functions of the family which works for developing the all-round personality of the child:

- It helps in physical, mental, and emotional developments of the child. From the very beginning of infancy, child learns to understand others, recognize signs and symbols, speech and imitate others. This is the family that educates the child, not through formal process but informally by action, play, and stories. The behavior of the parents defines the emotional development of the child. Needless to say, the child first develops emotional bonding with the parents. The feeling of ‘acceptance’, ‘love and belongingness’ and ‘togetherness’ comes from the family only, which provides emotional maturity to the child. It educates the child about the attitude, moral values, ethics, skills, behavior pattern at the family as well as the society.
- It teaches the child about the culture, tradition, and customs of the society and also, teaches fellow - feeling, love and belongingness in living together.

- It influences the socialization and actualization of the child. The first step towards socialization is learnt by the child is the love and affection receives from his/her family. Home is the first social institution that attempts to socialize the child. The social development of the child depends upon the love, affection, recognition, security, approval, freedom etc. the child receives from the family. The child receives approval for righteous conduct from parents. The child also observes parents' day to day activities and it impinges upon behavior of the child. The manner in which the family conducts itself channelizes future role and performance of the child.
- Home not only provides basic necessities of the child, it also equally provides many opportunities to the child for future living.
- Moral and religious education starts from the family. The parents become the first role model for the child. It is widely seen that a girl child copies her mother and so does the boy of his father. The reinforcement that comes as a response to the child's behavior creates the value system. The reinforcement that a child receives from his/her parents towards a particular act makes the child differentiate between the right and the wrong. The immoral acts of the child should be checked by the parents at the very initial stage. The value system of the child depends on the morals and religious activities practiced within the family. Apart from these, the family has further responsibility to make the child develop a sense of nationalism towards the country, to understand their duties and responsibilities to the society, to respect human life and dignity, and to preserve family values and culture.
- It helps the child for developing a balanced personality in all aspects of human living.

Thus we see that the family through its various stages and interactions with the child acts in an informal way to educate the child.

Family as an Agency for the Development of the Child

Family brings the following developments among the child –

Physical Development

The child spends his/her infancy within the family. The priority, initially, should be on the physical growth of the child. The family should take care of the diet of the child and ensure that the child is nourished.

Social Development

The first step towards socializing is learnt by the child is the love and affection receives from his/her family. Home family is the first social institution that attempts

to socialize the child. The social development of the child depends upon love, affection, recognition, security, approval, freedom etc. the child receives from the family. The child also receives approval for righteous conduct from parents. The child also observes parents' day-to-day activities and it impinges upon behaviour of the child. The manner in which the family conducts itself channelizes future role and performance of the child.

Emotional Development

The behavior of the parents defines the emotional development of the child. Needless to say, the child first develops emotional bonding with the parents. The feelings of 'acceptance', 'love and belongingness' and 'togetherness' come from the family only, which provides emotional maturity to the child.

Mental Development

Like the physical growth, mental development of the child also goes on simultaneously. From the very beginning of infancy, child learns to understand others, recognise signs and symbols, speech and imitate others. This is the family that educates the child, not through formal process but informally by action, play, and stories.

Moral and religious Development

The parents become the first role model for the child. It is widely seen that a girl child copies her mother and so does the boy of his father. The reinforcement that comes as a response to the child's behavior creates the value system. The reinforcement that a child receives from his/her parents towards a particular act makes the child differentiate between the right and the wrong. The immoral acts of the child should be checked by the parents at the very initial stage. The value system of the child depends on the morals and religious activities practiced within the family.

Apart from these, the family has further responsibility to make the child develop a sense of nationalism towards the country, to understand their duties and responsibilities to the society, to respect human life and dignity, and to preserve family values and culture.

5.4.2 Society

The two terms 'society' and 'community' are often confusing. However, there is a difference in the two.

A **society** is a group of individuals involved in persistent with social interactions, or a large social group sharing the same spatial or social territory, typically subject to the same political authority and dominant cultural expectations.

Community refers to a group of people who live in a definite locality but **society** refers

to a system of social relationships. There exists more than one **community** within a **society**. Hence **community** is smaller unit than **society**.

The society, thus has different types of social relations under it which affect the education of individuals. As agencies under the macro-system of society comes the Government or state, the religious institutions, the socio-cultural organizations, etc. Neighborhood can be said to be a local social unit where there is constant interactions among people living near one another or people of the same locality. In such spatial units, face-to-face interactions frequently take place. In this sense they are local social units where children grow up.

Children through interactions learn the language and social norms. Interaction with different age groups of the society helps an individual to socialize. Besides one may observe diverse set of people in the neighborhood who differ in caste, class or religion or occupation. By interacting with such diverse set of people, one is exposed to various customs and practices; various occupations that people pursue; the skills required for such occupations and also the qualities possessed by those members. The growing child may also imbibe values of discipline and orderly behavior. The concept of inclusiveness also develops through the social interactions at the society. One learns to accept diversity.

Interactions are both physical and social environments wherein children get easily affected. If the child is surrounded by people who are warm and cooperative, it will get definitely transmitted to the child. On the other hand, if the locality is peopled by aggressive and violent group, it is possible that such children may learn unsocial or anti-social behaviors.

Social values, thus develop through the social interactions which help in the development of personality and character.

It is easy to observe interdependence among people of the same locality. There may be individual differences. At the same time these residents of the same locality seek to realize common values share common traditions, folk-ways and customs, socialize youth, and maintain effective social control.

So, we can see how society has a tremendous effect in educating us directly and indirectly leading to a modification of behaviour throughout our life.

5.4.3 Organization

When a group of people work together with a particular purpose they form an organization. There are various organizations in the society which act as formal and informal agencies of education. The School and educational institutions, library are formal organizations. Whereas, religious institutions, state or Government, Clubs, socio-cultural organizations act as informal agencies of education.

As it is not possible to discuss on all sorts of organizations, we will see a few and how they act as agencies of education.

School

For an individual, the school is usually the first direct, active and formal organization. It is one of the most important agencies of education. The child spends a great part of his days in this organization. The school being a direct and formal agency of education has specific aims and method of modifying the behaviour of the child or imparting education. The teachers are the parent substitutes, who are like role models to the children. The matured personality of the teacher through various interactions acts on the child and brings about modification of behaviour.

As an agency of education the school performs various functions –

- *Custodian function* – The children stay in school for a greater part of the day, under the care and responsibility of the institutional authority. The school acts as a custodian of the developing children.
- *Supplemental function* – For the few years before coming to school children grow and develop in and through their respective home environment which may be influenced by other non-school agencies. The influence of the family creates unique behaviour patterns, mental structure etc. All the influences the child may not have the be useful experiences. The school tries to supplement those with useful learning which the child may not have got from the home.
- *Corrective function* – It is a fact that all homes are not good homes. Different types of behaviour problems of children are found to originate from home or other non-school agencies. Specially in the modern era the mass-media and social media are creating a great impact on a child's behaviour, all of which may not be beneficial for the child. In these cases, the school performs the corrective function by modifying these unwanted physical and mental problems.
- *Preventive function* – The school makes an attempt by manipulating the environment and framing the curriculum in such a manner that children are dissuaded or prevented from developing undesirable habits or traits. The maxim of “prevention is better than cure” is better to follow as undesirable behaviour patterns once formed cause difficulty in its eradication.
- *Conservation and transmission function* – The cultural heritage is preserved and transmitted to the future citizens by the school through its various curricular and co-curricular activities.
- *Stimulative and Creative function* – The school through its activities of the curriculum manipulates the academic and psycho-social environment in such

a way so that it acts as a stimulant to nurture the creative abilities of the child. Flexibility of the thought is developed through discussions, debates etc.

- *Socialization function* – The school is a miniature society. It deals with children during the most crucial stages of its development – programmes and activities can help in the socialization of the child. The value of punctuality, discipline, hard work is infused by the school. Mutual respect amongst individuals is childhood and adolescence. Interaction amongst peer group and adults through various situations.
- *Evaluative function* – The school not only teaches, but also evaluates the learnings in the different dimensions be it physical, academic, cultural, aesthetic or social and determines the learner’s future as a member of the society.
- *Man-power training* – The school takes the responsibility of creating the future citizens of a country. It tries to bring out the latent quality of its students and develop the leadership qualities.
- *Educational and vocational guidance* – With diversification of subjects and specialization in various fields, the school has an important role to play in providing guidance as per the aptitude and interest of the students. Pre-Vocational skills are to be developed by the school so that in future the children can be on their own feet economically and act as a human resource to the country.

Thus, from the above discussions we can see that the school as an agency of education has a very crucial role to play.

The State or the Government

Initially education was a personal or private affair. The family took the responsibility of teaching its younger members the knowledge required to live. Gradually when men started living in groups or tribes, the elder members of the group decide on the type of education and who will impart the education to the younger members. Gradually, as kings came in, some benevolent rulers started patronizing the educational institutions by providing lands, or financial assistances. However, most of the time personal grants by the rich or voluntary services by the members of the society were taken to run the educational institutions.

At present the Government directly and indirectly control the education of the country. Education Acts as the means through which the thought of the ruling political party is disseminated. This is done by determining the aim of education, framing the curriculum and syllabus, revising the textbooks etc. Direct control is practiced through the policies, rules and regulations, financial assistance, affiliating agencies by way of

supervision and inspection. The Government also collects, compiles and publishes information. The Government also makes provision for teacher training and research on teacher education.

Education being in the concurrent list of the Constitution of India both State Government and Central Government has a responsibility in the expansion and implementation of it.

Socio-Cultural Organization

The socio-cultural organizations spring up out of the needs and interests of the people. These are specified, at the same time spontaneous agencies of education. These may have some forms depending on their demands like clubs, sports organizations, Scouts and Guides etc. These organizations cater to innumerable needs of the people. They help in social interactions, group work and have an everlasting influence upon the development of one's personality. Education is a life-long process of learning and an unending process of development of powers in response to the socio-cultural aspirations. An individual develops his/ her body and mind, expands the horizon of knowledge, creates new values, acquires skills and unfolds the latent powers to the full. These organizations benefit both the individual and society. The individual is benefitted through the development of his/ her powers, learning of skills, social interaction, sublimation and fulfillment of creative urges. The society on the other hand benefits as it gets better citizens. Awareness programmes, relief work during natural calamities, blood donation camps, inter club sports programmes etc. help in the development of cohesion and feeling of unity among the citizens.

5.4.4 Mass-Media

Mass media refers to a diverse array of media technologies that reach a large audience via mass communication. It may be print media like newspaper, magazines or non-print media like drama, Jatra, puppet show or electronic media like TV, radio, movies, internet etc. The goal is to reach out to the mass or large number of people without establishing any personal contact between senders and receivers. It permeates into all aspects of society, be it political, linguistic, cultural or spiritual. Media is all pervasive; its functioning is very subtle and has both positive and negative influences.

Mass media can perform the functions of providing information. Through this information education can be transmitted, mass-media can act as an entertainment media too. It has broad appeal. It can reach out to majority or mass at great speed. Compared to formal schools and institutions the cost of reaching the mass is lower. Long before the birth of formal schools, education of the mass took place informally through various forms. Philosophy, values, religious preachings and culture were

preserved and disseminated through indigenous ways, like Kirtan, Jatra, Kavigaan, Kathakata, Puppetry, folk-songs and dances like Chau of Purulia. These were the mass media that were less expensive, a part of the peoples' lifestyle and entertaining. These forms of mass-media were attractive to the common man and helped them to know about various things, imbibe our cultural norms and modifying the thought process.

With an increase the literacy and advent of press, newspapers became popular. They are less expensive and readily available. They help in the development of public opinion and awareness of the surroundings. The press, specially the newspaper tries to fight against ignorance, social evils and keep the people updated with the day to day affairs of the administrative machinery of the state as well and thus try to build the democratic spirit.

The Radio, Television and Cinema are not only means of entertainment but are providers of education too. The radio or transistor being handy to carry and battery run can be carried to different places as per conveniences. It can be heard from a certain distance too. It is a powerful mass-medium for disseminating information. Unlike the newspaper which can reach the literate people only, the radio can be effective on those who are illiterate. The television and cinema has a greater impact on the mass than the radio. Both of them use the auditory as well as the visual sense organs. So not only the people with vision and hearing can gain benefit from it, even those deprived of these sense organs can use the other and be a part of the receiver. The television with its discussions, debates, news and programmes can help in the dissemination of knowledge, awareness and formation of opinion. Through its various programmes vocational classes and educational programmes can also be reached to the mass.

In the present era, the internet and the social media like twitter, you tube, face book, whatsapp are helping to act as a two-way or interactive mass-media. It is not only helping in the circulation of knowledge very fast to the mass, it is also effective in collecting information from the mass. There is no barrier of geographical distance or of countries for this type of mass media. It is a good mode of adult education too. There is a huge explosion of knowledge and this media opens the casket of knowledge for anyone who is eager to know.

Media is being used both as formal and non-formal system of education. Information Communication Technology is especially used for non-formal education like in ODL system. In India, IGNOU and NIOS like institutions are providing educational programmes throughout the country through Radio, Television, and online programmes. The Central Institute of Educational Technology under the NCERT is mainly concerned with the development of innovations and with using various media in School education. It is engaged in the development of an attractive system of education using television

through INSAT to reach in and out of school children and teachers in rural areas. It produces E.T.V. programmes and these programmes are being telecast via INSAT. The Electronic Media Production Center in IGNOU is also contributing in developing audio-video materials, direct telecast through Teleconferencing and Interactive Radio Counselling for the learners.

Tools of Media

The various tools of media have been stated as follows (Nasir, 2013). Newspaper and Magazine **Newspapers and magazines** are regarded to be the major sources that make provision of all kinds of information and knowledge to the individuals on various issues and concerns. They include information about education, employment opportunities, current affairs, notices, advertisements about products and services, fashion, health, diet and nutrition, medical and health care services, technology, business, management, administration and so forth. There are numerous kinds of newspapers and magazines, which provide abundant information on various issues and problems. Individuals who are not able to access the internet are able to obtain information through newspapers and magazines.

Television –Television is considered to be the major source of entertainment. Individuals watch news movies, serials and other programs on television and acquire information. There are numerous kinds of programs on television, that contribute in making provision of knowledge on various areas such as education, relationships, how to communicate, respect for the elderly individuals, promote proper growth and development of the children, form appropriate terms and conditions at the workplace and within the community, and through television programs and cinemas, individuals acquire knowledge about how to present themselves in an adequate manner.

Radio – The radio is a source of media, which normally people listen to, in most cases, it is the electronic media of communication, it is also the first with the news like newspaper and has several news bulletins within 24 hours.

Internet – Internet has influenced the lives of the individuals not only in India but in all the countries of the world on the wide range. Individuals are able to access information on each and every issue and concern on the internet at any time. The internet facilities largely contribute in making provision of information to the individuals even in buying and selling of products and services. Individuals are largely depending upon the internet to carry out all kinds of day to day activities and functions.

Advertisements – It is considered to be the part of mass media. The main purpose of the advertisements is to generate awareness amongst the individuals about various products and services. Market of the advertisements has been developing to such an

extent as one is able to observe an advertisement within the time of one minute. In the present world, there has been creation of advertisements on television, radio, magazines, newspapers and even books about various products and services.

Importance of Mass Media:

1. Mass Media provide information to the mass within a less time.
2. It takes a wide coverage of information regarding anything that is happening in any corner of the world.
3. It brings the entire world to the individual or to the classroom. Children spend hours sitting together in front of the television and can visualize, hear and acquire knowledge about the world.
4. These media easily reach groups, allow repeated use, give more reality, influence attitudes, show cause and effect relationships and ultimately motivate the audience.
5. It sends information to remote places and helps in distant learning.
6. It helps in modification of attitudes, inculcation of desirable values and acquaintance with cultural heritage.
7. Mass media acts as an agency of social change.
8. These are useful for reinforcing group dynamics and interpersonal communication.
9. Mass-media as means of communication make ideas clear to children and help them to acquire correct knowledge. They help in simplifying and in giving vividness to explanation.
10. These make the instruction concrete and stimulate interest and excite curiosity in things.

Education today, therefore, has a far greater responsibility than it had ever before. It has to meet the demands of a dynamic world which change its character every day. Contemporary education has to be more comprehensive and complete than it was ever before. The role of the various agencies of education like home, society, community etc. has consequently increased, so has the role of the mass media like television, radio, cinema, newspaper increased.” So now-a-day, press, radio, cinema, television, etc. are becoming more and more important in an individual’s life.

Mass media in education are press, radio, motion-picture, television, etc. So mass media are many and these are technically called ‘passive agencies of education’. They influence the attitude and behaviour of the people indirectly. These agencies cover entertainment, informatory propaganda, historical record, education and improvement of moral judgement and moral tone of the people.

5.5 Characteristics and Significance of Child-Centric Education

Looking back at history, we find that education meant transference of knowledge, which was found to be important for the adult members of society to the child. The child's needs, interest, abilities were not taken into consideration. After numberless efforts made by educators through decades child is now considered to be the centre of education. Child-centricism signifies that educational endeavour with its objective, curricular organization, methodology and technique of teaching, disciplinary measures should rotate round an individual child's physical ability, intellectual ability, emotional state, socio-cultural background, interest and aptitude in order to bring about an integrated development in the child.

The Naturalistic Movement brought about by J.J. Rousseau, the architect of French Revolution, questioned and shattered the conventional and traditional ideas. He felt education can act as a weapon to fight against all sort of evils. Through his naturalistic philosophy he brought about naturalism in education. He vehemently opposed the traditional educational ideas and stressed on natural education. His natural education was based on the original nature of the child. That is, his education laid stress on the child, the natural interest, capacities and psycho-physical demands of the individual.

Pestalozzi was inspired by Rousseau and tried to bring in Psychological approach to the method of education by catering to the varied interests, aptitudes and inclination of students. Thus, he too tried to place the child as the central point in the educational process and like Rousseau had immense faith in the innate goodness of the child.

Froebel's Kindergarten (in German language means Childs' garden) system implies through its nomenclature the importance of the child. According to Froebel, education of an individual is nothing but the self-developmental process. Education is unfoldment of the natural powers of an individual.

Madam Montessori introduced individualization of instruction. She stated that a child has a delicate body and a delicate mind and so requires delicate handling. So, she never allowed any individual child to be lost in a group. Her scheme of education provided the child with the environment full of joy, freedom and scope for fullest expression of individual powers.

Similarly, John Dewey, the American pragmatist was eclectic in his approach and placed the learner in a very important place. He stated that education is a process of growth through reconstruction of experiences. It must cater to the social needs and

demands. So education should see that it leads to the harmonious development of the individual and also lead to well-being of society.

Our Indian educators too laid great emphasis on reformation of the traditional system of education. Rabindranath Tagore, Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi and all modern educationists have laid on child-centricism in their own ways. The slogan for today is “Education is meant for the child and not child for the education”.

5.5.1 Characteristics of Child-Centric Education

As the name states, child is to be considered as the Centre of Education. So development of mind, body and spirit of the child should be reflected in the programme and planning of education.

So the characteristics of child-centred education are as follows:

- a. **Dignity of the child:** Every child is to be accepted with his or her individual difference. No child is similar. So the individuality of the child is to be respected. The spirit of child-centric education is to uphold the dignity and individuality of the child in the academic fabric.
- b. **Inclusiveness or No discrimination:** With the idea of upholding the dignity and individuality of the child is the idea of no discrimination or inclusion. No discrimination on the grounds of caste, creed, sex, economic background or social background of the child.
- c. **Freedom:** Freedom based discipline has been emphasized. Freedom to learn through discovery and creation of own experiences instead of getting second hand information through books are emphasized.
- d. **All round development and Self-activities:** The aim of education according to child-centricism is the all round development of the child. That can best be achieved when a child is allowed to learn through experiences and activities. Such learning is permanent. The course and subjects should be experience-oriented to meet the need of the child. The teaching styles and techniques should be such that it leads to the development of physical, cognitive and affective areas of a child.
- e. **Development of interest and needs:** The education of child depends on his interest and needs. The physical, social, moral and spiritual development of the child is “the main objective of the child-centered Education.
- f. **Dignity of the Child:** The spirit of child-centred education upholds the dignity of the child in the academic and social fabric. Such a system of education gives due respect to the individuality of the child.

- g. Self-activities:** Froebel developed plays, games and songs and occupations, designed especially to stimulate the child's self-activity. He laid great stress on self-development of the child and child's activity should stem from his own interests.
- h. Development of interest and needs:** The education of child depends on his/her interest and needs. The physical, social, moral and spiritual development of the child is "the main objective of the child-centered Education.

Principles of Child-Centered Education

Child centric education today exists in various forms in schools all over the world. The principles of child-centred education are –

- i) The child is the most sacred organism in education:** The basic principle of child-centered education is to enable the optimal development of a child's personality and competencies in line with his or her individual requirements.
- ii) Orientation on the needs of the children:** The teacher should understand child psychology and guide the child according to his/her needs and attitudes. Children should be treated as children and not as miniature adults.
- iii) Active self-regulated learning:** A child must learn through self-activity. Therefore, children are instructed and encouraged to actively search for knowledge by carrying out learning activities.
- iv) Well designed learning environment:** Learning environment should be such that children can work towards developing their competencies in an autonomous and self-directed manner and in accordance with their own needs. Therefore, importance should be given in didactically designed learning material, such as, learning tasks, games, materials to stimulate development, learning platforms, user friendly libraries, learning rooms etc.
- v) Social learning as a method and goal:** Learning is designed as a shared social process. Cooperative planning, working in teams and groups, such as, discussion groups, student council, etc. are encouraged.
- vi) Importance on Psychological findings:** Child-centric education is based on psychological findings which are applied at all levels of learning, viz., motivation by creating interest in the child, interest, positive reinforcement of good learning habits through rewards etc.
- vii) Conducive school community:** School administrators, teachers, students and parents, all work together in a respectful, professional and committed way and form a conducive school community where teachers cooperate with and include parents in school activities.

5.5.2 Significance of Child-Centric Education

Child-centric education has been supported from various angles, viz., Philosophy, Psychology and Sociology. All supports of child-centricism are from their own perspectives.

Philosophy in its various forms justifies child-centricism. Idealists believe that a child has innate goodness which is unfolded in the natural process of expression. Child centric education doesnot allow any interference from outside and so allows in the enfoldment of the innate goodness naturally. Naturalism believes that child has got natural endowments which seek natural development and expression. That is possible only in child-centric education. Pragmatism believes that nothing is constant and eternal. So readymade information prepared by adult members may not be of any use for the child in future. Life experience gathered by an individual teaches many lessons. Child-centricism advocates experiential learning. This learning helps the child to reconstruct experiences in accordance with the basic capacity, aptitude, need and interest of the learner.

Psychology believes in individual difference. That is each child has difference in instinct, emotion, urges, aptitude, capacity, interest and inclination. So a uniform educational system cannot cater to all children because each child is unique. Child-centricism advocates the individual needs of the child and freedom for self-development and all round development of the child. Thus Child-centric education is advocated strongly by Psychology.

Sociology, the study of society, justifies child-centricism in education as a social process. This process aims at ensuring one's successful adjustment with society. This adaptation to socio-cultural environment comes as a process of self-learning and self-adjustment through purely subjective reconstruction of experiences.

Thus, we find that child-centricism is significant from various standpoints.

5.6 Summary

Education with its manifold applications and implications can rightly be understood both as a process and a product. It is concerned with both; the ongoing learning experiences that an individual goes through in an educative programme as well as what the individual has become or achieved after going through the learning experiences.

The learning experiences that an individual goes through in one's life span are numerous and multifarious in nature. They cannot be restricted to only one source and so, there are various agencies of education through one learns, grows and educates oneself. In this unit you are familiarised with some of the important agencies of

education like family, society, organisations, mass media etc. The role of these agencies in the education of an individual is immense as they go on to influence the individual at every stage of her/his life.

Another important topic that has been dealt with in this unit is child-centric education, its characteristics and significance. Educational Studies in the present times would remain insufficient without the discussion of child centric education. It has a significant historical past to the manner in which educational studies as a discipline has been impacted and has evolved over the years. The unit covers the trajectory of child centric education and its relevance in the present times.

5.7 Self-Assessment Questions

1. How does family act as an agency of Education?
2. State the role of mass media in education?
3. State the characteristic of Child-centric education.
4. Justify education as a process and product?
5. Discuss the importance agencies of Education.
6. State the characteristic and significance of child-centric Education

5.8 Reference

Bhatia, K. and Bhatia, B.D., Theory and Principles of Education, 7th edn., Doaba House Pub., Delhi, 1989.

Dash, B.N. (2010). A New Approach to teacher and education in the emerging Indian Society, Neelkamal Publications Pvt. Ltd., New Delhi.

IGNOU (2000). Education in the Indian Societal Context, ES-334: Education and Society, IGNOU (published in 2000, reprint 2008), New Delhi: IGNOU.

Ottaway, A.K.C. (1980). Education and Society An Introduction to the Sociology of Education. New York: The Humanities Press.

Heidgerken, Loretta, E., (1965), Teaching and Learning in Schools of Nursing, 3rd edn., J.B. Lippincott Company, Philadelphia,.

Nair, S.R., (1988),. Foundations of Education, Poorna Publications, Calicut.

Rai, B.C., (1990),. Theory of Education - Sociological Bases of Ehcation, Prakashan Kendra, Sitapur, Lucknow.

Taneja, V, (1985). Educational Thought and Practice. 8th edn., Sterling Publications, New Delhi

Unit 6 □ Education for Knowledge Development

Structure

- 6.1 Objectives**
- 6.2 Introduction**
- 6.3 Education for Knowledge Development**
- 6.4 Education and Culture**
- 6.5 Report of the International Education Commission for 21st Century**
- 6.6 Summary**
- 6.7 Self-Assessment Questions**
- 6.8 Reference**

6.1 Objectives

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

- understand education and knowledge development;
- know about the interrelation between education and culture;
- know about the Report of the International Education Commission for 21st Century: Major Suggestions regarding Four Pillars of Education

6.2 Introduction

Before discussing on the function and role of Education for knowledge development we need to know what “knowledge” is.

Knowledge is the facts, information and skills acquired by a person through experience or education. It also means the theoretical or practical understanding of a subject. In fact, it is a familiarity, awareness, or understanding of someone or something, such as facts, information, descriptions, or skills, which is acquired through experience or education by perceiving, discovering or learning. It is a meaningful structure of facts into some relationships. Education for knowledge development, culture and education along with the Report of the International Education Commission for 21st Century: Major Suggestions regarding Four Pillars of Education will be discussed in this unit.

6.3 Education for Knowledge Development

Philosopher Plato defined knowledge as “justified true belief”. Thus, the information that we gain from the curriculum, the justified skills that we develop from the curricular and co-curricular activities are all leading to knowledge.

There are four standard basic sources of knowledge - *perception, memory, consciousness and reason*. Memory as a basic source plays the preservative role more than a generative role. It helps as a source for justification. Perception is giving a meaning to the sensation. This meaning is given based on previous experience stored in memory.

Education is modification of behaviour. This modification occurs due to knowledge. Education also leads to the acquisition or formation of new knowledge. One of the main functions of education, whether formal or informal or non-formal, is concerned with the acquisition, generation and transmission of knowledge.

One of the main functions and aim of formal education is preservation and transmission of knowledge. Taken in this sense, it encompasses three particular actions: (i) it selects, from the infinite body of knowledge, packages that are thought to be particularly worth knowing, (ii) it provides the means and resources, whereby those things can be approached and known, and (iii) it applies pedagogical expertise in an attempt to ensure that these things are learnt.

In transmitting knowledge and methodology for gaining knowledge, education should, however, introduce us to establish truths and facts about the world in a neutral and objective way. The fact remains that we rather perceive it in particular ways, from particular perspectives and from particular viewpoints, which are largely determined by our interactions with the world in a particular spatio-temporal and social context.

Since the ancient age educators of the East and West have emphasized knowledge as the supreme aim of education. Socrates stated that ‘Knowledge is Power’. According to the ancient Indian educators or Rishis, knowledge is the third eye of man. Knowledge helps one to progress materially and mentally.

Formal education through its curricular and co-curricular activities tries to preserve, transmit and enhance knowledge. Though the transaction of the curriculum, deeper understanding of the subject is enhanced, thus leading to the accumulation of knowledge. Knowledge also helps in the development of skill. An individual becomes resourceful through knowledge. Again we find that knowledge is indispensable for all right actions and is the source of power and happiness.

Now how can education help in the development of new knowledge? By gathering of facts and then drawing out generalizations, one learns to infer from the information

so collected. Through perception and reasoning one can draw up certain general principles or relationship about the occurrence of the phenomena. Education develops in man the skill to think with reasons. It also teaches one through various experiences to think deductively and inductively. Every individual is unique genetically and environmentally. So one constructs or learns from the experiences in one's own unique way leading to the formation of new knowledge.

6.4 Education and Culture

'Culture' is one of the most important concepts 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 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 circumstance.

Meaning of Culture

The origin of the Latin word 'culture' is clear. It is a derivative of the verb 'colo' (infinitive colere), meaning "to tend," "to cultivate," and "to till," among other things (Tucker, 1931). It can take objects such as ager, hence agriculture, whose literal meaning is "field tilling." Another possible object of the verb 'colo' is animus ("character"). In that case, the expression would refer to the cultivation of the human character. Consequently, the Latin noun culture can be associated with education and refinement. The etymological analysis of "culture" is quite uncontroversial. But in the field of anthropology, the situation is much more complex. Definitions of culture abound and range from very complex to very simple. For example, a complex definition was proposed by Kroeber and Parsons (1958): "transmitted and created content and patterns of values, ideas, and other symbolic-meaningful systems as factors in the shaping of human behavior" (p. 583). An even less easily comprehensible definition was provided by White (1959/2007): "By culture we mean an extra somatic, temporal continuum of things and events dependent upon symbols" (p. 3).

"Culture is ordinary: that is the first fact. Every human society has its own shape, its own purposes, its own meanings. Every human society expresses these, in institutions, and in arts and learning. The making of a society is the finding of common meanings and directions, and its growth is an active debate and amendment under the pressures of experience, contact, and discovery, writing themselves into the land. The growing society is there, yet it is also made and remade in every individual mind. The making

of a mind is, first, the slow learning of shapes, purposes, and meanings, so that work, observation and communication are possible. Then, second, but equal in importance, is the testing of these in experience, the making of new observations, comparisons, and meanings. A culture has two aspects — the known meanings and directions, by which its members are trained to; the new observations and meanings, which are offered and tested. These are the ordinary processes of human societies and human minds, and we see through them the nature of a culture: that it is always both traditional and creative; that it is both the most ordinary common meanings and the finest individual meanings. We use the word culture in these two senses: to mean a whole way of life—the common meanings; to mean the arts and learning—the special processes of discovery and creative effort. Some writers reserve the word for one or other of these senses; we may insist on both, and on the significance of their conjunction. The questions I ask about our culture are questions about deep personal meanings. Culture is ordinary, in every society and in every mind.”

Definitions of Culture

Edward Burnett Tylor says of his ‘Primitive Culture’ (1871): “Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society.”

“Culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values.” — Geert **Hofstede**

“Culture is the deeper level of basic assumptions and beliefs that are shared by members of an organization, that operate unconsciously and define in a basic ‘taken for granted’ fashion an organization’s view of its self and its environment.” — **Edgar Schein**

Damen, L. (1987). *Culture Learning: The Fifth Dimension on the Language Classroom*. Reading, MA: **Addison-Wesley**; “Culture: learned and shared human patterns or models for living; day- to-day living patterns. these patterns and models pervade all aspects of human social interaction. Culture is mankind’s primary adaptive mechanism” (p. 367).

Hofstede, G. (1984) “Culture is the collective programming of the mind which distinguishes the members of one category of people from another.” (p. 51).

Lederach, J.P. (1995). “Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them” (p. 9).

Linton, R. (1945). “A culture is a configuration of learned behaviors and results of

behavior whose elements are shared and transmitted by the members of a particular society” (p. 32).

Parson, T. (1949). “Culture...consists in those patterns relative to behavior and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes” (p. 8).

Useem, J., & Useem, R. (1963). “Culture has been defined in a number of ways, but most simply, as the learned and shared behavior of a community of interacting human beings” (p. 169).

Characteristics of Culture:

1. Learned Behaviour:

Not all behaviour is learned, but most of it is learned; combing one’s hair, standing in line, telling jokes, criticising the president and going to the movie, all constitute behaviours which had to be learned.

Sometimes the terms conscious learning and unconscious learning are used to distinguish the learning. For example, the ways in which a small child learns to handle a tyrannical father or a rejecting mother often affect the ways in which that child, ten or fifteen years later, handles his relationships with other people.

2. Culture is Abstract:

Culture exists in the minds or habits of the members of society. Culture is the shared ways of doing and thinking. There are degrees of visibility of cultural behaviour, ranging from the regularised activities of persons to their internal reasons for so doing. In other words, we cannot see culture as such we can only see human behaviour. This behaviour occurs in regular, patterned fashion and it is called culture.

3. Culture is a Pattern of Learned Behaviour:

The definition of culture indicated that the learned behaviour of people is patterned. Each person’s behaviour often depends upon some particular behaviour of someone else. The point is that, as a general rule, behaviours are somewhat integrated or organized with related behaviours of other persons.

4. Culture is the Products of Behaviour:

Cultural learnings are the products of behaviour. As the person behaves, there occur changes in him. He acquires the ability to swim, to feel hatred toward someone, or to sympathize with someone. They have grown out of his previous behaviours.

In both ways, then, human behaviour is the result of behaviours. The experience of other people are impressed on one as he grows up, and also many of his traits and abilities have grown out of his own past behaviours.

5. Culture includes Attitudes, Values and Knowledge:

There is widespread error in the thinking of many people who tend to regard the ideas, attitudes, and notions which they have as “their own”. It is easy to over estimate the uniqueness of one’s own attitudes and ideas. When there is agreement with other people it is largely unnoticed, but when there is a disagreement or difference one is usually conscious of it. Your differences however, may also be cultural. For example, suppose you are a Catholic and the other person a Protestant.

6. Culture includes Material Objects:

Man’s behaviour results in creating objects. Men were behaving when they made these things. To make these objects required numerous and various skills which human beings gradually built up through the ages. Man has invented something else and so on. Occasionally one encounters the view that man does not really “make” steel or a battleship. All these things first existed in a “state nature”.

Men merely modified their form, changed them from a state in which they were to the state in which he now uses them. The chair was first a tree which man surely did not make. But the chair is more than trees and the jet airplane is more than iron ore and so forth.

7. Culture is shared by the Members of Society:

The patterns of learned behaviour and the results of behaviour are possessed not by one or a few person, but usually by a large proportion. Thus, many millions of persons share such behaviour patterns as religion, the use of automobiles, or the Bengali language.

Persons may share some part of a culture unequally. For example, as Americans do the Christian religion. To some persons Christianity is the all important, predominating idea in life. To others it is less preoccupying/important, and to still others it is of marginal significance only.

8. Culture is Super-organic:

Culture is sometimes called super organic. It implies that “culture” is somehow superior to “nature”. The word super-organic is useful when it implies that what may be quite a different phenomenon from a cultural point of view.

For example, a tree means different things to the botanist who studies it, the old woman who uses it for shade in the late summer afternoon, the farmer who picks its fruit, the motorist who collides with it and the young lovers who carve their initials in its trunk. The same physical objects and physical characteristics, in other words, may constitute a variety of quite different cultural objects and cultural characteristics.

9. Culture is Pervasive:

Culture is pervasive it touches every aspect of life. The pervasiveness of culture is manifested in two ways. First, culture provides an unquestioned context within which individual action and response take place. Not only emotional action but relational actions are governed by cultural norms. Second, culture pervades social activities and institutions.

10. Culture is a way of Life:

Culture means simply the “way of life” of a people or their “design for living.” Kelly defines it in his sense, “ A culture is a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group.”

Explicit culture refers to similarities in word and action which can be directly observed. For example, the adolescent cultural behaviour can be generalized from regularities in dress, mannerism and conversation. Implicit culture exists in abstract forms which are not quite obvious.

11. Culture is a human Product:

Culture is not a force, operating by itself and independent of the human actors. There is an unconscious tendency to defy culture, to endow it with life and treat it as a thing. Culture is a creation of society in interaction and depends for its existence upon the continuance of society.

In a strict sense, therefore, culture does not ‘do’ anything on its own. It does not cause the individual to act in a particular way, nor does it ‘make’ the normal individual into a maladjusted one. Culture, in short, is a human product; it is not independently endowed with life.

12. Culture is Idealistic:

Culture embodies the ideas and norms of a group. It is sum-total of the ideal patterns and norms of behaviour of a group. Culture consists of the intellectual, artistic and social ideals and institutions which the members of the society profess and to which they strive to confirm.

13. Culture is transmitted among members of Society:

The cultural ways are learned by persons from persons. Many of them are “handed down” by one’s elders, by parents, teachers, and others of older generation. Other cultural behaviours are “handed up” to elders. Some of the transmission of culture is among contemporaries.

For example, the styles of dress, political views, and the use of recent labour saving

devices. One does not acquire a behaviour pattern spontaneously. He learns it. That means someone teaches him and he learns. Much of the learning process both for the teacher and the learner is quite unconscious, unintentional, or accidental.

14. Culture is continually changing:

There is one fundamental and inescapable attribute (special quality) of culture, the fact of unending change. Some societies at sometimes change slowly, and hence in comparison to other societies seem not to be changing at all. But they are changing, even though not obviously so.

15. Culture is Variable:

Culture varies from society to society, group to group. Hence, we say culture of India or England. Further culture varies from group to group within the same society. There are sub-cultures within a culture. Cluster of patterns which are both related to general culture of the society and yet distinguishable from it are called subcultures.

16. Culture is an integrated system:

Culture possesses an order or system. Its various parts are integrated with each other and any new element introduced is also integrated.

17. Language is the Chief Vehicle of Culture:

Man lives not only in the present but also in the past and future. He is able to do this because he possesses language which transmits to him what was learned in the past and enables him to transmit the accumulated wisdom to the next generation. A specialised language pattern serves as a common bond to the members of a particular group or sub-culture. Although culture is transmitted in a variety of ways, language is one of the most important vehicles for perpetuating cultural patterns.

To conclude culture is everything which is socially learned and shared by the members of a society. It is culture that, in the wide focus of the world, distinguishes individual from individual, group from group and society.

Types of Culture

Sociologists describe two interrelated aspects of human culture: the (i) Natural Culture and the (ii) Non-Natural Culture.

Material Culture

Material culture refers to the physical objects, resources, and spaces that people use to define their culture. These include homes, neighborhoods, cities, schools, churches, synagogues, temples, mosques, offices, factories and plants, tools, means of production, goods and products, stores, and so forth. All of these physical aspects of a culture

help to define its members' behaviors and perceptions. For example, technology is a vital aspect of material culture in today's India. Indian students must learn to use computers to survive in colleges and businesses.

Non-material Culture

Non-material culture refers to the non-physical ideas that people have about their culture, including beliefs, values, rules, norms, morals, language, organizations, and institutions. For instance, the non-material cultural concept of *religion* consists of a set of ideas and beliefs about God, worship, morals, and ethics. These beliefs, then, determine how the culture responds to its religious topics, issues, and events.

When considering non-material culture, sociologists refer to several processes that a culture uses to shape its members' thoughts, feelings, and behaviors. Four of the most important of these are symbols, language, values, and norms.

Functions of Culture

Among all groups of people we find widely shared beliefs, norms, values and preferences. Since culture seems to be universal human phenomenon, it occurs naturally to wonder whether culture corresponds to any universal human needs. This curiosity raises the question of functions of culture. Social scientists have discussed various functions of culture. Culture has certain functions for both individual and society.

1. Culture Defines Situations:

Each culture has many subtle cues which define each situation. It reveals whether one should prepare to fight, run, laugh or make love. For example, suppose someone approaches you with right hand outstretched at waist level. What does this mean? That he wishes to say Namaskar with folded hands in greeting is perfectly obvious, that is to anyone familiar with our culture.

But in another place or time the outstretched hand might mean hostility or warning. One does not know what to do in a situation until he has defined the situation. Each society has its insulting and fighting words. The cues (hints) which define situations appear in infinite variety. A person who moves from one society into another will spend many years misreading the cues. For example, laughing at the wrong places.

2. Culture defines Attitudes, Values and Goals:

Each person learns in his culture what is good, true, and beautiful. Attitudes, values and goals are defined by the culture. While the individual normally learns them as unconsciously as he learns the language. Attitudes are tendencies to feel and act in certain ways. Values are measures of goodness or desirability, for example, we value private property, (representative) Government and many other things and experience.

Goals are those attainments which our values define as worthy, (e.g.) winning the race, or becoming as deded member. By approving certain goals and ridiculing others, the culture channels individual ambitions. In these ways culture determines the goals of life.

3. Culture defines Myths, Legends, and the Supernatural:

Myths and legends are important part of every culture. They may inspire, reinforce effort and sacrifice and bring comfort in bereavement. Whether they are true is sociologically unimportant. Ghosts are real to people who believe in them and who act upon this belief. We cannot understand the behaviour of any group without knowing something of the myths, legends, and supernatural beliefs they hold. Myths and legends are powerful forces in a group's behaviour.

Culture also provides the individual with a ready-made view of the universe. The nature of divine power and the important moral issues are defined by the culture. The individual does not have to select, but is trained in a Christian, Buddhist, Hindu, Muslim or some other religious tradition. This tradition gives answers for the major (things imponderable) of life, and fortuities the individual to meet life's crises.

4. Culture provides Behaviour Patterns:

The individual need not go through painful trial and error learning to know what foods can be eaten (without poisoning himself), or how to live among people without fear. He finds a ready-made set of patterns awaiting him which he needs only to learn and follow. The culture maps out the path to matrimony. The individual does not have to wonder how one secures a mate; he knows the procedure defined by his culture.

If men use culture to advance their purposes, it seems clear also that a culture imposes limits on human activities. The need for order calls forth another function of culture that of so directing behaviour that disorderly behaviour is restricted and orderly behaviour is promoted. A society without rules or norms to define right and wrong behaviour would be very much like a heavily travelled street without traffic signs or any understood rules for meeting and passing vehicles. Chaos would be the result in either case.

Social order cannot rest on the assumption that men will spontaneously behave in ways conducive to social harmony.

Culture and Society

The relationship between society, culture and personality is stressed by Ralph Linton: "A society is organised group of individuals. A culture is an organised group of

learned responses. The individual as living organism capable of independent thought, feeling and action, but with his independence limited and all his resources profoundly modified by contact with the society and culture in which he develops.

A society cannot exist apart from culture. A Society is always made of persons and their groupings. People carry and transmit culture, but they are not culture. No culture can exist except as it is embodied in a society no society can operate without, cultural directives. Like matter and energy, like mind and body, they are interdependent and interacting yet express different aspects of the human situation.

One must always keep in mind the interdependence and the reciprocal relationship between culture and society. Each is distinguishable concept in which the patterning and organization of the whole is more important than any of the component parts.

DIMENSIONS OF CULTURE:

Like education there are three major dimensions of culture. They are described below:

1. The cognitive dimension:

The cognitive dimension of culture includes thinking, imagining, remembering and recognition. The most important aspect of the cognitive dimension is beliefs or ideas about what is thought to be true. Beliefs are the convictions. They are important because people account them as being true. Beliefs guide their activities though beliefs may or may not be true. There are number of beliefs which do not stand to reason. For instance, some people think that if a dog barks near the house, the dewelers may face some kind of trouble. But there are some beliefs for which there is factual evidence.

2. The material dimension

The material dimension of culture consists of concrete and tangible objects within a culture. The examples of material dimension are automobiles, airplanes, buildings, chairs, highways etc. There is no common measuring rod by which we can assess the material dimension. Different ages and different groups have their own standards of judgement. Thus, the paintings of Picasso may appear to some as abomination, while to others they are invaluable modes of art. Objects of material dimension have no meaning apart from the meaning given to them by a group. They have not the same meaning and uses in all the societies.

3. The normative dimension

The normative dimension of culture consists of ideas about what is normal behavior. It tells us what is expected of us as members of a group. The most important aspects of the normative dimension are norms, sanctions and values.

a. Norms:

Norms are standards of group behavior. Norms are so ingrained that they guide the daily activities without our awareness. For example, brothers and sisters should not have sexual relations; a child should respect his parents etc. There are three basic types of norms: folkways, mores and laws these three types of norms vary in their importance within a society.

i. Folkways:

Folkways literally mean the ways of the folk. Rules that cover customary ways of thinking, feeling and behaving are called folkways. They have not much moral significance. So violation of folkways is not considered bad from moral point of view. For example, saying 'hello' when encountering an acquaintance. A man may eat 6 meals a day. It is a violation of folkways but it is not a moral issue. Such an act is considered odd but not immoral.

ii. Mores:

Mores are norms of great moral significance. The violation of mores evokes strong social disapproval and their fulfillment brings significant social approval. Prohibiting illegitimate children is mores. Some mores are more vital to society than others.

iii. Laws:

Laws are the third types of norms. Laws are norms that are formally defined and enforced consciously.

b. Sanctions:

Sanctions are rewards and punishments used to encourage socially acceptable behavior. Formal sanctions may be given only by officially designated persons such as judges. For example, awarding death penalty by a judge is formal sanction. Informal sanctions can be applied by most members of a group. For example, looking harshly at someone who is cheating on a test. Sanctions may be positive or negative. The severity of the sanction varies from one society to another. For instance, a person convicted of theft may be sentenced only to a few months jail, but a person convicted of theft in Saudi Arabia is to tolerate the amputation of hands. The severity of sanction may vary from time to time. For instance, in USA possession of an ounce of marijuana could result in several years in prison during 1960's, but today it is considered equivalent to a minor traffic violation.

c. Values:

Values are assumptions of what is right and important for the society. Values have a tremendous influence on our daily life, because norms are based on them. For instance, a society that values democracy will have norms ensuring personal freedom; a society that values hard work will have norms against laziness. Values are also important because they are so general that they tend to permeate most aspects of daily life. In America, for example, the influence of the value of freedom goes beyond political life. It affects such diverse areas as relationship in the family, functioning of organization, religious affiliation etc.

Culture and Education

There is intimate relationship between culture and education. Every person is born into a particular culture which produces him with definite patterns of behavior and values which guide his conduct in different walks of life.

Thus culture plays an important part in man's life. As Theodore Brameld remarked, "It is from the stuff of culture that education is directly created and that gives to education not only its own tools and materials but its reason for existing at all." Culture has profound implications for education. The social living is influenced by education and education itself is governed by social life. The total pattern of a society's life determines education and education molds the total pattern of society's life. Education produces a cultured man and is also nourished and nurtured by the cultured man.

Functions of education towards culture**1. Conservation of culture:**

One of the important functions of education is the preservation of cultural heritage. If education is not agency of social conservation there would not have been any cultural heritage at all. The school must inculcate in pupils the traditional standards and values, which account for cultural evolution. The conservative function of education has been emphasized by Percy Nunn. The special function of a nation's school, according to him, is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements and to guarantee its future. In Radhakrishnan's Report also the conservation function of education is emphasized. Pandit Nehru held, "Education must help in preserving the vital elements of our heritage." The core of Indian cultural heritage, according to him, is "love of beauty and truth, spirit and tolerance, capacity to absorb other cultures and work one new synthesis."

2. Continuity of culture:

Another function of education is to maintain the continuity of culture by handing down customs, traditions, experiences and values of the society from one generation to another. This continuity is essential condition for survival of the nation.

3. Transmission of culture:

Education is the savior of cultural traditions, experiences, values and norms. It helps in transmission of cultural patterns. In the words of Ottaway, “One of the tasks of education is to hand over the cultural values and behavior patterns of the society to her young and potential members.” Without transmission of culture, there can be no growth and progress of man.

4. New cultural patterns:

Education is not only concerned with the transmission of culture but it also builds new cultural patterns. It brings changes in the existing culture. These changes are necessitated due to cross-cultural constructs or the building of new knowledge which makes the old cultural patterns redundant.

5. Promotion of culture:

Education helps in the modification and promotion of culture. It helps in the establishment of a better and happier society. As D. J. O Cannon remarked, “If each generation had to learn for itself 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.” Thus, education reorganizes and reconstructs human experiences for the promotion of culture and civilization.

6. Adjustment to cultural patterns:

Education equips the individual to adjust himself in the changing cultural patterns. Thus education is required to perform the functions of transmission and enrichment, acceptance and reformation, change and reconstruction of culture.

Function of culture towards human’s education**1. Helpful in refining personality**

Culture helps the individual in refining physical, intellectual, aesthetic and moral aspects of personality by drinking deep into the accumulated best experiences of the race. Thus culture beautifies human personality and adds grace to human life.

2. Helpful in socializing the individual:

Culture helps in socializing the person. It is due to this reason that the quality and direction of socialization differs from one society to another.

3. Helpful in making social adjustments:

Knowledge of culture helps the individual in making social adjustments and solving various problems.

4. Helpful in understanding and improving society:

Culture helps the person to understand human society as a whole, to estimate wisely the ends that communities should pursue, and to see the present in its relation to the past and future.

6.5 Report of the International Education Commission for 21st Century

Introduction

In the Introduction of the “International Commission on Education for the Twenty-first Century Report” (UNESCO, 1996), it has been stated that in confronting the many challenges that future holds in store, humankind sees in education an indispensable asset in its attempt to attain the ideals peace, freedom and social justice. The Commission affirms its belief that education has a fundamental role to play in personal and social development.

Looking Ahead

Some remarkable scientific discoveries and breakthroughs have been made during the last twenty-five years. The truth is that all-out economic growth can no longer be viewed as the ideal way of reconciling material progress with equity, respect for the human condition and respect for the natural assets that we have a duty to hand on good conditions to future generations.

We have already seen how education and society are interrelated. There were huge changes internationally since the beginning of the 1980s. With globalization setting in, nearly all countries were affected directly or indirectly. There are six basic tensions which have been prevailing worldwide during the end of last century like.

Tensions to Overcome

To this end, we have to confront seven basic tensions of the twenty-first century to overcome for developing a better world. These are:

1. *The tension between Global vs. Local:* People need gradually to become world citizens without losing their roots to play an active part in the life of their nation and their local community.
2. *The tension between Universal vs. Individual:* Culture is steadily being globalised, but as yet only partially. We cannot ignore the promises of globalization nor its risks, not the least of which is the risk of forgetting the unique character of individual human beings. Unless we are careful, we can be endangered by contemporary developments.
3. *The tension between Traditions vs. Modernity:* How is it possible to adapt to change without turning one's back on the past, how can autonomy be acquired in complementary with the free development of others and how can specific progress be assimilated?
4. *The tension between Long-term vs. Short-term considerations:* this is always existed, but now very precisely, educational policies are concerned.
5. *The tension between Competitions vs. Equality of Opportunities:* it is a classic issue, which has been facing both economic and social policy-makers and educational policy-makers since the beginning of the century to rethink and update the concept of life-long learning.
6. *The tension between unlimited knowledge vs. Limited Capacity of human being to assimilate:* The Commission has suggested some new subjects of study, such as, self-knowledge, Physical and Psychological well-being, Preservation of natural environment etc.
7. *The tension between the Spiritual vs. material:* Educator's noble task is to encourage each and every one to act in accordance with their traditions and convictions and paying full respect to pluralism to lift their minds and spirits to the plane of the universal end.

The international community tried to search for an education system that would help to meet these challenges through an educational philosophy for better international understanding. The United Nations Educational, Scientific and Cultural Organization (UNESCO) appointed the International Commission on Education for the 21st Century (1993-1996). The members of this commission comprised of 14 members from different countries like China, France, Japan, Poland etc including India. The report of this commission was published in 1996 by the name of 'Learning: The Treasure Within' and submitted to UNESCO, Paris by an International Commission on Education for the twenty-first century under the chairmanship of Jacques Delors of France. So this report is also referred to as the Delor's Report 1996.

Four Pillars of Education:

In the opening chapter the Commission declared that education is 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.

According to the commission education is based on the four pillars –

1. ***Learning to know***
 2. ***Learning to do***
 3. ***Learning to live together***
 4. ***Learning to be***
1. **Learning to know:**

This type of learning is concerned less with the acquisition of structured knowledge than the mastery of learning tools. It may be regarded as both a means and an end of human existence. Looking at it as means, people have to learn to understand the world around them, at least as much as is necessary for them to lead their lives with some dignity, develop their occupational skills and communicate with other people. Regarded as an end, it is underpinned by the pleasure that can be derived from understanding, knowledge and discovery. That aspect of learning is typically enjoyed by researchers, but good teaching can help everyone to enjoy it. Even if study for its own sake is a dying pursuit with so much emphasis now being put on the acquisition of marketable skills, the raising of the school leaving age and an increase in leisure time should provide more and more adults with opportunities for private study. The broader our knowledge, the better we can understand many different aspects of our environment. Such study encourages greater intellectual curiosity, sharpens the critical faculties and enables people to develop their own independent judgments on the world around them. From that point of view, all children – no matter where they live – must have a chance to receive an appropriate education and become a good learner throughout their lives.

It implies learning how to learn by developing one's concentration, memory skills and ability to think. One has to learn how to concentrate on objects and on other people. This process of improving concentration skills can take different forms and can be aided by the many different learning opportunities that arise in the course of people's lives like games, work experience programmes, travel, practical science activities, etc. Thinking is learnt first from their parents and then teachers. The process should encompass both practical problem-solving and abstract thought. Both education and research need to combine deductive and inductive reasoning, which are often claimed to be opposing processes. While

one form of reasoning may be more appropriate than the other, depending on the subjects being taught, it is generally impossible to pursue a logical thought without combining the two. The process of learning to think is a lifelong one and can be enhanced by every kind of human experience. In this respect, as people's work becomes less routine or stereotyped, they will find that their thinking skills are increasingly being challenged at their place of work. Education is also essentially an attempt to find out that information which is needed and useful for life. The role of the teacher is that of a facilitator where the child is taught learning how to master deeply and extensively certain fields of study. Skills under this learning include literacy, numeracy and critical thinking.

2. Learning to do:

This is closely associated with the issue of occupational training: how do we adapt education so that it can equip people to do the types of work needed in the future? Here we should draw a distinction between industrial economics, where most people are wage-earners, and other economics where self-employment or casual works are still the norm.

The future of these economic hinges on their ability to turn advances in knowledge into innovations that will generate new business and new jobs. 'Learning to do' can no longer mean what it did when people were trained to perform a very specific physical task in a manufacturing process, skill training, therefore, has to evolve and become more than just a means of imparting the knowledge needed to do a more or less routine job. The trends of the new century have been identified as given below:

- a. From Certified Skills to Personal Competence;
- b. Shift away from Physical Work – the Service Industries;
- c. Works in the Informal Economy; and
- d. People to be prepared to Innovate.

It further implies that the learning process produces changes in the cognitive domain, increased competence, and conscious selection and acceptance of values, attitudes, rewards, feelings, and willingness to act or respond to a stimulus. Education equips people not only to know but also to be skilled at doing or doing something so that it produces something meaningful for life. Education should be such that it helps in learning to apply knowledge and to solve the problems in various situations. Schools as a learning community should facilitate students to actualize their skills, and their talents and interests so that "Learning to do" can be realized. Although in fact the talents and interests of children are influenced by heredity to a great extent, the

growth and development of talents and interests also depend on the environment. We all know that skills are a means to sustain one's life and are more dominant than mastering knowledge alone. So 'learning to do' is closely associated with the issue of occupational training. The key-concept now is one of "personal competence", involving social skills as much as occupational skills and learning to act appropriately in an uncertain situation.

3. Learning to live together:

It states that education should adopt two complementary approaches. In the first stage, focus should be on human diversity, an awareness of the similarities and interdependence of all people. It is learning to understand and respect others, their history, and religious values. The habits of living together, mutual respect, being open, giving and receiving need to be developed in school. This condition allows the growth of mutual understanding between race, ethnicity, and religion. With the ability that is owned, as a result of the education process, it can be used as a provision to be able to play a role in the environment in which individuals are, and at the same time be able to place themselves according to their needed role. An understanding of the role of self and other people in learning groups is a provision in socializing in the community. The second stage of education and in life-long education, involvement in common projects needs to be encouraged. One is to be taught about human diversity, instillation of an awareness of the similarities and interdependence of all people. Empathy has to be taught for a positive effect on young persons; Teaching one to recognize the rights of other people too is a part of this pillar. One of the essential tools for education in the twenty-first century should be a suitable forum for dialogue and discussion.

Violence too often dominates life in the contemporary world, forming a depressing contrast with the hope which some people have been able to place in human progress. Human history has constantly been scarred by conflicts, but the risk is heightened by two new elements. Firstly, there is an extraordinary potential for self-destruction created by humans in the twentieth century. Then we have the ability of the new media to provide the entire world with information and unverifiable reports on ongoing conflicts. Public opinion becomes a helpless observer or even a hostage of those who initiate or keep up the conflicts until now education has been unable to do much to mitigate this situation. Can we do better? Can we educate ourselves to avoid conflict or peacefully resolve it?

Education should adopt two complementary approaches in this regard. From early childhood, education should focus on (i) 'discovering other people', in the first stage of education, and in the second stage, through lifelong education, it

should encourage involvement in projects (ii) ‘towards common goals’. These seem to be effective measures of avoiding conflict or resolving latent conflicts.

4. Learning to be:

The Commission powerfully re-asserted a fundamental principle that “mind, body, intelligence, sensitivity aesthetic appreciation and spirituality” should receive the children and youths which equip them to develop their own independent, critical way of thinking and judgement so that they can make up their own minds on the best courses of action in different circumstances in their lives.

It is mastery of knowledge and skills as part of the process of being oneself. This is closely related to talent, interests, physical development, psychology, personal typology of children and their environmental conditions. It is being a complete human being in mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality. Education that equips one to develop own independent, critical way of thinking and judgement for the best courses of action in the different circumstances of ones lives - as individual, as member of a family and community, as a creative citizen, producer and inventor of techniques. Being oneself is interpreted as a process of understanding needs and identity. Learning to behave in accordance with the norms and rules that apply in society, learning to be a successful person, is actually a process of achieving self-actualization. It is learning to be independent, to be the person responsible for realizing shared goals.

So, we can see how the commission has tried to look at the function of education as vehicle for individual as well as social development. Education has not only economic benefits but also non-economic benefits. The four pillars emphasize on both the individual development for non-economic development and social for economic development. Learning to know, develops individual knowledge about self as well as learning to relearn from life experiences. It emphasizes on life-long learning. This can help in bringing about changes in the individual as well as changes in the society. Similarly learning to do, stresses on development of skill and human resource. This in turn can help in bringing about economic development. In the present era of globalization, the conflict of global versus local can be resolved by inculcating mutual respect, understanding and accepting the differences, by finding the commonness and interrelatedness amongst the apparently different cultures, ethnic groups and religions. Only then can we learn to live together in an inclusive society. The mastery of knowledge and skills can build in an individual the confidence to be an individual who is a productive member of the society.

6.6 Summary

In this unit we dealt with some key-concepts related to knowledge development, interrelation between education and culture and the Report of the International Education Commission for 21st Century: Major Suggestions regarding Four Pillars of Education.

Knowledge development and education are closely associated with one another. They are in fact, two sides of the same coin. The unit has helped you understand how the two concepts to complement are each other.

The other topic focuses on education and culture. You have seen the concept of culture and its role in the society. The topic also throws light on the impact of education on culture and vice-versa.

Finally, the unit covers the Report of the International Education Commission for 21st Century: Major Suggestions regarding Four Pillars of Education. It states Delor's Report, 1996 and lays down at length, the four pillars of education as suggested in the report by UNESCO.

6.7 Self-Assessment Questions

1. What is Knowledge?
2. How does education help in knowledge development?
3. What is Culture?
4. How does culture influence education?
5. How are culture and education related?
6. Discuss the role of education in knowledge development.
7. State the interrelationship of Culture and Education?
8. Discuss the significance of Dolor's Commission Report.
9. What is the name of the report published by International Commission on Education for the 21st Century?
10. What are the four pillars of education?

6.8 Reference

Aggarwal, J. C. (2009). *Teacher and Education in a Developing Society*. New Delhi: Vikash Publishing House Pvt. Ltd.

Aggarwal, J. C. (2010). *Principles, Methods and Practice of Teaching*. New Delhi: Vikash Publishing House Pvt. Ltd.

Dash, B. N. (2006). *Teacher and Education in the Emerging Indian Society (Vol -II)*. Hyderabad: Neelkamal Publication Pvt. Ltd.

Shankar Rao, C. N. (2007) (Reprint). *Sociology: Principles of Sociology with an Introduction to Social Thought*. New Delhi: S. Chand & Company Ltd.

Singaravelu, G. (2010, 2012). *Education in the Emerging Indian Society*. Hyderabad: Neelkamal Publications Pvt. Ltd.

Bhatia, K. K., & Nanda, S. K. (2010). *B.Ed. Guide*. New Delhi: Kalyani Publishers.

Chaliha, A., Saikia, T. and Saikia, R. (2014). *Foundation of Education*. Jorhat: Vidyabhawan.

Chaliha, B., Saikia, T. and Saikia, R. (2015). *Sikshar Darshanik Vitti*. Jorhat: Vidyabhawan.

Randhawa, Saira (2016). *Social Control and Agencies of Social Control* (www.slideshare.net).

NOTE

A series of horizontal dotted lines for writing notes, spanning the width of the page.