



# Education in the Emerging Indian Society

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# EDUCATION IN THE EMERGING INDIAN SOCIETY

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According to the latest curriculum of B.Ed. First Paper of  
Guru Gobind Singh Indraprastha University, Delhi

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by :

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# Preface

This book **Education in the Emerging Indian Society** has been prepared according to the latest curriculum of B.Ed. first paper of Guru Gobind Singh Indraprastha University, Delhi. At present, it is a difficult task to prepare a book according to the contents of any question paper of B.Ed. of any university. First, because the curriculum constructors add some topics which deviate from the subject. Second, they do not explain the scope of the contents. And third, the contents are not arranged in any logical sequence. As far as this book is concerned, we, as writers, have kept both the aspects before us — first the topics as mentioned in the university curriculum, and second, their logical sequence. In this coordination, we have to make some change in the sequence of some topics.

The ray of knowledge was first illuminated in India. Our ancient thinkers had thought and specified much about education. Our Vedas and all philosophies based on the Vedas have specifically explained the form of knowledge and the means of acquiring knowledge. However, in the form of an independent discipline, education is developed in the western countries, therefore, it is replete with more experiences from the western world. The need of the hour is to look at it and understand it in the Indian background, and add to it our own experiences and to provide it an Indian form.

The form of education of any society depends on its own form, religion, philosophy, political system and economic system. At present, psychology and science also play a vital role in the determination of its form and role. Therefore, it is natural for us to study the form of Indian society, its religion and philosophy, political system and economic system in the context of Indian education. However, as we have already clarified above, education as a discipline has been first developed in the western countries, so it possesses more of western experiences. It is a matter of regret that we have not been able to develop it on the basis of Indian background even after 62 years of independence. As a textbook writer, we have discussed any topic on the basis of western basis as well as on Indian basis. As far as concepts are concerned, we have made an attempt to understand them on the basis of western background as well as on the basis of Indian background. And as far as facts are concerned, we have recommended to approve of only those facts which are useful from Indian viewpoint. We should not hesitate to adopt useful knowledge from

any source. Knowledge is not meant for any specific community, it is meant for the whole mankind.

Education is a new discipline and all educationists do not hold uniform views as far as concepts related to education are concerned, so we have made an endeavour to present the views of scholars as well as of our own. However, under any circumstances, we have not made the text matter burdensome by definitions and extracts. We have presented the views of a few selected scholars and have analyzed them properly. We have also arranged the subject-matter of any chapter in a logical sequence, and have developed it on the basis of Indian background and our own experiences. You can see for yourself, how much space has been given to your own experiences. We are sure that the study of this book would provide a clear knowledge of the concepts related to education to the students.

Besides presenting the subject-matter in a logical sequence, we have also made an effort to understand the problems of the readers and to solve them then and there and that too on the basis of their own experiences, yet we cannot claim that the book is complete in all respects. The suggestions of the readers would be welcome with thanks.

Any work can be completed by the grace of God, so we bow before Him at first. We have taken help of so many scholars, directly or indirectly, we feel grateful to them all, especially to the authors and publishers of the titles which we have consulted and have quoted here and there in the book for reference.

115, Hari Nagar, Meerut  
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—Raman Behari Lal

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# 1

## Philosophy and Education

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### Meaning and Definition of Philosophy

Philosophy is the most sublime extent of human thought. It studies and analyses logically the real form of the whole universe and of human life, of creation and creator, of soul and God, of life and death and of knowledge and ignorance. It also discusses the means of attaining knowledge, and doable and undoable actions of man. India is considered to be the master land of philosophy. After India, Greece is the next in this field. At present, philosophy is developing in almost all the civilized countries of the world, but there is a little difference between Indian philosophy and western philosophy. We think it necessary to discuss it here, only after that we would be able to understand the real form of philosophy.

### Indian Concept of Philosophy

In ancient India, any type of thought was called philosophy, but as the scope of knowledge developed, it came to be divided into different disciplines, such as— theology, economics, medical science, etc., then the branch of knowledge in which the ultimate reality or truth of the universe was discussed came to be known as philosophy. Philosophy was accepted in this form during the Upanishadic age. The definition of philosophy at that time was :

**Drashyate Anen eti Darshnam (the philosophy is that by which the ultimate reality or truth of the universe is realized)**

In the discovery of the ultimate reality or truth of the universe it became necessary to consider the form of the universe, its creator and the material cause. The philosophers paid the most attention to understand the real form of human life, and in this context much was considered about soul

and God, life and death, knowledge and ignorance, means of knowledge and doable and undoable actions of human. Later, it became the subject-matter of philosophy. In our country, philosophy is still considered to be a subject that seeks to discover the absolute truth. In the words of **Dr. Radhakrishnan** :

**Philosophy is a logical inquiry into the nature of reality.**

—*Dr. Radhakrishnan*

### **Western Concept of Philosophy**

Philosophy was first developed, in the western world, in Greece. In the beginning the scope of philosophy there was very extensive, but with the development of scope of knowledge, philosophy came to be limited in the form of an independent discipline. The word 'philosophy' is derived from two Greek words 'philos' and 'sophia'. 'Philos' means love and 'sophia' means wisdom. In this way, the word 'philosophy' stands for love for wisdom. This is the wide sense of philosophy. The Greek philosopher **Plato** accepted philosophy in this sense. According to him, he who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be just termed a philosopher. By 'all types of knowledge' he meant to know the fundamental fact behind all. In his own words :

**Philosophy aims at a knowledge of eternal nature of things.**

—*Plato*

Plato's pupil, **Aristotle** emphasized on reality along with ideas. He presented the definition of Plato with a little modification. In his words :

**Philosophy is the science which investigates the nature of being as it is in itself.**

—*Aristotle*

The German philosopher **Kant** has defined it as the science of knowledge :

**Philosophy is the science and criticism of cognition.** —*Kant*

**Fichte** too has defined philosophy in the same form. In his words :

**Philosophy is the science of knowledge.** —*Fichte*

However, in the present times, a great transformation has occurred in the western philosophy. Now, it is inclined towards logical analysis of different branches of knowledge in place of the discovery of the fundamental factors. This extensiveness of philosophy has given birth to several branches of philosophy, such as — social philosophy, political philosophy, economic philosophy, science philosophy and educational philosophy, etc. Therefore, philosophy is termed to be the science of sciences and criticism of criticisms. In the words of **Comte** :

**Philosophy is the science of sciences.**

—Comte

And in the words of **Herbert Spencer** :

**Philosophy is the synthesis of sciences or a universal science.**

—Herbert Spencer

**Brightman** has defined philosophy in a little detailed form :

**Philosophy may be defined as the attempt to think truly about human experience as a whole or to make our whole experience intelligible.**

—Brightman

**Sellers** too has accepted philosophy in its extensive form. In his words :

**Philosophy is a persistent attempt to gain insight into the nature of the world and of ourselves by means of systematic reflection.**

—R. W. Sellers

In the modern age, **Bertrand Russel** looked at philosophy in still more detailed form. In his words :

**Philosophy is the attempt to answer ultimate questions critically, after investing all that makes such questions puzzling and after realizing the vagueness and confusion that underline our ordinary ideas.**

—Bertrand Russel

### **True Concept of Philosophy**

It is evident from the above discussion that there is a little difference about philosophy as far as Indian viewpoint and western viewpoint are concerned, and that is that in Indian philosophy even at present, first, thought is given to the real form of the universe, of creation and creator, of soul and God, of wisdom and ignorance, and to the ultimate aim of human life and the means to realize it, and on its basis all the aspect of human life are discussed and evaluated. On the contrary, in western philosophy, without having given thought to the real form of the universe, of creation and creator, of soul and God, etc., all the aspects of human life are discussed and evaluated simply on the basis of logic. It is unfortunate that in India too, some philosophers have started to commit the error of presenting their arguments without having considered the creation and creator, soul and God, being and world, life and death, etc. Some scholars consider it as living in one's narrow world. They argue that when the western philosophers have begun to discuss all on the basis of utility to human life the Indian philosophers are lagging behind in those ancient thoughts. We only feel pity on these people's intellect. Without having understood the mystery of human life, how can it be determined what is

useful for it and what is not. We Indians should not blindly follow the western philosophers. Our sages have provided us with the real metaphysical knowledge on the basis of which we can analyze any substance or activity in true terms. In our view, without metaphysics, epistemology, logic, axiology and ethics, philosophy has no existence. In our views philosophy should be defined as follows :

**Philosophy is that branch of knowledge in which the ultimate reality of the universe, real form of human being, creation and creator, soul and God, knowledge and ignorance, means of attaining knowledge, and the ultimate aim of human life and the means of its achievement are discussed logically.**

This definition of philosophy is complete in itself. This definition includes all types of philosophies, such as— natural, social and spiritual. If our viewpoint towards this universe and human life is that there is no spiritual power and the whole universe is made of nature and natural changes, then this thought too would form part of philosophy. Indian Charvak and Ajivak and Western Naturalism are the philosophies of this type. And the viewpoint that the whole universe has been created by an infinite power (Brahma, God, Allah, ideas, truth, etc.), then this thought too pertains to philosophy. Indian Shrot, Upanishad and Shatdarshana and Western Idealism are the philosophies of this type. The fundamental aspect of philosophy is that it should think about the creation and the creator, soul and God, knowledge and ignorance, means of attaining knowledge, and ultimate aim of human life and the means of achieving it. The viewpoints are bound to be different, and the philosophy is developed accordingly.

### **Difference between Philosophical Thought and Other Thoughts**

Generally, the people term every type of thought as philosophy. We commit the error of placing social thought, political thought, economic thought and educational thought, etc. all under philosophy. This type of trend started in the western world and the eastern world started to imitate it. It is amazing that even the people of India are forgetting about the real form of philosophy. Mind that philosophical thought begins from metaphysics, in the centre of which is epistemology and logic, and which ends in axiology and ethics. So the thought in which exist metaphysics, epistemology, logic, axiology and ethics can be called philosophy. Philosophy is related to human life and it influences all aspects of human life, whether social, political or economic. It also influences education. In

the first part of this book, the influence of philosophy on education has been studied.

### **Scope and Subject-Matter of Philosophy**

Often the people do not distinguish between the scope and subject-matter of a subject (discipline), but there is a distinction between the two. By scope is meant that limit up to which a subject should be studied or can be studied, while by subject-matter is meant that limit up to which study in the subject has been carried out so far.

As far as the scope of philosophy is concerned, it is very extensive. It discusses the real form of the whole universe and all objects and activities existing in it, while its subject-matter is limited to the extent to which it has thought out so far.

The Indian thinkers divide the scope of philosophy chiefly into three parts — metaphysics, epistemology and ethics. On the other hand, the western thinkers divide the scope of philosophy chiefly into five parts — metaphysics, epistemology, axiology, logic and aesthetics.

It is necessary to clarify four facts about the Indian and western classifications. First, in Indian philosophies, axiology is comprised with ethics; while in western philosophies, ethics is comprised with axiology. So these two can be taken as one. Second, the steps of logic are discussed with methods of achieving knowledge. So logic can be placed with epistemology. Third, philosophy only discusses the real beauty and methods of the realization of real beauty, and these two thoughts pertain to metaphysics and ethics respectively, so it is not proper to study aesthetics separately. Fourth and final, now we study the philosophies developed in all countries, together, so its subject-matter should be classified into some common classes. It is evident from the above discussion that these common classes can be — metaphysics, epistemology and logic and axiology and ethics. We shall discuss the subject-matter of these three in brief :

**1. Metaphysics :** The scope of metaphysics in philosophy is very wide. It comprises of the theory of creation of the universe (cosmogony), the science of the universe (cosmology), the assence of being (ontology), and metaphysics of the soul and metaphysics of God (theology). It analyzes the creation and the creator, soul and God, life and death and real beauty. The analysis of real beauty is called aesthetics. Whatever has been thought in this field so far, its logical analysis is its subject-matter.

**2. Epistemology and Logic :** Under the scope of epistemology fall human intellect, form of knowledge, limit of knowledge, authenticity of

knowledge, means of attaining knowledge, methods of attaining knowledge, methods of logic, testimony of truth and untruth, and suspicion. Whatever has been thought under this so far, its logical analysis is its subject-matter.

**3. Axiology and Ethics :** The scope of axiology and ethics comprises of analysis of ideals and values of human life, analysis of ultimate aim of human life and analysis of doable and undoable actions of human beings. The analysis of doable and undoable actions is called ethics. We are aware when an ideal takes the form of a value, it is manifested in our behaviour. It is evident that value and conduct are related to each other; values guide and control our behaviour or conduct, and our conduct displays those values. Unless a philosophy provides a direction to human conduct, it has no significance. It also includes the methods of attaining the real beauty of life. Its subject-matter comprises of all that has been considered under it so far.

### **Relation between Philosophy and Education**

Philosophy and education are inseparably related, they are dependent on each other. Philosophy analyzes this universe and human life in it. It considers the ultimate aim of human life and the means of its realization. How these aims can be realized, education helps us in it. Education brings about change in our behaviour, thinking and develops in us the powers of observation, testing, thinking and contemplation. On the basis of this knowledge and skill, we reconstruct philosophy. New philosophy gives birth to new education and new education gives birth to new philosophy, and this cycle goes on continuously. In order to understand the interdependence of philosophy and education, we will have to see the impact of philosophy on education and vice versa separately.

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

The education of a society is chiefly based on the form of society, its philosophical thought, political system, economic system, psychological facts and progress in science. Of these, the impact of philosophy is very stable. The aims of education are determined by metaphysics of philosophy, curriculum and teaching methods by epistemology and logic, and the duties of the teachers and students are determined by axiology and ethics. The clarification is presented as follows.

**1. Philosophy and Concept of Education :** Philosophy analyzes the form of education. We come to know the correct concept of education by this analysis. For example, naturalistic philosophies consider education as a natural activity; pragmatistic philosophies consider it as a social activity and idealistic philosophies consider it as a spiritual activity.

**2. Philosophy and Aims of Education :** The foremost part of philosophy is **metaphysics**. It analyzes creation and creator, soul and God and life and death, etc., and on this basis are determined the aims of human life. These aims are realized with the help of education. For example, naturalistic philosophies consider man as a higher animal, so they lay emphasis on the development of his physical powers by education; pragmatistic philosophies consider man as a social being, so they lay emphasis on his social development, and idealistic philosophies consider man as having the soul, so they lay emphasis on his spiritual development.

**3. Philosophy and Curriculum of Education :** The second part of philosophy is **epistemology and logic**. It analyzes the form of knowledge, and on its basis, such knowledge is included in the curriculum of education which is considered to be essential for the physical and spiritual life. Moreover, curriculum is the means to realize aims of education, therefore if the aims of education are influenced by philosophy, it is natural for the curriculum to be influenced by philosophy as well. Historical facts also support this fact. The society in which naturalistic philosophy has a say, man in such a society is prepared to lead a happy life, and for that physical activities, physical sciences and vocational subjects are chiefly included in the curriculum. The society in which pragmatistic philosophy has an influence, man in such a society is prepared to lead a social life and for that social subjects and social activities are given prominent place in the curriculum. And the society in which idealistic philosophy has an influence, in such a society man is prepared for self-realization and for that literature, religion and philosophy are included in the curriculum.

**4. Philosophy and Teaching Methods :** In **epistemology and logic** branches of philosophy are analyzed human intellect, knowledge and the methods to attain the knowledge. The philosophers provide teaching methods on this basis. For example, naturalistic philosophies consider man as a psychophysical being so they lay emphasis on learning by sense organs; pragmatistic philosophies consider man as a social being, so they lay emphasis on learning by social activities; and idealistic philosophies consider man as a living being having the soul, so they lay emphasis on soul-centred methods.

**5. Philosophy and Discipline :** The third chief part of philosophy is **axiology and ethics**. It analyzes in detail the actions that should be done or refrained by human beings. On the basis of this knowledge, the concept of discipline is determined. For example, naturalistic philosophies consider man as a natural creation, so they advise him to abide by the

natural laws, they support only natural morality; pragmatistic philosophies consider man as a social being, so they advise him to abide by the social norms, they term abidance by the social norms as discipline, they support social morality; and idealistic philosophies consider man as a living being having the soul, so they advise him to abide by divine laws. To them abidance by divine laws is discipline, they support spiritual morality.

**6. Philosophy, Teacher and Student : Axiology and Ethics** analyze the form of man and his doable and undoable actions in detail. According to this analysis, the form of teachers and students and their duties are determined. For example, naturalistic philosophies consider man as a natural creation who is born with certain innate powers on the basis of which his development takes place, so they allow some freedom to him for self-expression, They expect of the teachers only this much that they would help in the natural development of the students. Pragmatistic philosophies consider man as a social being, so they advise teachers and students to abide by the social conduct and lay emphasis on the development of social self at first. And idealistic philosophies consider man as having the soul and do not distinguish between teacher and student, so they advise them about restraint of sense organs and self-control.

**7. Philosophy and School :** Often all philosophers lay down code of conduct for man and they plan education on its basis. They also discuss where and how to conduct education. Naturalistic philosophers oppose any type of system imposed by the teachers in schools. In naturalistic schools the children are free to do things at any time and at any place of their free volition. Pragmatistic philosophers lay emphasis on creating higher social environment in the schools. In these schools, the children learn by taking part in collective activities in a group. The schools with idealistic philosophical ideology lay emphasis on creating spiritual environment. The teachers in these schools are self-aware and the students are obedient.

**8. Philosophy and other Problems of Education :** Philosophy also considers other problems of education, such as mass education, women education and state interference in education, etc. Not only this, we also make use of philosophical principles for the solution of different problems being confronted in the educational field. For example, we want to give equal opportunity to all people for education in order to expand education. Now the question arises whether these opportunities should be provided or not, and if yes, then how. This question is answered in different ways by different philosophies. Naturalistic philosophies consider man only a natural creation and consider that man takes birth with certain innate powers

and his development depends on these powers, and because the innate powers of different men are different, therefore we cannot make all individuals similar or equal. So, different types of education would have to be arranged for different children. It means that if we want to give equal opportunity for education to all children, then we would have to arrange education on the basis of their inherent individual differences. Pragmatistic philosophies respect individuality of man, but only within social context. These philosophies do not imagine the existence of man without society. They consider education as the birth right of man and this education should be according to the society. They consider necessary for mass education to be compliant to individual and social interests and welfare. On the contrary, idealistic philosophies consider man complete from birth itself and consider education as necessary for the experience of this completeness. In their views, all people are equal and all of them are eligible for education, and equal education should be provided for them all.

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

Education is the foundation stone of human development. In the absence of proper education, human being could not have developed such subjects as philosophy. Proper education is essential for the development of philosophy. We can discuss it as follows.

**1. Education is the Foundation Stone of Development of Philosophy :** We all are aware that observation, thinking and meditation are needed for the development of philosophy. Until the intuition of man is developed he would not be able to do all these tasks, and the development of all these is done by education. We learn language with the help of education and by it we also learn to think. An illiterate person cannot be expected to develop a subject like philosophy. From this viewpoint, education is the basis of the development of philosophy.

**2. Education Keeps Philosophy Alive :** Philosophers analyze creation and creator, soul and God and life and death, etc. The principles laid down by them develop philosophy as a subject. The knowledge of these principles is communicated to the next generation by education. In the absence of education we cannot get knowledge of these philosophical principles. Thus, education keeps philosophical knowledge alive.

**3. Education Gives Concrete Form to Philosophical Principles :** Philosophy analyzes this universe and human life in it, it determines aims of human life and clarifies how these aims can be realized. Education is that process by which we attain the aims as specified by philosophy. Thus, education gives concrete form to philosophical thought. Accepting this

truth, the English scholar **John Adam** said that education is the dynamic aspect of philosophy. In his words :

**Education is the dynamic side of philosophy. It is the active aspect of philosophical belief, the practical means of realizing the ideals of life.**  
—*John Adam*

The American scholar **John Dewey** has expressed this truth in different words. In his words :

**It (philosophy) is the theory of education in its most general phases.**  
—*John Dewey*

**4. Education Acquaints Philosophy with New Problems :** Man is a dynamic and progressive being. He confronts new problems in his path of development. Education acquaints us with these problems and if we have sharp philosophical intellect, then we consider these problems and it develops philosophy. The former union minister of education, **Shri Kaluram Shrimali** expected of the educationists to find out philosophical solutions to the new problems. In his own words :

**The task of an educationist is to reconstruct the country's philosophy and redefine values so that they may interpret our changing life and thought.**  
—*Dr. K.L. Shrimali*

**5. Education Maintains Dynamism of Philosophy :** Education develops our powers of observation and thinking and makes us sensitive to the new problems of life. Philosophers find out philosophical solutions to these problems. In the process of the problem-solving, new philosophical principles are propounded. All these become the part of philosophy. Just like other branches of knowledge, philosophy also forsakes those principles which are proved untrue and it accepts those principles which analyze the creation and creator properly. It is its dynamism. In the absence of education, this development of philosophy is not possible.

### **A Myth and Its Solution**

The persons possessing narrow viewpoint regarding philosophy think that philosophy is related to the abstract (soul and God), and education is related to the concrete (human behaviour), so they cannot be interrelated. In our view, it is their misunderstanding. We have already made it clear that our thoughts, whether they analyze the abstract or the concrete, they form the part of our philosophy. The thoughts in which we have belief, we take the help of education for their realization. If there is no philosophy behind education, then its aims would not be clear, due to indefinite aims the curriculum too would become indefinite and in that situation proper teaching methods cannot be developed either. Therefore, education cannot run without the help of philosophy. In the words of **Fichte** :

**The art of education will never attain complete clearness in itself without philosophy.** —*Fischte*

Gentle also hold this view. In his words :

**The process of education cannot go along right lines without the help of philosophy.** —*Gentle*

In the words of **Spencer** :

**True education is practicable only to a true philosopher.** —*Spencer*

Some scholars consider philosophy and education inseparable. In the words of **J.S. Ross** :

**Philosophy and education like the two sides of the same coin, present different views of same thing.** —*J.S. Ross*

A few scholars, on the basis of increasing influence of psychology on education, argue that philosophy influences only aims of education, while curriculum, teaching methods and discipline are influenced by psychology. In this context we have already submitted that education of a society is based on the form of the society, its philosophy, political system, economic system, psychological facts and progress in science and technology. Here we would like to make it clear that in some societies education may be more effected by the form of society, in some societies by the political system of the society, in some societies by the economic system of the society, in some societies by the psychological facts and in some societies by the scientific attitude, but in fact, it cannot be separated from philosophical ideology.

### **Meaning and Definition of Educational Philosophy**

Different philosophers have different views regarding creation and creator, soul and God, being and world, knowledge and ignorance, ultimate aim of human life and the means of achieving it. Philosophy describes these different opinions. By it we come to know the significance of the universe and human life in it; and on their basis determine the ultimate aim of human life. We realize this aim with the help of education. Often all philosophers have discussed what type of education should be there for the realization of certain aims. This is the reason that 'educational philosophy' has been developed as a branch of philosophy. On the other hand, whenever educationists have to find out solutions to the educational problems, they have to consider the aims of education first, and because the aims of education are determined by philosophy, so the educationists have to depend on its philosophy. When educationists become aware of

the educational problems, they take the help of philosophy, and thus philosophy of education develops. Thus, educational philosophy or philosophy of education is developed by both, the philosophers and educationists.

It is evident from the above discussion that the branch of philosophy in which educational problems are studied and solutions to them are presented, is called educational philosophy or philosophy of education. Philosophy analyzes human life in order to determine the ultimate aim and means for attainment of this ultimate aim, and educational philosophy or philosophy of education analyzes these aims and means. Besides, it discusses the form of the process of education for the realization of these aims. We are aware that different philosophers have different viewpoints towards this universe and human life in it, and different schools of philosophy have sprung up due to this difference. These different schools of thought have taken the process of education in their own way and have accordingly analyzed it in different forms. Educational philosophy or philosophy of education presents the critical details of all these. Even having uniform views on this form of educational philosophy or philosophy of education, different scholars have defined it in different ways. In the words of the western scholar **Henderson** :

**Philosophy of education is the application of philosophy to the study of the problems of education.** —Henderson

But this definition is incomplete and unclear in itself. It does not acquaint us with the subject-matter of educational philosophy or philosophy of education. In our viewpoint, educational philosophy should be defined as follows :

**Educational philosophy is that branch of philosophy in which the forms of man and of his education are analysed on the basis of different schools of philosophy and the philosophical solutions of the problems related to his education are found out.**

### **Nature of Educational Philosophy**

We have already clarified in the beginning that there is a little difference between Indian philosophy and western philosophy. Indian philosophy is inclined towards the discovery of ultimate reality and in the course of this discovery, considers creation and creator, soul and God, being and world, life and death, and considers the human life as a whole. Of course, the opinions of some philosophers are based on their self-realization and direct experiences, while of some philosophers are based on their opinions and logic only. In the western world, it is mostly logic-

centred and because educational philosophy has been developed in the western countries, it is natural for it to be logic-centred.

At present, we are making effort to develop educational philosophy on the background of Indian philosophies, but we have two hindrances in our way — first, some of these philosophies are based on the self-realization and direct experiences of our sages and some of them are based only on logic, and second, we are unable to experience several factors as experienced by our sages. Though several factors as experienced by our sages have been found true on the test of physical sciences, yet we accept the remaining knowledge in the form of trusted knowledge. So it would not be out of place to state that the subject-matter of educational philosophy based on Indian philosophies is also more of logic-centred and less of experiment-centred. From this analysis the following facts are found out regarding the nature of educational philosophy :

- (1) Educational philosophy is the production of joint effort of philosophy and education discipline.
- (2) It is an inter-discipline which is inclined towards the discovery of philosophical solutions of educational problems.
- (3) It is a logical subject, and not an empirical.
- (4) It is a subjective subject, and not an objective.
- (5) It undertakes thinking on the basis of different philosophical thoughts regarding any educational problem and on its basis, presents different solutions.
- (6) It finds out tentative solution to any educational problem and does not give perfect solutions.
- (7) It is a guiding subject, and not a definite subject.

### **Scope and Subject-Matter of Educational Philosophy**

Education is a social process which is related to the whole human life. Philosophy has always been the focal centre of this process. In educational philosophy we study concept of education, its aims, curriculum and teaching methods as propounded by different philosophies.

Different schools of philosophy have taken the meaning of discipline in their own way and have propounded its form on different bases. The means and techniques of achieving and maintainly discipline are also varied. Educational philosophy studies them all.

Almost all philosophies have studied the relative significance of teacher and student in the process of education. They have determined the rights and duties of teachers and students in order to formulate a code of conduct. Educational philosophy also studies all these.

Not only this, social, religious and political effects on education are also studied in educational philosophy; and philosophers and educationists consider the methods in order to direct these effects according to their opinion. It is the job of philosophers to determine what direction should be given to education for the fulfilment of social and national needs. Thus, the scope of educational philosophy is very wide.

We should also understand one thing here that the education of a society also depends on its natural, social, political and economic environment besides its philosophy. The effects of all these on education are studied in sociology, and this field of study has started to transfer from the scope of educational philosophy to the scope of educational sociology. We have discussed it in the second part of this book. In educational philosophy, different philosophical thoughts, regarding concept of education, aims, curriculum, teaching methods, discipline, relative place of teacher and student and need and form of school are studied and discussed. The laying down of educational values and their analysis is its chief part.

### **A Myth and Its Solution**

Some scholars opine that philosophy only presents the analysis of human life and determines its ultimate aim and on the basis of it determines the aims of education. In their views, it is the field of educational psychology to construct curriculum and develop teaching methods for it. From this point the scope of educational philosophy is limited to the analysis of human life, determination of its ultimate aim and determination of aims of education for the realization of these aims. In our view, this view is illusory and mistaken. We present the clarification.

First, no philosopher can be satisfied by only analyzing human life and determining the ultimate aim of it, after having determined it he also considers the means of the attainment of this aim. These means take the form of curriculum and teaching methods as regards education. Of course, we agree that in order to make the teaching methods determined by philosophy or philosophers, effective, the educationists at present take the help of psychology.

Second, philosophy and psychology are interrelated subjects. Truly speaking, they are complementary to each other. It is evident that the scope of educational philosophy is not limited to only determination of aims of education, but the construction of suitable curriculum and provision of suitable teaching methods for the realization of these aims also fall under its scope. We would like to say something more, and that is, a true

philosopher is not satisfied by the half-cooked solution to a problem. When he considers education or its problems, he is not satisfied, until he finds out complete solutions, prepares the code of conduct for teachers and students, and acquaints them with their rights and duties. He also considers the form of schools. It is another thing that there is a limit to his thoughts. It is clear that the scope of educational philosophy comprises of all educational problems and their philosophical solutions.

### **Need, Utility and Importance of Educational Philosophy**

There can be no two views on the need of the study of educational philosophy. Its study acquaints the teacher with the real form of this universe and that of human life in it and begets him the capability to understand the form of education and to solve different educational problems. This is its utility and its significance too. The need, utility and significance of the study of educational philosophy can be present in the following way :

**1. Knowledge of Different Viewpoints Regarding This Universe and Human Life in it :** Philosophy acquaints us with the mysteries of this universe and of human life, and provides insight for understanding the mysteries that have remained untouched. It is not rational to think that we can do our good without having known ourselves. So coming face to face with philosophy is necessary. Educational philosophy analyses fundamental principles of different philosophies. Its study enables us to have knowledge of different viewpoints regarding this universe and human life in it, and on its basis, we select the appropriate life philosophy.

**2. Knowledge of Different Aims of Human Life and Methods of Their Realization :** Educational philosophy gives detailed knowledge about the form of human life and its ultimate aims. On the basis of this knowledge and his own experiences and logic, a teacher forms his own viewpoint and on the basis of it provides education. From the study of educational philosophy, he gets knowledge about different methods of realization of different aims of human life, and makes his path on its basis.

**3. Knowledge of Concept and Aims of Education :** Educational philosophy describes concepts and aims of education as determined by different philosophical thoughts. A philosophy determines the form and aims of education according to its viewpoint regarding this universe and human life in it. Education is the means of achieving aims of human life, so its aims are similar to those of human life. Because the aims of human life have been determined differently by different philosophies, there is difference in the aims of education as determined by them. From the study of educational philosophy a teacher gets the knowledge of all these aims

and on the basis of this knowledge, he is able to understand the aims of life and that of education. Without the clear knowledge of aims, he cannot succeed in his task. So, he should necessarily study philosophy of education.

**4. Knowledge Regarding Curriculum :** By the study of educational philosophy, the teachers are acquainted with the different curricula as determined by different philosophers for the attainment of the aims of education. It helps the teachers know of principles of curriculum construction and enables them to effect suitable changes in the curriculum in different circumstances. We are aware that in the absence of knowledge of aims, the curriculum cannot be understood, and without having understood the real form of the curriculum, education cannot be guided on the proper path. So the teachers must know all of these factors in order to guide education on the proper path, and should study educational philosophy necessarily.

**5. Knowledge of Teaching Methods :** By the study of educational philosophy a teacher comes to know of different teaching methods as constructed by different educational philosophers, and gets the opportunity to understand the logic of the educational philosophers and educationists about their application. On the basis of this study, the teacher is able to select suitable teaching methods for the attainment of his ideals, that is, aims of education, so he should necessarily study educational philosophy.

**6. Knowledge of the Different Viewpoints related to Discipline :** Educational philosophy studies various philosophies and their concepts as put forward on the problem of discipline. A teacher is able to understand the real form of discipline by its study and comes to know of the methods of its realization. We are aware that discipline is needed in the educational field. So, the teacher must study educational philosophy in order to understand its real form and the methods of its realization.

**7. Knowledge of the Functions of Teachers and Students :** The process of planned education is run between teacher and student. In this process, different philosophers arrive at different conclusions regarding the relative place of teacher and student. All these are studied in educational philosophy. On the basis of its study, the teachers are able to determine their duties as well as of the students.

**8. Knowledge of the Form and Functions of Schools :** Educational philosophy also studies the form and functions of schools in running the process of planned education. In this regard, educationists have great difference of views. They have their respective logic for their opinions.

By the study of educational philosophy a teacher comes to know of them all and he succeeds in determining the form and functions of school for the realization of aims of education. In the absence of the study of educational philosophy, a teacher can not be able to determine the form and functions of school. From this viewpoint, the teachers should necessarily study educational philosophy.

**9. Philosophical Solution to Other Problems of Education :** In the absence of philosophy, a teacher is unable to find out real solution to the educational problems. After having studied educational philosophy, a teacher can be able to understand the education related problems and the views of different scholars regarding them, and he can experiment different concepts on the test of experience in order to arrive at the perfect solution. So long we are not acquainted with the concept of education, its aims, its curriculum and teaching methods as related to their gradual development and outcomes, we cannot be able to find out the solutions to our educational problems.

**10. Something More :** The world is always subject to change, and this change occurring at a very rapid rate. Our social, religious, political and economic conditions are changing rapidly. The scientific inventions have changed our life altogether. Education has to keep pace with them, else we would not be able to keep us secure in the time to come. The person who has studied educational philosophy can only answer the questions as to how much and why we have to change, and how much and why have not to change. Another problem that rises after this is to find out the change that will have to be effected in education for their realization, and this answer can be given by a teacher who has studied educational philosophy. So a teacher should necessarily study educational philosophy. Of course, he should continue to test its materials on his experiences and should continue to add new experiences and decisions to it. By it educational philosophy will continue to develop.

### Test Questions

#### Essay Type Questions

1. What do you understand by philosophy? Elaborate the relationship between philosophy and education.
2. "Education is the dynamic aspect of philosophy." Analyze this opinion of John Adam.

3. "It (philosophy) is the theory of education in its most general phases." Who has stated it? Analyze this statement. How far do you agree with this, and why?
4. "Philosophy and education like two sides of the same coin, present different views of same thing." Discuss.
5. "All questions related to education are ultimately related to philosophy." How far do you agree with this statement, and why?
6. What do you understand by educational philosophy? Discuss its scope of study.
7. Elaborate the form of educational philosophy and discuss its importance for a teacher.

### Short Answer Type Questions

8. What are the three chief parts of philosophy?
9. What is the scope of educational philosophy?
10. How far has the study of educational philosophy benefited you?

### Objective Questions

11. Tick the right alternative :
  - (i) Philosophy is the science of knowledge.
 

(a) Plato	(b) Aristotle
(c) Fische	(d) Comte
  - (ii) Philosophy is the science of sciences.
 

(a) Herbert Spencer	(b) Comte
(c) Kant	(d) Fische
  - (iii) Philosophy aims at a knowledge of eternal nature of things.
 

(a) Socrates	(b) Plato
(c) Aristotle	(d) Kant
  - (iv) Philosophy is a logical inquiry into the nature of reality.
 

(a) Gandhi	(b) Tagore
(c) Aurobindo	(d) Radhakrishnan
12. To whom do the following statements belong?
  - (i) Philosophy is the science which investigates the nature of being as it is in itself.
  - (ii) Philosophy is the science and criticism of cognition.
  - (iii) Philosophy is the science of sciences.
  - (iv) Philosophy is the synthesis of sciences or a universal science.
  - (v) Philosophy and education like the two sides of same coin present different views of same thing.

- (vi) The art of education will never attain complete clearness in itself without philosophy.
- (vii) The process of education can not go along right lines without the help of philosophy.
- (viii) True education is practicable only to a true philosopher.

**Answers**

11. (i) Fische	11. (ii) Comte
11. (iii) Plato	11. (iv) Radhakrishnan
12. (i) Aristotle	12. (ii) Kant
12. (iii) Comte	12. (iv) Herbert spencer
12. (v) Ross	12. (vi) Fische
12. (vii) Gentle	12. (viii) Herbert Spencer

□□□

# 2

## **Education, Teaching, Training, Indoctrination, Inquiry and Learning**

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### **Meaning and Definition of Education**

Education is the fundamental means of human development. By it the innate powers of human beings are developed, their knowledge and skills are enhanced, their behaviour is changed and they are made civilized and cultured citizens. And this task begins right from the birth of man. Just a few days after the birth of the child, his parents and other members of the family start to teach him to hear and to speak. When he grows a little more, he is taught the methods of sitting, standing, moving, eating and social conduct. When he attains the age of three-four years, he is taught how to read and write. At this age, he is also sent to school. In the school, his education is organized in a very proper manner. Besides the school, he is also taught in his family and community. And this practice of teaching-learning continues even after the child leaves the school, and it goes on over the whole life. If we see it in its extensive form, the process of education in the society continues forever. In its real sense, the purposeful process of teaching and learning that goes on forever in the society is education.

The etymological meaning of education is just the same. By it is meant the process of teaching and learning. The word 'education' has been derived from the Latin word 'educatum', which is made by the joining of 'e' and 'duco'. 'E' means 'from inside' and 'duco' means 'to proceed forward'. So, the word 'education' implies 'expression of internal faculties of the child towards outside'.

If we look with a practical viewpoint, the word 'education' is used in two forms; one, in the form of a process; and second, in the form of the result of this process. When we say that his education is continuing well, it implies that the word 'education' has been used in the form of process.

And when we say that he has received higher education, it implies the result or outcome of the process. However, the modern educationists accept education in the form of it being a process. They argue that a process also includes its outcome. Now, the outcome of educational process is expressed in the form of knowledge, skill and behavioural change.

In analyzing the form of educational process, the chief role has been played by philosophers, sociologists, political scientists, economists, psychologists and scientists. They all have examined and defined education from their own viewpoints. Here we shall present a brief description of their viewpoints and shall make an endeavour to understand and define education on the basis of the facts made out by them.

### **Philosophical Concept of Education**

Man is the focal point of philosophers. They attempt to know the real form of man and to determine the ultimate aim of his life. The philosophers are also interested in determining the means for the attainment of ultimate aim of human life, and they consider education as necessary for their knowledge and training. Thus in the viewpoint of philosophers, education is a means of attaining the ultimate aim of human life. Because different philosophers have different opinions regarding the ultimate aim of human life, so the definitions of education put forward by them vary.

Spiritualistic philosophers consider the spiritual life of man more important as compared to his worldly life. The Vedantis want freedom from this worldly life forever. They call it emancipation. According to **Jagadguru Shankaracharya** :

**"Sa vidya ya vimuktaya."** (Education is what emancipates.)

The Indian philosopher **Swami Vivekananda** considered man as perfect by birth and he laid emphasis on enabling him to experience this perfection with the help of education. In his words :

**Education is manifestation of perfection already present in man.**

—*Swami Vivekananda*

**Mahatma Gandhi** has laid equal emphasis on the development of all the three aspects of man — body, mind and soul. In his words :

**By education I mean an all-round drawing out of the best in child and man — body, mind and spirit.**

—*Mahatma Gandhi*

The Greek philosopher **Plato** has too accepted the significance of both, the body and soul. According to him :

**Education consists in giving to the body and soul all the perfection to which they are susceptible.**

—*Plato*

Plato's pupil, **Aristotle** has laid emphasis on physical and mental development of man. He believed that man can experience soul only after proper physical and mental development. He has defined education in the following way :

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

—*Aristotle*

The materialistic philosophers consider only the worldly life of man as true. In their view, the only aim of human life is to live happily, and it is essential for this happy living that man is healthy and is armed with the means of physical consumption. They want to perform all these tasks with the help of education. In the viewpoint of materialistic philosophers :

**Education is what enables man to lead a happy life.**

The naturalistic philosophers of the western world are also in favour of attainment of materialistic pleasures. In their view, it becomes possible only when man establishes synthesis between his inherent powers and external environment. According to **Herbert Spencer** :

**Education means establishment of coordination between the inherent powers and the outer life.**

—*Herbert Spencer*

Now there is a majority of such philosophers in the western world who look at human life in the same form in which it exists. The pragmatistic philosophers consider man as a social being and hold that education should be used to develop the capability in him to adjust in the present society and to construct the future society. In the words of pragmatist **John Dewey**:

**Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.**

—*John Dewey*

### **Sociological Concept of Education**

The focal point of sociologists is society. They see and understand the individual in the context of society. They consider education as the means of development of the individuals and of the society. They have divulged the following facts regarding the nature of education :

**1. Education is a Social Process :** The sociologists have clarified that when social interaction takes place between two or more people they are influenced by each other's language, thoughts and conduct. The process of this influence is called learning, and when this task is done with certain aims in view, it is called education. We know that man is born with certain faculties, these faculties develop in the natural and social environment, and as a result, behavioural changes occur in man. For example, the organ of speech exists in man since birth, but he learns the language of only

those people with whom he comes in contact and with whom he exchanges views. The complete development of human civilization and culture is the outcome of the social process. Of course, after the development of organs of action and perception and knowledge of language, he also observes, tests, thinks and contemplates independently, and in this way learns too; but the required development of organs of action and perception, language and thinking power takes place in the social environment only. We can neither learn a language nor can learn to think in the absence of society. The children receive the knowledge of objects, language and activities when they live in society. Sociologists have clarified that education is a means to attain aims and objectives of society. Education matches with the form of society and its desires. The fact is that education is related with the past, present and future of society. By it the knowledge of the past of the society is gained, its present needs are fulfilled and its future is shaped. From this viewpoint too, education is a social process.

**2. Education is a Continuous Process :** The second fact made out by sociologists about education is that education continues forever in the society. Man's education begins a few days after his birth and continues right up to the end of his life. If we look at it with a wider viewpoint, the members of the society continue to exhaust, but its educational process goes on generation after generation. It does never take a rest. Thus, continuity is its second feature.

**3. Education is a Bipolar Process :** Sociologists have clarified that in the process of education, one influences and the other is influenced. So it is clear that education is a bipolar process. According to them, the two poles of education are : the one that influences (teacher) and the other that is influenced (pupil). The American educationist John Dewey too has considered two poles of education : one, psychological and the other social. By psychological aspect he means the interest, aptitude and ability of the learner, and by the social aspect he means his social environment. However, it is our experience that not only the social environment, but the natural environment also influences the process of teaching and learning. In the context of formal education, the teacher, teaching objectives, curriculum and teaching methods are also the influencing factors. We call all these as the teaching-learning environment. Then it would be more appropriate to say that the process of education continues between the learner and the teaching-learning environment.

**4. Education is the Process of Development :** The innate behaviour of man is just like an animal. Education is used to amend and mould his

behaviour. If we look at it with a wider viewpoint, man secures his experiences with the help of education and hands them over to the next generation. On the basis of this knowledge, the next generation goes further and adds to it its own experiences and thoughts. Thus, the social civilization and culture develop. It is not possible in the absence of education. It is clear that education is a process of development. We should understand one thing here that each creature in the world learns to eat and speak, etc. while being in the company of his like beings by imitating them and following them. Just spare a thought for the animals and birds. They learn their eating habits and moving habits or flying habits within a few days of their birth, but their process of teaching-learning is limited to the adaptation with the environment and self-defence, while education for man does not only teach him to adapt to the environment, but also develop the capability in him to adapt environment according to him. Education causes continuous change in the development of eating habits, living habits and thinking of man, and also in the construction of means and aids to make his life pleasant. The other name of this change is development. It is clear from this discussion that education is the process of development of man, and not of animals, birds and other creatures.

**5. Education is a Dynamic Process :** By education man effects continuous development in his civilization and culture. For this development, one generation transfers its knowledge and skill to the next generation. For this transfer, each society makes arrangement of school education. So, the aims, curriculum and teaching methods of specific school education are generally definite. But as there occur changes in the society, education accepts those changes and moves forward. Thus, its aims, curriculum and teaching methods etc. change according to the needs of the society. This is its dynamism. If education would have not been dynamic, we could have not proceeded on the path of development.

Some educationists have defined education on the basis of the above facts. In the words of an Indian thinker, **Bhairavnath Jha :**

**Education is a process, a social function carried on and by the society for its own sake.** —*B.N. Jha*

The famous western educational sociologist **Ottaway** has defined education synthesizing its form and functions :

**The whole process of education is the interaction of individuals and social groups, with certain ends in view for the development of the individuals.** —*A.K.C. Ottaway*

According to educational sociologists, man adapts himself to society

by education. **T. Raymont** has defined education with this fact in view. In his words :

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

—*T. Raymont*

### **Political Concept of Education**

The focal point of political scientists is the state and its political system. They look and understand the individual and society, both in the context of state and its political system. They consider education as the means of nation building. A nation is built with able citizens and able citizens are made by education. In their view :

**Real education is that which makes able citizens.**

### **Economic Concept of Education**

The focal point of economists is economic resources and systems. They think and understand all human and individual activities in the context of economy. They accept education as a productive activity. In their view, education besides being an object of consumption, it is also a component of production. The results of researches show that the productive capability and organisational ability of an educated man is comparatively more than that of an uneducated man, and it is so much more that the additional benefit accruing from it is much more than the expenditure done on his education. So, the economists accept education in the form of economic investment. In their view :

**Education is an economic investment by which the production and organisational skills of an individual are developed and thus, the productive capability of the individual, society and that of nation is increased and the economic development is effected.**

### **Psychological Concept of Education**

The focal point of Indian Yoga psychology is man's outer form and inner self both. In his external form, it studies his work organs and sense organs, and in his inner self, it studies his consciousness (mind, intellect and ego). In its view :

**Education is the training of external organs and inner-self of man.**

The focal point of western psychologists is the body, mind and behaviour of man. They have not been able to discover the basic components of his inner-self : mind, intellect and ego as yet. In their viewpoint, man is a psycho-physical creature who takes birth with certain

innate faculties and his development depends on these faculties themselves. So education should effect the development of these faculties first. Now the question arises how much and in what direction should the development of these faculties be effected. In this regard, the German educationist **Pestalozzi** opines that this development should be natural, even and progressive. In his words :

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

Pestalozzi's pupil, **Froebel** has defined education in the following way :

**Education is a process by which a child makes its internal external.** —*Froebel*

### **Scientific Concept of Education**

The focal point of scientists is the physical world and its objects and activities. They look at any object or activity objectively. As far as the innate faculties of man are concerned, they are in agreement with psychology; however, so far as it relates to human behaviour, they accept the sociological facts. They accept education as a means of development of the inner faculties in accordance with outer life. In the words of **Herbert Spencer** :

**Education means establishment of coordination between the inherent powers and the outer life.** —*Herbert Spencer*

### **Special Mention**

On the basis of use of psychology and science in the field of education, some scholars take education as science. Their first argument in this respect is that we bring about a change in the human behaviour by education and the psychologists have developed some scientific methods to control and change human behaviour, by the use of which we can effect the desirable change in human behaviour. Their another argument is that the theories and laws related to teaching as developed by the psychologists, have succeeded in providing an objective form to the process of education. Their third argument is that science and technology are used to make the process of education effective; teaching is organized with the help of radio, television and computer, so it is becoming nearer to science. In this context, their fourth and final argument is that education is taking the form of a science not only as a process but also as a discipline too. Now the methods of its study are also becoming scientific, and its research methods too are becoming scientific. So education is a science, in both its form of a process and a discipline.

However, all the above arguments are baseless as per our view. The chief aim of science is objectivity, and on this basis, education is not a science, neither in its form of a process nor in its form of a discipline. Our first submission in this regard is that there are so much individual differences in the learners that the methods developed by the psychologists to control and change their behaviour cannot be applied to all of them on an equal plane, and as such they are not objective. Our next submission is that the theories and laws as propounded by psychologists as related to teaching are not fully objective in themselves. Psychology by itself is not a perfect science, then how can the laws discovered by it related to teaching can be fully objective. As far as the use of science and technology in the field of education is concerned, it cannot be called a science on this basis too. At present, there is scarcely any field of life in which science and technology are not used, they are even used in the fields of arts. But their use does not transform the arts into science. The chief feature of science is objectivity, and this feature is absent in both, the process of education and education as a subject. The process of education proceeds forward as an outcome of the interaction between the teachers and the learners; and its form is subjective, and not objective. It is then an art, and not a science. The argument of these scholars that the methods of study and research of education as a subject are scientific is not proper. The fact remains that neither the methods of its study and research are scientific, nor are its outcomes. It would not be out of place to say that education is an art in the form of a process and discipline both, it is not proper to take it in the form of a science.

### **True Concept of Education**

The views of philosophers, sociologists, political scientists, economists, psychologists and scientists regarding education are different. If we look at it carefully, it becomes evident that they are limited to a specific field. Today, when we analyse education, we select the components from all these viewpoints. This is called the eclectic tendency in the educational world. From the viewpoints of all of them, the facts that come to surface are that education is a purposeful, social, continuous, dynamic and developmental process. And it becomes evident as far as its functions are concerned that by it the innate faculties of man are developed, his knowledge and skills are enhanced and his behaviour is changed, and thus he is made a cultured and civilized citizen.

However, the definitions of education that we have studied so far, have primarily two defects : one, they do not make out the nature of process of education; and second, they lay emphasis on only a specific objective of education. This is the reason that these definitions are not universally

accepted. The most suitable definition of education would be the one which clarifies the nature and functions of process of education. From this viewpoint, education should be defined as follows :

**Education is that continuous and purposeful social process by which the innate powers of man are developed, his knowledge and skills are enhanced, his behaviour is changed and he is made a civilized and cultured citizen. By it the individual and society both develop continuously.**

This definition of education is complete in itself. It clearly describes the nature of education (that it is a purposeful, social, continuous, dynamic and developmental process) and its functions (that by it the innate powers of man are developed, his knowledge and skills are enhanced, his behaviour is changed and he is made a civilized and cultured citizen.) In making an individual a civilized and cultured citizen, all the aims and functions of education of any society are included. So this definition of education should be acceptable to all.

### **Wider and Narrower Meanings of Education**

We know that the education of a child in a society goes on in the family, in the small and big social groups, community centres and different types of schools, colleges and universities. However, some people term only the education conducted in schools, colleges and universities as education. Thus, education is used in its two forms : in its wider form and in its narrower form.

#### **Wider Meaning of Education**

We know that when man takes birth, he is in a very helpless state, but he starts to learn by imitating his fellow beings and gradually learns different types of activities. He learns the first lesson in the lap of his mother, and then learns in his family environment, and then in other social groups. The civilized societies arrange schools for the proper development of their children and to bring about desirable change in their behaviour. But the children also learn at other places besides the schools. And the truth remains that the process of teaching-learning continues even after they leave school and it goes on lifelong. In its extensive sense, this lifelong continuous teaching-learning process is education. The aims curriculum and teaching methods of this education are very wide, they cannot be limited, but they all are progressive. Several scholars have tried to delimit education in this form. The effort of **J.S. Mackenzie** is commendable. In his words :

**In wider sense, it is a process that goes on throughout life and that is promoted by almost every experience in life. —J.S. Mackenzie**

Most scholars are in agreement with this definition of education in its wider sense, but this definition does neither provide clear knowledge of the form of process of education, nor of its outcome. In our view, education in its extensive form should be defined as follows :

**In its wider sense, education is that continuous and purposeful social process by which the innate powers of man are developed, his knowledge and skills are enhanced, his behaviour is changed and he is made a civilized and cultured citizen. By it the individual and society both develop continuously.**

### **Narrower Meaning of Education**

Generally, people take schooling conducted in schools, colleges and universities as education. This is the narrower meaning of education. We know that every society has its own lifestyle and has its own aspirations. The adult people of the society arrange for education in order to train the members of the next generation in that life style and for the realization of their aspirations. The aims, curriculum and teaching methods of this education are definite. This education commences at a specified age of the child and continues for a specified period. This education takes place at specified places (schools) between definite people (teachers) and definite children (pupils). Today this education is arranged for by the society or state. Then it is natural for it to become a means to realize the objectives of society and state. The progress of a nation especially depends on this education. In this sense, the process of education does not take place before admission in school and after leaving it. Several scholars have made efforts to define this form of education. The effort of **J.S. Mackenzie** is commendable. In his words :

**In narrower sense, it may be taken to mean any consciously directed efforts to develop and cultivate our powers.—J.S. Mackenzie**

Most of the scholars are in agreement with this definition of education in its narrower sense, but it does not provide a clear cut knowledge of the form of educational process, and of its outcome. In our view, education in its narrower sense should be defined as follows :

**In its narrower sense, education is that purposeful social process which is conducted in a society at a definite time and at a definite place (schools) in an organized way and by which the innate powers of man are developed, his knowledge and skills are enhanced, his behaviour is changed and he is made a civilized and cultured citizen. By it the individual and society both develop continuously.**

**Distinction between Wider and Narrower Education**

It is evident from the above discussion that education, in its wide sense, continues right from birth to death, and it also includes the school education (narrower education). It makes out that there may be distinction between their aims, curricula, teaching methods and forms of arrangement, and this distinction can be enumerated as follows :

<b>Wider Education</b>	<b>Narrower Education</b>
1. In its extensive sense, education goes on lifelong. It also includes education in its narrower sense which is called school education.	1. In its narrower sense, education goes on for a definite period in one's life. It comprises only school education.
2. It comprises planned and unplanned education both.	2. It only includes planned education.
3. The aims of extensive education are very extensive. They cannot be delimited, but they are progressive.	3. The aims of this education are definite and progressive, their limit is specified.
4. The curriculum of this education is very extensive, it cannot be delimited.	4. The curriculum of this education is definite, and has its own limit.
5. The teaching methods of this education are varied, they all cannot be described.	5. Specific teaching methods are developed for this education, they can be described too.
6. This education continues at all places and at all times.	6. This education is conducted only in schools, and the time for this education is also pre-specified.
7. This education continues between any two or more people.	7. This education is conducted between definite teachers and pupils.

**Nature and Characteristics of Education**

The nature of education has been basically discussed by philosophers, sociologists, political scientists, economists, psychologists and scientists. From their viewpoint, the following facts can be divulged regarding the nature of education :

- (1) Education is a social process. It has three factors chiefly : learner, teacher and teaching-learning material or activity for teaching-learning. It is another matter whether the teacher is present before the learners directly or works from behind the curtain.
- (2) In its wider sense the process of education goes on continuously in a society, but in its narrower sense, it is conducted in schools only. We should take education in its wider sense. From this view, education is a continuous process.
- (3) Education is a purposeful process; its aims are determined by the

society and are progressive by nature. Thus, education is a process of development.

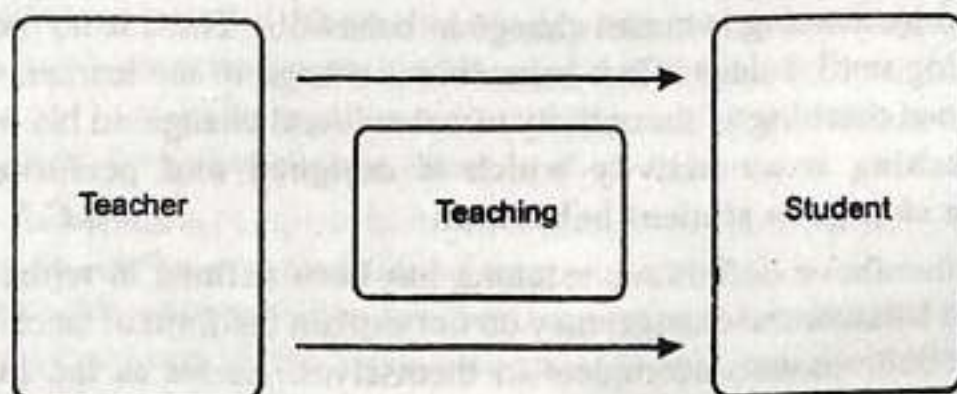
- (4) In its wider sense, the subject-matter of education is very extensive, it cannot be delimited, but in its narrower sense, its subject matter is limited to definite curriculum. In both the senses, this is helpful in the development of the individual and of the society.
- (5) In its wider sense, its methods are very extensive, but in its narrower sense, they are almost definite.
- (6) The form of education of a society depends on several factors, such as religion, philosophy, culture, political system, economic system and progress in science and technology etc.
- (7) It is evident from the above facts that with the change in the religion, philosophy, culture, political system, economic system and science and technology of a society the form of its education too changes. Thus, the nature of education is dynamic.

### **Meaning and Definition of Teaching**

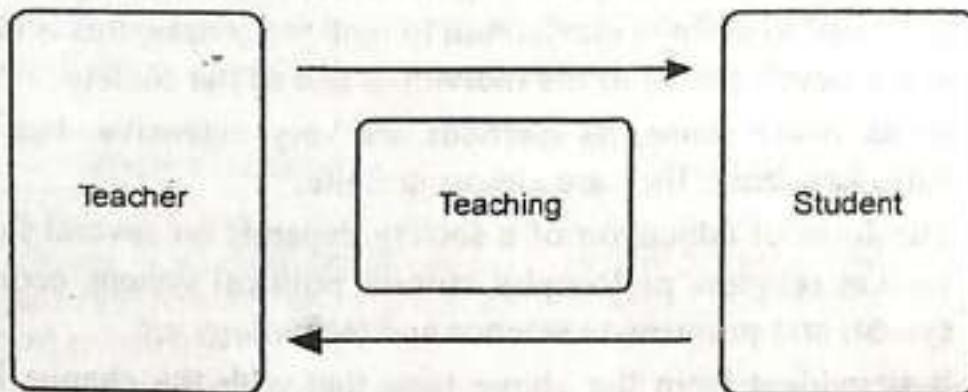
The process of education is generally run between two people — the teacher and the learner. Generally, in this process of education, the function of the teacher is called teaching or instruction, and the function of the learner is called learning. However, teaching is much more than this. This process has been specifically analyzed by philosophers, sociologists and psychologists.

### **Philosophical Concept of Teaching**

The education system was first developed in India. During the Vedic period, it was fully under the control of gurus (teachers). At that time, the gurus arranged education according to their own philosophy. In the beginning, when the written language had not yet been developed, the gurus transmitted their knowledge orally, and the pupils acquired it without any reasoning like passive listeners. It was called teaching then. It can be understood by the following diagram :



The gurus during the Upanishad times made teaching a little wider. According to them, teaching is a process in which teachers and students both influence each other. It can be understood by the following diagram :



In the beginning, the western philosophers also considered teaching as a one-way process, but after the development of question-answer and dialogue methods by Greek philosophers Socrates and his pupil Plato respectively, this process was given a two-way form, in which both teacher and students are equally active and influence each other.

### **Sociological Concept of Teaching**

The sociologists consider education as a sub-social system and consider teaching as social interaction. According to them, the process of teaching cannot take place until there is interaction between the teacher and the learner.

### **Psychological Concept of Teaching**

The form of teaching has been analyzed in its proper form by the psychologists. They have taken teaching and learning as a joint concept. In their view, teaching has no meaning so long the act of learning does not take place. In the words of **Hughes and Hughes**.

**Teaching means causing to learn. Nothing has been given until it has been taken, nothing has been taught until it has been learnt.**

—*Hughes and Hughes*

And by learning is meant change in behaviour. There is no meaning of learning until it does effect behavioural change in the learner. **Clark** has defined teaching as the activity of behavioural change. In his words :

**Teaching is an activity which is designed and performed to produce change in student behaviour.**

—*S.C.T. Clark*

In the above definitions teaching has been defined in terms of its aims and behavioural change; they do not explain the form of teaching, so these definitions are incomplete in themselves. As far as the form of teaching is concerned, different scholars possess different opinions in this

regard. Some scholars call teaching as preparing students for learning. They reason that the function of a teacher is to prepare students for learning, they learn by themselves. However, the function of a teacher is not finished here, he has to assist the students in learning continuously. In the words of Risk :

**Teaching may very well be defined as the direction or guidance of learning.**

—*Thomas M. Risk*

Burton has defined teaching in a little wider form. In his words :

**Teaching is the stimulation, guidance, direction and encouragement of learning.**

—*William H. Burton*

In the modern scientific age, both these definitions are also considered inappropriate. Most of the modern educationists accept teaching as an art as well as a science or technology. These scholars believe that desired change is brought about in the behaviour of the students by specific learning experiences. In their view :

**The organization of suitable learning experiences for effecting desirable change in the students' behaviour is teaching.**

### **True Concept of Teaching**

In our view, all of the above definitions of teaching are incomplete. The definitions other than the above also do not explain the form of teaching. Today, the teachers prepare students for learning by the use of different methods, techniques and aids and assist them in learning continuously. This function goes on until the students learn and desirable change is brought about in their behaviour. Today it is not necessary for the teacher to be present for teaching. This work is also performed by the printed material, teaching machines, radio, tape recorders, televisions, video and computers, etc., the contents for which are prepared by teachers. So in today's context, teaching should be defined in the following form :

**Teaching is that process in which the teachers prepare the learners for learning by using different methods, techniques and aids, and create suitable circumstances for learning for them, and assist them in learning. There is no meaning of teaching until the learners learn from this and desirable change occur in their behaviour.**

This definition is complete in itself. It comprises the form of teaching (preparing the learners using different methods, techniques and aids and creating suitable circumstances for their learning) and its outcome (the learners learn and behavioural change occurs in them), both. It also makes out any form of teaching, including that form of teaching in which the teacher is not present personally

**Nature and Characteristics of Teaching**

From the analysis of teaching process, the following facts are revealed about the nature of teaching :

- (1) Teaching is a process, it has three components—teacher, learner and content or activity. The teacher may or may not be present personally.
- (2) In its wider sense, the process of teaching continues at any place and at any time, but in its narrow sense, this is run at only definite places and at definite times.
- (3) The process of teaching is purposeful, its aim is to acquaint the learner with newer facts and activities and bring about desirable change in his behaviour. This aim can be progressive or degressive.
- (4) In its wider sense, the scope of teaching is very wide, it cannot be bound in limits and in its narrow sense, its scope is limited within the specified curriculum.
- (5) In teaching, the teachers prepare the learners by the use of different methods, techniques and aids and create learning circumstances for them, the learners take part in them to learn.
- (6) The form of teaching depends on the form of education, system of education, aims of education, objectives of teaching, behaviour of teachers and level of learners.
- (7) Today, in teaching, human aspect as well as scientific aspect are used. The nature of teaching at present is artistic as well as scientific.

**Distinction between Education and Teaching**

The basic aim of education is to develop the cognitive, conative and affective aspects of man and to effect behavioural change in him; and the aim of teaching is to make him learn, and there is no meaning of learning until behavioural change does occur in the learner. Thus, there is no distinction between education and teaching from the viewpoint of their aims, but there is some distinction from the viewpoint of their scopes :

- (1) The process of education continues lifelong, but the process of teaching occurs when there is a teacher, whether he is present or works behind the curtain.
- (2) Education is a wide concept, it has three aspects — theory (aims and contents), activity (teaching) and outcome (learning). It is clear that teaching is an active aspect of education.
- (3) The aims of education are determined by the society, they are related with the development of individual and society, both; while

the aims of teaching can be favourable or unfavourable to these. In other words, education is always progressive, while teaching may be progressive or degressive.

- (4) Both of individual and society continuously develop by education, but teaching may be helpful or obstacle in this development.
- (5) It is evident from the above differences that the process of teaching is inherent in the process of education, but it is not necessary that the process of teaching also entails education. The people in any society teach even those activities which are not included in education, such as telling a lie and thievery, etc.
- (6) The forms of education and teaching are generally based on the political system, but where education is subservient to the political system, the teaching is more personalized even when based on the political system.
- (7) The mark of good education is the progress of individual and society, and the mark of good teaching is good learning.

### **Meaning and Definition of Training**

Training is generally taken as a process of making individuals skilled in human behaviour, and in different arts, skills, music and dance and other activities, so the scholars term instruction as intelligence based while training as activity based. Its meaning and scope has been changed according to the time. It has been analyzed by philosophers and psychologists.

### **Philosophical Concept of Training**

In ancient India, people were trained only in human behaviour; at that time, training was taken in the sense of that process or practice by which people were taught to perform human behaviour. After that, they were initiated in the training of different arts, skills and other occupations as agriculture, etc.

The Vedic philosophers emphasized on the materialistic development as well as spiritual development of man and for this emphasized on training them in the activities of sensual control and concentration of mind. During that era, by training was meant the process of making individuals skilled in human behaviour, art, skill and different occupations, besides helping them in bringing the senses on the right path and concentrate the mind. Thus, according to materialistic philosophers, by training is meant the process of making individuals skilled in materialistic tasks, and according to spiritualistic philosophers it is the process of making them skilled in materialistic tasks as well as in spiritualistic activities.

### **Psychological Concept of Training**

The psychologists have taken training as a process of making a man skilled in physical and mental activities. They lay emphasis on training of organs of action and organs of perception of man before training him in any other activity. They reason that so long the individuals' organs of action and perception are not made effective in their activities he would not be able to perform any other activity—behaviour, art, skill or trade. Thus, in the viewpoint of the psychologists, the process of training is meant to make the organs of action and perception effective in their respective activities and then to train them in behaviour, art, skill or trade efficiently.

### **True Concept of Training**

At present, the human life has become very complex. The scope of arts, skills or occupations has also expanded so much that it is difficult to become skilled in them without having understood their theoretical aspect. Today, the theory and practice, both aspects are included in a training programme; and the knowledge of theoretical aspect is developed with the help of intellectual methods (inductive, deductive, analysis, synthesis and experiment, etc.), and its practice is made by psychophysical methods (practice and exercise, etc.). Today, by training is meant the method of making an individual skilled in the performance of an activity after imparting him the knowledge of the theoretical aspect of it. So training should be defined in the following form :

**By training is meant to train the trainees in the performance of behaviour, art, skill or occupation after imparting them theoretical knowledge of that behaviour, art, skill or occupation.**

### **Nature and Characteristics of Training**

- (1) Training is a method of teaching by which conative aspect of man is developed.
- (2) The aim of training is to make man skilled in human behaviour and different arts, skills and occupations.
- (3) The process of training begins after instruction (related knowledge).
- (4) The process of training continues until the trainees are skilled in the performance of the taught human behaviour, art, skill or occupation.

### **Distinction between Teaching and Training**

By teaching and training the individuals are taught something, so there is no difference between them in general, but the following are the

distinctions from the viewpoint of their scope and type of activity :

- (1) Teaching is a wide concept, training is only a part or specific method of teaching.
- (2) Teaching is used to develop all the three aspects of man—cognitive, conative and affective, while training develops only the conative aspect of man.
- (3) Teaching is based on knowledge and activity, while training is based on activity only.
- (4) The mark of good teaching is good learning, that is, desirable behavioural change in the students; and the mark of good training is the skillful performance of the taught behaviour, art, skill or occupation.

### **Meaning and Definition of Indoctrination**

Generally, the transmission of knowledge is called instruction; the process of making skilled in a specific activity is called training and the process of assimilating the acquired knowledge and activity is called indoctrination, but in the context of teaching, this means somewhat differently. This process has also been analyzed chiefly by philosophers and psychologists.

### **Philosophical Concept of Indoctrination**

India is the birthplace of philosophy. Several philosophies have been developed here right from the Vedic times to the modern times. Of these, some philosophies are similar, but some philosophies are entirely different from one another. The Indian philosophers have generally negated the previous philosophies in order to propound their own philosophy and have supported their philosophy by reasoning. In their view :

**Negating a prevalent view in order to propound one's own view is the indoctrination of one's own view.**

As against Indian philosophers, the western philosophers have not used up their energy in negating the previous philosophies, rather they have presented more arguments in the support of their own philosophy. In their view :

**Indoctrination of one's view is to prove it by reasoning and make it acceptable to others.**

### **Psychological Concept of Indoctrination**

The psychologists have taken indoctrination as a component of teaching or its specific method. In their view, indoctrination is that method of teaching by which the affective aspect of an individual is influenced.

**Thomas F. Green** has taken it as a component of the process of teaching. In his view, teaching is a continuous process which has four steps — conditioning, training, instruction and indoctrination. According to him, indoctrination is the final step of the process of teaching by which the acquired knowledge and skill of man is made a part of his affective aspect and his behaviour is influenced thereby.

### **True Concept of Indoctrination**

In our view, indoctrination in the educational field should be taken by acquainting the students with a thought, ideal, belief, value, theory or laws in order to incline them towards their application in their lives. These thoughts, ideals, beliefs, values, theories and laws can be predetermined or new. Take democracy for example. Democracy is a thought, it has its own philosophy and it has its own theory and laws. The whole process of imparting their knowledge to the students in order to inculcate their loyalty in democracy and to incline them towards adopting democratic lifestyle is indoctrination. We can define it as follows :

**Indoctrination is a process by which, after having acquainted the students with a thought, ideal, belief, value, principle or law, it is related to their affective aspect and is made a part of their life.**

### **Nature and Characteristics of Indoctrination**

- (1) Indoctrination is a process of imparting a thought, ideal, belief, value, principle or law into the mind, brain and behaviour of individuals.
- (2) The basic aim of indoctrination is to effect change in individuals' beliefs, tendencies and behaviours.
- (3) Reason and authority are specifically used in the process of indoctrination.
- (4) There is no distinction between knowledge and activity in the last step of indoctrination and the individual is then governed by the propounded thought, ideal, belief, value, principle or law.

### **Distinction among Teaching, Training and Indoctrination**

Teaching, training and indoctrination are the processes of bringing about a change in the behaviour (physical and mental) of people, so there is generally no distinction among them, but from the view of aims and scope, there are following distinctions in them :

- (1) The aim of teaching is to develop all the three aspects — cognitive, conative and affective of individuals in order to bring about behavioural change in them; while the aim of training is to develop

their conative aspect only and the aim of indoctrination is to develop their affective aspect only.

- (2) There are several methods of teaching, it includes training which makes a man skilled in activities and indoctrination which brings a thought, ideal, belief, value, principle or law into practice of a man.
- (3) Teaching and training are basically external activities, while indoctrination is basically an internal activity.
- (4) Knowledge, activity or emotion can be prominent in teaching at different times, while activity is prominent in training and emotions are prominent in indoctrination. No more distinction remains between knowledge and activity after indoctrination.

### **Meaning and Definition of Inquiry**

We are aware that when a new object or activity is presented before the children, they ask questions — what, why and how. It is generally called inquiry. But in the field of education, this means much more than this. It has been analyzed by philosophers and psychologists chiefly.

#### **Philosophical Concept of Inquiry**

Different philosophers have analyzed inquiry in different forms. In the viewpoint of idealists, by inquiry is meant the satisfaction of doubts or questions of a curious person by scholarly people. In our country, the Upanishads have been composed in this inquiry method. We can find the glimpse of this style in the dialogues of Plato also.

According to naturalists, inquiry is an attempt for oneself in order to satisfy one's curiosity about an object or activity. It comprises of asking questions, studying and experimenting.

According to pragmatists, when a problem is presented before an individual and he starts to find a solution to this problem, this is called inquiry. It comprises of formulation of hypotheses, their verification, selection of the correct one, generalization and inference.

#### **Psychological Concept of Inquiry**

According to psychologists, when curiosity arises in the mind of a child or man regarding an object, activity or fact naturally, and he gathers knowledge about it from different sources—scholars, books and other sources, then it is called inquiry.

We must understand one thing here, that is, inquiry is different from question-answer method. In inquiry, the initiative is taken by the learner, while in question-answer it is taken by the teacher. In inquiry, several

sources of knowledge are used, while in question-answer, only questions are used.

In the present era, inquiry training models have been constructed in which several traditional forms of instruction have been made the basis. **Woolfolk** has defined inquiry on this basis. In his words :

**Inquiry learning is a student-centred approach to learning that predates many traditional form of instructions.** —*Woolfolk*

### **True Concept of Inquiry**

At present, the learners solve their problems by several methods, the chief among them are — inquiry from scholars, reference to printed material and self-discovery. So, inquiry should be defined in the following form :

**Inquiry is that method of student-centred learning in which a student solves his problems by different sources and methods himself.**

### **Nature and Characteristics of Inquiry**

- (1) This is a student-centred approach of learning in which the students play a more important role.
- (2) By inquiry is meant to get knowledge. In it, the students get knowledge from different sources and methods.
- (3) The highest form of inquiry is self-discovery. By this method, the students find solutions to their problems themselves.
- (4) At present, the inquiry method has been given a scientific form, its form is scientific at present.
- (5) In this method, the teachers work as only guides.
- (6) In this method, the students accept facts having verified them on the test of experiment and logic.
- (7) The knowledge acquired by this method is permanent.

### **Distinction between Teaching and Enquiry**

- (1) By teaching is understood the methods of teaching, while inquiry is understood as a method of learning.
- (2) In all methods of teaching, the teachers take the initiative, while in inquiry it is the students who take initiative.
- (3) In teaching, the teachers prepare students for learning, in inquiry, the students are ready for learning themselves.
- (4) In teaching, generally, the role of teachers is more important while in inquiry, generally, the role of a student is more important.
- (5) Generally, by teaching knowledge is developed while by inquiry knowledge is discovered.
- (6) The process of teaching can be performed by common means, but inquiry requires different types of means.

- (7) The success of teaching depends more on the teachers, while the success of inquiry depends more on the students.

### **Meaning and Definition of Learning**

Learning is an innate tendency of man. In whosever contact he comes a few months after his birth, he starts to imitate their activities. As he grows a little, he keeps asking questions — what, why and how about whatever he sees new and thus, acquires knowledge of objects and activities around him. As he grows further, he is sent to school. Here he acquires the knowledge of different subjects and get training in different activities. Generally, this is called learning. Learning has been chiefly analyzed by philosophers and psychologists.

### **Philosophical Concept of Learning**

Different philosophers have analyzed learning differently. The idealists term the process of acquiring knowledge transmitted by the teacher as learning. In it, the teacher commands more importance.

According to naturalists, acquiring knowledge by own effort by own sense organs is learning. In this more importance is given to learners or students.

According to pragmatists, man is a social being, whatever knowledge and skill he acquires while taking part in the actual activities of the society, is learning. In this, the social activities are given more importance.

### **Psychological Concept of Learning**

In psychology, the term 'learning' is used in two forms — as a process and as a product. In the form of a process, learning is that process in which man acquires new facts, learns new activities and in the form of a product, it is that behavioural change in man which is due to the knowledge of new facts and training in new activities. In the viewpoint of psychologists, there is no meaning of learning until there is change in man's behaviour.

The psychologists, having studied the process of man's development have arrived at this conclusion that man does some activities naturally, such as — respiration, batting eyelids, seeing, listening, moving hands and legs, sitting and rising and making sound from mouth, etc. Other than these, there are some activities which he starts to do with his physical and mental development, such as — flight from danger and search for food on feeling hungry, etc. The psychologists term these activities as instinctive behaviour. Man does not have to learn these activities, so these are called unlearned actions. The sudden expression of emotions, such as crying and

laughing, etc. also fall under the category of unlearned actions. Besides these, there are some actions which a man acquires from his natural and social environment, such as climbing up a tree, swimming in water and speaking a particular language, etc. The psychologists call these as learned actions, and the process of acquiring these actions as learning. The psychologist, **Woodworth** has defined learning in this form. In his words:

**The process of acquiring new knowledge and new responses is the process of learning.** —Woodworth

However, most of the psychologists have defined learning as a process of effecting behavioural change. In the words of **Gates and others** :

**Learning is the modification of behaviour through experience and training.** —Gates and Others

### **True Concept of Learning**

Let us now consider learning in our own way. Man does not learn only by experience and training, rather he learns by several methods, such as experience, teaching, training and study, etc. Secondly, whatever new he learns, he retains it for many days. Thirdly, he uses this acquired knowledge or skill when needed and gives a proper direction to his behaviour. From this view, learning should be defined in the following form :

**By learning is meant acquiring the knowledge of new facts by any methods of experience, teaching, training or study, etc. and to perform new actions and to retain them for many days and to apply them when needed and thus give a proper direction to one's behaviour.**

### **Nature and Characteristics of Learning**

- (1) Learning is an innate nature of man.
- (2) Learning is a process and a product, both.
- (3) Learning continues lifelong.
- (4) Learning depends on heredity and environment, both.
- (5) The process of learning proceeds on the basis of previous experiences.
- (6) Motivation and satisfaction are very important in learning.
- (7) There is no meaning of learning until it is used when needed.

### **Distinction among Education, Teaching and Learning**

- (1) Education is a wide concept, it has three aspects—theory (aim and content), activity (teaching) and product (learning). It is clear that teaching is the conative aspect of education while learning is its product or outcome.
- (2) The aims of education are determined by the society, they are related to the development of individual and society, both, while

the aims of teaching and learning can be favourable or unfavourable to it. In other words, education is always progressive, but teaching and learning can be progressive or degressive both.

- (3) Both of individual and society continuously develop by education, but teaching and learning can be helpful or obstacle to this development. Whatever the members of the society teach and learn in the good of the society is helpful in their development, and whatever is contrary to it is an obstacle to this.
- (4) The above three distinctions make out that the processes of teaching and learning are inherent in the process of education, but it is not necessary that education will be present there, where the processes of teaching and learning are conducted. The members of the society also teach and learn those activities which are not within the perimeter of education, such as telling a lie and stealing, etc.
- (5) Yet another distinction is made out from the fourth one that education and teaching should have three components—teacher, learner and content but this is not necessary for learning that the teacher should be present there because people also learn by self-study and self-experience.
- (6) Generally, the form of education, teaching and learning is based on the political system, but where education is subservient to the political system, teaching is more individual-oriented than being based on the political system, and learning is still more individual-oriented.
- (7) The mark of good education is the progress of individual and society, the mark of good teaching is good learning and the mark of good learning is desirable behavioural change.

### Test Questions

#### Essay Type Questions

1. What do you understand by education? Clarify its wider and narrower meanings.
2. 'By education I mean an all-round drawing out of the best in child and man — body, mind and spirit.' Elaborate.
3. What do you understand by teaching? How does it differ from education?
4. What do you understand by training? How does it differ from teaching?

5. What do you understand by indoctrination? What is the difference among teaching, training and indoctrination?
6. What do you understand by inquiry? What is the difference between teaching and inquiry?
7. What do you understand by learning? What is the difference among education, teaching and learning?

### Short Answer Type Questions

8. Write brief notes on the following :
  - (i) Education
  - (ii) Teaching
  - (iii) Training
  - (iv) Indoctrination
  - (v) Inquiry
  - (vi) Learning
9. Answer the following questions :
  - (i) What is the distinction between education and teaching?
  - (ii) What is the distinction between teaching and training?
  - (iii) What is the distinction between teaching and indoctrination?
  - (iv) Explain the concept of inquiry.
  - (v) What is the distinction between teaching and learning?

### Objective Questions

10. Tick the right alternative :
  - (i) In which country was Plato born?
 

(a) Greece	(b) Japan
(c) Egypt	(d) America
  - (ii) To which ideology is John Dewey associated?
 

(a) Idealism	(b) Naturalism
(c) Pragmatism	(d) Realism
11. Who made the following statements?
  - (i) Education is manifestation of perfection already present in man.
  - (ii) Education is the creation of sound mind in a sound body.

### Answers

- |                     |                     |
|---------------------|---------------------|
| 10. (i) Greece      | 10. (ii) Pragmatism |
| 11. (i) Vivekananda | 11. (ii) Aristotle  |

# 3

## Aims of Education

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### Meaning and Definition of Aims of Education

Man is a progressive being. He wants to advance and rise at all times. Whatever he wants to achieve in his life, its ideal condition is called the aim. This ideal condition cannot be defined in limits. Aim indicates an ideal condition which cannot be limited. It has the same meaning in the field of education, it indicates towards a higher direction, that is, such an ideal situations which cannot be limited. We can define it as follows :

**An aim of education is such a statement which indicates an ideal condition of desirable change, such an ideal condition which cannot be bound in limits.**

### Distinction between Aims and Objectives

Though aim and objective are synonym, but they are related with each other as whole and part. An aim indicates an ideal condition, such ideal condition which cannot be bound in limits. On the contrary, an objective has specified limit, it is achievable in itself. Generally, several objectives are determined for the achievement of an aim, and these objectives are realized for the achievement of that aim. For example, one of the aims of education is to impart linguistic knowledge to the students, and for the achievement of this knowledge, there are certain objectives specified as knowledge of letters and their pronunciation, knowledge of certain words and their use, knowledge of sentence construction, exercise for correct sentence structures, etc. If we look carefully, the above objectives can be achieved but we can never say that the language knowledge has been fully realized. Man cannot acquire complete knowledge of any language even in several lives. This is the fundamental difference between an aim and objective.

**Need of Definite Aims of Education**

Education is a social process that goes on lifelong. By it a society acquaints its members by its previously acquired civilization and culture and enables them to effect continuous development in their civilization and culture. If the society has not a clear picture before itself what it has to teach to its next generation and what it has not to teach, its education cannot be run properly. The provision of formal education is done for the achievement of specified aims. In the absence of specified and clear aims, this education cannot be imagined. Aimless education is meaningless in itself. The need of definite aims of education is evident from the following factors :

**1. Provision of Formal Education :** Every society has a viewpoint towards human life and on its basis, it determines certain aims for human life. For the achievement of these aims, it makes arrangement of education. It would not be out of place to say that if the aims of human life are not clear in a society the aims of education cannot be expressed in clear terms, and in that position formal education can not be arranged properly.

**2. Provision of Curriculum and Teaching Methods :** After the aims have been determined, we construct curriculum for their achievement. And teaching methods are developed in order to complete the curriculum. In the absence of definite and clear aims, neither the curriculum nor the teaching methods can be developed. From this viewpoint, determination of aims of education is necessary.

**3. Operation of Education Properly :** If the aims are clear, the path for learners and teachers is definite. The learners (students) know what they have to learn and the teachers know what they have to teach and how they have to teach. Thus, if the aims of education are clear, the process of education goes on properly.

**4. Enthusiasm in Vigour :** For the achievement of any final aim, several other aims have to be realized. For their achievement, we lay emphasis on the knowledge of certain subjects and training in certain activities; these are objectives of our educational process. When planned education is run properly and the teachers and students achieve these objectives, then they get great satisfaction and they proceed forward with more enthusiasm. Objectives cannot be specified in the absence of aims, and in the absence of objectives, no question arises as to their realization, and in that case, there is no question of any enthusiasm.

**5. Utilization of Time and Energy :** When the aims of education are clear to the teachers and students, they know what they have to do and

how they have to do, and thus the process of education proceeds towards its objective in a well organized way. It makes the optimum use of time and energy. In the absence of clear aims, it is not possible.

### **Bases of Formation of Aims of Education**

The aims of education of any society are basically based on its life philosophy. Besides, they are also based on structure of the particular society, its civilization and culture, its political system and economic condition. Man's own nature too influences the nature of education. It is the age of science, then how can education remain oblivious to the influence of age. Basically, all these are the bases for the determination of form of education, that is, its aims and curriculum etc.

**1. Philosophical Basis :** Different people have different viewpoints towards this universe and human life in it. Some people consider this world as made up by spiritual power and some of them consider it as only the result of natural materials and activities. These different viewpoints have provided us with different viewpoints towards life. For example, the people of spiritual ideology think that man has a soul and they propound that the final aim of human life is to get self-realization, and for the realization of the soul, they lay emphasis on man's physical, mental, social, cultural, moral, character and spiritual development. On the other hand, materialistic philosophers do not accept the existence of soul and God. They consider this life of man as true, so they do not think of his spiritual development. They want to impart the knowledge of the materials and activities of this physical world so that maximum benefit can be accrued from them to get pleasure. In their viewpoint, this should be the aim of education.

**2. Sociological Basis :** The structure, culture and religion of a society are also the chief bases for determining the form of education. For example, the society in which distinction is made between men and women, the women are kept within the four walls of the house and they are given education for mere reading-writing; and in the societies in which no distinction is made between men and women, the aims of education for both men and women are the same.

The culture of a society is the fundamental basis of its education. Culture is an extensive word, which includes living and eating methods, customs, literature and language, skills, dance and music, religion and philosophy, etc. Every society communicates its culture to the next generation and this function is performed with the help of education. This is the reason that the aims of education in a society are influenced by its culture. For example, Indian culture is religion-centred, our belief in the

abstract is the basis of all our beliefs. We are sensitive to the whole mankind. Kindness, hospitality and service to humanity are our customary qualities. Despite numerous changes in the society, we still have faith in them, and the education which does not develop these qualities in man, we are not ready to adopt that.

We are aware how far religion has influence on common life. The society which has belief in a particular religion, its education is based on that particular religion. But the societies in which the people adhering to different religions live, a particular religion cannot be given a place in its education. The education in non-religious societies run in one way at one time and in other ways at other times.

Society is changeable. Its structure and its religious, political and economic situations change continuously. On the one hand, education protects the ancient beliefs; and on the other, it acquaints the present generation with these changes. It accepts the new useful changes and on their basis it effects changes in its aims. Thus, social change too influences the aims of education.

**3. Political Basis :** A cursory glance at the history of education tells us that state and its political system has utmost influence on education. The type of political system in the society also regulates the aims of education accordingly. In a dictatorship, the ruler determines the aims of education according to his beliefs and desires, and tries to make each citizen of the country loyal to him. On the contrary, in a democracy, the individuality of every individual is respected and the faculties of free thinking and free expressions are developed in him. The political condition of the society too influences the aims of education. In the situation of political security, education is generally multipurpose, and when a society (country) is endangered at the hands of another society (country), its education lays emphasis on military training. The countries facing political turmoil cannot have definite aims of education.

**4. Economic Basis :** Economic system and economic condition of the society are also the bases for determining the aims of education. The aims of education of economically developed countries are very extensive, while the economically backward societies can barely think about general education. The poor societies are not able to arrange for education even. But there is one thing and that is, a society of duty-bound people is not perturbed due to its difficulties and provides such education which is helpful in solving its economic problems.

**5. Psychological Basis :** There was a time when the child was considered to be a small adult, and he was given the education of high

ideals from the childhood itself. Psychology has studied the nature of man and his physical, mental, emotional and social development, and has brought this fact to our knowledge that no two children are similar from the viewpoint of their physical and mental structure, and their whole development depends on their instincts, interests, aptitudes and abilities. Therefore, at present, the aims of education are also based on these factors. It is due to this that the foremost aim of education is the development of inherent powers of man and their sublimation. Psychology has thrown a great deal of light on the facts, what a child can learn and what he cannot, and how he can learn. Without the clear knowledge of psychology, we can determine the aims of education, but certainly we cannot give them a proper direction.

**6. Scientific Basis :** It is the age of science and this age has entered the space age. Even if we do not talk about the space, we have to talk of the earth. When a person has started to get more production with less labour, how can a person producing less with more labour can compete with him. Even the people having spiritual viewpoint have come to think that without having secured the physical life, the question of spiritual realization does not arise. Besides, science has taken us forward from the era of orthodox beliefs to experienced knowledge. At present, the aims of education of any society are also influenced by science and technology.

### **Main Aims of Education**

The real fact is that there are no aims of education in itself, the aims of a society are the aims of education too. Because the aims of different societies are different, so the aims of their education too are different. Not only this, but they continue to change with the time and place. It is obvious that they cannot be limited. So, they cannot be analysed separately. Of course, they can be put in certain general classes. We have attempted to classify the aims of education of any society or country under the nine headings, and have also endeavoured to analyse the changes that occur in them due to change in time and place.

#### **[I] Physical Development**

Physical development is the universal and perennial aim of education. It is another thing that it has been accepted in different forms in different societies at different times. For example, materialistic societies consider the body as an end, they believe that healthy body is the first pleasure. On the contrary, spiritualistic societies consider the body as a means; they believe that the healthy body is the means for higher meditation and self-realization.

At present, in the field of education, by physical development of the children is meant strengthening the muscles and different organs of the body of the children, development and training of their organs of action and perception and development and sublimation of their instincts. For it, asanas, exercises and sports are arranged, they are given the opportunities for the use of their sense organs, they are taught the methods to keep away from diseases, and they are made aware for proper diagnosis and treatment in case of becoming ill.

There cannot be two opinions on the importance of physical development aim of education. The body is the means of performing all duties. Whether you think of material achievements or spiritual achievements, it would be possible only through the body. Not only this, a healthy person remains happy and invigorated. The nation can remain secure in the hands of healthy persons. The results of psychological discoveries tell that healthy body is necessary for a healthy mind. Unhealthy persons are generally peevish and vigourless. Due to incapacity, they are not able to study, think and contemplate. An unhealthy person cannot earn his livelihood even. He can neither do good for his own welfare nor can look after the welfare of the country and of the world. His life is just like a burden on the world itself. So we should pay attention to the physical development of the children from the very beginning. This task can be accomplished by education alone. So one of the aims of education should be the physical development of the children.

But this aim of physical development cannot be accepted for the sake of physical development only, undue importance to physical development causes the development of fighters and uncivilized persons in the society. In the absence of clear knowledge and mental balance, they behave like animals. Their arms vibrate for fighting at all times. Besides, it is also true that only physical development does not make us work. Persons of good character can be seen working. As far as the security of the country is concerned, it cannot be ensured only by healthy body; it also requires healthy mind. A little strategic error on the part of Napoleon Bonaparte eliminated his dream. Hitler also met his failure due to his errors. Then it is a scientific age, it would be erroneous to think that we can achieve any type of material achievement without scientific progress.

The above analysis makes us arrive at the conclusion that we should accept the aim of physical development but it should neither become the sole aim of education, nor it should be taken as the chief aim of education. We should pay equal attention to the physical, mental, social, cultural, moral and character, vocational and spiritual developments as a whole.

**[II] Mental Development**

This is also a universal and perennial aim of education, but it has been taken in different forms by different people. In ancient India, by mental development was meant enhancement of knowledge. There was a time when the slogan of 'knowledge for knowledge' was given in our country. The similar tale can be seen in other countries too. In the present times, the educationists who believe in faculty psychology take mental development as the development of these faculties such as memory, observation, imagination and reasoning of the children. Some scholars consider the development of reasoning as mental development while some others include intellectual development in it. Intellect is the power of taking decision of true and false by reasoning on the basis of clear knowledge and experience. It has given forth the slogan of education for mental and intellectual development.

In present times, by mental development in the field of education is meant the knowledge of language for communication of ideas, knowledge of different subjects for the knowledge of material and spiritual world, development of mental faculties, such as— memory, observation, imagination, logic, thinking, meditation, generalization and decision-taking, etc., training in distinguishing truth and untruth on the basis of reasoning, development of their faculty of logic, and to protect them from mental illnesses (fear, pessimism, complexes, etc.) and to produce in them mental stimulators (fearlessness, optimism and self-confidence, etc.). And for this all, children are given opportunities for free expression. By it, the communication of thoughts and language development take place simultaneously. The knowledge of different subjects and training in different activities are helpful in the intellectual development of the children. In present times, the children are given opportunities for learning by doing. It brings about the development of their mental powers, such as— memory, observation, imagination and logic, etc. The children are behaved with love and sympathy, so they are protected from fear, they become fearless, they are protected from pessimism, they become optimists, they are protected from complexes, they become self-confident.

There cannot be two opinions on the mental development aim of education. Man is a psycho-physical creature. Education should at first bring about his physical and mental development. Without mental development we can neither understand this material world, nor the spiritual world. Knowledge begets us materialistic pleasure, as well as spiritualistic pleasure. In the absence of knowledge, man cannot be better than an animal.

However, if the mental development does not give right direction to

the behaviour of man then it is worthless. A person burdened with the theoretical knowledge may be called a scholar but he can neither serve himself nor the society. We see that the mentally developed people are exploiting the simple people. The mental development of the engineers, doctors, advocates and administrators is complete, but in the absence of morality and character, they are not making proper use of it.

So we cannot advocate the development of knowledge for the sake of knowledge or development of mental faculties for the exploitation of the poor. Today there is a great need of making a man a good man. The first need for it is imparting the knowledge of language and different subjects and activities. However, until it is used for the physical, social, cultural, moral and spiritual development of children, it would remain worthless.

### **[III] Social Development**

Man is a social being. The psychologists have found out that he has the instinct of gregariousness which inspires him to live in group. In group, sometimes he loves others and sometimes hates them, sometimes he shows sympathy towards others, and sometimes enmity; and sometimes he cooperates with others and sometimes he does not. Generally, people term the development of feelings of love, sympathy and cooperation as social development. The sociologists have explained that each person learns the language, living style, customs and conduct of his society to adjust in the society. Some people call the training in these activities as social development. but in the terminology of sociology, it is socialization. Moreover, if a person would have only adjusted in his society, he would have not achieved this development. He has also the power to understand the good and evil of his society, and he tries to accept the good and to do away with the evil; and in sociological terminology, it is called social change. For it he has to struggle often with orthodox people. In this struggle, he has to take the youth power along with him. All this task can be accomplished by a person who has the qualities of leadership. All these are included in the periphery of social development.

Today, when we talk about social development in the field of education, it includes all such things as training the children in language, living manner, customs and conduct of society, enabling them to adjust in the society, and to make them sensitive to the good and evil of the society, and to develop the qualities of leadership in them in order to eradicate social evils and to bring about good qualities in it. Love, sympathy and cooperation have significance in adjustment in the society, and for social

change, the feelings of hatred, enmity and non-cooperation are also required besides those of love, sympathy and cooperation. So it is necessary to bring about relative development of these qualities in the children, and this is included in the extent of social development. For the development of all this, we make use of group methods of working in schools. The children learn the language and code of conduct of the society in the school and adjust with the society and execute different task with love, sympathy and cooperation, they lead their specific groups and it brings about their social development in its true sense.

It is very essential to bring about social development of the children. Without social development the children can neither adjust in their society, nor can bring about social change. The social development of persons is also necessary in order to accept the social changes.

However, some scholars opine that the social development of the children occurs in their families and communities, for it effort should not be made in schools. In this context, we have to say that schools possess higher social environment as compared to the family and community; the social development of children takes place in a proper way under the guidance of teachers.

However, only bringing about social development of the children does not exhaust the functions of education. It will have to effect all types of physical, mental, cultural, moral, character, vocational and spiritual development of children.

#### **[IV] Cultural Development**

Generally, whatever the members of a society have thought, understood and done good, is called the culture of that society. Sociologists call all physical or material achievements as material culture and ideological achievements as non-material culture. But in such a case there would not be any distinction between civilization and culture. Some people consider the language, literature, religion, philosophy, eating habits, customs, conduct, handicraft, skills, music, etc. as the culture of a society. Some people include only language, literature, art and music in it. In our view by the culture of a society is meant that specific living style, eating habits, customs, art, skill, music, dance, language, literature, religion and philosophy in which it has faith and all its members consider their culture as the supreme and conduct themselves according to it, and thus the culture of a society is preserved. Besides, the intellectual people of each society experience new things, they understand the reality of their experiences by their reasoning power and when it is felt necessary, they negate the untruth and propound new truths. Thus, development in a society's culture takes

place. However, it has been seen that any culture does not leave its original or fundamental form, it is its greatest feature.

In the field of education too, the scholars take cultural development in different meanings. However, most of the educationists now consider that along the knowledge of his own culture, man should be acquainted with the knowledge of cultures of other civilized societies. Besides, he should be made capable to develop his culture. However, our country is very large; people of different cultures (Aryan, Dravidian, European, Arabian, etc.) live here. We cannot impart the education of all cultures in schools. In our Indian democracy, cultural development by education has its own meaning. And it is that the child should respect other cultures besides his own. For it, we acquaint him with the fundamental components of different cultures and their features, though we falsely believe that it develops cultural liberality in them.

Each society has its own culture and it transmits it to the next generation. It is a universal and perennial fact. So it is but natural for any society to have the cultural development of its children as one of the aim of education.

However, due to lack of definiteness what it has to do for cultural development, educationists face much difficulty in analyzing and realizing it. Moreover, only cultural development does not solve the problem of livelihood.

In conclusion, we can say that each society should have cultural development as one of the aims of its education. Under it the children should be acquainted with the fundamental aspects of the society's culture or specific cultures, and this knowledge has no meaning until it is manifested in their behaviour. Education should not take that its duty is over after cultural development has taken place, it should also lay equal emphasis on the physical, mental, social, moral, character, vocational and spiritual development of the children.

#### **[V] Moral and Character Development**

Moral and character development is the chief aim of education. Every society has its certain principles and rules of conduct. Generally, following these rules is morality and the internal power to follow these rules is character. From this view, morality and character are inseparable. One cannot be thought of in the absence of another. However, in different disciplines, morality and character have been analysed differently. The humanists consider conduct as favourable to society in the form of morality and character. Psychologists accept the group of good habits and firm will

power as character. Spiritualists consider self-refrain and conduct favourable to religion as morality and character. Literature takes abidance by the social rules as morality and character. Those who do not abide by morality have their own character. A robber has his own unique character; it is another thing whether it is good or bad.

In the field of education, when we speak of moral and character development, we mean that the society takes its children forward to the abidance by conduct rules with firm will power. And conduct depends on the geographical situation, philosophical ideology, social structure, political system, economic system, scientific progress and material and spiritual achievements. In religious societies, religion is the basis of morality. And because most of the people in the world adhere to one or the other religion, their conduct is based on their respective religions, so generally people do not distinguish between religion and morality. In our view too, morality based on religion is the true morality; but there is certain degree of helplessness in our country. There are several religions and communities in our country. We cannot impart the education of morality as based on any one specific religion. Moreover, we have wrapped ourselves in the garb of secularism. In such a situation, we can inspire our children to follow the humanistic social laws and humanistic qualities in the name of moral and character development, and it is what we should do in fact. If we are able to develop qualities of character, such as—honesty, dutifulness, kindness and firm will power in the children and teach them how to live with love, sympathy and cooperation, then it should be taken that moral and character development has occurred.

Whether we look from individual welfare viewpoint or from social welfare viewpoint, moral and character development of an individual is necessary. In the absence of moral and character development, the individual can neither look after his own welfare nor that of his society. Most of the scholars in the country and abroad consider it as the chief aim of education. According to **Gandhiji**, the final aim of education should be character development, by it alone he can live in this world peacefully and can effect his own spiritual development. The German educationist **Herbart** considered education as the development of high moral character. The English scholar **Bertrand Russell** too has accepted education as the means of development of high character. He considered it necessary to develop four moral and character qualities in man : vitality, courage, sensitiveness and intellect, which are always helpful to him.

However, the scholars do not hold uniform views on the qualities and capabilities which should be developed in the children in the name of

character development. Some scholars opine that in the name of moral and character development, we teach the individual to live for others, and if he does something for his own, he is called selfish, immoral and characterless. Some materialistic thinkers also reason out that in the name of morality and character, the intellectual and powerful class of the society takes the services of the poor. Therefore, much emphasis should not be laid on the realization of this aim.

Whatever any one might have said but it is necessary that the moral and character development of a child should be done to make him a good man and this task should be accomplished by education, and it should be the chief aim of education. Of course, we cannot limit education to the realization of this aim alone. Our foremost needs are the physical and mental development. The usefulness of vocational education for the fulfilment of basic needs of man is all the more necessary. So it would not be out of place to state that education should necessarily bring about all types of development of children : physical, mental, social, cultural, moral, vocational and spiritual.

#### **[VI] Vocational Development**

Man is the sum of body and mind. In the absence of body we cannot imagine of a man, and in the absence of mind we cannot take him anything more than an animal. For the protection of this body, we need food, clothes and house, etc. In the ancient times, we got our food by hunting, covered our body with tree bark and sought shelter in caves. We trained our offspring in these types of activities. Later, we started giving them education of farming and animal husbandry. Today, we perform several tasks in production and industries for earning our livelihood; so we have used education in order to make our offspring skilful in all these tasks. So, the aim of livelihood is called the vocational aim.

The vocational aim of education is meant to train the children, according to their interests, aptitudes, abilities and needs, in certain production works, such as – farming; or in certain professions such as – shopkeeping, teaching, law and medicine practice; or in certain small industry, such as – weaving, spinning, carpentry, ironsmithery, leather work; or providing them technological, management and administration education for running the heavy industries.

Vocational aim of education is an important aim of education. The most basic needs of man include bread, cloth and shelter. Education should fulfil our basic needs. The development of art, literature and music also requires money. In the present times, there is no limit to the physical needs

and as such, we need much money. We can get this money by production or industry. If we educate the children in production or industry, then they will take its benefit, and it will certainly eradicate unemployment and poverty, and our country will become prosperous. Poverty in itself is a sin and it gives birth to other sins. For the eradication of this sin, we should keep in mind the vocational aim of education. Another benefit of vocational education is that it eliminates inaction of the society, each citizen remains busy in his own work and we save ourselves from many evils. Much emphasis is laid on this development in America. This is the reason that this country is prosperous in material means and many other countries of the world depend on its mercy.

But, is it not true that due to giving over importance to this aim, the life of people in developed countries has become very busy. They scarcely get any time for spiritual satisfaction; they are being victimized of competition, jealousy and enmity; they have become selfish; their animal instincts have developed; the cases of thieveries and robberies have increased there and the people are suffering there from stress and they have distanced themselves from the real pleasure. Real pleasure or happiness lies in the mental peace. Man cannot get mental peace despite a large measure of physical facilities, and he perennially desires for more, and ends up his life.

We know that we cannot pray on a hungry stomach, so we should accept vocational aim for our livelihood. We are also aware that no country can make economic progress without industrial development, from this view too, vocational education should be arranged for. However, only eradicating hunger and attaining economic development of the country are not the sole aims of human life. We should also endeavour to attain other aims by education. Earning livelihood is a chief aim of life, but more emphasis should not be laid on it. It should not be taken as the chief aim, but only as the means of achieving some other final aim.

### **[VII] Education of Political System and Citizenship**

In almost all countries of the world at present, it is the duty of the state to make arrangement of education. So it is natural for the state to impart education according to its political system. This is considered to be the chief aim of education. We know that different countries of the world have different political systems, such as— dictatorship, democracy and communism. Not only this, there are several types of dictatorships or democracies, and all of the countries consider their own political system as the most appropriate.

In the field of education, by the education of political system is meant to acquaint the people with the qualities of the political system of the country. But the knowledge of a political system has no meaning until the citizens have loyalty towards it and conduct themselves according to it. The rights and duties of the citizens in a country's political system are definite. The education of citizenship aims at inspiring the citizens to acquaint themselves with their rights and duties and to conduct themselves accordingly. For example, in an autocratic country the people have to abide by the orders of the ruler, blind followers of the rule are produced there; while in a democracy, opportunities are given to the people for free thinking and free expression and they are made watchful citizens. In a democratic state the citizens abide by the definite rules as determined by the political system, but when no benefit accrues from them, the people also have the right to raise their voice against such rules.

In the present times, it is a compulsory aim of education in all the countries of the world. By it a nation develops its citizens according to its beliefs and acquaints them with their rights and duties and encourages them to conduct themselves accordingly. It makes the citizens aware of their duties towards the country, and they become active for its progress. For the development of national integration, the education of political system and citizenship is essential.

However, in the countries with autocratic political system, blind followers of the law are produced. This procedure is considered to be the violation of human rights. Moreover, narrow nationalism cannot have its place in the modern period. Therefore, we cannot advocate for narrow nationalism. It is the age of internationalism, we should develop, besides national spirit, the spirit of international understanding too.

It would not be out of place to say that the education of political system and citizenship should be a compulsory aim of education, but it should not develop narrow nationalism; it is necessary to be loyal to one's country, but at the same time it is also necessary to be liberal towards other countries. Moreover, only education of the political system and citizenship is not going to do all for any individual or nation; the realization of other aims is also necessary.

#### **[VIII] Realization of the Needs and Aspirations of the Nation**

There are so many countries in the world, and each of them has numerous small and large societies. These countries have their specific needs. Besides, they have their own aspirations, and these needs and aspirations keep changing. For example, class difference is increasing in

our society, and we aspire that our society becomes a classless society; and our country is backward and we have the aspiration to make it advanced, and for these, we are taking the help of education.

In the field of education, by realization of national needs and aspirations is meant the arrangement of such education by which needs and aspirations of the country are realized. For example, the greatest problem of our country is of backwardness, so we are laying emphasis on the development of scientific attitude. By the use of science and technology, we are laying emphasis on the modernization of the country. Another great challenge before us is of the growing population, for it we have arranged population education. The third great problem is that of communalism. The leaders of the country have unnecessarily given it a great significance, so we are talking about the education of secularism and the coexistence of all religions. Environmental pollution is an international problem. We are being victimized due to industrialization. Education of environment is being arranged the world over for the solution of this problem. Another most serious problem before us all is that of separatism and terrorism. For the solution of this problem, we are laying emphasis on national integration. This is the chief aim of our education. We know that it is the era of internationalism, so the development of the spirit of international understanding is also very necessary, and this is one of the aims of our education.

Education is the fundamental means of human development. So it is necessary that it should prepare citizens and society for the solution of prevalent problems and fulfilment of aspirations of the individual and society, and it should be its contemporary aim.

However, education cannot be limited to only the solution of prevalent problems and realization of aspirations; it would have to pay attention to the realization of common aims of human life too. The creation of healthy body and healthy mind is the foremost need and earning livelihood by vocation and industry is another need. Unless moral and character development is effected, man cannot be taken out from the limits of selfishness. Social and cultural development is also necessary to make man a man in real sense.

So it would be out of place to say that the realization of social and national needs should be one of the compulsory aims of education, but it should not be the sole aim. The aim of education should be to prepare man for the complete life.

### **[IX] Spiritual Development**

This is the supreme aim of education. It is another thing that there is

no provision for it in the education controlled by state, and if it exists in some states, it is in the form of education of a particular religion. Most of the people of the world consider man as the sum total of body, mind and soul. The development of body and mind are the two foremost aims of education. Besides, man is a social being too. So they also talk about his social, cultural, moral and character development. Man has certain physical, mental and social needs, for the realization of which all of us think of vocational development. However, spiritual development has been left out in between, we fail to understand, why.

By spiritual development in the field of education is meant that man has to be acquainted with the reality of the whole universe, he has to be acquainted with his self-power and he has to be acquainted with the abstract omnipotent existence. Though no direct effort is made in the formal education run by the state for the realization of this aim, yet the knowledge of all these is imparted along side the education of literature, history, civilization and culture. In informal education, its education is imparted in its natural course. Buddha, Mahaveer, Christ, Muhammad and Guru Nanak have acquainted us with the spiritual knowledge.

There are no two opinions that there are three aspects of human life : natural, social and spiritual. However, much progress a man may make in materialism and however, much he may reform himself, yet he cannot feel real pleasure and peace in his life, until he attains spiritual development, until he is acquainted with the soul and God. This third aspect (spiritual) provides the true basis for the other two aspects, natural and social development. The reality is that the development of these three aspects — natural, social and spiritual, depends on each other, so the development of spiritual aspect should necessarily take place.

However, the people who support this aim of education forget about the development of natural and social aspects of man. You may just tell, how can a man be made able for self-realization without having developed his body and mind. Then he is a social being, he has developed this civilization and culture over the ages due to his hard work, religion and spirituality too are the outcomes of this development. Then it becomes necessary to understand them in order to understand the spiritual factor. Moreover, spiritual development requires a prolonged meditation, the attainment of which is not a simple task. If we are able to awake the spiritual consciousness in man with the help of education, then we should think ourselves to have succeeded.

On the basis of the above analysis, we have reached the conclusion that the aim of spiritual development is the supreme aim of education;

with its realization alone we can make man a man in real sense. However, we should not forget about the natural and social aspects for its sake. Education can succeed in its task only when it brings about proper development of all the three aspects of man : natural, social and spiritual.

### **A Clarification**

By the analysis of aims of education, several facts come to the surface. First, there are several aims of education and they cannot be limited in bounds. Second, any aim is taken in different meanings in different societies. Third, there is no specific meaning of linguistic similarity or difference of an aim, it depends on the ideology of the society or state how it accepts that aim. We would like to tell in this context that there are three aspects of human life : natural, social and spiritual, education should attain the development of all these three aspects of man.

### **Some Other Popular Aims of Education**

The aims of education of different societies are different; not only this, they continue to change with the time and place. We have made an effort to arrange all the aims of education for all times and places under nine general headings or classes. We can express the aims of education of any society of any period or time under these nine headings. However, there are some aims which are recognized in the educational world by their own form, though these aims are also included in the above mentioned nine general aims. We would like to clarify our claim by the analysis of some of the popular aims.

#### **[I] Adjustment Aim**

The zoologists have clarified that each creature has to struggle with his circumstances in order to survive, and the stronger survives in this struggle. **Lamarck** has laid emphasis on man's adaptation and adjustment with natural and social environment by education. The behaviourist psychologist **McDougall** has supported this view, and since then it has come to be accepted as one of the aims of education.

As far as the question of development of struggling power of man and his adjustment with his environment is concerned, this power is developed in all creatures naturally, it does not require any type of education. Education enables man to understand the environment and to have control over it, and for it, his physical, mental, social, cultural, moral, vocational and spiritual, all types of developments become necessary. The man who has realized this development, can understand his natural, social and spiritual environment and would be able to adjust in them and control

them and would be able to bring about a change in them, and all these aims are included in the above mentioned nine general aims. Then how can this aim be taken as a separate aim of education!

### [II] Preparation for Complete Life

This aim of education was propounded by **Herbert Spencer**. According to him, the purpose of education is to provide man with such completeness by which he is able to run his life fully. For it, he has laid emphasis on the training of five types of activities : self-defence related activities, livelihood related activities, reproduction and infant-care related activities, social and political activities and use of leisure time activities. This is called the aim of preparation of complete life.

In this reference the first submission is that this aim is incomplete in itself, man cannot be prepared for his complete life with its realization. Just think, can man be made a man without having realized his social, cultural, moral and spiritual development? Not at all. Another submission is that the five types of activities that Herbert Spencer has recommended, are already included in the physical, mental, social and vocational aims of education. So this aim should not be given any significance unnecessarily.

### [III] Aesthetic Training

Man is a very sensitive creature. Some scholars opine that if his sensitivity is not directed towards aestheticism, then he can be made no more than an animal. So they lay emphasis on the development of his aesthetic sense and they stress on the need of imparting education of music and art to him. Some scholars even consider it as a means of self-realization and attainment of God. In this context, the name of **Rabindranath Tagore** is worth mentioning. He saw God in the beauty of nature and considered music and art as the greatest gifts of God, and he considered them to be the means of realization of God. So he included them in the education of his Vishva Bharati.

As far as aestheticism is concerned, it is not limited to nature, literature, art, music and dance alone; it can be experienced even in the field of battle and on the death bed, it only requires faith and concentration in the realization of aim, and its development takes place along side his physical, mental, social, cultural and moral and character development naturally. Man will see beauty at the place where he finds the truth, and what is truth or untruth will depend on his values, and values are developed with social and cultural development. So there is no need to take it as an independent aim of education.

**[IV] Education for Leisure**

Some scholars believe that man could have developed by utilizing his leisure time. We know that man always remains busy in earning livelihood for himself and for the people related to him. Much of his time is also used up in doing daily chores. The time that remains after doing these tasks is his leisure time. Leisure time is that time when man is not bound to do any thing and he has freedom to do things of his own. This leisure time begets him to study, think and contemplate. Human development is the outcome of all this. The people who support this view say that man should be prepared for utilization of his leisure time by education. There is a group of scholars which limits the utilization of leisure time to literary and cultural activities only. The people of this opinion say that man needs to enjoy himself after having done his daily task, for it he has to take the help of art, music and literature. So education should be used to enable children to enjoy themselves with art, music and literature.

There can be no two opinions on this that man should make use of his leisure time and education should help him in this. Man can utilize his free time for the realization of his physical and spiritual needs. As it is, a free mind is the abode of a devil. In order to save from such a situation, we should do one or the other thing. A fatigued man neither enjoys art and music, nor think or go for some scientific discovery. If we form this viewpoint in the children with the help of education, then they would be able to develop their faculties and use them properly. The utilization of time and energy takes the individual and society forward.

However, in this context, it would be pertinent to say that art, music and literature are the identification of a cultured and educated person, and that taking part in these activities is better than other activities, is not fully true. In the modern times, there are so many means of entertainment that man passes his most time in them. Progressive people find solace in study, thinking and contemplation. A scientist feels enjoyment in his laboratory. All this does not require any education. So it is not necessary to take it as an independent aim of education. After having achieved the physical, mental, moral, social and spiritual development of man, it would not be out of place to expect of him to utilize his leisure time according to his interest.

**Aims of Education in Relation to Time and Place**

There are three chief aspects of human life : natural, social and spiritual. These three aspects of man have been developed in all countries from the very beginning. We have classified all the aims of education of any country and of any time in nine general classes : aim of physical

development, aim of mental development, aim of social development, aim of cultural development, aim of moral and character development, aim of vocational development, aim of education of political system and citizenship, aim of realization of needs and aspirations of the country, and aim of spiritual development. Besides analyzing these aims, we have also analysed the changes that occur in them as a result of change in time and place. Generally, these have always been the aims of education but their form has continued to change. Please refer : Chief Aims of Education pages – 39 to 51. Here we shall separately consider the changes occurring in them in relation to time and place.

We should comprehend one thing here that any aim out of these aims might have excluded or neglected in the planned education of a country; yet they have been achieved by informal education in one way or another. Secondly, such decisions cannot be everlasting.

### **Aims of Education in Relation to Time**

The aims of education of a society, country or nation basically depend on its philosophy, its form and culture, its political system and its economic system. At present, psychology and science also play a great role in their determination, and because change occurs in them continuously, so the form of aims of education of a particular society too keeps changing. For example, we can take the education being imparted in our own country from time to time.

In the Vedic period (2500 BC to 500 BC), in our country, the Vedic philosophy ruled the roost, there was class system in the society, culture was religion dominated, small states of the nation were like independent countries, and arrangement of education was not their responsibility. Agriculture and cottage industry formed the chief economic system, our sages were aware of human psychology but modern physical science had not developed till then. At that time, the final aim of life was considered to be emancipation, and for it, devotion to God was emphasized the most. At that time the aims of education were preservation and enrichment of health, development of knowledge, understanding of social and national duties, preservation and development of culture, moral and character development and spiritual development. At that time, spiritual development was considered to be the ultimate aim of education, and all other aims were considered to be the means of achieving this ultimate aim. The form of all these aims too was different from that of present.

After the Vedic era, there occurred continuous changes in our society and culture; changes occurred in the political system and economic system

too, and accordingly, there was change in the aims and form of education too. At present, people of different philosophies and religions live in our country and they have their respective cultures. We have a democratic system of governance and have mixed economic system. We are aware of psychology and we do not lag behind much in science and technology. As a result, the aims of education in our country are very extensive : physical development, mental development, individual and social development, education for leadership, development of cultural tolerance, moral and character development, vocational development, education of democracy and democratic citizenship, population education, environmental education, modernization, national integration, international understanding and religious tolerance are the aims of education at present. It is evident that the aims of education have undergone a change but their form have undergone a great change. For example, take the aim of vocational development. In ancient Vedic India, it included only the development of agriculture and cottage industries, but now with the development of science and technology, it also includes the education of agricultural science, science, technology and management.

The process of change in aims of education would continue in the future too. The form and aims of education would depend on the form of the society, and its political and economic systems and ideology of the rulers.

### **Aims of Education in Relation to Place**

We have already made clear that the aims of education of a society, country or nation depend on its life philosophy, its form, its culture, its political system and its economic system. Because there is a difference in the philosophies, forms, cultures, political systems and economic systems of different societies so there is a difference in the aims of their education, they differ from place to place.

Though the modern means of transport and communication and scientific attitude have brought different countries of the world together and one country cannot remain aloof from the influence of aims of education of the other countries, yet, there is some difference in the aims of education of different countries having different cultures and different political systems.

For example, take the aims of education of our democratic India and that of communistic China. As far as physical and mental development are concerned, both of them lay equal emphasis on these aims of education, but as far as social and cultural development are concerned, they have

different views. A democracy respects the individuality of an individual and gives equal importance to individual and society, so equal emphasis is laid on individual and social development in our country. On the contrary, in China, communism (socialism) looks at individual as a part of the society, so education in China lays emphasis only on social development. In the name of education for citizenship, the children in India are acquainted with the democratic system and they are trained to lead a democratic life. On the contrary, in China, loyalty towards communism is inculcated in children and they are trained to behave themselves according to the communistic rules. In India, education is used to cultivate religious tolerance, while in China, education is separated from religion altogether.

We would like to clarify here that there may be some similarity and some dissimilarity in the education of two countries having similar political system. America, England and India, all have democratic system, yet the aims of education in them are different in some measure. The aspect of religious tolerance that is prevalent in India, is not prevalent in America and England. In the same way, the aims of education of communistic countries have some similarities and some dissimilarities. For example, the children are transformed into slaves of the nation in China, while they are made the servants of the nation in Russia.

In the context of aims of education, another fact that may be mentioned is that some societies, countries or nations have rapid change in the aims of education, while it is quite slow in some societies. For example, the aims of education in America continue to change rapidly, but in Islamic countries they have remained similar as they were one thousand years ago; their form too has undergone a little change.

### **Aims of Education in Present Democratic India**

In geographical terms India is a country, in political science terms, India is a democratic state or nation and in educational terms India is a society. Thus, in the context of education, the meaning of modern democratic India stands for modern Indian society. Now our moot point is modern Indian society. In the viewpoint of humanists, only natives of India are included in the Indian society, but in the viewpoint of political scientists, all people or citizens of India are included in the Indian society. Our country has democracy and democracy does not distinguish between one individual and another. From this viewpoint too, Indian society includes all its people, and because the arrangement of education is the duty of the state, so in the context of education, by Indian society is meant the whole Indian population.

Now the matter under discussion is to determine aims of education of this society. In this context, we have already submitted that all the aims of education of any society, country or state can be classified into nine general classes; only their analysis would have to be done according to the form, needs and aspirations of the society, country or state. As far as the form of our country is concerned, there are several communities, cultures and religions. And the place with classes is bound to have class struggles. As far as the political system in the country is concerned, it has the democratic system, as far as the needs and aspirations of the country are concerned, we want to establish a classless society, want to modernize the society, want to control the population, want to eradicate pollution and want to develop the spirits of national integration and international understanding. In this context, we will have to determine the form and scope of aims of education in the democratic India. They are being discussed here:

**1. Physical Development :** What is man? He is the sum total of body, mind and soul. And his body is the basis of his whole development. He executes all his activities through his body. So the first step of human development should be his physical development. And it should be the foremost aim of education in any country.

However, some people opine that even animals and birds look after their body, what is the need for its education in human society? In this context we would like to submit that the human body is very delicate. Secondly, we would not like to die just like animals and birds. Moreover, the people in our country are not so much aware of their health as are animals and birds; their conduct and living manners have become polluted to the extent that they have started to die before time. So we will have to use school education for acquainting them with their living, and will have to train them in the art of living. Not only this, we will have to make them aware of the diseases being caused from harmful foods and intoxicants, and will have to educate them for proper diagnosis and treatment of diseases. And this function should be performed in the initial period of life and education should perform this function.

**2. Mental Development :** Man is a psycho-physical creature, so along side his physical development his mental development is also essential, and it should be the second most important aim of education of any country.

Now we will have to consider about mental development. Under it the most important is the language development. As far as the general

knowledge of mother-tongue is concerned, a child learns it by imitation, but he needs education for its clear knowledge. On the second step is mental development which includes the mental powers – observation, imagination, memory and reasoning, intellect and logic. Its third step includes the knowledge of different subjects, and the faculties of thinking and exploration. And all this can be done only through planned education. In this context, the fact worth mentioning is that ours is a progressive country, we want to modernize our country by the use of science and technology. For it, we need the education of science and technology. So, it should be the chief aim of education in present India. In the context of mental development we have to mention that with the material development of our country, the mental illnesses in the people are also increasing. So it is very essential for us that we acquaint the students the methods for protection against mental illnesses, such as– fear, suspicion, over-aspiration, stress and imbalance. In this field, Yoga psychology can come to a great help.

**3. Individual and Social Development and Education of Leadership :** A democracy respects the individuality of every person, and believes in the highest development of his individual abilities. It also favours people's welfare. It lays equal emphasis on the individual and social development of man. So, education should be used for individual development according to the ability, aptitude and interest of the individual, of course, keeping common welfare in mind. The psychologists have divulged this fact that man has the instinct of gregariousness; he likes to live in group. The sociologists have approved this fact and have said that man without society cannot even be imagined. But how can an individual become the member of society, and how can he live happily, it needs education. And this should be the chief aim of education in any society or country.

However, some scholars reason that children learn to live in society while being in society, and there is no need of education for it. In this context we would like to submit that the children learn both, good and bad in their family and social environment, while we tend to teach them only good. Secondly, in such a case they are limited to only their home and society, they do not develop liberal social feeling. Our third submission in this regard is that ours is a democratic country and we want to form a classless society. And it would be possible only when the children are made sensitive to the Indian society, that is, to the whole population of India. This job can be performed by school education properly because the children of different communities, religions and cultures study together

in schools, they are the members of the mini Indian society. The children coming from different classes of society work together. The clever children take the lead and receive training in leadership. These qualities are founded in the initial period of life and last lifelong. The type of social feeling developed in the children at this stage, is followed by them lifelong. Therefore, this should be the chief aim of education in present India.

**4. Development of Cultural Tolerance :** Culture is the greatest feature of mankind. The people living in different areas of the world have developed different methods of living and eating and they have developed different languages, literatures, religions and philosophies. Their synthesis is called by the name of culture. As far as learning one's own culture is concerned, it is learnt by taking part in the family and social activities in its natural course. However, the children in our country learn their respective culture in their respective families and communities. The greatest thing in this respect is that they consider their own culture to be the best. When these children are admitted in the schools, it is but natural for them to have cultural confrontation. Ours is a democratic country and a democracy does not distinguish between one individual and another on the basis of place, caste, religion or culture. So it is essential to develop the spirit of cultural forbearance in the children by education, and this should be the fourth important aim of education in present india.

For it, it is necessary that the school acquaints the children with their respective cultures, as well as with others' cultures, cultures of the country and of other countries, and impart knowledge of the common factors in them and develop liberal feeling towards them all. If we are able to develop cultural tolerance in the children in the initial stage, then the condition of cultural confrontation would not arise.

**5. Moral and Character Development :** Every society has certain conduct related rules. Generally, the loyalty towards these rules and abidance of these rules is called morality and the internal desire and power to follow these rules is called character. Morality and character are those qualities of man which take him out of the limit of selfishness and take him forward towards the social welfare. In its absence, no society can last for many years, so one of the aims of education of a country should be moral and character development, including that of India.

However, some scholars opine that moral and character development takes place by active participation in the family and social activities, for it school education is not needed. In this context, our first submission is that the children learn both good and bad in the society and family, while in

schools they are provided with higher social environment to educate them in high morality. Secondly, our country is deficient in morality. We can see corruption pervading in all spheres of life in the absence of morality and character. The people are even adulterating the food articles for their self-interests. People feel no shame in taking bribe. Even the people in justice department are not untouched by corruption. The people who are entrusted with the duties of protecting others are exploiting others. Even the top leaders in our country are prone to selfishness. The people who give out the slogans of classless society are collecting votes in the name of class or caste. The people who talk about clean administration give undue favours to their relatives and all of them are after money. There are only a few scams that have been unearthed so far, yet their number is very high. Today's children are tomorrow's citizens and some of them would become the leaders. We should take the help of law in order to reform the present and should arrange moral education in order to secure the future.

**6. Vocational Development :** We need food, cloth and shelter for the protection of this body, and we need other means and appliances in order to make our life pleasant. So we need vocational education in order to produce them, and vocational education is needed for it. So, the aim of education of any country should be vocational development, including that of India.

However, some scholars opine that education of agriculture, cottage industries and trading of different materials is imparted on job at the production centres and trade centres; the schools only need to make arrangement for the education of advocates, doctors, teachers, engineers, scientists and technicians. In this context our first submission is that science and technology are used in every field of production and its education can be imparted in schools. Unless the children are not trained in theoretical aspects of these fields and receive their practical training at the production centres, they would not be able to obtain skills in them. Secondly, only liberal education is not going to help much. In order to march shoulder to shoulder with the world, it is essential that our citizens are trained in one or the other production work or profession. Vocational education is also very essential in order to eliminate unemployment in our country. Though this should be the chief aim of education in any country, in a developing country like India, there is a need to lay special emphasis on it.

**7. Education of Democracy and Democratic Citizenship :** At present, our country has democratic political system, and the fundamental principles of our democracy are : freedom, equality, fraternity, socialism,

secularism and justice. However, the reality is that we have not been able to realize them in our national life as yet. In such a situation, the knowledge of these principles and to abide by them in our life should be the chief aim of education in present India. Besides, the students should be imparted clear knowledge about the rights and duties of the citizens. As far as rights are concerned, we are much aware of them, and we take to roads to demand one thing or another; however, when it comes to duties, we are much distant from their abidance. We have limited ourselves only to others' criticism.

The education of conduct can be given by conduct alone. When the top leaders of our country do not behave themselves according to the democratic principles and do not follow their citizenship duties, how can then we expect of the common people to abide by them! But education is a means by which anything can be realized. If we use education to found democratic principles in the common people and encourage them to follow their duties, the clever leaders would have no place to go. Education must take up this task in its own hands.

**8. Population Education, Environmental Education, Modernisation of the Country, National Integration and International Understanding :** The chief problems before our country are : population explosion, environmental pollution, backwardness, separatism and selfishness. So the education in our country should lay special emphasis on population education, environmental education, science and technology education and development of national integration. And this is the time of internationalism. At present, all countries depend on one another. We should also develop international understanding in the children by education.

In this regard we have to say that India is a developing country, we are making efforts to make our country a developed one. We can realize this dream of ours only when we are able to control population explosion and environmental pollution and proceed towards modernization and develop national integration and international understanding in our country men and do not hesitate in adopting good from anywhere and think of the national welfare rising above our selfishness. From this view too, education should keep before it the objectives of realization of national goals.

**9. Development of Religious Tolerance :** Most of the people of the world consider that man is a sum total of body, mind and soul, and they talk about the development of all these three aspects. And religion is that means by the adoption of which all these three aspects are developed. So education should have provision for religious education.

However, there are several religious communities in our country, and there is communal animosity. Our democracy has therefore approved secularism. We submit before those who talk of secularism that democracy looks upon all religions with an equal viewpoint, and does not oppose any religion. We request the people who accept religion as only the means of realizing God that religion talks of all three types of progress : natural, social and spiritual. So our country's education should be arranged as based on the general principles of all religions. Unless we are acquainted with the good points of all religions, we cannot develop religious tolerance, and in the absence of religious tolerance, we will continue to fight. So the development of religious tolerance should be one of the aims of education in present India.

### Test Questions

#### Essay Type Questions

1. What do you understand by aims of education? Why is it necessary to determine them?
2. What are the bases of formation of aims of education? Elaborate.
3. What are the chief aims of education? Discuss.
4. Mention the chief aims of education. What should be the aims of education in the present India, and why?
5. "The education that does not effect our moral and character development is incomplete in itself." How far do you agree with this statement and why?
6. "Education cannot have only one aim, it is a multipurpose process." How far do you agree with this statement and why?

#### Short Answer Type Questions

7. What is the distinction between aims and objectives?
8. Illustrate the distinction between general and specific aims of education.
9. What do you mean by adjustment aim of education?
10. Explain complete living aim of education.
11. Why is there a need of aesthetic training?
12. What do you mean by leisure?
13. What do you understand by education for leisure? Mention its significance.
14. How, in your opinion, one should enjoy his leisure?

**Objective Questions**

15. Say true or false :

- (i) There is a difference between aims and objectives.
- (ii) According to Herbert, the foremost aim of education is the education of citizenship.
- (iii) According to Rousseau, the aim of education is preparation for life.
- (iv) The aims of education keep changing.

**Answers**

15. (i) true

15. (ii) false

15. (iii) false

15. (iv) true



# 4

## Idealism and Education

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### Meaning and Definition of Idealism

Idealism is the ancient western philosophy. The ray of knowledge blossomed after India, at no other place but in Greece. Greece is the place of origin of western philosophy. Metaphysics had started to develop there several centuries before Christ. **Thales** (640-550 BC) was the first Greek philosopher in the western world who put forward his logic about the creation of the universe. After him the Italian philosopher **Xenophnes** presented his monist thought. He was the first monist and pantheist philosopher of the western world. After Xenophnes comes the name of Greek philosopher **Socrates** in the field of western philosophy. Socrates was a person of spiritual ideology, but he limited himself to express his thoughts here and there among the youngs. After him, his pupil **Plato** (427-347 BC) came in the field of western philosophy. As Plato belonged to the royal family of Greece, he lived luxuriously, but his philosophical thought was influenced by the spiritualistic philosophy of Socrates. He was the first philosopher of Greece who presented his philosophical thought in an organized and logical manner. Plato accepted the existence of soul and God and considered that God is the creator of this universe, and its basis both. He clarified that this material world is only the manifestation of the ideas. He reasoned that material world is always subject to change, so it cannot be permanent and cannot be a truth, and the world of ideas is not at all subject to any change so it is permanent and is truth. He also clarified that there is a divine and moral order in these ideas. After Plato, his pupil **Aristotle**, presented this ideology in his own manner. Along the existence of the world of ideas, he also accepted the existence of the material world. This is the reason that some scholars accept Aristotle as an idealistic philosopher, while some scholars as realistic philosopher. After Aristotle

other philosophers took forward this spiritual thought with more or less difference, among whom are **Descartes, Spinoza, Leibniz, Berkeley, Kant, Fichte, Hegel, Shelling** and **Schopenhauer**. Except Aristotle, all these philosophers considered God as the ultimate reality and the creator of the universe. According to these philosophers the ultimate aim of human life is self-realization which can be achieved only when man abides by the eternal values and moral laws.

In the modern age, the western philosophers who took forward this ideology and used it in the field of education are Swiss philosopher **Pestalozzi**, German philosophers **Herbart** and **Froebel**, English philosopher **Nunn**, Italian philosopher **Gentile** and American philosopher **Horn**.

In order to understand the form of a philosophical thought, it is necessary to understand its metaphysics, epistemology, logic, axiology and ethics. So we would make an effort to understand the metaphysics, epistemology, logic, axiology and ethics of idealism.

### **Metaphysics of Idealism**

**Plato** divided this universe into two parts — the world of ideas and the world of matter. He considered ideas as eternal, infinite and unchangeable. In his view, there is a divine and moral order in the ideas with the help of which God creates this world. Due to his belief in moral order in ideas his ideology is called **Moralistic Idealism**. Plato considered the soul as the part of God. According to him, the soul lives in the world of ideas before coming to this world, so it is always desirous of returning to the world of ideas.

**Leibniz** accepted the existence of an independent spiritual matter 'monads' in every matter. In his view, this world of matter is the sum total of numerous monads. Due to the acceptance of numerous monads, his ideology is called **Pluralistic Idealism**.

**Berkeley** opined that appearance of matter is due to the mind, matter has no independent existence. This ideology of his is called **Subjective Idealism**.

**Kant** has considered intellect as the basis of the knowledge of matter in place of mind, so his ideology is famous by the name of **Intellectualism**.

On the other hand, **Hegel** is a dualist. He has accepted the independent existence of both, intellect and matter. According to Hegel, the ultimate form of intellect is God, and He is the creator of the material world. So his ideology is called as **Absolute Idealism**.

One thing on which all idealists have uniform views is that all of them consider the spiritual world as superior to the material world and God as the ultimate reality.

### **Epistemology and Logic of Idealism**

According to Plato, the real or true knowledge is to know the divine order of ideas and the real form of the soul and of God. He has classified the knowledge into three forms — sense organs based, opinion based and thinking based. He considered sense organs based knowledge as untrue because the objects and activities which are perceived by sense organs are all subject to change and as such are false. He considered opinion based knowledge as partly true because it can be estimated and an estimate can be true as well as false. According to him, thinking based knowledge is true because it is received in the form of ideas and the ideas are unchangeable and permanent and as such are true. Plato has laid emphasis on moral life for the realization of this true knowledge, and on reasoning for the realization of moral life. Thus, in his view, reasoning is the basis of knowledge. Berkeley considered mind (soul) as the basis of true knowledge. Kant has accepted critical intellect as the basis of knowledge in place of the soul. He reasoned that direct knowledge is disorganized and it is arranged by the critical intellect.

### **Axiology and Ethics of Idealism**

According to Plato, the ultimate aim of human life is self-realization. He considered the realization of three eternal values as essential for self-realization — truth, beauty and goodness, and for the achievement of these values he emphasized on moral life. He has considered it necessary for man to have four good qualities for moral life — self-control, patience, wisdom and justice. He believed that these good qualities are the qualities of the soul, and the more they are realized by a man, the more he proceeds towards the truth, beauty and goodness, and finally, succeeds to get self-realization. The idealists as Berkeley, Kant and Hegel have emphasized on abidance by the moral laws. Their moral laws are spiritual laws, higher than natural and social laws.

### **Definition of Idealism**

Different scholars have defined idealism in different ways. It is not possible to present all those definitions. We would like to say one thing about them that they have laid emphasis on one or two fundamental principles of idealism only, they could not present idealism in its complete form. Most of the western scholars are in agreement with **Henderson**. In his words :

**Idealism emphasizes the spiritual side of man because to the idealists spiritual values are the most important aspects of man and of life. A metaphysical idealist would believe that man's finite mind springs from the infinite mind, that both the individual and the world are expressions of intelligence, that the material world is to be explained by the mental.**

—*Stella V. Henderson*

However, this definition is so complex in itself that each term in it needs analysis. We can define idealism on the basis of its metaphysics, epistemology, logic, axiology and ethics, as follows :

**Idealism is that school of Western philosophy which considers this universe as created by God and accepts the spiritual world superior to material world. It considers God as the ultimate reality and soul as the part of God and propounds that the ultimate aim of human life is self-realization, which can be achieved by following moral laws.**

### **Fundamental Principles of Idealism**

If we want to organize metaphysics, epistemology, logic, axiology and ethics of idealism in the form of principles, then we can do it in the following way :

**1. This Universe is Created by God :** The idealists believe that there is certainly a creator of this universe, and this creator has no beginning and no end, and its form is spiritual. In the view of Plato, this existence is the God who creates the universe with the help of ideas. According to Hegel, there are two factors responsible for the creation of the universe — super mind (God) and nature (matter). According to him, the super mind creates this universe with matter.

**2. Spiritual World is Superior to Material World :** Plato has divided this universe into two worlds — world of ideas and world of matter. He clarified that ideas are eternal and unchangeable, so they are the truth, and the world created with them is also a truth. On the contrary, the matter is temporary and changeable, so it is untruth and the world created from matter is also untruth. According to him, this material world is only the expression of the world of ideas. Hegel also agrees with the existence of two worlds — spiritual world and material world. The only difference is that he accepted the existence of matter along side that of the soul. In his view, both worlds are true. However, he considered that the spiritual world is superior than the material world.

**3. The Soul is a Spiritual Factor and God is the Supreme Soul :** Though all idealists do not possess uniform views about the soul, some of them consider it to be a part of God and some of them consider it as an

independent existence. But all of them hold that the soul is without a beginning or an end. They opined that the soul cannot be experienced by sense organs, it can be understood only by intellect. They also do not have uniform views about God. Most of the idealists look at Him as the Supreme Soul.

**4. Man is the Best Creation of the World :** Idealists consider man as the best creation of the world. They argue that man possesses physical powers just like other creatures, besides he possesses spiritual powers. These spiritual powers help him in the development of civilization, culture, art, ethics and religion by which his physical life becomes happy and spiritual environment is created for spiritual experience.

**5. Human Development Depends on his Physical and Spiritual Powers :** According to idealists, there are two forms of knowledge — physical and spiritual. They clarified that physical knowledge is begot by physical power (sense organs) and spiritual knowledge is realized by spiritual power (soul). Thus, the physical development of man is dependent on his physical powers and his spiritual development is effected by his spiritual powers. They clarified that man develop civilization, culture, art, ethics and religion with the help of spiritual powers and with their help he control his physical environment and attain self-realization.

**6. The Ultimate Aim of Human Life is Self-Realization or Attainment of God :** Idealists consider human life important and purposeful. They believe that the soul resides within man and this soul is abstract, eternal and infinite. Each creature is complete from this viewpoint, but due to ignorance, he is not able to understand this completeness and as such continues to consider himself ignorant and powerless despite possessing the infinite store of knowledge and power. The completeness is experienced by the human body. So we should experience it after we get the life of man, then we would be saved by the sufferings of the world, and would attain the Supreme Existence. Some idealists call it the attainment of ideal personality. Thus, according to idealists, the ultimate or highest aim of human life is self-realization, attainment of God or attainment of the supreme truth or supreme bliss.

**7. For Self-realization or Attainment of God, the Attainment of Spiritual Values Truth, Beauty and Goodness is Essential :** Plato believed in three eternal values. These values are truth, beauty and goodness. We know that some idealists lay more emphasis on ideas while some on the soul, and the supreme form of these two is the Supreme God. Truth, beauty and goodness are the three layers of the soul and God, that

cannot be separated from each other. The truth is goodness, goodness is beauty and beauty is truth, truth, beauty and goodness are one and the same. If we contemplate, we see that the bases of all the three spiritual values are the human mind and his nature. From the viewpoint of psychology, there are three processes of human mind — knowing, feeling and willing, man distinguishes between the truth and the untruth after having known about an object or activity, and adopts the truth and relinquishes the untruth. On the basis of this knowledge, he distinguishes between the beauty and unbeauty, by the experience of beauty he gets bliss, and he forsakes unbeautiful objects and activities. Thus, the human mind is inclined towards the realization of truth, beauty and goodness.

**8. Moral Conduct is Essential for the Attainment of Spiritual Values :** Truth, beauty and goodness are spiritual values. They can be attained by the medium of body, so it is essential to make this body able for it. In the absence of knowledge, men continue to fight among themselves just like other creatures and lead an animal life. Social spirit brings them together and they think of each others' happiness. According to idealists we all have soul, so we all are equal and as such we have certain duties towards our fellow beings. The duties have been organized into certain forms such as social values, religion, ethics and ideals. The idealists hold that man can experience the truth, beauty and goodness only if he performs his duties towards other fellow beings. Thus, idealism presents the basis for making this world and the other world for man happy and pleasant.

**9. State is the Supreme Power :** Generally, all idealists have given a higher place to state than individual. When the Greek philosopher Plato could not imagine a complete truthful and thoughtful person, then he accepted the true idea (law) as the state. Hegel and Fichte have also accepted the state as the ideal and supreme existence.

### **Idealism and Education**

Idealism has much influence on education. Several transformations have occurred in the world in the meanwhile, several schools of thought have taken birth and they have influenced education in their own unique way, but education is still influenced by idealism in one or the other way. We shall discuss idealistic education in brief.

#### **Concept of Education**

Idealists accept education in both the forms, as a knowledge and as a process. Ancient idealists often did not distinguish between education and knowledge. According to **Plato :**

**Education consists in giving to the body and soul all the perfection of which they are susceptible.** —Plato

However, the idealists of the modern age accept education as a process. According to the German educationist **Herbart** :

**Education is the process of attaining virtues.** —Herbart

### **Aims of Education**

**The Ultimate Aim is to Know the Form of Soul and God :** According to the idealists, the ultimate aim of human life is the acquaintance with the soul and God, this is called self-realization, attainment of ideal personality, attainment of God, realization of spiritual completeness or attainment of supreme bliss. Now the question arises how can the absolute form of soul and God be known. According to the idealists, man has to cross four stages for it. At the first stage, he has to develop his 'natural self'. In it comes the physical development of man. At the second stage, man has to develop his 'social self'. In it are included social, cultural, moral, character and citizenship development. At the third stage he has to develop his 'mental self'. In it are included the development of his mental, intellectual and reasoning powers. And at the fourth and final stage comes the spiritual development. Idealists determine all these as the aims of education. It becomes necessary to consider them.

**1. Physical and Mental Development :** Idealists consider that the first requirement for the experience of spiritual completeness is the development of 'natural self', so they lay emphasis on physical and mental development at first with the help of education. A person can effect his physical and mental development only when he takes such nutritious food and thinks in such a manner as may be beneficial for his physical and mental health. However, they do not approve of physical and mental development for their own sake. For them, body and mind are the means for the experience of spiritual completeness and are not the end in themselves. Plato himself laid emphasis on the physical and mental development in his academy, but he considered it an auxiliary aim of education, and not the chief aim. The modern idealists too determine it as the first aim of education but they also accept it as a means only.

**2. Social and Cultural Development :** According to idealists, the second stage in the path of experience of spiritual completeness is 'social self', so education should effect the development of 'social self' of the individuals. By the development of social self is meant that the individual follows the social rules of behaviour and his likings (selection) depend on social approval or disapproval. At this stage man controls his 'natural

self' (instinctive behaviour). In the sociological terminology it is called social development. Idealists consider that the greatest feature of man is his culture, (living manners, eating habits, customs, language, literature, art, music and values etc.) The culture takes him forward from natural self to social self, and then from social self to spiritual self. Therefore, they lay emphasis on the preservation and development of human culture, and determine it as an aim of education. T.P. Nunn considered it as the chief aim of education.

**3. Moral and Character Development :** Idealists lay emphasis on moral and character development for the highest development of 'social self'. They clarify that when man have faith in social rules and abides by them willingly, then we say that his moral development has taken place, and when he does not leave the path of truth under any circumstances, we say that his character development has taken place. Plato considered morality as the most essential from the viewpoint of individual, society and state. The German educationist Herbart considered moral development as the ultimate aim of education.

**4. Creation of Specialists for the State :** We are aware that human beings have developed a higher social life in the course of development of their civilization and culture, and have developed the state for its proper organization. For the protection and development of this complex society or state, each society or state needs specialists. According to Plato, the state needs all of soldiers, merchants, administrators, rulers and servants. Therefore, one of the aims of education should be to create specialists for different fields. For it, he advocated military education for the physically sturdy but lower intellect people; education of production and industry for the people of higher mental level and education of administration for the people of still more higher mental level.

**5. Creation of Able Citizens :** Several idealistic philosophers, such as Plato, Hegel and Fichte, have considered state as the supreme. In their viewpoint, one of the aims of education should be to create able citizens for the state. By able citizens they meant such persons who are loyal to the state and are always ready for the progress of the state and even forsake their own interests for the interests of the state. This is the situation when a person rises above his selfishness in order to look for others' welfare. It is evident that the social self of such people is developed.

**6. Development of Intellect and Wisdom :** The third stage for the realization of spiritual completeness is the development of intellectual self. This is the situation in which human behaviour is controlled by his

intellect and wisdom rather than by social approval/disapproval or by state laws. Plato reasons that man's intellect and reasoning are the bases of all his ideals, activities and spiritual endeavours. He argues that knowledge cannot be attained without intellect and reasoning cannot be developed without knowledge, and without reasoning it is not possible to distinguish between truth and untruth, auspiciousness and inauspiciousness, beauty and unbeauty. Therefore, education should be used to develop intellect and reasoning powers in man. The German philosopher Kant has laid the most emphasis on the intellectual development of man.

**7. Development of Spiritual Consciousness :** The fourth and final stage on the path of spiritual completeness is the development of 'spiritual self'. Idealists believe that when man rises above his natural self and social self in order to be controlled by his intellectual self, then he begins to gradually enter the spiritual self. Socrates considered it to be the basic aim of human life. His pupil Plato clarified that the nature of man is inclined towards truth, beauty and goodness and he always makes effort to discover the truth and accepts only that which is beautiful and good and negates what is not absolute truth, absolute beauty and absolute goodness. Idealists emphasize on training man in this process. To them such a man only can discover absolute truth, absolute beauty and absolute goodness. that is, he can realize the soul and God, because in its absolute form, the truth, beauty and goodness are acquired by the soul and God alone.

### **Curriculum of Education**

Idealists determine self-realization as the ultimate aim of education and for the realization of this aim, they lay emphasis on the physical, mental, intellectual, social and cultural, moral and character and spiritual development of man. And for the realization of these aims they give chief place to language, literature, theology and ethics and secondary place to other subjects and activities in the curriculum.

According to Greek philosopher **Plato** the ultimate aim of human life is self-realization or attainment of God, and for the achievement of this aim the achievement of truth, beauty and goodness is essential and these three values are acquired by the intellectual, moral and aesthetic activities respectively. So Plato laid emphasis on the inclusion of those subjects and activities in the curriculum which provide perfection to man in the above activities. He provided language, literature, history, geography, mathematics and physical science for intellectual activities; theology, ethics and spiritual topics for moral activities; and art and music for aesthetic activities.

The German educationist **Herbart** laid emphasis on moral and character development for spiritual development of man, and gave important place to language, literature, history, art and music in the curriculum. According to his opinion, geography, mathematics and science should be given secondary place in the curriculum.

According to English educationist **Nunn** only such subjects be included in the curriculum which provide a glimpse of the human civilization and culture to man, and by which the children can be disciplined and trained in certain activities. Nunn has classified specific activities into two classes. In the first group he included those activities which protect the individual and social life; such as— hygiene, social organization and polite, moral and religious conduct. For it he provided physical science, sociology, ethics and theology in the curriculum. In the second group he included the creative activities for the development of civilization and culture, and for the training of these activities he provided a place for literature, art, music, history, geography, mathematics, science and handicraft in the curriculum.

### **Methods of Teaching :**

Idealists are aware of this fact that the children learn by imitation in the beginning, so they expect from the parents and teachers to present higher conduct before the children. They also expect from the teachers to present good models of handwriting, art and music, by the imitation of which the children may learn. They also anticipate of the teachers to create in the students the inspiration and competition to do better. In such a situation, teaching by imitation method is very beneficial. For the development of values and character they lay emphasis on the presentation of character of heroes in the scriptures and literature. Idealists believe that man has the basic instinct of distinguishing between good and bad, by the imitation of these heroes, he would be able to become a good person.

Idealists are also aware of the fact that man has the inner desire to learn, whatever he sees or experiences, starts to think over it himself and it does not require any pressure of an external stimulus. They call it self-activity, and they lay emphasis on this that the children should be given maximum opportunities for learning by self-activity.

Idealists have great respect for the ancient literature. They opine that our ancient literature is replete with the knowledge as discovered by our ancestors, and we should take benefit by it. They support self-study method for the study of the ancient literature. But this method can be used only at the higher level of education properly.

Western idealists have developed several teaching methods. **Socrates**, the teacher of Plato, educated the youth of his time by the use of debate, lecture and question-answer methods. He used to gather the youths at any place, presented questions to them, the youths used to think over these questions and answered, and in the answers, they were free to express their views. On the basis of question-answer method, **Plato** developed dialectic method. Plato has written most of his works in the form of dialogues. Plato's dialogues are of world fame. His pupil, **Aristotle** laid emphasis on inductive and deductive methods. In the inductive method, study proceeds from particular to general, and in the deductive method the study proceeds from general to particular. Among the modern idealist philosophers, **Hegel** developed logical method, **Pestalozzi** developed practice and repetition method, **Herbart** developed instruction method and **Froebel** developed play-way method.

### **Discipline**

Idealists clarify that the sense organs of man attract him towards physical pleasure while his soul towards spiritual bliss. In their view, true discipline is being guided by the soul. According to **Plato** moral conduct is essential for taking the children towards spirituality. So it is our foremost duty to restrain the children from immoral conduct. For it he accepted the provision of strict control and punishment. On the other hand, he also opined that true discipline springs from inside by which man gets inspiration from the inner self and behaves accordingly. So the children should be given such an environment in which they proceed towards moral conduct. In the modern times, the German idealist **Froebel** has clarified that true discipline cannot be realized on the fear of punishment. Love and sympathetic behaviour are required for the realization of true discipline. According to him, control over the child is to be exercised through a knowledge of his interest and by expression of love and sympathy. **Horn** has also laid emphasis on internal discipline. According to him authority begins by being external, it is sufficient of it ends through habit formation and self-control in becoming internal. Thus, all idealists consider discipline as an inner feeling and lay emphasis on the development of higher environment in the schools.

### **Teacher**

Idealists give central place to teachers in the educational process. According to them, teachers are greatly needed for transforming man from animal level to manhood, and then take him towards divinity. They have clarified that the knowledge of physical subjects can be imparted to the

children by any person, but people of high moral conduct are needed for their moral and spiritual development. According to **Plato**, the persons who have sound knowledge, philosophic attitude and inner vision can become teachers. According to **Froebel**, the teacher is just like a gardener who works in a garden in the form of a school in order to bring about the growth of plants in the form of students. The teachers can perform this work only when they have clear knowledge of the nature of children and the process of their development. So the teachers must have the ability to understand the students and effect their development in a proper manner.

### **Student**

Idealists consider man as having the soul. According to them, the focal centre of experience is not the mind, but the soul. From this viewpoint, all children are equal and are able to experience completeness. Most of the idealists lay emphasis on the experience of this completeness. But the modern idealists accept the physical and mental differences among the children. According to them different body organs function in order to take the knowledge to the soul, such as—organs of action, sense organs and mind, and all of these are different in different children. So while effecting development in the children, their mental and physical development, interests, aptitudes and needs should be kept in view. The Swiss educationist **Pestalozzi** was the first person who laid emphasis on providing education on the basis of psychological differences. His pupils, German educationists **Herbart** and **Froebel** gave concrete form to it.

### **School**

Idealists argue that man can succeed in self-realization only when his physical, mental, intellectual, social, cultural, moral, character and spiritual development has taken place. For the development of these, they consider the social environment replete with social ideals, values and principles as essential. All these are possible in the schools only. The students come into contact with ideal teachers in schools and get the education of high ideals. According to idealists, schools should be situated at such places where children can proceed forward to the realization of high social ideals and spiritual values.

### **Other Aspects of Education**

Idealists have also delineated other aspects of education, such as—mass education, women education, adult education and religious education, etc. The proponent of idealism, **Plato** talked of making separate educational arrangement for persons of different classes, and he did not consider any

type of education necessary for the slaves. But other idealists have emphasized on mass education, women education and adult education. They all have laid emphasis on the religious education. How can moral development take place without religion? According to idealists, general education is necessary for common life, specific education for the performance of specific tasks; and education of philosophy, religion and culture for the spiritual development.

### **Special Mention**

A few universities in their curricula have emphasized on the study of monist Vedanta in the context of idealism. In our view, it is not proper. Though both of them are spiritualistic philosophies so there is some similarity between the two and due to this similarity there is some similarity in their educational thought too, yet in their basic nature these two philosophies are different and there is basic differences in their educational thought too. First, the background of these two is different. Second, according to idealism, the ultimate aim of human life is self-realization which can be realized by the attainment of truth, beauty and goodness, and according to monist Vedanta, the ultimate aim of human life is emancipation which can be realized by the means of *Sadhan chatushtaya*, *jnana yoga*, *karma yoga* and *raja yoga*. Third, in the monist Vedanta, the analysis provided for *jivanmukta*, *videhmukta*, *sadhan chatushtaya*, *karma yoga*, *jnana yoga* and *raja yoga*; the western idealists are not acquainted with them. Fourth, there is difference in their educational thoughts too. For specific study please refer chapter-15, Vedant and Education.

### **Evaluation of the Contribution of Idealism to Education**

In the form of a philosophy, idealism presents the detailed analysis of creatures, matter and the world and acquaints us with the mortality of the material things and immortality of the soul and God. It takes us out of the darkness of ignorance and takes us towards the light of knowledge, and inclines us to live the life with love, sympathy and cooperation; and to proceed towards spirituality with the help of true knowledge and moral conduct. But a common man cannot accept that the spiritual world is true and the material world is untrue. In such a case, we need a philosophy of life which gives equal significance to all the three aspects of man — natural, social and spiritual and which illuminates the path of development of all the three in a balanced way.

In the form of an educational philosophy, this acquaints the educationists with the eternal values and determines the universal and

perennial aims of education on the basis of these values. According to it, the ultimate aim of human life is self-realization, so education should assist man in the realization of this aim. For it, it lays emphasis on physical, mental, social, cultural, moral, character and spiritual development of man. The education which does this function, prepares man for this world as well as for the other world. The code of conduct as prepared by idealists for the attainment of spirituality provides material happiness to the individual himself and to the persons coming into his contact, and it results in the formation of polite, simple and pleasant society. Some scholars blame idealists that they do not advocate vocational education for resolution of the problems of food, cloth and shelter. But this is a false accusation. The proponent of idealism, Plato has mentioned about imparting different types of professional education to the citizens according to their ability.

The idealists give more emphasis on language, literature, religion and ethics and less emphasis on other subjects, as vocational subjects and physical science etc, in the curriculum. In their view, an individual cannot be made a good man without the knowledge of language, literature, religion and ethics. Our first aim should be to make him a good man. But this is also true that the educational system that does not keep pace with the social changes, is incomplete in itself. It is a matter of elation that the modern idealists possess a wide viewpoint and they lay emphasis on making the curriculum wide in order to fulfil the present day needs.

In the field of teaching methods too, idealists have developed several effective teaching methods. They consider the imitation method as natural. The ancient idealists used several effective methods — question-answer, debate, dialogue, deductive and inductive methods, etc. The modern idealists are aware of the psychological facts and lay emphasis on learning by doing and self-experience. In this context, the practice and repetition method of Pestalozzi, five step process of Herbart, kindergarten method of Froebel are worth mentioning. Now it is not proper to accuse idealists that they have limited themselves to only lecture, question-answer and discussion methods and depend more on learning by rote and book system.

As far as discipline is concerned, most of the educationists consider idealist ideology good only to the extent it trains the children in good conduct by keeping them in good environment, but they criticize of keeping them under strict control and giving them punishment on committing an error. In this context, we have experienced that in the absence of proper control and provision of punishment, the children can not be made disciplined neither externally nor internally. Control has to be there, but it

should be based on love. If punishment is given, it should be given with caution. The student being punished should be aware that he is being punished for his own welfare, but under no circumstances he should be given strict punishment. Strict or harsh punishment only makes the students more indisciplined.

Some people criticize the idealists that they give important place to teacher in the educational process; but in our view their criticism is misplaced. The education of conduct can be acquired in the company of ideal teachers.

Idealists consider students complete by birth and they formulate a harsh code of conduct for the experience of this completeness, that is necessary for the student to abide by. It is not proper to consider all students equal from psychological viewpoint, but to behave with them in an equal manner is according to the democratic spirit.

Idealism is also very helpful in the solution of other problems of education. Some scholars accuse Plato that he deprived the slaves of education and thus has negated the significance of mass education. The fact is that he did not consider school education as necessary for the slaves. If the ultimate aim of life for all persons is self-realization then all of them should be given the education of natural morality, social morality and spiritual morality. Moreover, in the modern times, the idealistic thinkers are the supporters of mass education. The view of the idealists regarding general education for all and higher education according to ability, has come to be accepted again. We are only spending national finances uselessly in the name of democracy by giving opportunities of higher education to all youths. It is resulting in indiscipline in the educational world and also increasing educated unemployment. In this context we would have to agree with idealistic thought. The need of religious and moral education is being felt once again. The modern idealistic thinkers are also aware of the harsh truths of food, cloth and shelter and lay emphasis on vocational education for the children.

In brief, it can be said that idealists have been successful in discovering the ultimate reality of this universe in the form of God, but their argument of negating the existence of the material world cannot be accepted. The natural, social and spiritual morality as provided by idealists may or may not improve upon one's life in the other world, but it is certainly helpful in making his life in this world happy and peaceful. This philosophy has much influence in the field of education. The aims of education in any country are basically the same as have been propounded by idealists. The

significance of language and literature is accepted in the curriculum of education all over the world. The teaching methods developed by idealists are also used in present times too, in one or the other form. Idealists have emphasized the need of discipline in the field of education. Everybody is in agreement with them, but sympathetic behaviour is considered to be better than harsh punishment. The scholars possess uniform views in creating ideal environment in the schools. Idealism is also helpful in the solution of other educational problems. Due to these characteristics, idealism has retained its place in the world.

### Test Questions

#### Essay Type Questions

1. What are the fundamental principles of idealism? Analyze in detail.
2. Idealism lays more emphasis on the spiritual aspect of human as compared to physical or scientific facts of life. Clarify this statement and present your views regarding this.
3. What do you understand by idealism? Discuss its effect on the aims of education, curriculum and methods of teaching.
4. What do you understand by idealism in education? What has been its contribution in the development of effective social system? Delineate with evidence.

#### Short Answer Type Questions

5. Mention the aims of education as determined by idealists.
6. What are the views of Plato regarding curriculum of education?
7. Give an introduction to the teaching methods developed by idealists.
8. What are the views of idealists regarding discipline?

#### Objective Questions

9. Tick the right alternative :
  - (i) What is the ultimate reality according to moralistic idealism?
 

(a) Matter	(b) Nature
(c) Soul	(d) God
  - (ii) Who is the proponent of logical intellectualism?
 

(a) Socrates	(b) Plato
(c) Kant	(d) Voltaire
  - (iii) Which teaching method was developed by Pestalozzi?
 

(a) Logic method	(b) Exercise method
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- (c) Exercise and repetition method  
 (d) Play-way method
- (iv) Who has developed instructional method of teaching?  
 (a) Plato (b) Herbart  
 (c) Froebel (d) Aristotle
10. Who has expressed the following views?  
 (i) God creates the world with the help of ideas.  
 (ii) This world is made of numerous monads.  
 (iii) Education consists in giving to the body and soul all the perfection of which they are susceptible.  
 (iv) Education is the process of attaining virtues.

<b>Answers</b>
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- |   |                   |
|---|-------------------|
| 9. (i) God                              | 9. (ii) Kant      |
| 9. (iii) Exercise and repetition method | 9. (iv) Herbart   |
| 10. (i) Plato                           | 10. (ii) Leibnitz |
| 10. (iii) Plato                         | 10. (iv) Herbart  |



# 5

## Realism and Education

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### Meaning and Definition of Realism

Realism is that school of western philosophy which considers matter as real and true. If we consider its etymological meaning, then we find that the word 'realism' has been derived from the word 'real' and the word 'real' has been derived from the Greek word 'res' which means matter. So the etymological meaning of the word 'realism' comes to the ideology concerning the existence of matter.

As far as the fact of considering matter as real is concerned, man in the ancient times would have taken the matter as real in the same form in which he would have perceived it, but the first effort to prove matter as the basis of the creation of the world was made by Greek philosopher **Thales**, (640-550 BC). He said that this world is made of water. After him another Greek philosopher, **Anaximenes** mentioned that the basic element of this world is air. After him, **Heraclites** described fire as the basic element of the world. Further, **Democritus** developed atomism and proved the independent existence of matter. After Democritus, **Anaxagoras** proved that the basic elements of the creation of the world are different types of basic elements of different matters. **Empedocles** proved that the world is made of fire, air, water and earth. We can consider all of these as the proponents of realist ideology. Then **Socrates** came to the fore in the western world. He said that the soul and God are the basic elements of the world. His pupil, **Plato** mentioned that the world is only a manifestation of ideas, and thus negated the very existence of matter. After him, any thought that was developed in western philosophy, was based on Plato's thought. It is another fact that some changes were effected to it. Plato's pupil, **Aristotle**, at first, accepted the independent existence of matter as against the views of his teacher Plato. He is considered to be the proponent

of modern realism. When in the fifteenth century, the scientific discoveries acquainted us with the real form of matter, then it was natural for the philosophers to be attracted towards it. Moreover, these scientific discoveries also removed our religious orthodox beliefs. As a result, our philosophical thought descended from the abstract world to the concrete world. As an independent philosophy, realism is considered to have developed from the fifteenth century. By the eighteenth century it reached its peak and it influenced education. In this field, the philosophers whose thoughts had immense influence were **Erasmus** of Holland, **Rabelais** and **Lord Montaigne** of France, **Richard Mulcaster**, **Francis Bacon** and **John Milton** of England, **Ratke** of Germany and **Comenius** of Czechoslovakia. Though all these thinkers were theists and believed in God and feared from God, and looked at ancient literature, religion and philosophy with respect and considered them useful for human life, yet they accepted the independent existence of matter, and laid emphasis on making human life happy with its use. So, these thinkers are considered to be the realistic philosophers.

In order to understand the real form of a philosophy, it is necessary to understand its metaphysics, epistemology, logic, axiology and ethics. On their basis one philosophical thought is distinguished from another. But realism was developed by theists; they accepted the independent existence of matter but did not challenge the existence of soul and God. This is the reason that the scholars do not agree about metaphysics of realism. Of course, they possess uniform views about its epistemology, logic, axiology and ethics. We shall try to understand the real form of realism on some common grounds.

### **Metaphysics of Realism**

Idealists hold that this world has been originated from some spiritual elements (abstract). On the contrary, realists consider the origin of the world from physical elements (concrete). According to realism, this universe is made from matter and matter has its independent existence. They consider matter as the basic element of the universe and as the ultimate reality. The realists do not hold similar views on the soul and God. Most of the realists also accept the existence of God and heaven and hell, but at the same time accept that their knowledge about matter is empirical, so it is real knowledge, but their knowledge about God, heaven and hell is based on religion and belief, so it is not definite. But because it acquaints us with the knowledge of our duties, so it is useful for life and as such is real. They accept the soul as the conscious element that is made from matter.

Some realists consider the material world and all its things as real, and do not argue any further. Their ideology is called **Naive Realism**.

Some realists negate the idealist principles and prove the existence of matter. Their ideology is called **Neo-Realism**.

Some realists are such who consider matter as the chief element, along side man and his mind too. They argue that without mind, the matter cannot be experienced. This form of realism is called **Critical Realism**.

**Whitehead** has laid more emphasis on the creation process of matter as against matter. According to him, there is a system in all matters which is in the form of a process and this process is real. This ideology is called **Philosophy of Organism**.

All realists accept the happy living as the aim of human life. Some of these realists consider that man can get bliss from the knowledge of ancient Roman and Greek literature because it discusses the means of happiness. This ideology is called **Humanistic Realism**.

Some realists consider that man can get real happiness only when he adjusts in the society. Their ideology is called **Socialistic Realism**.

Some realists consider that man can get real happiness by real knowledge of matter and the real knowledge of matter can be got through sense organs. This ideology is called **Sense Realism**.

### **Epistemology and Logic of Realism**

Realists consider man as an intellectual being, but they consider intellect as a part of the body which exists in the nervous system of man. According to them, the organ called brain in scientific terminology is called intellect in common terminology. The sense organs (eyes, ears, nose, skin and tongue) are the means of attaining knowledge. They argue that the knowledge of the matter that we get through sense organs is the true knowledge. Realists emphasize on the knowledge got through words to be accepted only after it has been experienced through sense organs.

### **Axiology and Ethics of Realism**

Realists consider this material world as true. According to them, protection of one's life and living happily are the aims of human life. The things required for the activism of man, the realists lay most emphasis on their production. After that, they lay emphasis on the production of those things which provide happiness to man. At the third step, they give place to those values, following which man gets happiness in a complete form. For the experience of values and their abidance, the realists consider sensitivity in man as essential. According to realists, only sensitive people

experience values and they conduct themselves according to values. They have clear opinion regarding the behaviour of man that man should perform such tasks which beget him happiness. Here man symbolizes all men of the world and not an individual. It is not definite which person would get happiness how and at what place and time. So neither similar values can be determined for all persons nor similar rules of conduct can be formed for them all.

### **Definition of Realism**

There are several forms of realism, and matter and world have been differently analyzed in them, but they have a basic similarity. Keeping the similar elements in view, the scholars have defined realism in different ways. In the words of the Indian philosopher **Swami Ram Tirth** :

**In brief, realism means a belief or theory which looks upon the world as it seems to us, to be a mere phenomenon.**

—*Swami Ram Tirth*

However, the complete form of realism is not clear from this definition, it only makes out one of its characteristics. On the basis of metaphysics, epistemology, logic, axiology and ethics of realism, we can define it as follows :

**Realism is that school of Western philosophy which considers this universe as made of matter and accepts the material world as real. It considers God as a religious belief and soul as the element of consciousness as produced from matter, and propounds that the ultimate aim of human life is to live happily, which can be achieved by real knowledge of matter and their proper use.**

### **Fundamental Principles of Realism**

If we want to organize the metaphysics, epistemology, logic, axiology and ethics of realism in the form of principles then we can do it in the following way :

**1. This Universe is Made of Matter :** According to realists, this universe is made of matter. They accept the independent existence of matter. They clarify that the change in the form of materials brings about change in the world.

**2. This Material World is True, There is no Other Spiritual World :** Most of the Realists consider this material or physical world as true because it can be perceived through senses. According to them, there is no world of ideas behind this material world.

**3. Soul is the Conscious Element Produced from Matter, and God's Existence is based on Religion :** According to realists, the soul is

the conscious element produced from matter. The development of consciousness in man is life, and the end of consciousness is death. They accept God as the existence as proved by the religion, and not in its concrete form.

**4. Man is the Best Matter of the World :** Realists consider man as one of the matters of the world, but they also consider that he is different from other matters, because he possesses the mind, and gets the knowledge of systematized matters of the world through this mind and becomes able to live happily by the use of the things of the world. According to them, the mind gets this knowledge through sense organs (eyes, ears, nose, skin and tongue). Whatever development man has achieved, his sense organs and mind are at its basis. Other living beings of the world do not possess the sense organs of this level, nor they have the mind like man, so they have not been able to attain any type of development. Due to these powers, man is the best matter of the world.

**5. Development of Man is According to Regularity of the World:-** Realists see regularity in the material world. They state that whatever changes that take place in the world, have regularity of a certain type. Change is another name of development. So it is clear that man's development takes place according to certain laws. They negate the fact that man has spiritual powers and his development takes place on their basis. They argue that if man has certain spiritual powers and is complete in himself, then why a man living aloof from society in forests does not develop as man. This is the reason that realists give special significance to environment.

**6. The Aim of Human Life is to Live Happily :** Realists do not believe in any ultimate aim of human life. They consider man as a biological matter of the world, and say that when the physical organs become weak and inactive, they are destroyed. So man should keep his body healthy first. They also consider that man has the mind, through which he manifests matter in the form of thoughts. So for the knowledge of matter and its expression, the development of his mind should take place. According to realists, the mind perceives objects through sense organs, so they lay emphasis on the training of sense organs.

**7. Knowledge of Material World is Essential for Happy Living :** Realists believe that the more a person knows of the objects of the world and the more he makes use of these objects, the happier he is. It is no secret that we use natural matters in different forms in order to get physical happiness; but it is possible only when we know about the material world.

**8. Knowledge of Physical Science and Its Use is Essential for the Real Knowledge of Material World :** Realists see a regularity in the world, and they clarify that its knowledge is got through sense organs after having systematized the knowledge. Before we get this systematized knowledge, we have to observe, test and generalize it. The system of these laws and their system is known as physical science. In order to get the real knowledge of matter, we have to know the discovered laws and also have to discover new laws. For it, the knowledge of physical science and scientific methods to get knowledge are necessary, but they oppose knowledge for knowledge sake. This knowledge should be used for making matter useful and it should be used to get happiness.

**9. State is a System Organized by Man :** Realists do not consider the state to be a divine system and the king to be a divine person. They state that man has organized themselves in order to live happily, and has determined certain rules for happy living, and has arranged the state for his safety. The person who performs these functions is called the king, the institution as the government and the organization as the state. So it is the duty of the king or the state to arrange means of happy living for the citizens and train them in the art of living. This function is possible by the knowledge of physical science, so its study and development should be given utmost importance.

### **Realism and Education**

Like idealism, realism too has several forms. Of them, education has been chiefly influenced by **humanistic realism**, **socialistic realism** and **sense realism**. Humanistic realism considers the means and methods of man's convenience and happiness. It accepts knowledge, not as knowledge, but as a means in order to make human life happy. Humanistic realists think that the literature of ancient Rome and Greece comprises of essential knowledge and art to make life happy, so we should learn all these to make our life happy. Of the humanistic realists, the important are **Irasmus**, **Rebelais** and **Milton**. The socialistic realists consider that man can live happily only when he adjusts with the society. The chief supporters of this ideology are **Lord Montaigne** and **Locke**. Locke clearly expressed that man, besides property for his son, wants knowledge (real knowledge of the material world) and good conduct (social conduct), because he can get happiness from all these. Sense realists consider the sense organs as the gateway of knowledge and consider these the chief means. The chief supporters of this ideology are **Mulcaster**, **Bacon**, **Ratke** and **Comenius**. These thinkers have created a complete system of realistic education in

place of idealistic education. After them, **Bertrand Russel** and **Whitehead** have contributed towards ascertaining the form of realistic education. We shall discuss them all here.

### Concept of Education

Realists consider education as the process of development. Realists have opposed 'knowledge for knowledge sake' and 'knowledge for emancipation'. They have propounded the principle of 'knowledge for life'. Though the philosophical thought of **Aristotle** is nearer to idealism, yet his educational thought has similarity to realists. In his words :

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

—*Aristotle*

**Comenius** has laid equal emphasis on the development of both, the individual and the society through education. In his words :

**Education is the process of social and individual regenerating force.**

—*Comenius*

The English poet, **Milton** has further expanded the form of liberal education and has said that it does not suffice to get knowledge of language and literature, rather this knowledge should be used in life. In his own words :

**I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public at peace and war.**

—*John Milton*

### Aims of Education

**Chief Aim — To Make Life Happy :** Realists do not believe in any ultimate aim of life. They consider man as a matter of the world, and his life as a process. According to them, education should enable man to adapt to his natural and social environments and live happily. For it, they emphasise on physical development, training of sense organs, social development and vocational education. These should be the aims of education according to them. We can express these aims under the following headings :

**1. Physical Development and Training of Sense Organs :** According to realists, man is a psycho-physical being, his mind is also a part of his body. Man can live happily only when he is physically and mentally healthy, so they lay emphasis on physical development through education. **Comenius** clarified that man has five organs of action (hand, leg, throat, anus and genitals) and has five sense organs (eyes, ears, nose, skin and tongue). He uses his organs of action for working and gets

knowledge through sense organs. He clarified that until a man develops these organs and train them in their work, he cannot be able to do anything or get knowledge. Therefore, first of all the sense organs of man should be developed and trained by education.

**2. Development of Mental Faculties :** Realists believe in faculty psychology, so they lay emphasis on the development of mental faculties — memory, reasoning and decision-making of children through education. They clarify that the knowledge of objects and activities, that we get through sense organs is experienced by mind. If the mind does not accept the knowledge perceived through sense organs and does not preserve it, then it becomes meaningless for us, so the development of mental faculties of man is essential. According to **Aristotle**, the function of education is to create a sound mind in a sound body.

**3. Knowledge of Natural and Social Environment :** The child is related to both the nature and the human society, so according to realists, one of the aims of education is to provide complete and clear knowledge of natural and social environment to the students, so that they can understand them and adjust with them. For it, they advise the children to study the nature, social environment and social organisations.

**4. Development of Scientific Attitude :** Realists have clarified that the clear knowledge of natural environment can be got through the study of physical sciences and scientific methods (observation, generalization and formulation of laws). So it is necessary that education be used for the development of scientific attitude in children.

**5. Vocational development :** This ideology thinks of making material life of man happy. We are aware that the production of different objects is needed for making life happy. This is the reason that realists lay much emphasis on vocational education. According to them, the most important aim of education is to train the children in agriculture, industry or trade. For it, they have mentioned physical, mental and moral development, but whole of this development would be related to the worldly life of man.

### **Curriculum of Education :**

Realists want to prepare man for this life by education. They opine that only those subjects should be included in the curriculum which are directly related to life and are useful for man. Because all the subjects have some importance for life, so realists give place to all subjects in the curriculum of school education. The curriculum prepared by them is very extensive. However, they lay the most emphasis on vocational education

(agriculture, etc.). In the curriculum determined by them, they have given an important place to vocational subjects and science; secondary place to history, geography, law; and the lowest place to literature, art and music. **Bacon** has given the most important place to science in the curriculum; and after that to literature and philosophy. **Comenius** was a religious-minded person, he was a padre in a church, so he also gave place to religion in the school curriculum. But he emphasized on utilizing the religion in this life; he emphasized on making people of good conduct and service-minded.

A doubt may arise here — the realists have negated the psychological facts by including so many subjects in the curriculum. and thus have burdened the children; but in fact it is not so. Realists allow the children to choose their subjects on the basis of their interests, aptitudes, abilities and needs; of course, they consider education in mother-tongue and some vocation necessary.

#### **Methods of Teaching :**

Realists consider the sense organs as the gateways of knowledge, so they emphasize on the training of sense organs of the children. For it, **Comenius** emphasized on the training of sense organs in infant education; **Milton** emphasised on excursion and tour; and **Locke** emphasised on learning by observation, excursion and experience. They were acquainted with the child psychology, so they have laid emphasis on using different teaching methods for teaching children of different age groups.

Realists consider the objects as the basis of experience, so they started to use these objects as means of teaching. They clarify that the objects are real and when their symbols (word for them) joined with them they produce meaning, so the children should be first shown the object and then the word should be given for it. As a result of this, audio-visual aids, excursion and co-curricular activities are accepted as significant for teaching-learning.

Realists look at the whole knowledge as one unit, so they lay emphasis on teaching all subjects as related to each other. It encouraged correlation method.

Realists have given us several formulae of teaching. The teaching formulae developed by **Ratke** are considered to be important even today. These formulae are — Knowledge of object be imparted before the knowledge of the word; the second fact be taken after having clarified the first, and knowledge or activity be strengthened by repetition. **Comenius** has contributed significantly in this field. The teaching formulae developed

by him are — Knowledge should be imparted by sense organs; education should be conducted through mother-tongue; knowledge should not be learnt by rote, rather it should be developed on the basis of children's experiences: proceed from concrete to abstract; whatever is to be taught its practical significance should be made clear to the children and the children be given opportunity to exercise. Realism has greatly influenced teaching methods; now emphasis is laid on learning by doing and experience in place of learning by rote.

### **Discipline**

Realists are in the favour of giving an orderly form to education, for it they think discipline as necessary in schools. By discipline they mean adjustment with objectivity. According to them, a disciplined student abides by the rules of the school, does not flee in the face of difficulties, rather makes himself able to overcome them; but they oppose any type of discipline imposed from outside by the use of punishment or force. They want to give the children such an environment in which they may learn to maintain an order and it becomes their habit.

### **Teacher**

Realists accept the significance of teacher in the educational process, but they do not give him the most important place. They do not consider teacher to be a complete personality, but consider him to be a person skilled in one or two subjects or activities. Realists anticipate from the teachers to present objects and activities before the children in their real form and to provide them opportunity for observation and experience and to take decision. According to them, the knowledge developed in this way is the real knowledge. Before imparting the education of conduct, they accept the significance of environment. For it, they first talk about the teacher. According to them, each teacher should know what, when and how he has to teach the children. For it, they emphasize on teacher training.

### **Student**

The realist thinker **Locke** considered the child a plain slate. He considered that the children become according to the environment given to them. **Comenius** emphasized on behaving with the children with love and sympathy. According to him the children should be made to perform activities according to their physical and mental capabilities and interests. Thus, the realists are aware of the children and provide them education keeping their needs in view. In their view, the student should be the focal point of educational process.

**School**

Realists take schools as workshops for creation of man. They have clarified that matter are unlimited, so the knowledge related to them is also infinite. Secondly, there are certain limitations of learning capacity of man so we should arrange his education keeping in view his innate powers, interests and needs. This provision is possible only in schools, so realists feel the need of schools, where trained teachers make opportunities available to the children to develop according to their interests, aptitudes and abilities. Some realists emphasize on individual teaching. But this cannot be accepted now. The modern realist advocate class teaching. The need of class teaching enhances the significance of schools.

Realists do not support any one type of schools. They argue that there is a great difference in the needs of children, so there should be different types of schools for different types of children.

- Realists want to keep schools away from artificiality and want to maintain real environment in them. According to them, sex is the reality of man, so it is not proper to teach boys and girls separately on the basis of sex. They support co-education. They expect the schools to carry the responsibility of sex education.

**Other Aspects of Education**

The most significant characteristic of realist is that their method of thinking and doing is very scientific and objective. They have marked that only those countries have developed in the world of which the citizens are educated, advanced in the field of science and are engaged in industries; so they have emphasized on compulsory vocational education in place of compulsory liberal education. They have also observed that the countries in which both men and women work in industries, are more prosperous and the people of these countries lead a life of luxury. So they have emphasized on providing equal opportunities to men and women for education. They know that God does not resolve any of our problems sitting in the heaven, so they talk of enabling man for solving his problems himself. The fact stands that man is free for action so he should depend on his action, and not on God.

**Special Mention**

A few universities in their curricula have laid emphasis on the study of Jainism in the context of realism. In our view, it is not reasonable. We agree that both these philosophies accept the independent existence of matter, still they are different philosophies. First, realism is a Western

philosophy and Jainism is an Indian philosophy. Second, the meaning of substance in them is different. Third, realism believes in God, but Jainism does not accept the existence of God. Fourth, there is a great difference in their metaphysics and epistemology; realism stands for physical pleasure while Jainism believes in distance from consumption. The non-violence which has been emphasized by Jainism, is fully unknown to Realism. Accordingly, there is a great difference in their educational thought too. For specific study, please refer Chapter 13 — Jainism and Education.

### **Evaluation of the Contribution of Realism to Education**

In the form of a philosophy, realism accepts the existence of matter, and considers it the basis of this world and considers it as true. It considers man also as a matter of the world and considers his soul as a consciousness produced from matter. Most of the proponents of this ideology believe in God, they do not negate the existence of God. So it cannot be fully called a materialistic philosophy. Because it lays emphasis on making human life happy, so it would be proper to call it a **humanistic philosophy**.

In the form of educational philosophy, this acquaints us with the innate powers of man and lays emphasis on their development, and this task it seeks to do by education. Thus, according to realists, education is a process of development by which the innate powers of man are developed and he is trained in methods of making his physical life happy.

Realists consider man as a psycho-physical creature. They consider his mind and soul as the parts of his body. So they lay emphasis on the physical and mental development of man first and determine them as the foremost aims of education. Realists have clarified that human life is directly related to the nature and human society both, so the second need is to use education for acquainting man with his natural and social environment clearly.

Realists have given the slogan 'knowledge for life' and have brought down man from the spiritual plane to the real world, and have emphasized on preparing him to solve the harsh facts of life—food, cloth and shelter, and for this they have advocated vocational education. Thus, realists have raised the slogan of 'education for life'. However, they have neither emphasized on cultural development of man, nor on his moral and character development. As a result, the world has come to be pervaded with enmity, jealousy, non-cooperation, exploitation and corruption, and as a result we have not been able to make our life peaceful and happy. Our experience goes to prove that until man is cultured and human values are developed in him, he would not be able to use his knowledge for right cause.

Realists have emphasized on making the curriculum of education extensive in order to realize the aims of education as determined by them, and they have given place to almost all the subjects and activities as related to human life. As a result of this, more than 300 subjects and all activities related to human life have been included in the curriculum in America. However, the realists are aware that this world is strange, no man can acquire knowledge of all objects and activities fully. They also agree that the knowledge of the material world cannot be acquired fully by mankind. So they allow the children to select subjects and activities according to their interests, aptitudes and abilities. But they consider the knowledge of mother-tongue and that of, their natural and social environment as compulsory. They also emphasize on making the general knowledge of science as compulsory, besides they are in favour of making the education of a vocation compulsory as may be according to the interest, aptitude and needs of the children. Though Comenius has laid emphasis on making religious and moral education as compulsory, but that was lost somewhere in the crowd of thought inclined for happiness and luxuries. In our view, general, compulsory and free education should have limited curriculum, and such subjects and activities should be included in it by which man can be made a worthy individual and able citizen, and vocational education should be provided for, and the children should be allowed to select subjects according to their suitability.

The greatest gift of realists in the field of education is the development of effective teaching methods. They are influenced by behavioural psychology and accept stimulus response theory. Idealists hold that knowledge manifests itself from internal to external in man. On the contrary, realists hold that knowledge is received by man from outside, and this knowledge is acquired by organs of action and perception. This is the reason that realists lay emphasis on education by sense organs. They are aware of child psychology, so they lay emphasis on the use of different teaching methods for children of different age groups. **Bacon** mentioned the inductive method as useful for science teaching. **Ratke** and **Comenius** propounded several teaching maxims, such as — study through mother-tongue; give children the opportunity to learn by doing and own experience; proceed from concrete to abstract; strengthen the learnt knowledge or activity by repetition; etc. Besides, realists were the first to realize the significance of audio-visual aids in teaching. Realists clarified the significance of co-curricular activities in education. They were the realists who said that knowledge and activities learnt at school should be related

to real life. The correlation method of teaching is given by realists. Thus, we owe much to realists in the field of teaching methods.

Discipline related viewpoint of realists is very objective. They call a child disciplined who adjusts with his natural and social environment, abides by the rules of school and does not flee in the face of any difficulties of life. In order to realize this discipline, they lay emphasis on keeping the children in suitable environment. This view of theirs is invaluable.

The significance of teacher is recognized by the realists also, but in different form. They expect of the teacher to understand the innate powers, interests, aptitudes and abilities of the children in order to arrange education for them accordingly. They also expect of the teacher to guide the children in this field. Realists advise the teacher to use different teaching methods according to the interests of the children. For all these, they lay emphasis on teacher training. Thus, realists have contributed significantly in this field too.

Realists consider student as the focal point of education. They pay much attention to the psychological needs of the children. According to them, the aim of education should be to fulfil the physical and psychological needs of the children and the curriculum too should be based on their interests, aptitudes, abilities and needs. They give full freedom to them for selection of subjects and also emphasize on making teaching methods suitable to them. Thus, realists have significantly contributed in enhancing the importance of the child in the educational process.

The realists adopt objective attitude in solving other problems of education too. The provision of compulsory vocational education in place of compulsory liberal education as propounded by realists has been accepted by the whole world. It has presented a solution to all problems of our life. Equal education for men and women was first emphasised by realists in the western world. They approved co-education. Realists do not tread their path in an imaginary world, rather they look at all problems of life in an objective manner, and solve them objectively.

In brief, it can be said that realists have taken us out of our orthodox beliefs and narrow mindedness to take us to the realm of real world, and we remain indebted to them for this. Education in all countries of the world is impressed by realism. Today, education is used to prepare man for this life. But as realism has made the spiritual truth as only a matter of belief, so it has failed to beget us eternal bliss. In our opinion we should depend on realism for the solution of problems of this life, and on idealism

for the realization of spiritual life. The real education will be the one which will develop all the three aspects of man — natural, social and spiritual.

### Test Questions

#### Essay Type Questions

1. What do you understand by realism? Delineate its basic principles.
2. 'Realism takes us out of the zigzag path of spirituality in order to make our real life happy.' How far do you agree with the statement? Clarify.
3. What do you understand by realism in education? Discuss the influence of realism on modern education.
4. What do you understand by realism? Analyze its influence on education as regards its aims, curriculum and teaching methods.

#### Short Answer Type Questions

5. Introduce realism in brief.
6. Which philosophers have contributed in the development of realism significantly?
7. Discuss the thoughts of Bacon as related to curriculum.
8. Why do realists emphasize on the use of audio-visual aids in the field of teaching?

#### Objective Questions

9. Tick the right alternative :
  - (i) According to Thales, the basic element of this world is.
 

(a) Water	(b) Fire
(c) Air	(d) Sky (Ether)
  - (ii) According to Heraclites, the basic substance of the world is
 

(a) Water	(b) Air
(c) Fire	(d) Sky
  - (iii) What type of supporter was Irasmus to realism?
 

(a) Humanist	(b) Sociologist
(c) Perceptive	(d) None
  - (iv) What is the ultimate reality according to realism?
 

(a) Nature	(b) Matter
(c) Soul	(d) God

10. Who made the following statements?

- (i) In brief, realism means a belief or theory which looks upon the world as it seems to us, to be a mere phenomenon.
- (ii) Child is like a plane slate at birth.
- (iii) Education is the process of social and individual regenerating force.
- (iv) I call a complete and generous education that which fits a man to perform justly, skilfully and magnanimously all the offices both private and public at peace and war.

### Answers

- |                         |                      |
|-------------------------|----------------------|
| 9. (i) Water            | 9. (ii) Fire         |
| 9. (iii) Humanistic     | 9. (vi) Matter       |
| 10. (i) Swami Ram Tirth | 10. (ii) Locke       |
| 10. (iii) Comenius      | 10. (iv) John Milton |

□□□

# 6

## Pragmatism and Education

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### Meaning and Definition of Pragmatism

Pragmatism is that school of western philosophy which considers only practical aspect of man. The word 'pragmatism' has been derived from Greek words 'pragma' or 'pragmaticos' which means practicability or activity. Because this philosophy considers only the practical aspect of man, and considers the universe as the outcome of activities, so it is called pragmatism.

The first glimpse of pragmatistic thought in the western world is found in the thought of **Heraclites**. He described the world as changeable and said that all real objects are changeable, there can be nothing eternal. The **Sophists**, also displayed pragmatism in their ideology. They considered man as the norm of all objects and considered that nothing exists initially, everything keeps making by activity. They also said that there is nothing pre-determined truth in the world, man keeps experiencing new everyday and discovers new truths. And then Plato emerged in the western world and philosophical thought there took a new turn and whatever philosophical thought took place until fifteenth century was based on Plato's thought.

In the present times, the pragmatistic thought was commenced by **Bacon** in the sixteenth century. He described science as the guide of society. The eighteenth century thinker, **Comte** too can be considered an early pragmatistic thinker, because he had accepted the practical utility of science. But its development in the form of an independent philosophy started in America in the nineteenth century. **Charles Sanders Pierce** (1839-1914) and **William James** (1842-1910) are considered to be the proponents of this ideology. James clarified the significance of human experience and described man as the test of the truth of all objects and activities. After James, this ideology was taken forward by another American thinker, **John**

**Dewey.** John Dewey accepted man's will power in the social context. According to him, social interaction is the basis of human progress. After Dewey, **Kilpatric** of America and **Schiller** of England further developed this ideology. Of them all, the contribution of John Dewey is the greatest.

In order to understand the form of a philosophical thought, it is necessary to understand its metaphysics, epistemology, logic, axiology and ethics. Though pragmatists have not expressed their views very clearly on these aspects, yet whatever their thought exists in relation to this universe and man, we shall try to understand its metaphysics, epistemology, logic, axiology and ethics on that basis.

### **Metaphysics of Pragmatism**

Pragmatists, in place of considering the creation of this universe, consider only the practical aspect of human life. They tell only this much about the universe that this keeps making by several objects and activities. They do not involve themselves in the analysis of objects and activities. They do not consider the existence of any other world other than this world. They do not accept the existence of the soul and God. According to them, the other name for the mind is the soul, and the mind is an active element formed from matter. They do not discover any ultimate reality in the universe, they consider the present as the truth. **James** and **Schiller** considered only those objects and activities as true which are useful for human life and satisfy his nature in an integrated manner. This thought is known as **Humanistic Pragmatism**.

Some pragmatists consider only that as true which can be found true on a test. This thought of theirs is known as **Experimental Pragmatism**.

Some pragmatists consider only experienced knowledge as true, in whatever language it might be expressed. It is called **Nominalistic Pragmatism**.

A class of pragmatists consider man as a psychophysical creature and considers only those objects as true which fulfil the biological needs of man. It is called **Biological Pragmatism**. The biological pragmatists consider that power of man is the most important by which he adapts himself to his environment and makes environment suitable to himself, if needed. They look at man as such a biological being, who is, such a means, cause or instrument in himself that is capable of adapting to the environment and making environment adapt to himself. On the basis of this thought, it is called **Instrumentalism**.

### **Epistemology and Logic of Pragmatism**

According to pragmatists, re-creation of experiences is knowledge. They do not consider knowledge as the end, rather they consider it a means to make human life happy. According to them, knowledge is realized by taking part in social activities. They consider organs of action and sense organs as the basis of knowledge; brain and intellect as the controller of knowledge and social activities as the means of getting knowledge.

### **Axiology and Ethics of Pragmatism**

Pragmatists do not believe in predetermined truth, ideals and values, so they do not make any definite code of conduct. They clarify that continuous change occurs in human life, so stable conduct cannot be specified for him. He should have that ability to adapt to the changing environment. They want to develop social skill in the children. By social skill, the pragmatists mean the ability to adjust with the society, earn their livelihood, discover useful objects and activities and to solve the problems.

### **Definition of Pragmatism**

There are several forms of pragmatism and they have analyzed the world and human life differently, but they have similarity in essence. On the basis of this similarity, scholars have attempted to define it. In the words of **Ross** :

**Pragmatism is essentially a humanistic philosophy maintaining that man creates his own values in course of activity, that reality is still in making and awaits its part of completion.** —*Ross*

But this definition does not display pragmatism fully. From the viewpoint of its metaphysics, epistemology, logic, axiology and ethics, we ought to define it as follows :

**Pragmatism is that school of Western philosophy which considers this universe as the outcome of different elements and activities, and accepts the natural world as the only real world. It does not consider about God and accepts the soul as an active element produced from matter and propounds that the ultimate aim of human life is to live happily, which can be achieved by following social laws.**

### **Fundamental Principles of Pragmatism**

Pragmatism is a humanistic philosophy. It does not give any thought to the origin of this universe and its objects and activities, but simply considers their utility for human life. In the form of an independent philosophy, it has discussed its causal aspects and that too on the basis of

human life. If we desire to organise the metaphysics, epistemology, logic, axiology and ethics of pragmatism in the form of principles, we can do it as follows :

**1. This World is the Outcome of Numerous Elements and Activities :** Pragmatists do not involve themselves in the discovery of any fundamental element of the universe. According to them this world is created by numerous elements as a result of different types of activities among them. According to them this process continues to occur at all times, so this universe is always in the process of making. Thus, pragmatism is a pluralistic philosophy which considers activity as the basis of construction.

**2. This Material World is True and There is No Spiritual World :** Pragmatists believe in the principle of utility. According to them, only those objects, activities and thoughts are true which have practical utility in human life. On this test, this physical world comes to be true and the spiritual world as untrue. We should understand one thing in this context that an object, activity or thought may not have practical utility at all times and under all circumstances from human viewpoint. So pragmatists do not believe in any eternal truth or value.

**3. Soul is an Active Element Produced from Matter, and God is Only Fancy :** Pragmatists do not believe in any universal existence. They look at the soul as a fact that acts. They clarify that this soul becomes active in the social environment and does act according to social environment. Pragmatists think that God is only a bit of fancy on the part of man whose forms continue to change, so He cannot be accepted as ultimate truth.

**4. Man is the highest Creature of the World :** According to pragmatists, the first characteristic of man is that he is a psycho-physical being who has the power to act and think. Sociality is his second great characteristic. His third characteristic is that he does not consider any thing as true unless tested; it is the reason that new discoveries take place very often. This feature of man is the cause of making him the highest being of the world.

**5. The Basis of Human Development is Social Process :** Idealists consider the soul as the basis of human development and naturalists consider his nature as its basis but pragmatists argue that if a man is left alone in the forest away from human society, he can not develop human qualities and capabilities. Then how can his soul or nature be considered the bases of his development! According to pragmatists, man affects his development by taking part in the social activities of the human society.

**6. The Aim of Human Life is to Live Happily :** Pragmatists do not believe in any ultimate aim of human life. They expect of him to understand his problems and solve them, and to adjust with his environment. They expect from him to provide such momentum to the world so that such environment is created which may give happiness to him.

**7. Social Development is Necessary for Happy Living :** Pragmatists consider man as a social being. They clarify that man cannot live alone, if he is discarded alone then he cannot lead a human life. But he can live in the society only when he adapts to it. Every society has its own civilization and culture. It is necessary for man to have the qualities of love, sympathy, cooperation, mercy, forbearance, patience, tolerance, etc. A man can adjust with his society only when he acquires these qualities. This is called socialization, enculturation or social development. Until the members of a society are sensitive to the society and its members, and do contribute in getting the happiness and comforts of all, they cannot be called socially developed. So it is clear that man can live happily only when his social development has taken place.

**8. Social Skill is Essential for Social Development :** Pragmatists do not believe in words alone, rather they have faith in practice. A society cannot develop only on the basis of social feelings, its members should have the power to act as well. Every man should make use of this power in the practical solution of his problems. For the fulfilment of his physical needs of food, cloth and shelter, he should engage himself in some industry, production or profession, and for the progress in his field, should find out new facts. Pragmatists term it as social skill. The other aspect of social skill is social behaviour in which love, sympathy and cooperation are expected. For it, man has to forsake his individual interests for the social interests. Unless a man does develop this power, he cannot remain fully happy.

**9. State is a Social Institution :** In the viewpoint of pragmatists state is not a divine institution rather it is a social institution organized by men for men. It should keep in mind the interests of both individuals and society. This thought of pragmatists has encouraged democratic political system.

### **Pragmatism and Education**

Pragmatism does not believe in any definite truth. This is the reason that it does not determine any of aims of education, curriculum and teaching methods, etc. It presents only the principles of their construction. A brief discussion of them is being presented here.

### **Concept of Education**

According to pragmatists, education is the process of development of man which takes place in the social environment. By it the culture of a society is preserved, communicated and developed. Besides, all those capabilities in man are developed by which he affects his adaptation to his natural and social environment. According to **John Dewey** :

**Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.**

—*John Dewey*

### **Aims of Education**

Pragmatists do not believe in any predetermined ideals and values. They clarify that natural and social environment of man keeps changing and man experiences new things in this changing environment, and constructs new ideals and values; therefore the aims of education cannot be determined. In this context, John Dewey's statement is worth mentioning. He said that education has no aims of its own, aims are of the persons and there is a great difference in the aims of persons, and as the development of persons takes place, their aims also keep changing.

According to pragmatists, if any aim of education can be determined, then it is this that it should develop such powers in the children that they become able to understand their environment and construct their ideals on the basis of acquired experiences. Dewey has stressed on the development of social skill and his pupil **Kilpatric** has stressed on education of democracy. Thus, the pragmatists do not determine aims on the basis of ideals, rather they present the creation of different abilities in the children as different aims of education. In their view, the following abilities should be developed in children with the help of education :

- 1. Development of the power to Understand the Social Environment, to Acquire Experiences and to Determine Ideals, in the Children :** Man is a social being, he takes birth in the society, lives in the society and ends in the society. His social environment continues to change at all times. We should use education to develop such abilities in the children by which they are able to understand their environment and adjust with it. Pragmatists expect of man that he would not accept any predetermined ideals and values, rather he would determine his ideals and values on the basis of his own experiences. For it, the children will have to be trained in understanding the problems, finding their solutions, act, use, draw inferences and thus determine the ideals and values. According to pragmatists, education should perform this task at first.

**2. Development of Dynamism :** Pragmatists want to use education to develop in the children the power to understand the changing circumstances and to change themselves accordingly and to experience their needs and to change the environment in order to fulfil their needs. They expect the individual to discover new truths on the basis of new experiences. Man can remain inclined towards development by this.

**3. Development of Social Skill :** According to John Dewey, the foremost aim of education should be the development of social skill. He has included leading life according to social behaviour, love, sympathy and cooperation and earning livelihood in it.

**4. Education of Democratic Life :** Pragmatists desire to see man satisfied as a whole. This feeling of theirs has encouraged social attitude and democratic political system. Some pragmatists consider the development of democracy as the ultimate aim of education. According to Kilpatrick, our schools should be the living examples of democracy where children should take part in democratic activities and learn democratic life. There is only a difference of expression, in between John Dewey and Kilpatrick. The quality which has been termed as social skill by Dewey in social context has been termed as education for democratic life by Kilpatrick in political context.

### **Curriculum of Education**

In the absence of definite aims of education, there arises no question of determining the curriculum. Pragmatists think that experiences and needs of man continue to change, therefore the curriculum should also keep changing. The thoughts of pragmatists regarding the construction of curriculum are invaluable. These thoughts have now become the principles of curriculum construction. These principles are :

**1. Principle of Utility :** According to Dewey, the children should be imparted the knowledge of only those subjects and activities which are useful to their life. The needs of different children are different, so the knowledge of a subject or activity cannot be useful to all children. It may be useful for a child to gain skill in agriculture while it may be another field for another child. The study of home science is very useful for girls, as it may not be for the boys. It would not be out of place to say that the curriculum should be varied and the children should have option to select subjects and activities according to their needs. From this viewpoint, different productive activities and vocational education should be included in the curriculum of education.

**2. Principle of Interest :** According to John Dewey, the attitude of children is dynamic, they should be imparted education according to

attitudes and interests. Dewey has described four natural interests — interest in talking, interest in exploration or testing, interest in creation and interest in aesthetic expression. According to Dewey, these natural interests are the natural resources on which the development of the children depends. From this view, reading, writing, handicraft and natural science should be given special place in the curriculum.

**3. Principle of Activity :** Pragmatists attach great significance to activity. According to them the curriculum should be related to the real activities, experiences acquired from these activities and future activities of the children. Dewey considered activity as the basis of curriculum. In his viewpoint, besides subjects of study, the social activities should also be included in the curriculum which affect the social development of the children. According to Dewey, only those subjects and activities should be included in the curriculum which are related to the real life of the children. According to him the school is a miniature society, whatever occurs in the school should be related to social life, else education would become lifeless and useless. Therefore, besides different subjects, sports, social activities and literary and cultural activities should be included in the curriculum.

**4. Principle of Experience :** Pragmatists attach great importance to experience too. John Dewey considered social experiences as the basis of curriculum. In his views the educational experiences of the children are constructive. Educational experiences include economic, political, industrial, physical and social conditions of the society. The children acquire new experiences by these educational experiences and develop their previously acquired experiences. So the children should be given full opportunity for self-experience.

**5. Principle of Integration :** Pragmatists consider knowledge as a unit. According to them, the subjects to be taught to the children and the activities to be performed by them, should be presented as a unit, that is, they should be correlated. Pragmatists give most importance to activity, so they lay emphasis on the development of knowledge of all subjects and training in all activities around same activity. So, the subjects and activities should be so selected that they are integrated and can be developed through the real activities of life.

### **Methods of Teaching**

Pragmatist **John Dewey** has considered two components of education — psychological and social. By psychological component is meant the inherent power, interest, aptitude and ability of the learner and by social

component is meant his social environment. The development of a child depends on these factors. Pragmatists keep this fact in mind while selecting the teaching method.

Pragmatists lay great emphasis on reality. They have acquainted us with the fact that the children take interest in only those activities by which their aims are realized. Therefore, whatever is taught to them should be related to their present life.

Pragmatists lay most emphasis on activity. They say that the child is active from the birth itself, he always involves himself in some activity, and the outcomes of activities are thoughts. Therefore, the child should be allowed to learn by self-experience. According to John Dewey, nothing should be taught directly, rather it should be taught by activity.

Pragmatists consider knowledge as one unit. According to them, the teaching methods should be such by which the whole knowledge can be developed in the form of one unit. In their view the best method of teaching is to teach all subjects correlating with each other. They think it proper to make an activity as the basis of this integration.

Pragmatists have also thrown light on the social component of education. They have clarified that education is a social process which runs in the social environment. They have also told us that the development of children depends on their social environment. Therefore, they lay emphasis on the creation of higher social environment in the schools, and on the participation of children in social activities in order to learn spontaneously. This is their fourth principle related to teaching.

Several teaching methods have been constructed on the bases of these principles of teaching. Dewey has developed experiment method which is called '**problem-solving method**'. This is a scientific method. This method has five steps — experience of problem, analysis of problem, formation of hypotheses, testing of hypotheses and evaluation. His pupil, Kilpatrick developed '**project method**'. This method also comprises of five steps. Its five steps are — selection of project, determination of objectives, plan construction, execution of plan and evaluation. In the project method, a task related to children's life is selected and the children acquire the knowledge of several subjects and training in several social activities in order to complete the task. In it the interests, aptitudes, abilities and needs of the children are kept in view. Many other teaching methods are also being developed on these principles. Now the children are given opportunities to solve the real problems in real circumstances. Now knowledge is not imposed upon the children, rather they are given

opportunities to learn by doing themselves. The knowledge thus acquired is permanent.

### **Discipline**

Pragmatists do not believe in any of repressionistic discipline, impressionistic discipline or emancipationistic discipline. They attach importance to social discipline. According to them, discipline is not maintaining the order in the school by external pressure on the children. Discipline in school means that the children take part in the school's social activities of their free volition and gain as many experiences as may be possible. For it, they do not consider it necessary to give any type of orders to the children, they give importance to activity. In the context, John Dewey says to present suitable social environment in the schools and allow the children to perform purposeful activities in the social environment. Taking part in collective activities would help the children in sublimation of instincts and it would create a discipline of its own type. He has termed it as 'self-discipline'. He believed that if children are imparted education according to their interest, aptitude and needs, there would be no problem of discipline. Secondly, John Dewey laid stress on freedom. He cautioned too. According to him, the children cannot be allowed to have so much of freedom that may be detrimental to social interests. Each child should be given opportunity for his development keeping the society in view. For the solution of problem of discipline in schools John Dewey considered 'social pressure' as the best means. He supported social morality.

### **Teacher**

Pragmatists are not in favour of giving instructions to the children. They want that the children should discover knowledge of their own and the teachers should play the role of active observer and guide in the discovery of this knowledge. The teacher should provide such environment to the children that they are able to take proper decision. It is the duty of the teacher to become sensitive to the problems of children and make them active in finding solution to their problems of life at all times. The teacher is not only the creator of the high social environment in school, but he himself is the part of the environment. He should be very cautious all the time and should behave with the children with love and sympathy.

### **Student**

Pragmatists are in favour of the development of individual and society both. They respect the individuality of the child and want to give him free opportunity for his development according to his interest, aptitude, ability and needs, so that he is able to attain highest development of his individual

abilities and benefit the society in maximum measure. They provide the children with free opportunities for development, but this development should take place in the social context only.

### **School**

Pragmatists oppose the traditional schools because the children are given only predetermined ideals in them. In their view, the school should be a lively laboratory for the children where they work, observe, experience and discover their ideals in the real social environment. According to John Dewey, a good school is the one in which moral education is not imparted in the form of orders, rather is imparted on the basis of social activities. In his own words, "School is a miniature society." So artificiality should be kept away from the schools and the children should be given opportunities to solve problems related to their life. Dewey has laid much stress on the cooperation among family, community and school

### **Other Aspects of Education**

Pragmatists respect the individual. They do not distinguish between one individual and another on the basis of their caste, religion or sex and advocate equal educational opportunities for all. This view of theirs has encouraged mass education, women education and adult education. Pragmatists want to see all men prosperous and happy. This opinion of theirs has encouraged vocational education. They do not accept the spiritual form of religion, they accept it as social morality. In solving any problem of education, they keep in mind the present interests of both, individual and society and keep education dynamic.

### **Evaluation of the Contribution of Pragmatism to Education**

In the form of a philosophy, pragmatism provides only materialist viewpoint, it does not think of the spiritual world beyond the material world. It becomes silent after having described that the world is the outcome of different activities. It fixes its whole attention to make human life happy. Negating the predetermined ideals and values has not given real happiness and peace to human kind. But in the form of educational philosophy, it is a progressive philosophy and at present education is much influenced by it.

Realism and naturalism only provided scientific bases to education, pragmatism provided it the third basis which is called the social basis. According to it, education is a social, dynamic and developmental process. This thought of pragmatism has given birth to progressive education.

As far as the aims of education are concerned, pragmatists are not in favour of determining them. They clarify that this world and human beings

are changeable, so there cannot be any definite aims of education; if there can be any aim of education, it is to effect social development of man in order to enable him to adapt to the changing society and control his social environment for the fulfilment of his needs and effect changes to it. Until a man does know how far he has to adjust with his social environment and which needs he has to fulfil, he cannot proceed on the right path. Pragmatists do not provide answers to these questions properly, so these aims of education as determined by them are incomplete in themselves. Dewey has stressed the development of social skill and Kilpatrick has stressed the development of democratic life. In our view, education should bring about all-round development of man.

In the absence of definite and clear aims of education, pragmatists have not been able to construct a definite curriculum, but the principles that they have laid down regarding the construction of curriculum, are generally agreed to by all educationists. Today the curriculum is constructed according to the interest, aptitude, abilities and real activities of life of the children and only those subjects and activities are included in it which have practical utility. Attention is also paid to the fact that different subjects and activities are integrated. As a result of these thoughts of pragmatists, activity-centred curriculum and integrated curriculum have come to be constructed. But due to overemphasis on utility, interest, activity and integration, and negation of knowledge subjects have only lowered down the standard of education, we have failed to make man a good man. Excess of everything is bad, we should work with reason.

The contribution of pragmatists in the field of teaching methods is very valuable. The realists and naturalists have laid stress on the psychology of the learners while the pragmatists have also laid stress on the social environment of the learners. They, like realists and naturalists have recognized the inherent powers of the children and respected their individual differences and stressed on learning by sense organs, learning by doing and learning by experience. Besides, they also stressed on the need of relating the knowledge or activity to be taught with the real life of the learners and on providing the learners opportunity to experience all in the actual activities of life. They also stressed the need of imparting the knowledge of all subjects and activities in the form of a unit. Dewey developed the problem-solving method and his pupil Kilpatrick developed project method as based upon these principles. However, development of sequential knowledge is not possible by these methods. This is the reason that these methods are no more used now, of course, several other teaching methods have been developed on the basis of these teaching principles.

The thoughts of pragmatists regarding discipline are worth acceptance. They do not accept the provision of punishment for maintaining discipline, nor they want to keep the children under the influence of the teachers, they allow them complete freedom. They stress on the fact that the children should be given maximum opportunities to take part in group activities in the social environment. By taking part in these activities, the children would learn to abide by the social rules, care for others' interests and execute their tasks in an organized way. Gradually they would come to think it as their duty and would have the spirit of discipline. This is true discipline.

In the process of education, idealists give important place to the teacher and realists and naturalists give important place to the student; but pragmatists give equal importance to both of them. They respect the individuality of the children and provide them complete opportunity for their individual development. They have demanded the freedom of the child and have elevated him from a passive listener to an active student in the classroom. Now he learns by doing himself. It is the duty of the teacher to find out the interests, aptitudes and abilities of the children, and prepare social environment according to them, motivate the children to work and observe their activities and help them draw inferences. Now the teacher is not the leader but he is a friend, director and assistant.

Pragmatists want to look at school as a true representative of society for keeping the interests of both individual and society. This thought of theirs has transformed the schools into community centres. Now schools are not considered to be any artificial institutions, rather they are accepted in the form of living laboratories for the children, where the children take part in real activities, act themselves and get education of real life.

Pragmatism has proved helpful in the solution of other problems of education. This is a humanistic philosophy, it is the supporter of human rights. It has declared that education is the birth right of man. It has encouraged mass education, compulsory general education, women education and adult education. Pragmatism wants to see all people prosperous and happy. For it, it has laid stress on vocational education. At present, all countries of the world lay special emphasis on vocational education. But it does not accept the spiritual form of religion, it only accepts it in the form of social morality; consequently the meaning of religious education in education has altogether changed. In the absence of God's fear, man has only fallen from humanity to cruelty. Whatever the fact, educational awareness is the gift of pragmatists to the world. We can

see the influence of pragmatists on the education of all countries, in more or less measure.

In brief, it can be said that in the form of a philosophical ideology, pragmatism is an incomplete philosophy, it only pays attention to the social aspect of man, it does not consider his natural and spiritual aspects. It thinks that there cannot be any eternal ideals and values of human life; it is nothing but to challenge the age-old beliefs which are the result of prolonged meditation. Their suggestion that man should accept anything after having tested on his experience, is only misleading in the name of awareness. If man would have not benefited himself from his ancestor's experiences, then this much of development would have not taken place. But in the form of an educational philosophy, pragmatism has proved to be immensely useful. Its argument of determining aims of education according to the contemporary circumstances is accepted by all. The principles of curriculum construction as presented by pragmatists are also accepted by all. All of us agree with giving importance to social activities in teaching methods. The concept of self-discipline in education is according to the democratic society. All educationists accept their approach of developing schools as the living laboratories of human development. The contribution that the pragmatists have made towards the development of mass education, women education, adult education and vocational education, for that we shall remain indebted to them. However, having given no place to the cultural and spiritual aspects of man, they have lost their place. At present, we need an educational philosophy that lays equal emphasis on the development of all the three aspects of man—natural, social and spiritual.

### Test Questions

#### Essay Type Questions

1. What do you understand by pragmatism? Discuss its influence on education as regards its aims, curriculum, teaching methods and discipline.
2. Discuss the principles of curriculum construction as determined by pragmatists. How far these principles are used in the modern times?
3. Evaluate the contribution of pragmatists to education.

**Short Answer Type Questions**

- 4. Mention the fundamental principles of pragmatism.
- 5. What does John Dewey mean by social skill?
- 6. Analyze the principle of integration regarding curriculum.

**Objective Questions**

- 7. Tick the right alternative :
  - (i) What is the ultimate reality according to pragmatists?
    - (a) Matter
    - (b) Soul
    - (c) God
    - (d) Real experience
  - (ii) On which basis of education have the pragmatists laid the most emphasis?
    - (a) Philosophical
    - (b) Social
    - (c) Psychological
    - (d) Political
  - (iii) Who has constructed the project method?
    - (a) Dewey
    - (b) Kilpatric
    - (c) William James
    - (d) Sanders Pierce
  - (iv) On what type of discipline do the pragmatists lay emphasis?
    - (a) Repressionistic
    - (b) Impressionistic
    - (c) Emancipationistic
    - (d) Self-discipline

**Answers**

7. (i) Real experience	7. (ii) Social
7. (iii) Kilpatric	7. (iv) Self-discipline



# 7

## Existentialism and Education

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### Meaning and Definition of Existentialism

Existentialism is an unbound thought. It can neither be called a philosophical thought, nor a social thought. This is neither a political thought, nor an economic thought. This has developed in opposition to the predetermined theories and laws of all types of thoughts. This considers even science and technology as contrary to man. It considers that all these have negated the individual dignity of man, that is, his existence. Some have enslaved man to God and religion and some have enslaved him to nature, society, state or machines. It believes that man has his independent existence, there is no existence or essence behind his creation. This type of thought was at first expressed by **Soren Kierkegaard** (1813-55) of Denmark. He had emphasized on the following four aspects of man while opposing determinism :

- (1) His existence precedes his essence.
- (2) Man is the combination of the body and soul, his existence is by himself, that is, he is subjective.
- (3) Man is free for thinking and selection.
- (4) The basic condition of human being is despair which surrounds him from birth to death.

After Kierkegaard, **Friedrich Nietzsche** (1844-1900), a German philosopher, advocated atheism. Nietzsche declared that God has died and we have killed Him by logic and science, and when God has ceased to exist, then religion has ceased to exist of itself. He also opposed any prevalent social and moral values. The basic problem before him was — how should a human being live life? He declared that man has to live by his own power, and for it, he must have physical force and power of

determination. Nietzsche supported the philosophy of **will to power**. According to him, every man desires to live a powerful life. This thought of Nietzsche is termed as atheism, but some scholars term it as theory of power.

After Nietzsche, existentialistic thought was encouraged by **Martin Heidegger** (1899-1970) of Germany. He has accepted only the existence of human being in the world, not that of other beings and objects. He reasoned that only man possesses consciousness by which he can develop himself as he desires. As a matter of fact Heidegger was a Roman Catholic, yet he did not accept God as the creator of the world. Among human beings too, he has considered only those men as authentic who have the ability to confront the problems arising from their birth to death and who make themselves like they desire to become.

After Heidegger, **Karl Jaspers** further developed this thought. He emphasized that man should depend on himself and he should use his capability for living a good life. At the same time, **Gabriel Marcel**, a French thinker, gave a slogan that existence is beyond all types of doubts. This thought was further developed by **Jean Paul Sartre** (1905-1980), a French thinker. Sartre is considered to be the ablest thinker of existentialism. He was very studious from the very beginning. He was a professor of philosophy for some time. He was summoned by the French army in the World War II and in this war, the French army had to surrender and Sartre was taken prisoner. This incident gave a new direction to Sartre's thought. He was in agreement with Kierkegaard that existence precedes essence, that is, the existence of human being depends neither on any pre-existence (God, nature, etc.), nor on any predetermined theory; his existence is by itself. On this basis, this thought is termed existentialism. He was also in agreement with this thought of Nietzsche that there is no existence of God in the world. Being a Christian, he considered Him as only the leader of mythological tales. As far as man is concerned, Sartre said that he is what he is, and what he selects to make himself and what he makes himself. According to Sartre, man is free to select. About this selection, Sartre was of the view that man selects that in which the welfare of his own and that of the whole human race is inherent. He believed that the basis of selection of man is his intuition, so he can never select which is destructive; this is the first condition of his existence. Auspiciousness and goodness cannot be considered auspicious and good until they are auspicious and good for all. According to Sartre, after selection, it is necessary for man to work for the attainment of the selected aim, how can he become the one that he has selected for himself? Thus, Sartre has added

responsibility with freedom. Some western intellectuals were much influenced by these thoughts of these thinkers and this came to be established in the form of existentialism. Some Indian scholars also consider it as a philosophical thought and have included it in the curricula of universities. The truth remains that existentialists have not answered to any philosophical questions, but have said a few such things which are mistaken by the people as philosophical thought; for example, the existence of human being precedes his essence. The commentators of existentialism have deduced some philosophical motives from the thoughts of existentialists, which we shall present here.

### **Metaphysics of Existentialism**

The existentialists have negated the metaphysics of the preceding philosophies. They neither believe in any universal essence of idealists, nor in any natural laws of naturalists. According to them, man is neither under of any essence (God, etc.), nor under of any natural laws; he possesses an independent existence. They also think that there is no regulating essence of man; he is his own creator. Being Christians, Kierkegaard, Jaspers and Marcel believed in God but they did not consider any regulating or ultimate essence in the world. Then the question arises — when God is not a regulating essence, then what is the significance of His existence or non-existence? Without having tested it on logic, some scholars have termed this thought as **Theist Existentialism**. On the contrary, Nietzsche, Heidegger and Sartre did not believe in the existence of God, their philosophy is termed as **Atheist Existentialism** by these scholars.

Sartre accepted independent existence of both matter and consciousness. He has considered two levels of existence—En-soi or existence in itself, and Por-soi or consciousness in itself. In the first level, the consciousness is unaware of its independent existence, it is the consciousness of some subject; and as the consciousness of the second level, while being the consciousness of a subject, it is different from it. Sartre has considered the consciousness of the second level as authentic. The existentialists believe in the independent existence of man, but consider him as indefinite. They believe that his existence is not predetermined, rather, it is what he wants to make himself, or what he makes himself. In their view, man's existence is subjective and it is to be finished with him. Kierkegaard has considered human life as definite on this basis.

### **Epistemology and Logic of Existentialism**

The existentialists do not believe in any predetermined knowledge, nor they believe in any predetermined bases of acquiring knowledge.

According to them, knowledge is subjective. They have explained that whatever profession a man undertakes in his life and whatever experiences he gets, all these and whatever is assimilated in his consciousness and feelings as their result, is knowledge. This knowledge is acquired by every human being in his own way in an independent manner.

### **Axiology and Ethics of Existentialism**

The existentialists do not accept any predetermined values and rules of conduct for man. They reason that predetermined values and rules of conduct are obstacles in the freedom of man. They declare that man is free for their selection. They believe that freedom is always accompanied by responsibility, man selects what is good for himself and for all others. The existentialists have termed such man as the perfect man. In their view, freedom and responsibility are the basic values of human life. In this context, they have explained some basic facts. In the view of Nietzsche, love is the supreme value along with power. Jaspers has advised his companions to behave like themselves. He reasoned that if we do not live for one another, then we would be destroyed together. According to Marcel, the relationship in the group should be based on love. Sartre considered courage as necessary for man. He reasoned that the world is very harsh, so it is necessary for a man to possess courage. Most of the existentialists agree that the greatest truth is the death, the knowledge of death brings a man on the right path.

### **Definition of Existentialism**

From the above discussion it is evident that there is no clear metaphysics, epistemology and logic and axiology and ethics of existentialism. It has just negated the metaphysics, epistemology, logic, axiology and ethics of the previous philosophies. So it cannot be defined as a philosophical thought. Existentialism does not believe in any predetermined social, political, economic and scientific principles, so it can not be joined with any of these too. This is a mere opposition to determinism. In the words of Satre himself :

**Existentialism is nothing but a well-planned effort to produce all conclusions from the atheistic view.** —*Satre*

However, this definition does not explain the basic concept of existentialism. In our view, this thought should be defined as follows :

**Existentialism is such an unbound thought which does not believe in determinism and in any predetermined philosophical, social, political, economic and scientific theories and laws, and propounds that man has his existence in himself and whatever he wants to become,**

**he is free to select that. man is the one what he has been able to become or can become, and all this depends on his own efforts.**

### **Fundamental Principles of Existentialism**

The existentialists staunchly oppose determinism. They neither believe in any predetermined principles and laws, nor they have laid down any type of principles and laws. In sum total, they have said one thing repeatedly, and that is that man has his free existence and whatever he wants to become, he is free to select it and whatever he becomes is due to his own efforts, there is nothing like God or fate behind it. Some scholars have mistaken to arrange these statements into the principles of existentialism. We shall present them here in brief :

**1. There is No Determiner Existence of the Universe :** The existentialists do not believe in any regulating existence; in their view, it exists in itself. Kierkegaard, Jaspers and Marcel believed in God but they did not consider Him as the creator of this universe; they accepted Him as the leader of the mythological tales. Nietzsche, Heidegger and Sartre did not believe in God. This is a famous saying of Nietzsche that we have killed God.

**2. Only Material World is True :** The existentialists do not believe in any spiritual existence or spiritual world. In their view, this material world is true and this world is very harsh, a man has to use his courage for living his life.

**3. There is No Existence of God and the Soul is a Conscious Element :** Being Christians, Kierkegaard and Marcel believed in God, but only as a leader in the mythological tales, and not as the creator of the universe. Nietzsche, Heidegger and Sartre did not believe in God altogether. Sartre reasoned that if God is the creator of this universe, then there should be a creator of God also. So, God's existence is not proved. The existentialists accept the soul in the form of consciousness only.

**4. Man has Independent Existence :** According to the existentialists, the existence of man precedes essence (God), he has his independent existence. The idealists consider man as possessed of the soul, and the psychologists consider him to be psychophysical being. For existentialist Sartre, man is for himself and in himself. He is free to select for himself and his material form is inherent in himself. According to Jaspers, by existence is meant the fundamental freedom of man for himself. According to Heidegger, by human existence is meant his being, thought and action.

**5. Man's Development Depends on Himself :** According to the

existentialists, what a man has to become, is not governed by essence (God), this is governed by man himself. They do not believe in anything like fate. In their view, every man is free to select himself what he wants to become. According to the existentialists, this freedom is always accompanied by responsibility because no man can blame any other (God or fate) as the cause of his success or failure.

**6. Greatest Truths of Human Life are Despair and Grief :** According to the existentialists, human life is full of despair and grief; he faces these all his life and attempts to save himself from it. According to them, death is the only truth of life which is got by everybody one day.

**7. There is No Ultimate Aim of Human Life :** According to the existentialists, man acquires existence with his birth and his existence comes to an end with his death, and with the end of his existence, his grief is also finished. It is obvious then that there is no ultimate aim of his life.

**8. Man is Free to Select :** According to the existentialists, man is free to select. According to Sartre, a man selects what benefits him and the whole human race. He believed that his intuition is at work in this selection which inclines him towards welfare-oriented selection, he does not select anything destructive, this is the first condition of his existence. In his view, this selection is always responsible.

**9. The State should be Strong :** The existentialists want to keep man free from any external binding. They believe that a man can select properly only in the situation of freedom. In the viewpoint of Nietzsche, the state should be strong by which it can defend the freedom of its citizens.

### **Existentialism and Education**

The existentialists have neither imagined the future man, nor have presented any educational plan for his development. However later, the commentators of the thoughts of the existentialists, especially American educationists **Vanclève Morris** and **George Kneller**, expressed the educational implications of their thoughts, and on its basis, developed existentialist educational philosophy. Here we shall present the implications of existentialism regarding education.

#### **Concept of Education**

According to existentialism, man is free to select what he wants to become. It implies that education is that means which assists man to become what he wants to become. The existentialists consider the family as the best institution for learning. It implies that they accept education in its wider form.

### **Aims of Education**

According to existentialism, man is free to select what he wants to become. It implies that there can be no predetermined aims of education. However, education can play a great role in what he wants to become. Some scholars have presented this role of education in the form of aims of education. This role of education or its aims can be presented in the following form :

**1. To Awaken Existentialist Consciousness in Children :** In the viewpoint of the existentialists Kierkegaard and Sartre, the foremost function or aim of education is to acquaint the children with their existence and to make them self-dependent in place of being dependent on God or fortune.

**2. To Enable Children for Responsible Selection :** In the viewpoint of the existentialists, free selection is meaningful only when it is accompanied by responsibility and looks after the welfare of the individual as well as of the whole human beings. So, it should be a function and aim of education to enable the children for this selection.

**3. To develop Creativity in Children :** According to the existentialists, whatever a man selects for himself, that is, what he wants to become, he has to work according to it. In their view, the more original these functions are, the better would be the results. In their view, creativity should be developed in the children from the very beginning by education.

**4. To Make Children Strong and Courageous :** In the views of the existentialist Nietzsche, the foremost function and aim of education should be to make children strong. All the existentialists consider life as harsh and grievous, so they want to enable children, by education, to face this with courage.

**5. To Develop Able Human Species :** The existentialists believe in the specialties of man, and they emphasize on developing the strong and intelligent human species. Therefore, education should perform this function, that is, it should be an aim of education.

### **Curriculum of Education**

The existentialists have not constructed any curriculum of education, only their commentators have drawn educational implications from their thoughts, and they have presented the existentialist curriculum for the realization of these aims. The existentialists want to acquaint man of his free existence and want to free him from the slavery of religion, philosophy and God, etc. It implies that they oppose to include these subjects in the curriculum.

The existentialists give freedom to man to become what he wants to become and to select that accordingly. It can be possible only when the curriculum is wide and the children are free to select those subjects and activities according to what they want to become.

All existentialists expect of man for responsible selection. It can be possible only when his mental and intellectual development is effected. For it, they consider it necessary to give prominent place to language and literature in the curriculum.

After responsible selection, it is necessary to work according to what he wants to become. It requires creative power, and in order to develop creativity, it is necessary to include creative activities in the curriculum. The existentialists favour this.

Nietzsche was in the favour of making man strong. Other existentialists also want to prepare children for confronting the difficulties of life courageously. So, in their view, exercise and sports, etc. should find a place in the curriculum and they should be compulsory.

### **Methods of Teaching**

The existentialists favour freedom for man. On this basis, some scholars have concluded that they are in the favour of Socratic method. In the Socratic method, the teacher and learner are before each other, both of them have the freedom to ask questions, both of them are free to express their thoughts and both of them come together to discover knowledge by joint effort. According to Sartre, the true knowledge is that which man acquires by his own effort and experience. It is evident from this that he was in the favour of learning by self-experience. Generally all existentialists are opposed to collective teaching. They reasoned that collective teaching cannot develop unique individuality of children.

### **Discipline**

Sartre was opposed to any type of rules of moral conduct. He was in the favour of according full freedom to children for conduct. He reasoned that responsible selection occurs only in the situation of free selection of conduct, it does good for the selector and all other human beings, and if due to any reason, the selector happens to select anything wrong, then the selector himself has to suffer for that, due to which he forsakes it soon. According to Sartre, there are no moral values other than freedom and responsibility. The commentators of existentialism have concluded from it that, according to existentialism, the selection of responsible conduct by children is true discipline.

**Teacher**

The existentialists give freedom to man to select what he wants to become. So it should be the function of the teacher to assist children in becoming them what they have selected to become. These thoughts of the existentialists imply that the teachers should not teach any thing to children forcibly, rather they should only assist them in learning what they want to learn. According to the existentialists, the success of teachers lies in the fact that they keep the children free from any prejudices and predetermined facts, and incline them towards the discovery of the facts. According to them, the teaching strategy should create such circumstances in schools in which the children are able to learn all that which they want to learn. They advise the teachers to establish close relationships with students. Kierkegaard has advised teachers to establish sentimental relationships with the students.

**Student**

According to the existentialists, man has neither been originated from any spiritual power, nor is enslaved to any universal power, rather he has his own independent existence, and he is his own creator. It implies that each student should be given freedom to select what he wants to become and how to become. And this can be done by a student only when he is aware of his capability and is skilful in making right selection and is capable of undertaking the right work for its attainment. They expect from students that they would face any problem courageously, they should never get despaired and lose heart.

**School**

The existentialists are in the favour of freedom of man. They do not believe in any predetermined principles and laws. It implies that they are opposed to the traditional schools. They oppose placing schools under the control of religion or the state. In their view, the schools should be free from any type of binding, only in that situation, the students can be free to select what they want to become. In their views, the children should not be taught anything forcibly and they should be rendered assistance in what they want to learn and what they want to become. In their views, there should be individual teaching in place of collective teaching; of course, they would learn by their own effort and experience. They possess clear opinion regarding the higher educational institutions (colleges and universities) that they should effect highest intellectual development of some selected talented students, and they should bear the responsibility of developing the higher human species.

### **Other Aspects of Education**

It is clear from the thoughts of the existentialists that they provide freedom to children what they want to become, but they have not expressed their views regarding mass education, women education and vocational education separately. Of course, they have opposed religious and moral education.

### **Evaluation of the Contribution of Existentialism to Education**

The existentialists have not answered any philosophical questions, so their thought cannot be termed as philosophical thought, this is another thing that it has been accepted as a philosophical thought in the western world. It is almost a fashion in the western world, especially in America, to term any type of thought as philosophy.

Existentialistic thought is the product of the circumstances and time of the existentialistic thinkers. Kierkegaard remained unhealthy all his life, he suffered difficulties and despair, so he declared human life as full of despair. Jaspers was basically a psychologist, so he kept himself busy in searching the basis of human behaviour. Nietzsche was born in an era of struggle, so he came to believe in power. Sartre and other thinkers imagined pleasure in getting free from the bindings of religion, society and state, so they talked of free existence of man. Nietzsche opposed religion (Church) to the extent that he killed God. The thought of getting free from the bindings of religion, society and state were liked by people for a few days, but in the absence of any solid basis of life, this thought came to an end faster than it came into being. In the form of a thought, its importance can be accepted in this form that it acquainted man with his existence and responsibility, and inculcated consciousness in him that he is his own creator and constructor and he should be courageous and active, and should solve all his problems himself. However, negating any predetermined beliefs, behavioural norms, principles and laws, this deprived the human race from the benefit of any previously acquired knowledge and experiences.

The existentialists have not explained the form of education, its aims and curriculum, etc. separately. This is another thing that the commentators on their thoughts have derived educational implications to prepare a complete structure of existentialistic education. If we evaluate the contribution of this thought to education on the basis of these educational implications, then we find them lacking in essence and meaning totally. In the context of the concept of education, the commentators of

existentialism have derived that the existentialist consider education as a lifelong process, and this implication has been derived from the statement of the existentialists that the family is the best place for learning. Now you can think yourself that when the existentialists altogether do not believe in any predetermined beliefs, ideals, principles and values, then how in their views, the family can occupy the best place for learning.

The aims of education, that the commentators of existentialism have derived from the thought of the existentialists, are somewhat abnormal and incomplete. You can know of yourself that how can consciousness, ability for responsible selection and creative ability can be developed in the children without having effected their physical, mental and social development.

It may be mentioned about the existentialists that they are in the favour of wide curriculum, they are in the favour of including language, literature and social subjects and sports and games and creative activities in it, but these seem to be contradictory decisions. When they do not believe in any predetermined principles, laws and ideals, beliefs, values and norms, then how could they give a place to literature and social subjects in the curriculum. They have opposed the education of religion, philosophy and science indirectly. It appears that they want to deprive human race from its previous achievements.

It is only the guess of scholars that the existentialists are the supporters of the Socratic method of teaching. The fact remains that they have said about teaching methods only this much that children should acquire knowledge on the basis of their own experiences. But, is it possible to acquire all knowledge by self-experience. In such a case, man will have to wander from corner to corner to find that the earth is not based on anything.

In the context of discipline, the existentialists negate any predetermined norms and values. It appears that it is the fate of the existentialists to undertake baseless thinking. The belief of the existentialists that the tendency of man is for good selection, is a grave error. Until and unless there is definite norm for selection, how can good selection be made.

The commentators of existentialism have derived the implications about the teachers and students which are impracticable. How can students be given complete freedom for selection in the present times? And how can teachers be given the responsibility of individual teaching, in place of collective teaching. It is totally impracticable.

In the absence of predetermined aims and curriculum of education, the importance of schools is finished of itself. Then, the existentialists are opposed to collective teaching, in such a case, there is no need of schools.

So it would not be out of place to say that the existentialists are in the favour of such schools where there are free question-answer between the teachers and students, this seems to be the understanding of the commentators themselves.

When the existentialists have not considered education independently, then how could they express above mass education, women education, vocational education, religious education and moral education. They wanted to free man from the slavery of religion and morality. It can be concluded certainly from this that if they were assigned the responsibility of education, then they would have not made any arrangement for religious and moral education.

In sum, it can be said that the existentialists neither believe in any predetermined philosophical theories, nor in any definite religious and moral rules, they are staunch atheists. They consider even science as anti-human. To speak truly, existentialism is neither a philosophical thought, nor an educational thought. The existentialists have certainly fancied of free existence of man by emphasizing on his free selection in order to free him from the harsh bindings of the religion (church), society (exploitative society) and of the state (exploitative state), but they have failed to present any basis for the bright present and future to him, so they themselves were destroyed.

### Test Questions

#### Essay Type Questions

1. What do you understand by existentialism? Which facts have been emphasized in it? How have these facts benefited human race?
2. What is existentialistic philosophy? What implications have its commentators deduced regarding aims of education, curriculum, teaching methods and discipline?
3. Evaluate existentialistic thought from educational viewpoint.
4. 'Existentialism is only a pleasant dream.' Elaborate this statement.

#### Short Answer Type Questions

5. Give an introduction to existentialism.
6. 'The existence of human being precedes his essence'. Explain.
7. Introduce Nietzsche's atheism in brief.
8. Why is Sartre called the most vigorous thinker of existentialism?

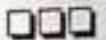
**Objective Questions**

9. Select the right alternative :

- (i) Who initiated existentialism?  
 (a) Kierkegaard (b) Sartre  
 (c) Heidegger (d) Nietzsche
- (ii) 'Man's existence precedes his essence.' Whose statement is this?  
 (a) Kierkegaard (b) Sartre  
 (c) Heidegger (d) Nietzsche
- (iii) 'God has died.' Who declared this?  
 (a) Kierkegaard (b) Sartre  
 (c) Heidegger (d) Nietzsche
- (iv) Who is the greatest supporter of 'Will to Power'?  
 (a) Kierkegaard (b) Heidegger  
 (c) Nietzsche (d) Jaspers
- (v) To which country did Kierkegaard belong?  
 (a) Germany (b) Denmark  
 (c) France (d) America
- (vi) To which country did Sartre belong?  
 (a) Germany (b) Denmark  
 (c) France (d) America

<b>Answers</b>
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- |   |  |
|---|--|
| <p>9. (i) Kierkegaard</p> <p>9. (iii) Nietzsche</p> <p>9. (v) Denmark</p> | <p>9. (ii) Kierkegaard</p> <p>9. (iv) Nietzsche</p> <p>9. (vi) France.</p> |
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# 8

## Philosophical and Educational Thought of Rousseau

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### Philosophical Thought of Rousseau

Rousseau was born in Geneva, Switzerland in 1712. His mother died a few days after his birth, so he grew under the care of his father and aunt. Rousseau's father was an ordinary watchmaker and was a frolicsome person. He loved Rousseau but he could not look after him well. Rousseau received his early education from his father and had started to read fiction from the age of six years. When he was sent to school, he was subjected to unfavourable influence due to artificial environment and system of punishment, as a result he fled from school. He started to study history and religious books at home. When he was tired of reading, he did look at town's natural scenery. This routine went on until the age of ten. Natural environment of Geneva had profound effect on him, which later blossomed into his thinking and writing.

Each thinker has his own specific philosophical thought; it is another thing whether he propounds it clearly or not. Rousseau was a thinker who has not presented his philosophical thought in a proper sequence, but we can guess his philosophical thought by his conduct, statements and articles. His conduct, statements and articles are very diverse; he appears to be an idealist at one place and a naturalist at another.

Rousseau believed in God, he considered man as pure from birth, and accepted the need of the state. All these thoughts are idealistic. From this viewpoint, he can be called an idealistic thinker. The scholars of political science consider him to be the harbinger of idealism. But his thought about making human life happy is completely naturalistic, he did not believe in any ultimate aim of human life, he only laid emphasis on preparing him for this life alone. His views are very revolutionary in this

context. According to him, each man has his own unique personality, has his unique interests and has his unique needs. All men are born independent at birth and want to live independent, but the society does not want them to live independently and binds them in its rules. In his own views, these social bonds produce evilness in man. This is the reason that Rousseau laid stress on making man free from social bonds for his independent development. He was so grieved at the prevalent society that he applied his whole energy in its opposition. He went so far as to term all of civilization, culture, religion and morality as meaningless. Not only this, he described these as the cause of sufferings in human life. In the wake of this opposition, he even forgot that human civilization and culture are the outcomes of age-old human endeavour and religion and morality are the bases of human life. But it was natural for him to think so at that time. The common people were being exploited in the name of religion all over Europe; the religious and political leaders described themselves as God and exploited common people for their self-interests. Rousseau had to suffer himself at their hands.

Rousseau considered the nature of man as pure. According to him, man by nature loves everybody, cooperates with everybody and lives a simple and happy life; but in the stronghold of civilization, he learns how to tell a lie and deceive and exploit others. Rousseau considered civilization as the product of knowledge and science, so he opposed knowledge and science too. He experienced that intelligent people exploit the simple and pure people, so he opposed **rationalism** or **intellectualism** of revolutionary thinker **Voltaire** and raised the voice of ideology of the heart. He reasoned that the nature of man is good, so we should develop emotions in him in place of intelligence. He raised the slogan 'back to nature'. By back to nature he meant, not heading for atrocities or barbarism, but deviating from the artificial behaviour (civilization) to natural behaviour. On the basis of these thoughts of Rousseau, we can analyze the metaphysics, epistemology, logic, axiology and ethics of his philosophy.

### **Metaphysics of Rousseau's Philosophical Thought**

Though Rousseau has not written anything about the creation of the universe, nor he has analyzed soul and God anywhere, but he believed in God. He accepted the existence of the soul and God, but opposed the padres who described themselves as the means of attaining paradise. The padres were exploiting the common people in the name of religion all over Europe. Rousseau thought that God has created this material world

with due thought and each matter is pure in itself, so is man; so we should allow him to live according to his own nature.

### **Epistemology and Logic of Rousseau's Philosophical Thought**

According to Rousseau, the knowledge of nature is the true knowledge. Rousseau has used the word 'nature' in several forms — one for that which is made without human effort, second for that which man has got by birth and with which he has not interfered. Rousseau considered civilization and science as the main causes of all sufferings of the world, therefore he did not consider their knowledge as necessary. Later, he prepared a complete layout of the ideal state and prepared an exhaustive education for man, and emphasized on teaching man all that which is beneficial to human beings as a whole. Rousseau expressed his views about the means and teaching methods for attaining knowledge very clearly, that the children should be allowed to learn by sense organs, and by self-experience. Knowledge should not be imposed upon them from outside; it is a thing to be experienced from inside.

### **Axiology and Ethics of Philosophical Thought of Rousseau**

Rousseau considered man as the best creation of God and he knew that God has made him good from birth. This is the reason that he advised man to be free from all types of social, political and religious rules, in order to behave according to his own nature. He believed that man's basic nature is simple and pure and of loving one another and to live a happy life. His own experience was that man learns how to tell a lie and to deceive and exploit in the name of civilization. And it was true of his times that the intellectual classes were exploiting the common people immensely. Even if we overlook his statement in the former half, and pay attention to the latter half, we find that Rousseau expected man to have simple and pure conduct, he expected of him to love and cooperate with one another and not tell a lie or deceive or exploit one another. Rousseau has used only one word for all these expressions — **good will**. It remains true that Rousseau had opposed the polluted society and polluted civilization and culture of his times, and had opposed the polluted state; otherwise he himself has presented the outline of an ideal state and has presented an exhaustive educational plan for making man a good man.

### **Educational Thought of Rousseau**

Educational thought of Rousseau is based on the following basic thoughts :

- (1) The nature is pure, simple, beautiful and pleasant.

- (2) Man's nature is also independent, but pure, simple, beautiful and pleasant. He wants to live independently, yet he has the inherent attitude of loving one another, cooperating with one another and pleasing one another.
- (3) Society is replete with several defects and nature is completely pure.
- (4) Man's behaviour has become unnatural or artificial due to civilization and he has come to hate in place of loving and to exploit others in place of thinking of others' happiness.
- (5) We get true knowledge from nature, and not from society.
- (6) Man's sense organs are the gateways of knowledge.
- (7) Education by sense organs is true education.

Now we shall make an effort to analyze his educational thought in an orderly way.

### **Concept of Education**

At the time of Rousseau, education was in the hands of Church. The State was also under the influence of the Church, and the Church and the State had so much of importance that the significance of the individuals had been neglected. This thing remained true in education too; children's individual attributes had no value; all children were considered to be minor adults, and they were acquainted with the beliefs of the Church and of the State at the earliest convenient time in order to make them loyal to these institutions. The class difference was at its peak, there was no proper arrangement for the education of the poor and mass education was being looked down upon. Rousseau raised his voice against all these.

Rousseau said that education is a natural process by which the inherent powers of the children are developed naturally, so all children should be given opportunity for their natural development. He described the contemporary education as artificial because the natural powers of the children were not developed by it; rather they were introduced to external social beliefs. He laid emphasis on development of knowledge in place of giving knowledge. He said that it is not necessary to acquaint the child with the truth, rather he should be enabled to discover the truth. He emphasized experience in place of information. This experience can be got by sense organs, so he asked to train the sense organs first and then to experience by them, and then to discover the truth by that experience. He called this as education. He termed it as **negative education** and former type of education as **positive education**.

Thus, according to Rousseau, there are two forms of education —

positive education and negative education. In his own words, "I call positive education one that tends to form the mind prematurely and instruct the child in the duties that belong to man." And in his own words, "I call negative education that which tends to perfect the organs that are the instruments of knowledge, giving this knowledge directly is true education, and that endeavours to prepare the way for reason by proper exercise of the senses. A negative education does not mean the time of idleness, far from it. It does not give virtue, it protects from vice, it does not inculcate truth, it protects from error. It disposes the child to take the faith that will lend him to truth when he has reached the age to understand it and to goodness when he has acquired the faculty of recognizing and loving it."

In negative education Rousseau has laid stress on training of sense organs and learning by experience, in place of bookish knowledge. In it, the children are not bound, they are independent to bring about their development in natural environment according to their own nature. The children are not given verbal instructions, rather they learn by doing.

Rousseau considered negative education as the true education. According to him, the child's education at the beginning should be completely negative. He opposed bookish knowledge and teacher's instructions in education for any level. According to him, true education is the one that is helpful in the natural development of the child, and in which there is minimum instructions by individual or society. In his own words, "**Education is a development from within, and not an accretion from without, it comes through the working of natural instincts and not through response to external forces.**"

### **Aims of Education**

Rousseau attached more significance to individual as against society, so he emphasized man's individual development by education. He said that man should be made a man before he is made a soldier, padre or magistrate. This man should be a natural man and should be an emotional man. He would love everybody and cooperate with everybody. He would be free from such defects as lies, ego and selfishness. For it, he has talked of natural development of spontaneous powers of man. According to him, this should be the aim of education. There is an order of man's development, he passes through several stages — infancy, childhood, adolescence and youth and then becomes an adult, and his physical and mental conditions at different levels are different. On the basis of this difference, Rousseau has specified some difference in aims of education for different age levels. We can clarify it as follows :

**1. Physical Development :** Man is a psychophysical being. His mind is also the part of his body. Man exists by his body, else not. So his physical development is the foremost need. Rousseau believed that physical weakness is the mother of all sins, so he laid emphasis on making the child strong from early life. In his own words, "All wickedness comes from weakness. The child should be made strong so that he will do nothing which will be bad." According to him, the only aim of infant education should be to effect physical development. Effort should also be made to realize this aim at other levels too.

**2. Training of Sense Organs :** Sense organs are the gateways of knowledge. Rousseau has emphasized training of sense organs and learning by experience as opposed to bookish knowledge. According to him, the chief aim of childhood education should be the training of sense organs. Rousseau said that the child is not a minor adult, therefore he should not be acquainted with the knowledge of duties meant for adults. A child is a child, and childhood is the age inclined for its physical and sense organs development, so maximum stress should be laid on strengthening the sense organs of the child.

**3. Intellectual Development :** Rousseau said that when the sense organs of the child are trained, he would discover the truth by his self-experience, and it would bring about his intellectual development. He considered it to be an educational aim. In his view, effort should be made to realize this aim during adolescence. He said that the child should be given such an environment in which he works hard, works diligently, takes interest in exploration and develops knowledge by self-experience.

**4. Emotional Development :** According to Rousseau, development of the body, sense organs and intelligence should be effected during the first three stages of human development respectively. When their development has taken place then his heart should be developed during youth; love, sympathy and cooperation should be inculcated in him for the entire mankind.

**5. Art of Living :** Rousseau recognized the harsh truths of life. He knew that man desires to live and his living is different from other beings. So he wanted to make him proficient in the art of living. He himself said about the education of **Emil**, "To live is the trade I wish to teach him." According to him, the working fields of men and women are different despite their similar natural structure, so they should be trained in their respective functions. He was in the favour of giving vocational education to men and wanted to impart the education of domestic work to women.

**6. Protection of Rights :** The Church and State were exploiting the common people at the time of Rousseau, so he laid emphasis on the development of power of opposition along side man's physical development, training of sense organs, intellectual development, emotional development and training in art of living. He believed that protection of rights is also necessary for happy living.

**7. Development of Independent Personality :** At the time of Rousseau, people in Europe were under the clutches of society, religion and state. Rousseau clarified that man is born free and he has the nature to live freely, therefore he should be given the freedom to create his society and state and to govern them by himself. It can be possible only when individual is given freedom to think and express his thoughts. The type of personality developed in such an environment, is called independent personality.

### **Curriculum of Education**

Rousseau presented psychological stages of human development and determined different aims and different curricula for each stage. He was not in favour of imposing anything on the children, he talked of creating the environment according to nature, so he has developed curriculum according to the psychological conditions of different age groups. He has divided the educational life of man into four periods or stages, and has specified separate curricula for them.

**1. Infancy (Birth to 5 Years) :** The children are just like animals at this age, their muscles become strong and they become active, they want to do something or the other at all times, they show interest in playing, jumping, running and singing, so the children of this age should be given opportunity to do just these types of activities. Rousseau believed that artificial life has destroyed our health, so he suggested to allow the children to move independently in the lap of nature so that their body becomes able to stand with winter and summer. He opposed any type of instruction or bookish knowledge for the children of this age group.

**2. Childhood (5 to 12 Years) :** Physical development of the children continues during this stage, so they should be given all opportunities for playing, jumping, running and swimming. Besides, the development of their sense organs begins at this stage, so they should be given opportunity for watching, touching, smelling, listening and tasting different objects, and their experiences should be bounded in language. At this stage, the children should be imparted the education of nature study, language, mathematics and geography. They would learn by their self-experiences. These very subjects should become elaborate in the following levels.

**3. Adolescence (12 to 15 Years) :** At this stage, besides the physical and mental development of the children, they begin to understand and evaluate the outcomes of their activities. Curiosity becomes intense at this stage and they show interest in discovering new objects, so they should be given the education of natural sciences. Besides, they should be given the education in language, mathematics, geography, music and social life. Vocational education should also be started at this stage. In it, Rousseau has included wooden work, etc.

**4. Youth (15 to 25 Years) :** At this stage, the children enter manhood, so they should learn to stabilize their emotions. Rousseau was in favour of starting positive education at this stage. Though he had opposed sociality in the wake of contemporary society, yet he had accepted the significance of social rules, ethics and religion while providing education to his imaginary male character **Emil** in his book '*Emile*' and he had provided this education to him during youth. Rousseau wanted that the children should look into different glimpses of human life during this stage, they should look at the lifestyle and behaviour of the rich and of the poor, of people of pure conduct and of the suffering people, ill people in hospitals and prisoners in prisons. It would awaken feelings for human life in them. They should also be acquainted with ethics and religion at this time, but this religion should not be narrow, it should be devoid of artificiality, it should be natural religion. Provision of education of good qualities by direct experiences should be there at this stage. According to Rousseau, the religious tales can be told at this stage, but they should be real and not imaginary, and they should be able to effect development of noble qualities, such as love, sympathy, cooperation, mercy and forbearance, etc. Rousseau has also supported the education of history at this stage because it provides education of conduct. The physical and intellectual education of the previous levels will continue during this stage too and the vocational education will be completed now.

**5. Curriculum for Women :** Rousseau had not come in the proximity of an educated woman of an established family. He had been kicked by the society and had not received love of any woman. Whatever love he got was in the form of his maid-servant. Therefore, whatever thoughts he possessed about women were quite abnormal. On the one hand, he mentions about the equality of nature in both men and women, and on the other, he says, "A woman of culina, is the plague of her husband, her children, her family, her servants — everybody." So he did not allow his imaginary female character **Sofia**, the wife of **Emil** to become educated, civilized and embellished lady of Paris, but he educated her in home science

(cooking, sewing and rearing of children, etc.). He provided similar activities to both boys and girls at infancy and childhood levels, but he divested the women of higher education and thought that only the education of domestic life was proper for them. According to Rousseau, the women will have to be given the education of good conduct, because good qualities have to be developed in both men and women. Without having attained the development of noble qualities, happiness cannot enter human life.

### **Methods of Teaching**

Rousseau considered man to be a psychophysical being and thought that any type of his development depends on his body (organs of action and organs of senses) and mind (mental faculties). On this basis, he developed his teaching methods. His first slogan was '**back to nature**'. He laid much stress on this fact that the child's education should be conducted in the lap of nature, and it should be according to his own nature. Rousseau has described four stages of development — infancy, childhood, adolescence and youth and has described the nature of children of each stage and has specified different activities for them. He did not accept bookish knowledge at any stage.

According to Rousseau, the children should be taught by self-experiences. **Learning by self-experience** was his another slogan. He wrote that the child should not be taught orally, allow him to learn by experience.

Rousseau considered sense organs as the gateways of knowledge. According to him, the development of sense organs should be attained first; the development of knowledge would take place automatically. He laid much emphasis on the use of sense organs at the time of teaching. **Education through senses** was his third slogan.

Rousseau opposed keeping the child under any type of control. He said that the child should be given complete freedom in effecting his natural development. **Freedom in education** was his fourth slogan.

Before Rousseau came on the stage, the child was considered to be a minor adult. Rousseau opposed this attitude. He clarified that the interest, aptitude, ability and needs of the child are different from those of an adult person. According to Rousseau, the child should be given education according to his interest, aptitude, ability and needs. The interest, aptitude and ability of the child should be kept in view at the time of teaching. This was his fifth and final slogan of Rousseau regarding teaching.

Thus, Rousseau opposed the traditional methods of teaching and gave complete freedom to the children in the educational field, and thus created

a new method of learning by self-experience. We can see the clear effect of his revolutionary thought on modern teaching methods.

Rousseau has described the book system as defective, and has mentioned learning by self-experience in its place. This self-experience occurs through sense organs, therefore the significance of sense organs, and activities enhanced in child's education. He also said that the child should be given opportunity to learn according to his own nature and opposed any type of external bounds on him. He also emphasized self-activity. Rousseau's thought later created several psychological methods, such as observation method, exploration method and Dalton method.

### **Discipline**

Rousseau's thoughts regarding discipline are unique. He considered man pure by birth. He believed that God has made all things pure, they become evil in man's contact. In his words, "Everything is good as it comes from the hands of the author of nature, men meddle with it and it degenerates." He said that the child should be kept away from this polluted society, in the lap of nature where he will become disciplined of his own. It is not required to tell him anything from outside, nor it is needed to punish him for his errors. He said that the nature itself punishes for our errors.

Rousseau's thoughts about discipline can be discussed in two forms — principle of freedom and principle of natural consequences. According to the first principle, we should allow the children to develop according to their nature, no external bound should be imposed on them. According to the second principle, the children should not be punished for their errors, the nature would punish them by itself, evil tasks would beget them sorrow and noble tasks happiness; they would select activities on the basis of sorrow and happiness, and they would become disciplined of their own accord. According to Rousseau, it is true discipline.

### **Teacher**

In opposition of society, Rousseau described the teacher as a defective social being and advocated of removing him from child's education. But it was only an opposition, he had accepted the significance of family, school and teacher in the education of **Emil** in his book '*Emile*'. But he did not want to see the teacher as an instructor. He says that the function of the teacher is to assist the child in his natural development, he will not give instruction, rather he will create suitable environment for the child's development, he will not preach, rather will give opportunities to the child for doing himself, observing himself and inferring himself. He will not be the controller but an assistant.

**Student**

Rousseau was an individualist. He respected the individuality of man and favoured to give freedom for his individual development. He believed that each individual is pure by birth and has certain inherent powers on the basis of which he effects his own development. This development can be effected in true terms only when he is distanced from artificial environment and is given freedom to do his tasks and express his thoughts independently. This is the reason that he gave utmost significance to the student in the educational field. He said that each individual should be given opportunity for his natural development, he should not be kept in any type of bindings. Children should be given freedom to express themselves. He has gone to the extent of saying that the children be kept free from the bindings of social laws and moral conduct. But this freedom does not mean harming others in any way. Rousseau has made the student as the focal point of education and has provided education according to his innate powers, interests and needs. He clarified that the interests, attitudes and needs of different children of different age groups are different, so different curricula should be specified for different age groups. The mistake of taking a child as a mini adult should never be committed.

**School**

Rousseau was greatly dissatisfied with the society and social institutions of his time. He described the school system of his time as very defective, and opposed it. He gave the slogan of back to nature. He said that society and its civilization was the root cause of all evils, so the children should be kept away from its evil influences, and they should be imparted education in the lap of nature. Thus, he favoured establishing schools away from society in the lap of nature. He laid much stress on this fact that the children should be given complete freedom in schools, no control should be exercised over them. He described even the time table as a binding and said that it is not needed, the children should be free to do any activity at any time. The function of the teacher should be limited to create a free environment for their independent development. According to Rousseau, the teachers should work as assistants to the students, and not as instructors. They should not punish the children rather should love them and have sympathy with them and should share their activities. The teachers should maintain the school environment so simple, sweet and pure that the children are able to effect their natural (simple and pure) development there.

**Other Aspects of Education**

**1. Educational Administration :** At the time of Rousseau, the State was considered to be the absolute existence and the Church and the State

had complete say. It was then propagated that the individual took birth for the State, so he should abide by the State orders. This task was being performed by the Church and education was being used as a medium for this purpose. The Church was propagating religious orthodox beliefs on the one hand, and loyalty to the State on the other. Thus, the Church and the State occupied importance in education. Rousseau felt this bitterness and said that the Church and the State and all other social institutions are very defective, they cannot be expected to look after the welfare of the individuals, they are bent upon exploiting the individuals. So it is necessary that education be kept away from their evil influence. He said that education should be controlled neither by the Church nor by the State. He presented the idea of keeping education free from any type of social bindings. Rousseau staunchly opposed the supreme right of the State on education. But Rousseau has not replied regarding who should arrange the education. It appears that he wanted to assign educational system in the hands of persons like him, because he had taken the responsibility of two children's education.

**2. Mass Education :** Rousseau was a great supporter of mass education. He laid stress on mass education from the very beginning. But he has not presented any clear plan as how this educational system can be run without the cooperation of the society or state.

**3. Women Education :** Rousseau wanted distinct education for men and women. According to him, women are delicate by their inherent nature, but they become harsh after having got higher education and transform into a plague for the men, therefore they should not be imparted higher education. He also laid stress on one thing that there is a difference in the working areas of men and women, and they should be allowed to develop on the basis of this difference. He was in the favour of giving education of domestic tasks to the women. He did not want to see women involved in fashion, so he opposed giving them education of any vocation.

**4. Vocational Education :** Rousseau laid stress on enabling man to live happily, for this he advocated vocational education for men in order to earn their livelihood.

**5. Religious and Moral Education :** Though Rousseau opposed society, religion and state all his life, but the fact remains that he was not an opponent to the society, rather he opposed the contemporary polluted society; he was not an opponent to the religion, but was against exploitation of the common people at the hands of the contemporary Church; he was not an opponent to the State, but was against the despotic administrative

system of his time. In his book 'Emil' he has provided religious and moral education to both **Emil** and **Sophia**, but his this religious and moral education was not narrow, it was education of love for the whole of mankind, it was the education of service and it was the education of goodwill.

### **Evaluation of Educational Thought of Rousseau**

The evaluation of an object, activity or thought is done on the basis of certain predetermined norms. Education is the process of making man a good man, It is the process of enhancing his knowledge and skill, and providing proper direction to his conduct, thought and behaviour. In such a case, the evaluation of an educational thought or system should be done on the basis, how far it has been or can be helpful in making a man good man. We have made an effort in this regard.

. Every great man is the product of his times, the contemporary situations have influence on his making. This thing also applies on Rousseau. At the time of Rousseau, the whole of Europe had monarchical or aristocratic rules and the Church enjoyed supremacy. At that time both of the Church and the State were exploiting the common people. Rousseau himself became a victim to it. Consequently, his soul cried in grief and he raised his voice against the contemporary society, religion and state. He went so far in this opposition as to prove even human civilization and culture and religion as the underlying causes of all human sufferings. His thoughts opposing the Church and the State created a mental revolution in the whole of Europe which later culminated into the bloody 'French Revolution'. Rousseau is considered to be the harbinger of the French Revolution and the father of modern democracy.

As far as Rousseau's educational thought and his contribution in the educational field are concerned, his name follows those of Plato and Comenius in the western world. At one time his educational thought had created a ripple in the educational world. But the fact remains, the rapidity with which his educational thought was accepted in the educational world, was equally rapidly rejected too. We shall evaluate his educational thought in present context in order to prove our point.

### **Concept of Education**

Rousseau considered education as a natural activity. He clarified that learning is the inherent nature of man, so he should be allowed to learn according to his nature. According to him, true education is the one that assists in the natural development of the child, and in which there is minimal instruction by the individual or society. In his own words, "Education is a development from within, not an accretion from without, it comes through

the working of natural instincts and not through response to external forces.”

There can be no two opinions on the fact that man has a desire to learn and a power to learn from the birth itself, but he learns only when there is an interaction between him and the teacher. Another fact in this context is that only that is taught to man what his society desires, and the most important point is that the man is prepared for the development of the society by education, and this task goes on continuously. So today education is accepted as a social process. Besides, it is accepted as a dynamic and progressive process, it is taken as a process by which a society develops its civilization and culture continuously.

### **Aims of Education**

Rousseau has divided the period of education into four levels or stages, and has determined different aims for each of these levels. We can arrange the aims as determined by him as — physical development, training of sense organs, intellectual development, emotional development, art of living, protection of rights and development of independent personality.

If we carefully examine Rousseau's thought regarding aims of education we find four major defects in it in present context. First, he laid emphasis on the attainment of an aim at one level, while education is a continuous process and is continuously helpful in the attainment of any aim. Second, he considered man simple and pure from birth and emphasized on his natural development; while the fact remains that man is only a higher animal since birth, his social development is needed in order to make him a man, it needs his cultural development. Third, he did not consider the education of political system and citizenship as necessary, but it is badly needed today. And fourth, he did not give any place to moral, character and spiritual development of man, while the position is that people are tired of materialism and they are returning to spirituality in the search for real happiness and peace. Today education is required to lay equal emphasis on the development of all the three aspects of man — natural, social and spiritual.

### **Curriculum of Education**

Rousseau has presented psychological stages of human development as — infancy, childhood, adolescence and youth. He determined different aims and different curricula for these stages.

The division of man into different age groups from the viewpoint of development is certainly important in the educational world, but modern

scholars are not in agreement with the aims and curricula as determined by Rousseau for different age groups. His opinion of effecting only physical development up to five years from birth, of training his sense organs up to twelve years and then starting the education of language, mathematics, history, geography and vocation is unpsychological. He opposed the society, religion and rule on the one hand, and provided education of rule, religion and sociality to **Emil** on the other hand, these two opinions are nothing but mutually contradictory. Of course, we have learnt from Rousseau that the curriculum for the children of any level should be constructed according to their physical and mental abilities and needs. For it, we remain indebted to him.

### **Methods of Teaching**

Rousseau's effort to keep away artificiality from educational field is commendable. He said that the children should be kept away from the artificial and defective environment of the society to keep them in the lap of nature for education. His first slogan was 'back to nature'. He opposed of taking the children as mini adults and opposed the instruction and lecture methods in order to acquaint the children with the duties of the adults. He said that child remains a child, and not a mini adult, his energy and attitudes are different from that of an adult, so he should not be burdened with ideals, he should be allowed to learn independently. His second slogan was 'allow him to learn independently'. He emphasized the education of sense organs. 'Education through senses' was his third slogan. His fourth slogan was 'give freedom to children in learning'. His fifth slogan was to 'give opportunity to children to develop according to their interest, aptitude and ability'. His opinion regarding giving complete freedom to the children in order to assist them in their natural development, and to base children's education according to their inherent interests, aptitudes and needs, is accepted even today.

Everybody agrees with Rousseau's opinion that the children should be given opportunity to learn through sense organs and they should be given opportunity to learn by self-activity and self-experience. But keeping the children away from society in the lap of nature is rather abnormal and is not acceptable to anybody. Everybody agrees with Rousseau regarding his opinion about child's education to be according to his interest, aptitude and ability, but complete freedom in education is somewhat abnormal. Whatever the fact, due to the influence of Rousseau's thought, emphasis came to be laid on experience by sense organs (observation, etc.) and self-inference, and on the bases of these several new psychological methods were developed as observation method, experimental method, exploration

method and Dalton system, etc. We shall remain indebted to Rousseau for this.

### **Discipline**

Rousseau presented two principles regarding discipline — the principle of complete freedom and the principle of natural consequences. According to the first principle, the children should be given complete freedom for behaviour; and the second principle clarifies that the nature itself punishes the children for their erroneous tasks, so the teacher should not give any punishment to them.

The slogan of complete freedom in the field of discipline can only be termed as erroneous on the part of Rousseau. The children cannot be allowed to do anything of their free volition, it would create only disorder. It is not reasonable to think that the nature would punish them by itself, and that they would abandon the tasks which would give them sorrow. Social system and morality is the result of man's prolonged experience of thousands of years. It would be proper to keep man in social bindings for his proper development.

### **Teacher**

Rousseau has two contradictory views about the teacher. First, he considered the teachers as full of evils and wanted to keep the children away from them and to provide them education in the lap of nature; and second, he expected the teachers to assist the students in learning naturally.

In the wake of opposition to the society and social institutions, it is not proper on the part of Rousseau to consider the teachers as full of evils. His opinion that the teacher's task is to help the children in their natural development is also defective. We are aware that man has attained victory over nature, today he is no more a slave to nature, but he rules it. Then how can the role of teacher be limited to only assist the children in their natural development. The teacher will have to acquaint the children with the human achievements in order to proceed further. Of course, everybody accepts Rousseau's contention that the teacher should not function as an instructor, but as a guide.

### **Student**

Rousseau was the first man who raised the voice for freedom of man. He respected the individuality of the children in the educational field, and emphasized on arranging education according to their interest, aptitude and ability. Prior to Rousseau, education was either teacher-centred or curriculum-centred; Rousseau emphasized on making it child-centred.

As far as basing children education on their interests, aptitudes and abilities is concerned, it is acceptable widely but allowing children to effect their development in their own way is not acceptable. We have already seen the evil consequences of giving complete freedom to children in the field of education.

### **School**

Rousseau was greatly dissatisfied with the contemporary society and social institutions. He opposed the strict control system of the contemporary schools on students and laid emphasis on allowing them doing anything according to their own nature. He opposed even the school time table.

Everybody agrees with Rousseau so far as the construction of schools in the lap of nature away from polluted society. Education is the means of eradicating the defects of the society, therefore the school environment should be ideal and it should be free from the defects of the society. But allowing the children to develop according to their nature and providing them facilities for this purpose is rather abnormal. If there is no time table in the schools and their working system is not specified, the teacher would not be able to know when, what and how he has to do his duty; and any type of system would not be possible in the schools, and consequently we would not be able to make children anything more than animals. The feature of man's working is the system or planning, man cannot progress on the path of development with unplanned tasks.

### **Other Aspects of Education**

**1. Educational Administration :** Rousseau wanted to keep education free from the bindings of the Church (religion) and of the State. As far as making education free from the bindings of Church is concerned, the whole world agrees with this view, but as far as making education free from the State control is concerned nobody agrees with it. Today education is considered to be the duty of the State. The only reform needed is that the State should arrange education by keeping the interests of the individuals and the state both.

**2. Mass Education :** Rousseau laid much stress on the need of mass education, but he has not expressed his opinion who should arrange this education. Over and above, he has raised the slogan of freeing education from Church and State control. The views of Rousseau about mass education are not acceptable today. By mass education today is meant general, compulsory and free education for all men and women, and the state is assigned with the duty of arranging it.

**Women Education :** Rousseau's views about women education are also not acceptable. He was in favour of imparting education to women only of domestic tasks or home science, while today emphasis is laid on imparting general education to all men and women compulsorily, and specific and higher education to them according to their interests, aptitudes, abilities and needs.

**Religious and Moral Education :** There is no uniformity in the views of Rousseau as far as religious and moral education is concerned. On the one hand, he raised his voice in his book *Social Contract* against exploitation of the common people in the name of religion and morality; and on the other, he provided religious and moral education for both of his **Emil** (male character) and **Sophia** (female character) in his book '*Emil*'. The truth remains that he was not opposed to religion, rather he was opposed to the exploitation of the common people at the hands of padres in the name of religion.

### **Influence of Rousseau**

Rousseau was a revolutionary thinker. At one time, his thoughts had created a revolution, but due to his criticism of religion, philosophy, society and state; the rapidity with which his thoughts were accepted, were rejected equally rapidly. But he would be remembered always for providing psychological basis to education. Today education is based on psychology in almost all countries of the world. Children's nature is given specific importance in the educational field. The whole process of education is planned on the bases of the interests, aptitudes and abilities of the children. Rousseau is considered to be the father of progressive education in place of orthodox education in the world.

### **Conclusion**

In Brief, it can be said that Rousseau was not opposed to the society, but he was opposed to the contemporary polluted society in which the rich were exploiting the poor and the intellectuals were exploiting the simple people. He was not opposed to religion, but was against the exploitation of the common people at the hands of padres in the name of religion. He was not opposed to the state even, he was opposed to the contemporary despotic administrative system and aristocracy. He was opposed to the principle of 'individual for the state', and he raised his voice against it which later culminated into the 'French Revolution' of 1789, and the establishment of democracy in place of monarchy and aristocracy.

Rousseau was greatly dissatisfied with the education of his times. He laid emphasis on freeing education from the Church and State control in

order to effect natural (individual) development of the children. He put forward his suggestions regarding aims of education, curriculum and teaching methods. He gave the slogan of complete freedom in place of harsh discipline (control) in the educational field and emphasized on removing artificiality to establish natural environment in schools. His views had great impact on the people suffering at the hands of exploitative education, and there occurred a massive revolution in the educational world. However, as he challenged the existence of the society, religion, civilization, culture and state; this revolution occurred just like a storm and vanished just like a typhoon.

As far as the concept of education and its aims and curriculum are concerned, Rousseau's opinions have become quite meaningless, but his views regarding teaching are psychological and are agreeable to everybody. His slogan of complete freedom in place of discipline has become meaningless now. Of course, its effect has continued to advocate that harsh control and punishment system is not considered good in the educational field. Rousseau's views about teacher have also become obsolete. Of course, his view of taking the child as the centre of education is agreed upon with certain modifications. Today, teacher, student and curriculum are given equal importance in the field of education. Rousseau's views have become outdated as far as mass education, women education and vocational education are concerned. Now it is considered to be the duty of the state to arrange education, and emphasis is laid on arranging general education for all men and women compulsorily and specific and higher education according to their interests, aptitudes, abilities and needs. It is clear that the influence of Rousseau on modern education is quite less today, but whatever form it has today, Rousseau remains the foundation stone of all that.

### Test Questions

#### Essay Type Questions

1. Discuss the educational planning of Rousseau and tell how far it is useful in present context.
2. Elaborate the aims of education, curriculum and principles of teaching as propounded by Rousseau.
3. "Rousseau effected massive revolutionary changes in the field of education." How far do you agree with this statement?
4. Evaluate the contribution of Rousseau as an educational thinker.

**Short Answer Type Questions**

5. In which form did Rousseau accept education?
6. What are the aims of education as determined by Rousseau?
7. Present Rousseau's plan regarding curriculum.
8. Introduce the teaching methods as propounded by Rousseau.
9. What is the difference between positive education and negative education according to Rousseau?

**Objective Questions**

10. Select the right alternative :
  - (i) To which country did Rousseau belong originally?
    - (i) Switzerland
    - (ii) England
    - (iii) Holland
    - (iv) Poland
  - (ii) In which book do we find Rousseau's educational thought chiefly?
    - (i) Social Contract
    - (ii) Emil
    - (iii) Confessions
    - (iv) New Horizons
  - (iii) Into how many parts has Rousseau divided the duration of education?
    - (i) 2
    - (ii) 3
    - (iii) 4
    - (iv) 5
  - (iv) In whose control did Rousseau want to place education?
    - (i) State
    - (ii) Church
    - (iii) Society
    - (iv) None of these.

**Answers**

10. (i) Switzerland  
10. (iii) 4

10. (ii) Emil  
10. (iv) None of these

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# 9

## **Philosophical and Educational Thought of John Dewey**

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### **Philosophical Thought of John Dewey**

John Dewey was born in 1859 at Burlington, Vermont in America. His father was a small shopkeeper and his mother was an optimist woman. John Dewey's initial education was conducted in his native schools. Having completed the primary education, he, against his family traditions proceeded for the higher education. His mother cooperated with him in his determination. He attained his B.A. degree from the Vermont University. He had specific interest in philosophy and he attained highest marks in it.

John Dewey was a talented student of philosophy. He had studied several philosophers and philosophical schools of thought. He had particularly studied the philosophical thought of Plato, Hegel, Kant and Darwin. He had made a research on the philosophical thought of Kant and had obtained his Ph.D. degree. From the study of his life and articles, we find that his philosophical thought continued to undergo changes. In the beginning he was influenced by his own professor, George S. Maurice, due to whose influence he accepted idealistic philosophy of Hegel. Later, he was influenced by Darwin and he accepted his two principles — 'struggle for survival' and 'survival of the fittest' and thus relinquished idealism to support naturalism. After this, he was most influenced by William James and his pragmatism. He is now famous as a pragmatistic philosopher. Here we shall try to understand the philosophical thought of John Dewey.

### **Metaphysics of Philosophical Thought of John Dewey**

Like James, Dewey too did not use up his time in the analysis of the soul and God, he employed all his energy in the analysis of this concrete

world and its activities. Dewey did not think that this world is a divine creation; he took it as the result of numerous activities and thought that this universe is always in the process of construction and undergoes changes all the time. Dewey did not believe in any universal and perennial truth or values too. He reasoned that no unchangeable truths or values can be determined for this changeable world; with the change in the world, its values also undergo a change. According to John Dewey, it should be the function of philosophy to discover the truths and values in the changing world. In his view, this task can be performed by experiments. This ideology of John Dewey is called **Experimentalism** by scholars.

According to John Dewey, the truth and values of human life continue to change with the time and place. The values of life are determined by man himself. According to him, only those objects, activities and thoughts are true which have some utility in human life. Dewey took man as a social being, so by utility, he meant the well-being of individual and society, both. It is evident that by utility Dewey meant only physical (practical) utility. Due to his this thought, he is considered to be a **pragmatistic philosopher**.

According to him, man is capable of understanding his problems and finding their solutions, so he himself is the cause of his development. Due to this faculty, he is capable to adapt himself to his environment and to adapt his environment to himself if needed. And due to this, there are infinite possibilities of his development. This ideology of John Dewey is called **Instrumentalism**.

### **Epistemology and Logic of Philosophical Thought of John Dewey**

Dewey considered the knowledge of only those objects and activities as true which have utility in human life. Now the question arises, how this true knowledge is discovered. According to John Dewey, discovery of truth is based on the outcome of activities. He clarified that knowledge is obtained by activity and knowledge determines the truth. Thus, Dewey considered activity as the basis of attainment of knowledge and discovery of the truth. Now the second question arises when man proceeds to discover the truth. John Dewey opines that when he faces a problem. He clarified that when a man is confronted with a problem, he begins to find a solution to it. For it, he forms several hypotheses, and then he tests their truth on experiments, and the activity that proves helpful is accepted by him. Thus, the process of thinking or discovery, as propounded by John Dewey, have five steps — (i) Experience of problem or difficulty; (ii) Clarification of the problem; (iii) Formation of hypotheses and their writing; (iv) Testing

the hypotheses by experiments; and (v) Observation of outcomes and drawing of inferences. John Dewey has clarified that we can think of the solution of a problem only when it is clearly known to us. For the clear knowledge of the problem and to experience the problem, one should be sensitive. This sensitiveness is found in the man who has developed sociality. Dewey opines that such sensitive social persons do welfare of their own and of the society.

### **Axiology and Ethics of Philosophical Thought of John Dewey**

John Dewey did not believe in the spiritual world; he considered man as a social being and wanted to prepare him for this world itself. He laid much emphasis on physical utility. He opined that the discovery of new physical truths (useful objects and activities for man) makes human life happy. He wanted to prepare man for the solution of social problems besides those of food, cloth and shelter. He believed that only that man can live happily in this world who is able to found out the solutions to these problems successfully.

Dewey did not distinguish between man and man. He wanted to give complete freedom to each man to develop according to his interest, aptitude and ability. He did not impose any ideals on any man. He wanted that each man should discover the truth by himself. But he never gave so much of freedom to any man that he may hinder the social welfare. He talked of the development of both of individual and society. Thus, John Dewey was a supporter of democracy.

### **Educational Thought of John Dewey**

Dewey is a pragmatistic thinker. He did not believe in any eternal truths and values. He accepted only that as true which has utility in practical life. According to him, this world is changeable, it is improper to imagine unchangeable truths and values in this changeable world. He wanted to teach man live in the changeable society skilfully. Here we shall present an analysis of his educational thought.

### **Concept of Education**

John Dewey accepted education as a social process. According to him, education is neither the means nor the end, but it is a real life process. He clarified that man is born with certain inherent powers, these powers develop due to his participation in social consciousness. Dewey called them the psychological and social aspects of education. The psychological aspect comprises of inherent powers, interests and individual features of man, and the social aspect comprises of social conditions, family,

neighbourhood and other social organizations, groups and civilization and culture. Dewey says that living in society man gets newer experiences often and from these experiences he selects the experiences of his social use. Dewey has defined education on this basis. According to him, **“Education may be defined as the process of reconstruction of experiences.”**

According to Dewey, development is the greatest feature of human life. This development takes place in several directions — physical, mental and social. Man controls his natural and social environment with this development and attains what he can. On this basis too, Dewey has defined education. In his words, **“Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities.”**

### **Aims of Education**

Dewey did not believe in any ultimate aim of life. Besides, he did not accept education as the means or end, but as life. Therefore, according to him, there cannot be any definite aim of education. According to him, if there is any aim of education, it is to develop such qualities and capabilities in man that he may live his present life successfully and can enlighten his future path. We can arrange Dewey’s thought regarding aims of education as follows :

**1. Reconstruction of Experiences and Adjustment with Environment :** He has clarified that human life is dynamic and changeable, therefore, its education should also be dynamic and changeable. Then how can the unchangeable aims of education be determined for a changeable education! If there can be any aim of education, it is to enable man to adjust himself with dynamism. We can call it as the aim of reconstruction of experiences and adjustment with the environment.

**2. Development of Social Skill :** According to Dewey, whatever man thinks, he does it by taking part in the social consciousness. The skill of understanding the society and to adjust himself in it, is called social efficiency by Dewey. According to him, the aim of education is to develop this social efficiency.

**3. Training in Democratic Life :** Dewey was a great supporter of democratic society. In order to take part in all tasks of the society skilfully, man needs seven types of capabilities, as — health, capacity to work, able homemaker, occupation, citizenship, utilization of leisure time, morality and character. If we look carefully, all predetermined aims of education are included in them, as — education of physical, mental, social, cultural, moral

and character, vocational and citizenship development. The only difference is that John Dewey did not specify any norm for them. He says that their form would continue to change in the changing circumstances of the society.

### **Curriculum of Education**

Dewey has described the traditional subject-centred curriculum as polluted. He has laid emphasis on this fact that the curriculum should be distanced from artificiality and should be based on the activities of real life of the students. According to him, the society is dynamic, its needs continue to change, therefore, the curriculum too should have the quality of changing with the needs of the time. He has not presented any definite curriculum for different levels of education, but has certainly determined certain principles for the construction of curriculum. We think it necessary to analyze them here.

**1. The Curriculum Should be Child and Society-Centred :** John Dewey has opposed the traditional subject-centred curriculum and laid stress on focusing it on the psychology and social environment of the children and on their needs. He clarified that children have their own interests, aptitude and abilities, they receive specific types of experiences while living in a specific social environment, the curriculum should be such which can be developed with their help.

**2. The Curriculum Should be Based on Children's Interests :** This is his second principle regarding curriculum construction. According to Dewey, children's education should begin after having undertaken psychological study of their abilities, interests and habits. He has mentioned four types of interests in the children — (i) interest in conversation, (ii) interest in exploration and testing, (iii) interest in creation and (iv) interest in artistic expression. According to Dewey, the curriculum of education should be based on these interests. From this view, he has included language, mathematics, history, geography, science, carpentry, cookery, sewing, gardening, drawing, art and music in the curriculum for the first six classes.

**3. The Curriculum Should be Based on Real Life Activities :** Dewey considered education as a lively process, and not an artificial process, so he laid stress on the fact that the subject-matter or activities included in the curriculum for any level should be such that are related to the real life of the children of that level and can be developed on the basis of their real life activities. Dewey wanted to make the real life activities of the children as the basis of learning, so he stressed much on this principle.

**4. The Curriculum Should be Useful :** According to Dewey, whatever subjects and activities are included in the curriculum should have practical utility. He says that basic general needs of man are related to food, cloth and house; and it includes the methods of production, exchange and consumption. The aim of life is the solution of these problems. So such subjects should be included in the curriculum which provide motivation and opportunity for performing these related activities.

**5. All Subjects and Activities of the Curriculum should be Correlated :** Life is a complete unit in itself, so John Dewey says that all knowledge and activities related to it are also a complete unit. Divulging this fact, he emphasized that whatever subjects or activities are included in the curriculum, should be correlated and they should be such which can be developed on the basis of the activities of real life of the children.

**6. The Curriculum Should be Flexible :** Dewey was opposed to traditional curriculum. He said that different children have different interests, aptitudes and abilities; their social environment is different, and therefore their needs too are different, so there should be difference in the curriculum too. He also said that the needs of the society continue to change, so the curriculum should be such that meets the needs of the changing society easily, that is, amendments can be effected to it easily. It is called flexibility of the curriculum.

### **Methods of Teaching**

Dewey considered man as a social being and said that man's development took place by his taking part in the social consciousness. According to him, education is a social process. How this process goes on, in this regard Dewey has said, "All education proceeds by the participation of the individual in the social consciousness of the race." It clarifies two aspects of learning — first, social environment is needed for learning; and second, a person can learn only when his social consciousness is aroused and he is active. Dewey considered activity as the basis of learning.

Dewey was not in the favour of accepting any predetermined knowledge (fact or principle). He put them all to test before according approval. In his view, the experimental method is the best method of learning. This method includes all of observation, activity, self-experience, reasoning and generalization and testing. He talked of basing teaching methods on all these.

Besides learning by doing and learning by self-experience, Dewey has also emphasized that the teaching-learning activity should be based on the interest of the children. Dewey has classified all interests into four classes

— interest in conversation, interest in exploration and testing, interest in creation and interest in artistic expression. According to Dewey, we should give children the opportunity to converse; to self-activity and self-discovery; to perform some activity, and for artistic expression; and the situation in which we can activate his interest should be endeavoured for.

Another fact that John Dewey revealed regarding teaching is that the children have interest in the real life activities, therefore whatever is taught to them should be based on their real life and should be taught through real life activities.

Dewey considered knowledge as the complete unit. He opposed separate teaching of different subjects. He argued that man's life is a complete unit despite it being the total sum of diversities; therefore education too is a complete unit while being a process of different subjects and activities. On this basis, he was in the favour of correlating all subjects and activities. This method is called the correlation method.

On the basis of Dewey's teaching principles, his pupil Kilpatric constructed the 'project method'. In the project method, the knowledge of all subjects and training of all activities is given in the form of a unit with the help of a project. In this method, a project is selected at first which is related to the life of the children, in the completion of which they take interest, and get knowledge and skill related to different parts of the curriculum. The children cooperate in the completion of this project. The teachers and students take part in it. The third step pertains to the completion of the project according to a definite programme. This task is done by the children by themselves, the teachers only guide them. Evaluation is its fourth step and its fifth and final step is the writing of the project, its planning, methods of its completion, and all facts related to its evaluation. The teachers evaluate the student's task by these descriptions.

### **Discipline**

Dewey did not consider discipline to make the children behave and maintain order in a specific way by the fear of punishment. He clarified that when the teacher maintains order by the provision of punishment just like a despot, it only produces the feelings of hatred and rebellion against him, and when this feeling becomes intense, the children break the order, and we say that they have become indisciplined. The truth remains that discipline cannot be established with the fear of the stick, it only creates order. According to Dewey, discipline is an internal power which inclines man to think and behave according to social norms. For the development of this power or quality, Dewey emphasized on the need of democratic environment.

The most important feature of democratic environment is its freedom. The children in such an environment are under no pressure; they are free to select activities according to their interests, aptitudes, abilities and needs and to execute them freely. Another feature of democratic environment is love, sympathy and cooperation. All people love one another in such an environment, look after one another and perform any task with cooperation. Dewey has clarified that no question arises for the children to become indisciplined in such an environment, rather such a power is developed in them that they think of social welfare. Dewey has termed it as 'self-discipline'. According to him, self-discipline is the true discipline.

According to Dewey, the aim of discipline is to create a socialized individual who can contribute to the social welfare. It can be possible only when the children have love and loyalty towards others and they have developed the feeling of renunciation. From this view too, Dewey opposed the use of the stick for attaining discipline. He said that the use of the stick only produces the feelings of anger and hatred in the children.

### **Teacher**

Some thinkers attach more significance to teacher in the educational field, while some to the student. Dewey supported democratic ideology, he respected the individuality of man, so while looking at the teacher with respect, he did not allow him to impose his ideals on the students. He took the teacher as a social worker. He said that the function of the teacher is to create such an environment that the children become able to find solutions to their problems by taking part in it and develop interest and skill for the execution of required activities as needed in the practical life. He termed it as social efficiency. Thus, Dewey accepted the teacher as the planner of proper environment and guide to the children.

### **Student**

As has been mentioned above, Dewey respected the individuality of man, so he wanted to give freedom to each child for his natural development. He opined that while planning education, we should keep in mind the psychological and social aspect of the children and their needs. He was a great supporter of giving complete freedom to each child according to his interest, aptitude and need for socially-approved development. He raised the slogan that each child should be given the opportunity for the maximum development of his abilities by which he can do good of his own and that of the society. From this view, some scholars say that Dewey considered the child as the centre of education, but this statement is quite misleading. He looked at both individual and

society with equal respect, and this remains the fundamental principles of democratic spirit.

### **School**

According to Dewey, education is a social process. A child receives the knowledge of objects, language and activities around him while living in the society. Dewey said that in order to run the learning process well, a proper social environment is needed. For creating this environment, he considered the need of the schools. But he did not mean the school by that building made of concrete and mortar where informations are given to the children. In his view, school is a miniature society where the children experience new things by taking part in the activities and select the experiences for their own use and for the society.

Dewey has determined two poles of education — psychological and social. According to Dewey, the school should fulfil the psychological and social needs of the children. For the fulfilment of psychological needs, the school should have homely environment (freedom, love, sympathy and cooperation). By social fulfilment, Dewey meant, that school should not be the place for preparation for the future, but should be the miniature society itself. By miniature society is meant to present the complex society in a simple form. Dewey says that the children should love one another in this lively social environment, respect one another and cooperate with one another. Taking part in such school activities the children develop social efficiency.

Dewey did not accept schools as the shops of knowledge, he took them as laboratories. According to Dewey, the school should be such a laboratory where the children can test the previous experiences and can obtain new experiences in order to search for newer facts. For it, the children should have freedom to work and think.

In Dewey's view, the schools should include the changing social needs in place of completing the traditional curriculum. Dewey termed such schools as '**progressive schools**' which are nearer to life realities, in which the children are free to work and think, where curriculum is extensive and not narrow, where new experiences are included and where the children learn by doing and self-experience. The form of schools should be just such.

### **Other Aspects of Education**

**1. Mass Education :** Dewey was a supporter of democracy and looked at both individual and society with equal respect. Democracy considers education as the birthright of individual and considers it to be the

duty of the state to arrange it. Dewey laid much stress on this fact that the state should give equal opportunities to all children for their development, but this development should be in the interest of both individual and society.

**2. Women Education :** Dewey was a supporter of democracy and democracy does not distinguish between men and women. It provides free and equal opportunities to everybody for his development according to his interest, aptitude, ability and needs. Dewey favoured providing equal opportunities of education for both men and women. It encouraged women education and the women started to develop and use their ability in every field of life. It naturally enhanced the rate of economic development in the western countries.

**3. Vocational Education :** Though Dewey has not determined any aims of education directly, nor he has determined any curriculum, nor he has stressed on any type of education, but the social efficiency that he has talked about, includes enabling man to earn his livelihood. It was natural to encourage vocational education by this view of his.

**4. Religious and Moral Education :** Dewey was influenced by idealism in the initial period of his career and had accepted the significance of religious and moral education, but towards the end of his life, he came to be influenced by James' pragmatism. At that time, he began to test each knowledge and activity in real life situations, began to search for its utility for human life, and began to support what was useful for human life. He clarified that social morality is more useful than religious morality from the viewpoint of this life. Of course, if there are any such elements which have utility in the real life of the individual and society, then the children should be certainly trained in them, but not in the name of religion, rather on the basis of experiences of participation in social activities. He favoured such social morality which is in the interest of both individual and society. In his view, freedom, equality and brotherhood are the fundamental social values and morality.

### **Evaluation of Educational Thought of John Dewey**

The evaluation of any object, activity or thought is done on certain predetermined norms. Education is the process of development of man, it is the process of enhancing his knowledge and skill and guiding his conduct and behaviour to proper direction. So an educational thought or system should be evaluated on this basis that how far it has been helpful or can be helpful in the desired development of man.

John Dewey was a scholar of philosophy. In the beginning he was influenced by idealism, later he was inclined to naturalism and finally to

James' pragmatism, and then he developed this ideology. He did not consider about any object or activity which has no practical utility. In his view, there is no practical utility of the soul and God, so the philosophers should not consider them. The function of the philosophers is to search the solutions to the prevailing problems. John Dewey did just this in his life. Because he did not include the soul and God in his thought so he could present only incomplete analysis of the world. He committed an error by giving a challenge to the existence of eternal truths and values. Man has searched physical and spiritual, both types of truths in which occurs no change. If we accept this contention of Dewey that what is experienced is truth, we can only say that his own experience was very limited.

But in the field of education, Dewey has done a great job. He started his career with teaching work and did the teaching work for a long time — from 1879 to 1930 in different universities. In 1894 he was appointed as the head of the philosophy department in the Chicago University. He also got an opportunity to teach sociology besides philosophy. As a result, he came to know about the educational problems. And then he started to think about these problems and conduct experiments and started to write his inferences. He thought much about education and wrote a lot. Here we shall present his educational thought and his influence on the educational world in a critical analysis.

### **Concept of Education**

John Dewey has written at one place that education is neither a means nor an end, it is the process of social life of man. According to him, process of education has two aspects — psychological and social. He clarified that the useful experiences that man gets while living in the society on the basis of his inherent powers, is real education. In his own words, "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities."

If we look carefully at John Dewey's thought regarding the concept of education, we find that he has considered education as an inseparable part of human life and has considered it to be a social, dynamic and developmental process. All educationists agree with this contention of John Dewey. But no one agrees with his contention that the functions of education include to control the environment and fulfilment of possibilities only, education is a multi-purpose process.

### **Aims of Education**

Dewey considered life as changeable. He argued that there cannot be any unchangeable aims of changeable life. Therefore, there cannot be any

predetermined aims of education. But he himself has mentioned three aims of education — (i) reconstruction of experiences and capability to adjust with the society; (ii) development of social efficiency, and (iii) training in democratic life. And in these three aims, almost all aims of education are included, such as physical development, mental development, social and cultural development, moral and character development, vocational development and education for democracy. Only, spiritual development of man has not been included.

On the one hand, Dewey does not want to determine any aims of education; and on the other talks about training in democracy. These are mutually contradictory. In our view, the aims of education for any society or country should be determined. Formal education cannot be arranged in the absence of definite aims. It is natural to effect changes to them with time. It has been done and will continue to be done. Most of the countries had monarchy or aristocracy in the past, so it was taught then and blind followers to the state were created; today most of the countries have democratic system in which democratic education is imparted and cautious patriots are prepared.

### **Curriculum of Education**

Dewey has not prepared any outline for the curriculum of education. In this regard, he argued that how can an unchangeable curriculum be made for a changeable society. But he has developed the principles of curriculum construction — principle of interest, principle of utility, principle of activity, principle of correlation and principle of flexibility.

Today the curriculum in any country is prepared on the basis of these principles. We remain indebted to John Dewey in this field. But we do not agree with Dewey that religion and morality have no utility in practical life, so they should not be given any place in the curriculum. Our own experience goes that by abiding religion and morality, material life of man also goes on peacefully and happily and he gets spiritual peace.

### **Methods of Teaching**

Dewey has revealed several facts about learning. First, social environment is necessary for learning. Second, learning process begins when the learner has interest in learning. Third, children take interest in learning that which is concerned with their real life. Fourth, a child learns when he is active to learn. And fifth, the children take any fact as a whole. From this view, Dewey laid most emphasis on the development of real learning circumstances and learning by doing and self-experience. From this view, the experimental method is the best method of teaching-learning;

in it the children get the opportunities of observation, activity, self-experience, reasoning, generalization and testing.

On the basis of the above teaching principles of Dewey, his pupil Kilpatric constructed the project method. The new methods of teaching, such as Dalton, are also based on Dewey's teaching principles. At one time, these teaching principles were very popular, but now more effective teaching methods have been developed. Social environment, that is, interaction between teacher and student has been given the most importance for learning. Truly, Dewey has contributed much in this field.

### **Discipline**

According to Dewey, discipline is an internal power which inclines man to think and behave in accordance with society. According to him, discipline is aimed at creating such a socialized individual who can contribute to the social welfare. And it can be possible only when the individual has the feelings of love, mercy and renunciation for others. Dewey has clarified that this type of feeling can be developed in the democratic environment only, and not by the fear of punishment. Punishment produces anger and hatred, and not discipline.

It is true on the part of Dewey to say that the fear of rod cannot develop true discipline. He is also right to say that discipline is an internal feeling or power which inspires man to conduct in a socially-approved manner, and this feeling or power is developed by taking part in the social activities. Discipline develops by itself in the social environment replete with the feelings of love, sympathy and cooperation. There cannot be a question of indiscipline in such an environment. Dewey has termed this type of discipline as self-discipline. This is the true form of discipline.

### **Teacher**

In the educational field, Plato has attached more importance to the teacher and Rousseau to the student; but John Dewey has given equal importance to both teacher and student. According to him, it is the function of the teacher to create such an environment in the school that the children find solutions to their problems while taking part in its activities and they develop interest and skill for the fulfilment of all needs of practical life. He did not allow the teachers to impose their ideals upon the students, rather he expected of them to construct such an environment in which the students select proper ideals for themselves.

Most of the educationists give equal importance to both teachers and students today, but they are not in complete agreement with John Dewey

that the only function of the teacher is to create such an environment in which the children learn by taking part in its activities. They argue that the children cannot learn everything by self-experience. Moreover, we should also take advantage of others' experiences. The teacher has to perform these two tasks today.

### **Student**

Dewey believed in democratic system. He respected the individuality of the individual on the one hand; and on the other, emphasized on making him socialized individual. He declared that each child should be given opportunities to effect maximum development of his abilities by which he can do maximum good to the society.

Wherever democratic system is prevalent in the world, the children are given free opportunities to develop according to their interests, aptitudes and abilities, but keeping the interests of both, the individual and the society in view. This is the direct influence of Dewey on modern education.

### **School**

Dewey considered school as the miniature society. He wanted to present the simple form of society in the schools, and not its complex form, a form which is according to the nature of the children. He did not accept the schools as the shops of knowledge; he wanted to see them as the laboratories where children get knowledge by self-activity and self-experience. He clarified that in this lively social environment of schools, the children develop social efficiency.

By clarifying the relationship between school and society, Dewey has encouraged the social cooperation in the educational field. It has helped expansion of education greatly. But Dewey has created a misconception by calling school as the miniature society. According to Dewey, schools should conduct real life activities. In this regard we have to submit that if schools have what is present outside, then how will development take place? We should think of creating an ideal situation or environment higher than that of the society in the schools.

### **Other Aspects of Education**

**1. Mass Education :** Dewey has greatly contributed in eradicating the differences of race, colour, sex and economic status, etc. He has laid much emphasis on this fact that all children should be given equal and free opportunities for their development. It has encouraged mass education and education is being made available to everybody in almost all the democratic countries of the world.

**2. Women Education :** Dewey did not distinguish between man and woman, and was in the favour of providing them equal opportunities for any type of education. His this view has expanded women education in the western world. Today the whole world agrees with him, including India.

**3. Vocational Education :** Though Dewey has not attached any separate importance to vocational education, yet he included it in social efficiency, it made the significance of vocational education clear. Today so much of development has taken place in the fields of knowledge, science, technology and vocations that provision of vocational education is done independently in any country.

**4. Religious and Moral Education :** Dewey considered religious and moral education as unnecessary. He argued that it has no utility in practical life. In this context we do not agree with him. From the spiritual viewpoint, it may not be possible to say anything with certainty about the utility of religion and morality, yet from worldly viewpoint, it is certainly useful. Religion and morality guide man from animalhood to manhood, and provide proper direction to his thought and conduct. Today most of the educationists consider religious and moral education necessary, but this education will not be narrow, it will be based on human welfare as a whole.

### **Influence of John Dewey**

As a philosophical thinker, Dewey has contributed to the construction of a progressive society in place of an orthodox society. Dewey did not distinguish between man and man. He did not want to impose upon man any predetermined ideals or values, he was in the favour of according freedom to construct his ideals and values according to his circumstances. This view of his started to construct a human-welfare culture in place of religious culture, and a progressive society in place of an orthodox society, and gradually this wave pervaded the whole world.

The changes that Dewey effected in the educational field for this purpose are very important. Education before Dewey was idealistic, Dewey brought it to reality. Rousseau provided psychological basis to education, Dewey provided it the social basis besides psychological basis, he made it society-centred. His greatest contribution is the introduction of progressive education in place of orthodox education. Progressive education is the one that accepts new changes in order to keep man progressive all the time. The country in which education is dynamic and progressive, its society is also dynamic and progressive. Dewey's greatest contribution to the world is progressive education and progressive society.

**Conclusion**

In brief, it can be said that as a philosophical thinker, Dewey has contributed greatly in the establishment of a progressive society in place of an orthodox society. And as an educational thinker, he has significantly contributed in changing education from an artificial process to a real life process. Today in the educational field, more place is given to the activities for making the material life happy as compared to an ultimate aim. Due to Dewey's influence, education has proceeded towards the fulfilment of our needs in the physical world and we are progressing in the same direction too. But we feel for the absence of spirituality. Dewey has emphasized only social development of man; and not his natural and spiritual development. It is our experience that it is the religion which raises man higher than other beings and makes him greater. By neglecting spirituality, Dewey has only shown his shortsightedness. Whatever the truth, it remains a fact that Dewey has done an immense task in illuminating the path of education. The extensive work done by Plato 2400 years ago, was matched by Dewey in the modern age in the western educational world. If we are able to synthesize the educational thought of these two as far as their physical and spiritual aspects are concerned, and create a new educational planning, it would be a very fortunate day for us; we should endeavour for that.

**Test Questions****Essay Type Questions**

1. What do you know about educational thought of John Dewey? Discuss it in the context of meaning, aims and curriculum of education and teaching methods.
2. What is the influence of John Dewey's educational thought on modern education? Evaluate.

**Short Answer Type Questions**

3. What are the views of John Dewey regarding aims of education?
4. Discuss the principles of curriculum construction as propounded by Dewey.
5. Discuss the teaching principles as determined by Dewey.
6. What is the influence of Dewey on modern Western education?
7. How is modern Indian education influenced by Dewey's educational thought?

**Objective Questions**

8. Tick the right alternative :

- (i) Which is the native country of John Dewey?
  - (i) England
  - (ii) America
  - (iii) Germany
  - (iv) Holland
- (b) What did John Dewey consider the basis of learning?
  - (i) Sense organs
  - (ii) Intellect
  - (iii) Soul
  - (iv) Activity
- (c) Who developed the project method?
  - (i) William James
  - (ii) John Dewey
  - (iii) Kilpatric
  - (iv) None of these
- (d) What type of morality did John Dewey basically support?
  - (i) Natural
  - (ii) Social
  - (iii) Spiritual
  - (iv) None of these

**Answers**

8. (i) America

8. (ii) Activity

8. (iii) Kilpatric

8. (iv) Social



# 10

## Philosophical and Educational Thought of Tagore

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### Philosophical Thought of Tagore

Rabindranath Tagore was born in a cultured, prosperous and established family of Calcutta (Kolkata) on 6 May, 1861. His father, Debendranath Tagore was a scholar, art lover, religious, social worker, patriot and saintly man. Prosperity, but simple life and high thinking were the qualities of this family. Rabindranath Tagore was greatly influenced by all this.

Gurudev had read the Vedas and Upanishads in his childhood. Metaphysics of the Upanishads had profound influence on him. Later it became the basis of his life. Gurudev has not propounded any new philosophy, nor he has applied his energy in the analysis of any philosophy, but as a speaker, writer and poet, the thoughts he has displayed, give the clear picture of his philosophical thought.

Gurudev was a breeder of Upanishadic philosophy. He saw Upanishadic philosophy with humanistic viewpoint. He considered the existence of God in all beings of the universe and on this basis, emphasized on creating the feeling of union in all beings of the world. Some scholars term the philosophical thought of Gurudev as **Vishwabodh Darshan**.

Some scholars commit the mistake of analyzing the philosophical thought of Gurudev in the context of western philosophy. Gurudev believed in the soul and God, so some scholars consider him to be an idealist. Gurudev considered this material world as true and real, so some scholars consider him to be a realist. Gurudev loved nature, he considered it to be simple, pure and joyful, so some scholars consider him to be a naturalist. Gurudev emphasized on the practical aspect of human life, so some scholars consider him to be a pragmatist. In this context we have to submit that

Gurudev was much influenced by the Upanishads and he has tried to look at the Upanishadic philosophy with humanistic attitude; his philosophical thought is fully Indian, it has no concern with western philosophies. We shall present the metaphysics, epistemology, logic, axiology and ethics of Gurudev's philosophical thought.

### **Metaphysics of Vishvabodh Darshan**

Gurudev considered this universe as the manifestation of God's personality. According to him, this God-made world is as true as God Himself. He has accepted God in both forms — Nirankara (formless) and Sakara (with form). According to him, He is nirakara as a creator and is sakara in the form of universe (nature). Gurudev experienced God in every particle of the nature.

Gurudev has accepted the soul in three forms according to the Upanishads. In its first form, it inclines man towards self-defence; in its second form, it inclines man for the discovery of knowledge and attainment of infinite realization; and in its third form it inclines man towards understanding its infinite form. According to Gurudev, these three functions are the natural qualities of the soul. Gurudev considered self-realization as the ultimate aim of human life.

Gurudev considered man to be a being having the soul, and said that the ultimate aim of human life is attainment of self-realization. He has divided human life into two aspects — physical and spiritual. In the physical aspect he has included his own body, his natural environment, his family and his social, cultural, economic and political life; and in the spiritual aspect he has included his soul.

Gurudev had clear views about the development of man that physical means are needed for his physical development, and **social service** and **prem yoga sadhana** are needed for his spiritual development. He clarified that love for mankind can make man experience **Ekatmabhava** (unity of soul).

### **Epistemology and Logic of Vishvabodh Darshan**

The greatest feature of our Indian philosophy is attaching significance to both physical and spiritual aspects of man. In this context, the following sukta from the *Ishopanishad* is worth mentioning :

अन्धं तमः प्रविशन्ति ये अविद्यामुपासत।  
ततो भूय इव ते तमो य उ विद्यायां रतः॥

(hat is, the people who worship only **avidya** (ignorance), that is, the world, they enter the darkness, and the people who are busy in only **brahma vidya** (spiritual knowledge), they enter even more darkness.)

Gurudev too favoured this opinion. He attached equal significance to both physical and spiritual knowledge. He called the knowledge of the physical world as useful knowledge and the knowledge of the spiritual world as pure knowledge. In his view, the feeling of unity in all living beings and non-living things of the world is ultimate truth and its experience is the ultimate aim of human life.

Regarding the means of attainment of knowledge, Gurudev has clarified that the knowledge of physical objects and activities is got through physical means (senses), and the knowledge of spiritual elements (soul and God) is got through abstract means (yoga). Of the abstract means, he has accepted the significance of **prem yoga**. He clarified that for the knowledge of the spiritual element, the easiest way is the **prem marga** (path of love), love alone makes us sensitive towards the mankind, it makes us experience the feeling of unity and help us in attaining self-realization or God.

### **Axiology and Ethics of Vishvabodh Darshan**

Gurudev considered man as the total sum of physical and spiritual powers, and laid emphasis on the development of both of them. For it, he emphasized on making man a good man, a man who is healthy by body, pure at heart and is sensitive, who have love for the mankind and loves every particle of the nature. He considered love as the universal value and wanted to make it the basis of thought and conduct of man. He argued that love is that feeling which makes man sensitive to another man and inclines man towards human service. He believed that love can also make physical life happy and can help attain spiritual wholeness. This is the reason that all programmes of Gurudev — village service, social service, national service, international understanding — were based on love. He reasoned that in the absence of love even the feeling for human service cannot be aroused. Gurudev considered human service as God's service.

### **Educational Thought of Tagore**

Gurudev was a man of a multidimensional personality. He has attained the most fame in the literary field. He occupies the same place in Bangla literature as is occupied by Kalidas in Sanskrit and Tulsidas in Hindi. Gurudev has also contributed immensely in other fields too. The tasks that he accomplished for social reform, national awakening and development of international spirit, we shall remain indebted to him for all times to come. Gurudev has also worked for educational reforms. He is established as an educationist in the educational field.

Gurudev had his own experiences of the educational field. He had to suffer the bindings of home education and evils of school education during

his childhood. Later these experiences served as the basis of his educational philosophy. In 1892 when he was only 31 years old, he wrote the *Shikshar Herfer* and with it drew the attention of the people towards the demerits of the contemporary education. Besides, he gave his suggestions for reform in the educational field. By the end of nineteenth century, Gurudev's several literary creations and educational articles had been published. In 1901, he established the **Shantiniketan Brahmacharya Ashrama** at the Shantiniketan Ashrama situated near Bolpur, in order to give concrete form to his educational thought. After this, he had two chief functions — service to literature and development of the Shantiniketan. From 1901 to 1941, Gurudev thought and wrote much on education. After his *Shikshar Herfer* in 1892, the chief creations include *Hindu Vishvavidyalaya* (1911), *Dharma Shiksha* (1912), *Shiksha Vidhi* (1912), *Stri Shiksha* (1915), *My School* (1915), *Vishva Bharati* (1919), *Shri Niketan* (1927), *Ideals of Education* (1929), *Shiksha Sar Katha* (1930) *My Educational Mission* (1931), *To The Students* (1935), *Shiksha aur Sanskriti* (1935) and *Gurukul Kangri* (1941).

Gurudev has described the English medium education of his times as impractical and has emphasized on imparting education through mother tongue. He emphasized on this fact too that education should fulfil both types of needs of man — physical and spiritual. Here we shall present an analysis of educational thought of Gurudev.

### Concept of Education

Gurudev considered education as essential need of human life. In his view, education is that social process by which man attain physical progress and spiritual wholeness. Gurudev has defined education from the physical viewpoint as follows : **“True education consists in knowing the use of any useful material that has been collected, to know its real nature and to build along with life a real shelter for life.”** Besides it, Gurudev considered God pervading every particle of the nature and considered that the ultimate aim of human life is to experience this spiritual unity. In his view, that is the supreme aim or function of education. In his own words, **“The highest education is that which makes our life in harmony with all existence.”**

### Aims of Education

Gurudev was in favour of such education which could effect physical and spiritual development of man, and he considered these as aims of education. His views about aims of education can be presented in the following way :

**1. Physical Development :** Gurudev has laid foremost emphasis on man's physical development. Gurudev has taken physical development in some what wider sense. In his view, man's body should be healthy and beautiful, his muscles should be strong and senses should be capable in their functioning. He wanted to keep the children in the beautiful lap of nature; to allow them to climb up the trees and to dive in the ponds, and let them do different types of tricks with the nature. These activities will effect their natural physical development.

**2. Intellectual Development :** Gurudev laid stress on intellectual development too. But by intellectual development he did not mean the knowledge of certain subjects, rather by the development of different mental faculties — memory, imagination, thinking and logic, and their powerful organization by which man gets knowledge of different types, separates useful and useless facts, searches and constructs new useful facts, and thus succeeds to make his material life happy and experience spiritual wholeness. In his view, this intellectual development can take place by taking part in the real activities of life.

**3. Individual and Social Development :** Gurudev believed in the individual differences of men. He opined that education should be used to effect children's development according to their own interests, aptitudes and capabilities. But this development would take place in the society itself. In his view, every man has spiritual relationship with another, due to which they are motivated towards each other's welfare and create social organizations. Education should necessarily develop the spirit of welfare of all in all the children.

**4. Cultural Development and the Development of National and International Spirit :** Gurudev was the harbinger of national awakening. He emphasized on acquainting the Indians with their original culture and inspire them to conduct themselves accordingly. He believed that it can develop national unity. He feared that narrow nationalism can hinder the human progress, so he emphasized on the development of international understanding too. He reasoned that the difference in different human civilizations and cultures does not separate us, but acquaints us with the diversity of the world. On this basis he has given place to different languages and cultures of the country and the world in his **Shantiniketan**.

**5. Moral Development :** Gurudev was a humanist. He has emphasized on good human behaviour. He had his own concept of a good man; a man who does not distinguish between man and man in the world. For it, Gurudev has laid stress on several moral rules — celibacy, discipline,

contemplation and meditation, and for their abidance has considered the internal power, internal freedom, self-discipline and knowledge as necessary.

**6. Vocational Development :** Gurudev wanted to provide economic skill to all people, so he laid foremost stress on the education for handicraft, artisanry and agriculture.

**7. Spiritual Development :** According to Gurudev, true education is the one that acquaints us with the unity of the whole world. According to him, when man begins to feel one soul in all the beings of the world, then it should be taken that he has attained self-realization. For the attainment of this supreme aim, he has emphasized the knowledge of national and international cultures. He clarified that we should first experience social and cultural unity, after that spiritual unity can be experienced.

### **Curriculum of Education**

In this context the first thing is that Gurudev has laid equal emphasis on the development of all the three aspects of man — natural, social and spiritual, and for their proper development, has constructed activity-centred curriculum. Secondly, he has laid emphasis on the knowledge of languages and cultures of national and international importance along side our own language and culture. He was a great lover of nature and fine arts. He has given them important place in the curriculum. He has clarified that co-curricular activities contribute a lot in the development of the child. Therefore, games and drama should be given a place in the curriculum. Due to his wider viewpoint, the curriculum constructed by him is very extensive. The activity-centred curriculum that he prescribed for the Shantiniketan in the beginning, had the following form :

**1. Subjects :** Mother tongue, Sanskrit, English, history, geography, nature study, science, art and music.

**2. Useful Activities :** Gardening, agriculture, regional study, tour, collection of different articles and laboratory work.

**3. Other Activities :** Games, play, music, dance, creative writing, village development and social service work.

And as the Shantiniketan expanded, it came to include languages, literatures and cultures of national and international significance in its curriculum. Today it has become a prominent centre in the form of **Vishwabharati University** for international liberal and technical education. It has arrangement of education from pre-primary level to higher

and technological education, and has specified different curricula for different levels. The curricula for classes 1 to 12 are according to the educational structure of 10+2+3, but it includes co-curricular activities and social service work as compulsory. The important feature of its curriculum is that there is no difference of national or foreign. In this context, Gurudev clearly expressed that knowledge is not meant for the people of any particular country, but for the whole mankind. This is the reason that the Vishwabharati University has arrangement for the education of languages and cultures, and science and technology of the country and abroad. Some special curricula are run for foreigner students (Indian music, etc.) too. Another high point of its curriculum is that it is still centred on art, culture, religion and village development.

### **Teaching Methods**

Gurudev considered man to be the total sum of physical and spiritual elements and said that man's development depends on these two faculties. He has not constructed any teaching method, but has suggested for the reform of the prevailing teaching methods. He staunchly opposed the bookish and telling methods of his time, and emphasized on the fact that whatever is taught to the students, should be taught keeping them in the real circumstances of life, by self-activity and self-experience. He opposed the English medium education imparted during his times and emphasized on education through mother tongue. The Vishwabharati established by him imparts education from pre-primary to class 12 in mother tongue Bengali. Keeping English as the medium at higher level is helplessness. The teaching principles as propounded by Gurudev can be presented as follows :

- (1) Don't teach anything to children forcibly, first motivate them to learn.
- (2) Whatever is to be taught to the children, teach them by life's real activities.
- (3) Give the children opportunities for the use of senses, let them learn by self-experience.
- (4) Teach the children with the mother tongue as the medium.
- (5) Use any teaching method, but it should be interesting and the students should take part in it actively.
- (6) Keep the children free from harsh control, let them think and work freely.
- (7) Behave with the children with love and sympathy under all circumstances.

It becomes necessary to discuss in some detail about the ancient and prevalent teaching methods as emphasized by Gurudev and as he himself used.

**1. Oral Method :** In the ancient times, the teachers taught their pupils using oral methods, such as preaching, lecture, question-answer, debate and reasoning methods. Gurudev accepted the significance of these methods, but with the precaution that these methods should be used only when it is not possible to learn by doing in real life circumstances and by self-experience. In this context, Gurudev said that any oral method should be used with giving opportunities to the children to think and resolve their doubts and they should be kept active continuously.

**2. Self-Study Method :** This is a very ancient method of teaching-learning. Gurudev had used this method for himself. He had studied the 'Vedas' and 'Upanishads' under the guidance of his father and elder brother. In the context of the use of this method, Gurudev gave three suggestions. First, the children should be made capable of self-study and mental ability of reading to understand, second, necessary directions should be given to the children for self-study; and third, discussion should be held with them after self-study in order to resolve their doubts.

**3. Analysis and Synthesis Method :** Gurudev considered this method as useful for clarification of facts, but emphasized on two precautions in its use. First, whatever examples are presented before the children should be related to their life; and second, children should have active participation in generalization and drawing inference.

**4. Activity Method :** Gurudev laid foremost emphasis on this that opportunities should be given to the children for learning by doing and learning by self-experience. The method of self-activity and self-experience is the activity method. But he has emphasized on certain precautions in the use of this method too. First, activity should pertain to the life of the children. Second, the activity should be interesting to the children. Third, the children should be free to execute the activity in their own manner. And fourth, activity should be such in the execution of which the children face no problem. He used nature observation, tour and play-way methods as activity method.

**5. Experiment Method :** Gurudev has supported and used the experiment method for skills, science and other practical subjects and activities. There are three steps of this method — first, demonstration by the teacher; second, imitation by the students; and third, exercise by the students. Thus, this method is the sum of three methods — demonstration,

imitation and exercise methods. Gurudev clarified that in the use of this method too, the doubts of the students should be eliminated and 'how' should be replied along with 'why'.

### **Discipline**

Gurudev accepted the significance of discipline, but he accepted discipline not as an external order but as an internal feeling. He opposed punishment for the development of this internal feeling. He clarified that punishment makes students rebellious and develops the feeling of opposition in them. Gurudev was in the favour of self-discipline and emphasized on the need of higher social environment for its attainment. His clear opinion was that if the teachers in schools are learned and are of high character and they behave with the children affectionately and sympathetically, the children will themselves abide by discipline. For the development of discipline, he considered the necessity of games and literary and cultural programmes in the schools. He experienced that man gets opportunities for meditation in the higher social environment and he learns to live in discipline. The students remain disciplined in such an environment, and if they happen to commit an error, they correct it themselves. The whole environment of Vishwabharati established by him is based on Indian culture; the teachers and students live a simple life there and remain fully disciplined.

### **Teacher**

Gurudev was fully traditional as far as teacher is concerned. In his view, the teacher should be fully learned, patient and devoted to the children. He used to say that the students learn the methods of their manners sooner than the knowledge imparted by them, so the teachers should be learned, celibate, men of high character and ideal conduct. He expected of the teachers to understand individual differences of the students, to arrange proper education for them, and behave with them with love and sympathy. He termed despotic teachers as jail wardens. Gurudev supported nationalism and international goodwill. Such teachers alone can develop nationalism and internationalism in the children. For this all, he considered the need of teacher training.

### **Student**

Gurudev respected the individuality of the students, and emphasized on providing suitable education for them. On the other hand, he expected of them to follow celibacy. In celibacy, sensual control, purification of mind, speech and deed, and simple and natural life are especially important. According to Gurudev, the students should rise early, clean their body and

abide by rules and orders; they should be polite in conduct, should worship nature and beauty, and should be curious for the attainment of both worldly and spiritual knowledge. So long they are not motivated by themselves and have not devotion to the teachers, they would not be able to learn anything. Besides, they should keep away from uncivilized, improper and censurable behaviour and thought.

### **School**

In the viewpoint of Gurudev, schools should be located away from the noise of towns in the lap of nature just like the ashramas of ancient times. He believed that the teachers and students can worship education in the peaceful environment. He laid much emphasis on the fact that the schools should be the representatives of the nation; they should have proper educational arrangement for the education of national civilization and culture. Besides, there should be arrangement for education of languages and cultures of international importance by which the students are able to understand the world. His Vishwabharati University is presenting all these in the concrete form.

Today, Vishwabharati has arrangement from pre-primary education to higher education and technological education. This university is being run in two campuses — Shantiniketan and Sriniketan. Sriniketan is located at 3 km away from Shantiniketan. Both of them are located in the lap of nature. At present, the Vishwabharati has different buildings for different types of education at different levels which have been converted into departments.

**1. Mrinalini Anand Pathashala :** It is attached with Shantiniketan's Path Bhavan. It holds kindergarten classes.

**2. Santosh Pathashala :** It is attached with Sriniketan's Shiksha Satra. It holds kindergarten classes.

**3. Path Bhavan (Secondary School) :** It is a residential and co-education institution located in Shantiniketan. It holds education from classes 1 to 10.

**4. Shiksha Satra (Secondary School) :** It is a co-education institution located in Sriniketan. It also holds classes from 1 to 10.

**5. Uttar Shiksha Sadan (Higher Secondary School) :** It is a residential and co-education institution located in Shantiniketan. It holds classes for +2 (classes 11 and 12).

**6. Vidya Bhavan (Institute of Humanities and Social Sciences) :** It is located in Shantiniketan and it holds graduate, postgraduate, diploma

and certificate courses in humanities and social sciences, and has arrangement for the research of all subjects of postgraduate level.

**7. Shiksha Bhavan (Institute of Science) :** This building is also located in Shantiniketan and it holds graduate, postgraduate, diploma and certificate courses in science and has arrangement for research in all subjects of postgraduate level.

**8. Kala Bhavan (Institute of Fine Arts) :** It is also located in Shantiniketan. It holds graduate, postgraduate, diploma and certificate courses in art and has arrangement for research in all subjects.

**9. Sangit Bhavan (Institute of Music, Dance and Drama) :** It is also located in Shantiniketan. It holds graduate, postgraduate, diploma and certificate courses in music and has arrangement for research in all subjects of postgraduate level.

**10. Vinay Bhavan (Institute of Education) :** It is also located in Shantiniketan. It holds B.Ed and M.Ed courses and has arrangement for research in education.

**11. Rabindra Bhavan (Institute of Tagore Studies, Museum and Archives) :** It is also located in Shantiniketan. It does not hold any type of instructional work, but there are available all types of Rabindra literature and research documents done on Rabindra. This is the centre of study for researchers on Rabindra.

**12. Rural Extension Centre (Department of Adult and Continuing Education and Extension) :** It is located in Sriniketan campus. In it, the rural youths are trained in the expansion of literacy, social education and mass education works; besides, rural women are trained in handicrafts. In it, the 'Jan Shiksha Niliyan' centre has been established under the National Education Policy, 1986, and through it are run programmes in adult education, continuing education and population education.

**13. Shilpa Bhavan (Centre of Rural Industries) :** It is located in Sriniketan campus. It holds diploma and certificate training courses in handloom weaving, wood work, pottery and handmade paper.

**14. Palli Charcha Kendra (Centre for Rural Studies) :** This centre is also located in Sriniketan. It has arrangement for the two-year postgraduate courses in rural development and anthropology and research work in social and economic problems in rural regions.

**15. Department of Social Work :** This department is located in Sriniketan campus. In it are run courses in bachelor of social work (BSW) and master of social work (MSW), and research work is conducted in social welfare and rural development fields.

**16. Palli Shiksha Bhavan (Institute of Agriculture) :** It is also located in Sriniketan. It is an agriculture university in itself. It holds graduate and postgraduate courses and research work in agriculture.

**17. Agro-Economic Research Centre :** This research institute is also located in Sriniketan campus. This institute holds research work in agriculture and rural economics.

**18. Shiksha Charcha (Primary Teacher Training Centre) :** This institute is located in Sriniketan campus. It has arrangement for the training of primary teachers.

### **Other Aspects of Education**

Gurudev has expressed his thoughts on other aspects of education too. We shall present his educational thought on mass education, women education, vocational education, religious education and national and international education.

**1. Mass Education :** Gurudev had seen the poor and pitiable condition of India of his times and had also seen the prosperous life in the western countries. He had experienced that the root cause of our backwardness was the lack of education. So he emphasized on the need of mass education. Gurudev took mass education in some what wider sense. First, equal, general, compulsory and free education should be arranged for all children of urban and rural areas, and second, illiterate adults should be taught how to read and write. Gurudev clarified that 70% population of our country lives in villages, so rural problems be given a prominent place in education. According to Gurudev, progress of India is possible by the progress of villages. Gurudev emphasized on opening night schools for adult education and said that the teachers of primary schools and students of secondary schools should teach the adults in these schools.

**2. Women Education :** Gurudev has clarified the significance of women education and has presented a complete outline for their education. According to Gurudev, primary education should be equal for boys and girls. Home science should be compulsory for girls at the secondary level because they have to play the role of wives and mothers, and higher education should be equal for both boys and girls. Gurudev has laid much stress on this fact that both of boys and girls should get equal opportunities and equal facilities for education. He clarified that so long all men and women of the country are not educated and they do not march in every field shoulder to shoulder, the development of the country cannot be ensured. Though Gurudev was not in the favour of co-education, yet he permitted co-education at the places where separate schools for girls cannot

be made available. It makes out that he was very conscious about women education.

**3. Vocational Education :** Gurudev has clarified that vocational education is very essential for the economic development of the country. Because our country is an agricultural and cottage industrial country, there should be special arrangement for the education of agriculture and cottage industries. He did not want to deprive us from science and technology too, and considered this type of education necessary for heavy industries.

**4. Religious Education :** Gurudev's viewpoint about religion was very-wide. According to him, religion is acute desire for the infinite and His blissful experience. He opposed superstitions, showy methods of worship and rituals. He said clearly that true religiosity resides not in worship and meditation, but in considering man a man; it lies in the service of the mankind, in the spirit of world's well-being and in experiencing unity in the whole world. Gurudev clarified that this religion cannot be taught by preaching, lectures or books; its education can be imparted by making it a part of life. For it, he emphasized on inclusion of morning prayers; celebrating the birthdays of founders of all religions and acquainting the children with their teachings; feeling of divine element in the beauty of nature, art and music; in the service of the poor and the deprived; raising the fallen; and work for the welfare of society, nation and world. Gurudev believed that unity can be experienced by the service to the mankind; he considered just this as true religion.

**5. National and International Education :** Gurudev has not presented any plan for national and international education, but his views expressed here and there clarify that he wanted to acquaint the people with their language, literature, religion and philosophy. But he was not a supporter of narrow nationalism; he supported internationalism. He has emphasized on the study of own language, literature, religion, philosophy, besides other languages, literatures, religions and philosophies of the world.

### **Evaluation of Educational Thought of Tagore**

The evaluation of an object, activity or thought is done on the basis of some pre-specified norms. Education is the process of development of man, it is the process of enhancing his knowledge and skill, and is the process of giving proper direction to his thought, conduct and behaviour. In such a case, the evaluation of an educational thought or system can be done on the basis how far it has been or can be helpful in the development of man.

Of the great people who have taken birth in our country in the modern times, Mahatma Gandhi and Rabindranath Tagore occupy the highest place.

Though Gurudev is popular mostly in the field of literature, yet his contribution in the educational field is no less. He is well established as an educationist in the educational field. Now we shall present an evaluation of his educational thought and practice.

### **Concept of Education**

Gurudev is the first Indian thinker who has accepted education as the social and multipurpose process and has clarified its form and its functions. According to him, "True education consists in knowing the use of any useful material that has been collected, to know its real nature and to build along with life a real shelter for life." He further said, "The highest education is that which makes our life in harmony with all existence."

If we look at these two definitions of education as given by Gurudev, seriously, we find that he has accepted education as the means of preparing man for his practical life as well as for his spiritual life. At present, most of the educationist agree with it.

### **Aims of Education**

Gurudev has classified aims of education into two classes — physical development and spiritual development. In physical development, he has included the aims of physical, mental, social, cultural, moral, character and vocational development and in spiritual development has included the aims of moral development and social service development.

If we look at the aims of education as determined by Gurudev, we find that these are universal and perennial aims of education. If a person thinks even one aim as unnecessary, in our view, his viewpoint towards life is equally incomplete. Of course, some aims are meant to be according to our age; such as the education of the political system and citizenship and attainment of national goals. During Gurudev's times our country was not free, perhaps due to this, Gurudev's attention was not drawn to these aims.

### **Curriculum of Education**

For the attainment of above aims, Gurudev constructed a detailed curriculum. In the list of subjects he included language, literature, history, geography, nature study, science, art and music; and in the list of useful activities he included gardening, agriculture, handicraft, regional study, touring, collection of different objects and laboratory work, and in other activities, he has given place to games, play, music, dance, creative writing, village upliftment and social service. He has also included the teaching of languages, religions, philosophies and cultures of international significance in the curricula for secondary and higher studies. The

Vishvabharati established by him conducts this type of curriculum. Technology has also been included in it.

There are no two views that all types of knowledge should be given place in the curriculum, but giving excessive emphasis on several languages, village and social service projects does not seem to be practical, though it may sound necessary. In this regard we are of the opinion that the children should not be imposed upon the burden of the study of more number of languages and social work. Everything is useful and necessary, but the children's ability and school's execution capability should also be kept in view.

### **Teaching Methods**

Gurudev limited himself to the analysis of ancient and prevalent methods and discussing some basic maxims, as — don't impose anything upon the children; keep them in real circumstances to provide them opportunities for learning through senses; make teaching interesting through mother tongue; give freedom to children in learning; and behave with them with love and sympathy. He has not constructed any new teaching method.

If we look carefully, we find that teaching-related thought of Gurudev has certainly influenced the teaching methods in Indian schools in some measure, directly or indirectly. Mother tongue is made the medium of education in place of English, and the ancient teaching methods came to be used in their new form.

### **Discipline**

As far as discipline in educational institutions is concerned, Gurudev laid emphasis on its need and considered higher social environment and teachers' ideal conduct as necessary for its attainment. What should be done if a student still involves himself in undue conduct? Gurudev talked of love and sympathy. He argued that in an environment replete with love and sympathy, the students admit their own errors themselves and reform their conduct by themselves. Gurudev opposed punishment to children under any circumstances.

In our view, the above thought of Gurudev as pertaining to discipline may be effective in individual teaching, but not in collective or group teaching. We are of the view that the punishment should be necessarily provided for, but it should be based on love and sympathy. The children should be made to feel that the punishment being given to them is for their own good.

**Teacher**

The views of Gurudev regarding teacher were traditional on the one hand, and psychological on the other. In his view, the teachers should be learned, self-controlled and devoted to the students. He also expected of the teachers to understand the individual differences of the students and arrange education for them accordingly, and behave with them with love, sympathy and cooperation. He termed the despotic teachers as jail wardens. Gurudev favoured nationalism and internationalism, so he considered that the teachers ought to have patriotism and international goodwill both.

If we look at the thought of Gurudev, it becomes evident that the teachers should be just like this. But it is not possible in this materialistic world. It would be enough if the teachers do their duty honestly and devotedly.

**Student**

The views of Gurudev regarding students were also traditional as well as modern. He expected of the students to adopt celibacy, and on the other respected their individuality. He emphasized on providing education on the basis of their individual differences.

The word celibacy may be taken by the people by surprise, but this should be the essential attribute in the students. They should display commendable conduct and should save themselves from polluted or improper conduct. It would be great to expect of them sensual control, devotion in teachers and loyalty to study.

**School**

According to Gurudev, schools should be away from noise, in the lap of nature, like ancient ashramas. He also wanted that the schools should be the true representatives of the nation and they should provide education of national civilization and culture. But he also wanted from them to provide education of languages and cultures of international importance, so that the students may be able to feel international understanding.

The first view of Gurudev is not possible today. In order to make education available to everybody, it is necessary that the schools be located in the population. Of course, the schools should function as the true representatives of the nation, in such a case, the honour of the nation can be defended. It is the age of internationalism, so the curriculum and environment of the schools should be such that may be helpful in the development of international understanding.

**Other Aspects of Education**

**1. Mass Education :** Gurudev has clarified the significance of mass education. He said that illiteracy is the root cause of all our sufferings. He has taken mass education in a very wide sense. According to him, at first, there should be arrangement for compulsory and free education for all children up to certain age, and second, knowledge of reading and writing should be imparted to all illiterate adults. The immediate influence of Gurudev's views could be seen immediately. We are in the process of this endeavour, and it has brought about some satisfactory results too. At the time of independence, literacy was only about 14%, which rose to 65.38% in 2001, and at present (2009) it might have gone to about 70%.

**2. Women Education :** Gurudev was a great supporter of women education. He has clarified about women education that primary and higher education for men and women should be equal, but home science should be compulsory for women at secondary level. Our country has provided education according to the views of Gurudev, but some educationists are not in favour of distinguishing between their education at any level. We also hold this view.

**3. Vocational Education :** Gurudev possessed very extensive views about vocational education. He was in the favour of imparting handicraft and agriculture education to average students, and education of heavy industries to able students. We followed the path illuminated by him, as a result of which we are proceeding on the path of continuous economic development.

**4. Religious Education :** The views of Gurudev regarding religious education, in today's context are very practicable. In the present intellectual age, religion cannot be bound in methods of worship; religion is, what is done for people's welfare, by which man, society, nation and the whole world get material and spiritual realization. Tagore established human service as a universal and perennial religion in order to look after human welfare. Modern secular India should accept religion in this form.

**5. National Education :** There are no two opinions that Gurudev was a harbinger of national awakening. He had awakened India in deep slumber, and infused the magic of national consciousness in them, but he was a foreseer too. He had known that no country can progress without international cooperation in the future. This is the reason that he emphasized on the education of languages, literatures, sciences, religions and philosophies of international significance besides those of national importance. As it is, Gurudev considered God as pervading all beings of

the universe and talked of world's well-being from this viewpoint. Thus, he was the pleader of nationalism, internationalism and world's well-being.

### **Influence of Tagore**

Gurudev did not distinguish between man and man. He emphasized on the feeling of unity in all men. It has greatly helped in the creation of classless society in our country. He favoured religious forbearance in place of religious narrowness. Religious fundamentalism has come to be eradicated to some extent in our country. He respected all cultures. It has helped in the development of cultural tolerance a great deal.

The greatest task of Gurudev lies in making the ancient Indian ideal 'world brotherhood' into modern 'international goodwill'. He looked at all languages, literatures, cultures and arts of the country and of the world with respect. He provided the study and training of languages, literatures, arts, music and dances of the country and of the world in his Vishvabharati. He acquainted the foreigners with Indian languages, literature, cultures, religions and philosophy, and art, music and dance systems. As a result, the education of Indian languages, literature, religions and philosophies, and art, music and dance came to be held in other countries. Gurudev leads those who endeavoured to start the process of internationalization of languages, literatures, arts, skills and science.

Gurudev has much influence in the educational field too. Education came to be provided through the medium of national and international languages, and steps were taken for mass education, women education, vocational education and adult education. The concept of native or alien came to be discarded and it replaced with the thinking that everything belongs to mankind, what is good is for mankind. Now all universities of India hold education for languages, literatures, arts, sciences of international significance.

### **Conclusion**

In brief, it can be said that Gurudev will be ever remembered for the suggestions and functions that he did make for the reform of Indian education. He analyzed the form and functions of education and laid equal emphasis on the development of both physical and spiritual aspects of man. Besides giving place to national languages, cultures and sciences, he also included the languages, cultures and sciences of international importance, made the ancient methods useful by the use of new teaching principles; taught the teachers and students how to follow celibacy in educational field, emphasized on behaving with the children with love and sympathy, and turned the schools as the centres of social service and

village upliftment. Not only this, he raised the slogan of mass education, women education and vocational education. He transformed religious education into humanistic education and commenced national and international education.

In order to give a concrete form to his educational thought, Gurudev started a school at the Shantiniketan ashrama near Bolpur in 1892. This school which was started with mere five students has soared into the Vishvabharati University where thousands of students study. It does not hold education under cool trees now, there are highrise buildings, it is an educational town in itself. The devoted teachers have been replaced by high salaried teachers and professors. However, some of its features remind us of Gurudev. There are separate buildings (institutes) for the teaching of fine arts and training in different skills; there is a provision for the education of languages, religions, philosophies and cultures of international importance; and the education of social service and village development activities are compulsory at all levels. The teachers and students live a simple life. The Vishvabharati is not meant solely for India, it is meant for the whole world. It is a university in true sense.

We can see the clear impact of Gurudev's educational thought and practice on Indian education. The medium of education in the whole country is the mother tongue, and almost all universities provide education in languages, arts, skills, and sciences of international importance. The educational system for mass education, women education, vocational education, humanistic religious education and national and international education was started by Gurudev first. Truly, he shaped the modern Indian education. In the words of **Dr. Mukherjee**, "Tagore was the greatest prophet of educational renaissance in modern India." We bow to him over and over again.

### Test Questions

#### Essay Type Questions

1. Elaborate Tagore's Vishvabodh Darshan.
2. Discuss Tagore's thought regarding aims of education, curriculum and teaching methods.
3. 'Tagore was the greatest prophet of educational renaissance in modern India.' Discuss the statement.
4. Evaluate the contribution of Tagore to Indian education.

**Short Answer Type Questions**

- 5. What did Gurudev Tagore mean by the spirit of unity?
- 6. What were Gurudev's views about man?
- 7. How did Gurudev view man's development?
- 8. How did Gurudev's views influence the form and culture of Indian society?
- 9. Why is Gurudev considered to be the harbinger of the process of internationalization in the educational field?
- 10. What type of views did Gurudev hold about mass education?
- 11. What were the views of Gurudev about women education?

**Objective Questions**

- 12. Tick the right alternatives :
  - (i) In which field is Gurudev the most famous?
    - (i) Education
    - (ii) Literature
    - (iii) Religion
    - (iv) Politics
  - (ii) What influenced Gurudev Tagore the most?
    - (i) Vedas
    - (ii) Upanishads
    - (iii) Gita
    - (iv) Puranas
  - (iii) What is the present name of educational institution as established by Tagore?
    - (i) Shantiniketan
    - (ii) Sriniketan
    - (iii) Vishvabharati
    - (iv) Non of these
    - (iv) Tagore International Education Centre
  - (iv) In which form Tagore accepted religion.
    - (i) Worship
    - (ii) Rituals
    - (iii) Human service
    - (iv) Devotion to God

**Answers**

12. (i) Literature	12. (ii) Upanishads
12. (iii) Vishvabharati	12. (iv) Human service



## Philosophical and Educational Thought of Mahatma Gandhi

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### Philosophical Thought of Mahatma Gandhi

Mahatma Gandhi was born on 2 October, 1869 at Porbandar in Gujarat in a Vaishnava, prosperous and well established family. His full name was Mohandas Karamchand Gandhi. His father, Karamchand Gandhi was the dewan of Porbandar state and was a man of religious and virtuous nature. His mother, Putlibai too was a very religious and virtuous woman. Mahatma Gandhi was influenced by his family environment greatly.

Gandhiji had received education in Vaishnava religion in his family. He had read the translation of the *Manusmriti* in his childhood. He used to read *Gita* regularly. In England, he had read *Bible* and the *Light of Asia* and had enjoyed the company of Annie Besant. His religious and philosophical thoughts developed on the basis of all these. But his life philosophy was basically based on *Gita*. He called *Gita* as 'Gita Mata'.

Gandhiji has not propounded any new philosophy. He has given practical form to the basic facts of Indian philosophy. But in its practical form, it tells us of the insight of Gandhiji which is known as **Gandhian philosophy, Gandhism or Sarvodaya Darshan**. We shall here discuss the metaphysics, epistemology, logic, axiology and ethics of Sarvodaya Darshan of Gandhiji.

### Metaphysics of Gandhiji's Sarvodaya Darshan

Gandhiji considered the *Gita* as the finest treatise of metaphysics. According to *Gita*, there are two basic elements — Purusha (God) and nature (matter) and God is supreme in them. Gandhiji agreed with this. He clarified that the greatness of God becomes evident by two facts. First, it pervades every particle of the nature, but nature does not pervade in God. Second, God is the creator and nourisher of this world, and is its

destroyer. Gandhiji has divulged this fact from *Gita* that God is the creator of this world and the nature is the cause. He took God in the form of absolute truth. Gandhiji believed that God is unchangeable so He is true; while nature (matter) is changeable so it is untrue.

He considered the soul as the part of God. He believed that when God is true, the soul too is true. Gandhiji accepted the soul, God and truth, in the form of beginningless and endless energy.

Gandhiji considered man as the sum total of body, mind and soul and said that the ultimate aim of human life is self-realization, attainment of God and emancipation. He divided human life into two aspects — physical and spiritual. In his view, these two aspects depend on each other, the other cannot develop without the development of the one. Man should develop both these aspects simultaneously.

Now the question arises — How can the physical and spiritual aspects of man be developed simultaneously? Gandhiji says that for the development of physical aspect, physical knowledge and activities are required basically, which can be got by senses, and for the development of spiritual aspect, spiritual knowledge and activities are needed basically, which can be got by reading the religious scriptures, singing devotional songs, satsang and social service. He considered the abidance by the **Ekadasha Vrita**—**Satya** (truth), **Ahimsa** (non-violence), **Brahamcharya** (celibacy), **Asvad** (tastelessness), **Asteya** (non-stealing), **Aparigrah** (non-hoarding), **Abhay** (fearlessness), **Asparshyata Niwaran** (removal of untouchability), **Kayik Shrama** (physical labour), **Sarva Dharma Sambhava** (religious goodwill) and **Vinamrata** (politeness) as necessary for the development of both aspects in proper perspective.

### **Epistemology and Logic of Gandhiji's Sarvodaya Darshan**

Gandhiji has divided knowledge into two classes — physical and spiritual. In physical knowledge he has included the knowledge of physical world and different aspects of human life (social, economic and political); and in spiritual knowledge he has included the metaphysics of the universe, God, soul and Supreme Being. In Gandhiji's view, both types of knowledge are necessary for man; physical knowledge is necessary for physical life and spiritual knowledge is necessary for self-realization or attainment of God or emancipation.

According to Gandhiji, physical knowledge can be attained by senses, and spiritual knowledge can be attained by reading of devotional songs and satsang. He considered *Gita* as the supreme treatise of spiritual knowledge.

### **Axiology and Ethics of Gandhiji's Sarvodaya Darshan**

Gandhiji considered man as the sum total of body, mind and soul. According to him the ultimate aim of human life is the attainment of truth or God. He called it as emancipation. But he emphasized on attaining physical development first and to make one free from material deficiencies. For emancipation, he has considered the **Anashakti Yoga of Gita** as the best means and for materialistic prosperity has accepted the importance of labour, morality and character. And for the attainment of both these, he has emphasized on the abidance by the **Ekadash Vrita** (truth, non-violence, celibacy, tastelessness, non-stealing, non-hoarding, fearlessness, untouchability removal, physical labour, religious goodwill and politeness). He considered these as the values of human life.

Truth is the end and means both for Gandhiji. As the end, truth is that which ever exists and is endless, that is God, and as a means, truth means true thought, true speech and true conduct. By non-violence he means the absence of evil thought towards all beings. In Gandhiji's view, only the slaughter of the being is not violence, exploiting somebody is also violence and possessing an evil thought about somebody is also violence. In his view, the truth cannot be attained or abided by in the absence of non-violence. He considered non-violence as the most essential for the attainment of physical and spiritual perfection. By celibacy he meant to control the mind by controlling the senses. Keeping away from sensual pleasure amounts to tastelessness. Non-stealing implies not taking somebody's things. Non-hoarding things means to remain devoid of things which are not necessary for life. Fearlessness implies freedom from all types of fear. By untouchability removal is meant not to consider somebody as low caste on the basis of birth. By physical labour is meant not consuming things without labour. Religious goodwill means to consider all religions as the means to attain God. And by politeness is meant renunciation of ego and anger and the development of mercy and forgiveness. According to Gandhiji, every man should follow these ideals. The person who follows them will think of the rise of all beings and will become a **Sarvodayi** in true sense. In Gandhiji's views, such a person of liberal heart can alone attain happiness and peace in life and can realize the 'self' (Soul, God)

### **Educational Thought of Mahatma Gandhi**

The Father of the Nation, Mahatma Gandhi was not only a political leader, but also a great religious analyst and social reformer. He submitted several suggestions for the reform in the prevalent education which was

bookish, theoretical, narrow and examination-oriented education. He is established as an educationist in the educational field.

Gandhiji considered education as the birthright of man, and considered it as much necessary for any type of development of man whether physical or spiritual, as is mother's milk for the development of body of the child. This is the reason that he emphasized on providing compulsory and free general education for all children up to a certain age. He clearly opined that this education cannot be imparted by the medium of English; this can be given only by the medium of mother tongue. As it is, he considered English as the language which causes mental slavery. He wanted education to make man self-dependent and able to earn his livelihood, so he laid special emphasis on the education of handicrafts. Besides, he wanted to effect spiritual development of man, so he emphasized on directing the children to follow **Ekadash Vrita** by education. On the basis of this educational philosophy, Gandhiji determined the form of national education and named it as **Basic Education**. We present here the analysis of his educational thought.

### **Concept of Education**

Gandhiji did not consider only literacy as education. In his own words, "Literacy is not the end of education nor even the beginning. It is only one of the means whereby men and women can be educated." Gandhiji considered man as the sum total of body, mind, heart and soul. He clearly opined that education should effect the development of man's body, mind, heart and soul. Gandhiji transformed the education of 3Rs (reading, writing and arithmetic) into 3Hs (hand, head and heart), and said that the function of education is not to teach how to read, write and calculate, but to develop his hand, brain and heart too. In his own words, "**By education I mean an all round drawing out of the best, in child and man — body, mind and spirit.**"

### **Aims of Education**

According to Gandhiji, the ultimate aim of human life is emancipation. He took emancipation in a very wide sense. He talked of physical, mental, economic and political emancipation first, and then of spiritual emancipation. He reasoned that until a man is free from physical weakness, mental pressure, economic deficiency and political slavery, he cannot attain spiritual emancipation. This is the reason that he wanted to effect the highest development of man's body, mind and spirit. The views that Gandhiji expressed about aims of education can be summarized as follows:

**1. Physical Development :** Whatever the aim of human life, it can be attained through this body, so it should be developed first. Gandhiji had felt the need of this aim during his school life itself. Later he considered it necessary for spiritual development too.

**2. Mental and Intellectual Development :** According to Gandhiji, mind and spirit too should be developed along body. He said that as mother's milk is necessary for physical development, in the same way, education is needed for mental development. Education should perform this function.

**3. Individual and Social Development :** Gandhiji has laid emphasis on both types of development of man, individual development and social development. Gandhiji considered individual development as necessary for the development of individual, society and nation. In his view, the supreme manifestation of individual development is spiritual development, and social development is necessary for spiritual development. By social development he meant to learn to live with love and cooperation. He believed that spiritual development is possible by loving and serving the whole mankind.

**4. Cultural Development :** According to Gandhiji, culture is related to the spirit and it manifests itself in man's behaviour. He considered cultural development as necessary for controlling man's behaviour and for his spiritual progress, and considered it to be a chief aim of education.

**5. Moral and Character Development :** Gandhiji knew the significance of the force of character. He emphasized on its development by education. He considered necessary to develop the qualities of truthfulness, non-violence, celibacy, tastelessness, non-stealing, non-hoarding and fearlessness in all children. He termed such schools as the factories of character making. In his own words : "The end of all the knowledge must be the building up of character, personal purity."

**6. Vocational Development :** For freedom from economic deficiency, Gandhiji emphasized on vocational aim of education. He wanted to make each man self-dependent and emphasized on the education of a handicraft or industry for it. He clearly said that the children should be enabled to earn their livelihood by basic education.

**7. Spiritual Development :** According to Gandhiji, the ultimate aim of human life is emancipation, self-realization or knowledge of the self. The physical, mental, individual, social, cultural, character and vocational developments that we have talked above, the aim of all these is to help man in attaining self-realization. For it, Gandhiji considered religious and

moral education as necessary. In this regard, Gandhiji was influenced by *Gita*. He laid equal emphasis on all of **jnana, karma, bhakti** and **yoga**. He considered **non-violence** and **satyagraha** as their concrete form.

### **Curriculum of Education**

Gandhiji was aware of the country's basic needs. For the fulfilment of these needs and for the construction of classless society, he laid emphasis on activity-based curriculum. He gave prominent place to handicraft and cottage industry in the basic education (classes 1 to 8). Besides, he included mother tongue Hindustani, practical mathematics, social subject, general science, music, drawing, hygiene and moral education.

### **Methods of Teaching**

Gandhiji considered man as the sum total of body, mind and spirit, and he said that the development of all these is essential for his all-round development. In other words, man's development depends on these three — body, mind and soul. This is the reason that he has given place to the activities of the body, mind and spirit in the teaching process. He had not studied psychology, but it seems that he was a scholar of behavioural psychology. In the educational field, he laid most stress on activity. According to him, learning by doing and learning by self-activity is effective learning. Though he also accepted the significance of narration, explanation and question-answer methods. He also believed in the listening, thinking and practice method as propounded in the Upanishads and Vedanta. Presenting knowledge as a whole unit and to develop it through an activity are the chief bases of his teaching method. This is called **correlation method**. But Gandhiji emphasized on the use of these teaching methods in their natural way. We think it necessary to discuss them in brief.

**1. Imitation Method :** Gandhiji clarified that imitation is the natural tendency of children, they learn by imitation in the beginning, therefore they should be taught by this method. Gandhiji considered it to be the best method for training the children in good conduct. In his view, good conduct should be founded in the children in the childhood, the qualities developed at this time are permanent in nature. He laid much emphasis on the fact that the parents and teachers should behave with the children affectionately by which they learn to love. Besides, they should follow the truthfulness, non-violence, celibacy, tastelessness, non-stealing, non-hoarding, fearlessness, untouchability removal, physical labour, religious goodwill and politeness in their conduct, so that the children imitate them to do good conduct.

**2. Activity Method :** Gandhiji clarified that activity is the natural tendency of the children, they keep doing one or the other thing at all times, therefore, the education of a subject or skill should be given by activity. Gandhiji has emphasized on teaching a knowledge or skill by self-experience as far as may be possible. Today, play-way method and experimental method are activity methods. Gandhiji emphasized on the use of this method for the education of art, music and handicrafts.

**3. Oral Methods :** Oral methods include lecture, question-answer and debate, etc. Gandhiji permitted to use these methods as auxiliary methods. He clarified that the children are very curious, whatever teaching method you may use, they would keep asking questions in between; their questions should be replied immediately, and their doubts should be resolved. But a care should be taken that the children should remain active physically and mentally at all times, they should not be mere passive listeners.

**4. Correlation Method :** Gandhiji laid much emphasis on this fact that whatever is taught to the children should be taught in real form in real circumstances. For it, he emphasized on making children's natural environment, social environment or other related handicraft as the centre, of their education, and to impart all knowledge and activities through it. The method of relating all subjects and activities of the curriculum with each other is called **correlation method**. When children's natural environment, social environment or handicraft is taken as the central subject and all subjects and activities of the curriculum are related to it, such method should be called **intrigation method**. But in general use it is also called **correlation method**. According to Gandhiji, in this method, the children take part in real activities of their real life, and thus learn naturally. Thus, their physical and mental activities are synthesized and they become prepared for real life.

**5. Listening, Thinking and Practice Method :** Listening, thinking and practice method is our ancient method. In this method, the students listen at first, they hear the oral precepts of the teacher, think upon it and then practise it. In fact, knowledge has no meaning until it becomes a part of our practical life to assist us in our development. Gandhiji has accepted the utility of this method for such subjects as religion and philosophy, but with certain amendments. According to him, when the children have grown up, they should do satsang, listen to precepts, study, contemplate, discover the truth by intellect and reasoning, and then practise the truth in practical life. But this method can be used only when the children are able to contemplate.

### **Discipline**

Gandhiji accepted the significance of discipline. In his view, true discipline is motivated from within. He opposed the repressionistic method for the attainment of discipline. In his view, true discipline can be developed by impressionistic method. He emphasized on giving the children pure natural environment and higher social environment. He believed that the children will develop high ideals and high conduct in such type of an environment. If the children still follow a wrong track, then the teachers should make use of their self-power to bring them on the right track. But this self-power is not got as it is. The teachers have to follow celibacy in their life.

### **Teacher**

In the views of Gandhiji, the teacher should be an ideal person, torch of knowledge and man of good conduct. In his view, a person taking this profession as a mere profession cannot become an ideal teacher. A teacher can become an ideal teacher only when he accepts this profession as an act of social service. He has to function in several forms, as father, friend, assistant and guide to the students, so he should be forbearing, liberal and patient.

### **Student**

The student is the focal point of educational process. In Gandhiji's views, the student should remain disciplined and should follow celibacy. Gandhiji allowed full freedom to the children for their individual development but within the scope of their social and spiritual development. Gandhiji emphasized on children's physical, mental, intellectual and spiritual development from the very beginning and to make them self-dependent. In his views, such a person can do good of his own and of the world. According to Gandhiji, the student should be self-restrained and curious.

### **School**

Gandhiji had his unique thought about schools. According to him, the school should be such a workshop where the teachers work devotedly and so much of production work should be done in them due to the joint effort of the teachers and students that they become economically self-dependent. He emphasized on making schools as community centres. He said that schools should conduct different activities of the community and the people of the community should have facilities to read and work there. They should conduct adult education in evening or night classes. Thus, the community should assist the schools in different activities on the one

hand; and on the other, the schools should help the community in different activities.

### **Other Aspects of Education**

**1. Mass Education :** During Gandhiji's times, literacy rate in India was about 13%. Due to the lack of school education, the people were neither confident nor aware. How could we have progressed then? In order to save us from the curse of illiteracy, Gandhiji laid special emphasis on mass education, adult education and women education. He presented basic education in order to educate the children. It was the national education plan in which emphasis was laid on providing compulsory and free education for children from 7 years to 14 years of age. Gandhiji centred this education on handicrafts, because the handicrafts are basic tasks of our life and the students can earn some money for the schools, and this education can be made available to all. The second step for expansion of mass education is provision of adult education. In his view, the responsibility of educating the illiterate adults lies with the society. He exhorted the social leaders, social organisations and students to come forward for adult education. Gandhiji did not consider only literacy as education, he also included cleanliness, hygiene, intellectual development, moral development, industry, vocations, social welfare and culture related activities in it.

**2. Women Education :** Gandhiji considered women as the supreme creation of God. Gandhiji clarified that the working fields of women and men are slightly different, yet their cultural needs are similar, so both of them should be given opportunities for their respective development. He clarified that a woman has to chiefly carry out the task of wife, mother and society-maker. She is surely different from man in the first two tasks, but for her third duty, she should possess the clear knowledge of her civilization and culture. But under any circumstances, he wanted women to distance from music and dance. He opined that these activities enhance sex. The only difference in men and women education should be that the women should be given additional education in domestic work. By giving equal place to women in society and making provision for their education Gandhiji has done a great service to the society and Nation.

**3. Co-Education :** Gandhiji had experimented by teaching the boys and girls together and had accepted the possibility of co-education on its basis. According to Gandhiji, co-education can be provided at primary and higher levels but it is not proper during adolescence. While expressing his opinion, he allowed each society the concession to accept or reject co-education keeping in view their respective environment.

**4. Vocational Education :** Gandhiji was opposed to theoretical education, he has emphasized on such activity-based practical education which provides skill and capability to work in all fields of life. He was conscious to the basic needs of food, cloth and shelter of man, so he gave a prominent place to handicrafts in his basic education. He clarified that India is a country of agriculture and cottage industries, so the children should be trained in agriculture, gardening and handicrafts. He wanted that the children should become self-dependent after education and may earn their livelihood. The children who want to be educated in heavy industries and professions, they should be provided that. According to Gandhiji, such education should be provided at industrial and vocational centres. For it, Gandhiji has supported scientific and technical education.

**5. Religious Education :** Gandhiji was a religious man; prayer, devotional songs and reading *Gita* were parts of his daily life. But he was not in the favour of education of any specific religion in schools. He feared that religious education in this religiously diverse country can enhance communalism still more. Therefore, he gave place to common principles of all religions and moral education in the curriculum. He considered the truth as God. He laid foremost emphasis on the education of truth, non-violence and celibacy for the attainment of the truth. Besides, he accepted the utility of affection. He accepted human service as the noblest religion. In his view, the real religious education is to incline the children towards service to humanity.

**6. National Education :** The education that the Englishmen provided for us had two aims — to prepare clerks for assisting them in the administration work, and to create such men who may be Indians by body but anglicized at heart. Its curriculum was very defective, it had no relation with Indian way of life and culture. More emphasis was laid on English language and literature, and English was the medium of education. This education was available in only some big towns. Besides, it was expensive. As a result, only people of high classes could get it. The most sad thing is that the people educated in this manner came to exploit the illiterate people.

With the freedom movement, Gandhiji worked for educational reforms too. At first, in 1921, he placed the proposal of national education, but it could not be given a concrete form. The self-governments were formed in all states of India in 1937 and Congress came to power in 7 out of 11 states. The National Education Conference was held at Vardha in October, 1937. In it Gandhiji presented the draft of national education which is called **Basic Education**. It is being discussed there :

**Draft of Basic Education**

Initially basic education was approved in the following form :

- (1) Compulsory and free primary education should be provided to all children in 7 to 14 years of age group.
- (2) The medium of education should be the mother tongue.
- (3) The whole education should be based on some basic handicraft or cottage industry.
- (4) The handicraft should be selected on the basis of the abilities of children and regional needs.
- (5) The articles made by children should be utilized and economic profit be earned with which school expenditure should be met.
- (6) Handicrafts be taught in such a way as to enable the children to earn their livelihood.
- (7) Besides economic importance in the education of handicrafts, its social and scientific importance should also be given a place.

**Basic Principles of Basic Education**

Basic education was developed on the following basic principles :

**1. Principle of Making Education Compulsory and Free :** Gandhiji considered education as the birthright of man. He clearly declared that depriving a child of his right to education is the violation of his right; this is untruth and amounts to violence on humanity test. So he emphasized on this thing at first that the state should provide compulsory and free primary education to all children between 7 and 14 years of age.

**2. Principle of Making Education Self-Supporting :** Gandhiji raised the question of universal, compulsory and free primary education, and the state had not proper funds to provide it. Therefore, he emphasized on compulsory handicrafts education in schools. He estimated that the articles produced in schools will meet the expenses of the schools.

**3. Principle of Truth, Non-violence and Sarvodaya :** Gandhiji worshipped truth and non-violence. He considered any type of exploitation in the society as violence, and at that time the people armed with English education were exploiting the common people. So Gandhiji accepted the principle of equal education for all, it would not differentiate between high and low, and nobody will exploit anybody; and everybody will get an equal opportunity for progress.

**4. Principle of Correlation of Education with Life :** During Gandhiji's times, English people had no concern with the real life of the Indians. Gandhiji emphasized on correlating education with the real life

of children, their natural and social environment, and on domestic and regional industries in order to relate it to real life.

**5. Principle of Making Mother Tongue as Medium of Education :** Gandhiji clarified that children have natural command over their mother tongue, general education can be arranged through it. This is the reason that he had accepted mother tongue as the medium of basic education.

**6. Principle of Basing Education on Handicrafts :** Gandhiji had several ideas about basing education on a handicraft or industry. First, he wanted children to realize the significance of physical labour. Second, he wanted to make children self-dependent and enable them to earn their livelihood. Third, he wanted their progress. Fourth, he wanted to relate education with village life. And fifth and the last, he wanted to make education self-dependent; he wanted to meet the expenses of schools by the sale of the articles produced there.

**7. Principle of Developing Knowledge as a Unit :** If we look from physical perspective, there is an aim of education, that is to prepare man for real life. In that case, all subjects and activities in the curriculum should be related to his real life. From this viewpoint, Gandhiji emphasized on developing knowledge as a whole unit. On this thought of his, correlation method was developed. From psychological viewpoint too, knowledge is a whole unit, it should be developed as a whole unit.

### **Aims of Basic Education**

By basic education is meant to provide basic knowledge and skill to the children and to prepare them for normal life. The following aims have been determined of basic education :

**1. Physical and Mental Development :** Gandhiji was aware that man is a psychophysical being, so he emphasized on his physical and mental development first. He also emphasized on constructing the curriculum on its basis.

**2. Establishment of Sarvodaya Society :** Man is a social being, therefore education should effect his social development. But Gandhiji took social development in a specific meaning. He wanted to construct such a society in which nobody will exploit anybody, all will love each other, all will cooperate with each other, and all will help in each other's progress; it will be the rise of everybody.

**3. Cultural Development :** The Indians of higher classes of that time were the admirers of western culture. So Gandhiji wrote with great emphasis that if a generation becomes ignorant of the efforts of its ancestors,

and feels ashamed on its culture, then it is destroyed. Therefore he had provided basic education to preserve Indian culture.

**4. Character and Moral Development :** Gandhiji knew the significance of force of character. His companions too had emphasized on character-development by education. This is an important aim of basic education.

**5. Vocational Development :** Gandhiji said two things about it — First, the handicraft taught to the children should produce so much of production that from its profits the schools can be run; and second, the children should be able to earn their livelihood after having gained skill in these handicrafts or industries.

**6. Development of Citizenship :** An individual is called a citizen from state viewpoint. It is necessary for the citizens of any country to follow the national rules and be loyal to it, they should do their duty and protect their rights. This is the chief aim of any national education system. Basic education is a national education plan; it is natural for it to have this aim.

**7. Spiritual Development :** In Gandhiji's own words, "By education I mean an all-round drawing out of the best, in child and man — body, mind and spirit." It is clear that Gandhiji wanted to effect spiritual development too by education. But he did not favour the education of any one religion, he emphasized on its attainment by religious goodwill.

### **Curriculum of Basic Education**

For the attainment of above aims of basic education, the following activity-based curriculum was constructed :

- (1) Handicraft and Industry (spinning, weaving, gardening, agriculture, wood work, leather work, book art, earthen work and fishery, etc.)
- (2) Mother tongue
- (3) Hindustani (Hindi), for non Hindi students.
- (4) Practical mathematics (weights and measures, arithmetic, algebra, geometry)
- (5) Social subjects (history, geography, civics and social studies)
- (6) General science (nature observation, gardening, botany, zoology, chemistry, physics, home science)
- (7) Music
- (8) Drawing
- (9) Hygiene (cleanliness, exercise and games)

- (10) Moral Education (moral education, celebration of social and national festivals, social work)

#### **Note**

- (1) Prominent importance was given to handicraft and industries. In the beginning, 3 hours and 20 minutes were specified for them out of a total of 5 hours and 20 minutes everyday; later this time was reduced.
- (2) Same curriculum for all up to class 5. Girl students could take home science as basic handicraft in class 6. Later, commerce, Sanskrit and modern Indian education came to be included in classes 7 and 8.
- (3) Religious education was not given a place in basic education curriculum, only moral education as approved by all religions was included.

#### **Method of Teaching in Basic Education**

In Basic education activity-based teaching methods have been emphasized in place of traditional telling and book methods. The following are its chief characteristics :

- (1) Activity and experiences are given prominent importance in basic education. Children are given opportunities for nature observation and social work, they are given opportunities to learn by self-experience.
- (2) All subjects and activities are correlated in basic education; it is called correlation method. In the beginning the basis of correlation was a handicraft or industry, later it was approved to make natural environment or social environment as its bases too. In this method, children get real knowledge and skill by taking part in real activities of real environment and get it as a whole unit.
- (3) In basic education, real knowledge is imparted by the medium of real activities of children's life.
- (4) In basic education, the knowledge of mother tongue is also imparted naturally — first oral language (listening and speaking) is taught and then written language (reading and writing) is taught.
- (5) In basic education, children are given free opportunities for self-expression.

#### **Teacher in Basic Education**

In national basic education, woman teachers has been given preference over man teachers. Besides emphasis was laid on the fact that the primary teachers should be at least matric pass and trained in teaching.

### **Evaluation of Educational Thought of Mahatma Gandhi**

Evaluation of an object, activity or thought is done on the basis of certain predetermined norms. Education is the process of development of man, it is the process of enhancing his knowledge and skill and of providing proper direction to his conduct, thought and behaviour. Then the evaluation of an educational thought or system should be done on this basis how far it has been or can be helpful in constructing suitable education from the above viewpoint. We have made an endeavour in this direction.

Gandhiji is one of the greatest man of this age. There is no human field in which he has not contributed. He will be ever remembered to the end of human civilization for his contribution in political freedom, removal of untouchability, making of classless society and teaching lessons of truth, non-violence and love. He has conducted several experiments in the educational field too and has prepared a national education plan for it. He is established as an educationist in the world of education.

Gandhiji has not propounded any new philosophy. He has given practical form to ancient Indian philosophy. But in giving it the practical form, he has worked with his originality, so it is known as Gandhian philosophy or Gandhi darshan. Gandhiji believed in the existence of soul and God and considered the ultimate aim of human life as emancipation. For this emancipation, he considered physical, mental and spiritual development of man as essential. His educational thought is developed on this basis.

### **Concept of Education**

Gandhiji accepted education as a means of an all-round development of man. In his view, literacy is not education; it is neither the beginning, nor the end, it is only a means to educate men and women. In his own words, "By education I mean an all-round drawing out of the best, in child and man — body, mind and spirit."

This definition of education makes out its aims and functions clear, but it does not tell of its form. Gandhiji considered education as a process and accepted it as the natural activity of man. Had he divulged the dynamic and progressive aspect of education, he would have been known as an true educational analyst.

### **Aims of Education**

Gandhiji considered man as the sum of body, mind and spirit and has emphasized on the development of all these three aspects of man. From this viewpoint, he has emphasized on physical, mental, intellectual,

individual, social, cultural, moral, character, vocational and spiritual development aims of education.

If the aims of education as determined by Gandhiji are analyzed carefully, it would become evident that all these aims are universal and perennial. Of course, Gandhiji could not conceive of the education of political system and citizenship and national goals of his time. How could he have, our country was under the English rule and the only national goal before us was that of attainment of freedom. If these two aims are added to the aims of education as determined by Gandhiji, it would come to include all aims of modern education.

### **Curriculum of Education**

The curriculum constructed by Gandhiji for the attainment of the aims determined by him, was as follows — handicraft and cottage industry (weaving, spinning, gardening, agriculture, wood work, leather work, book work, earthen work and fishery, etc.), mother tongue, Hindustani (from today's viewpoint national language Hindi for those whose mother tongue is not Hindi), practical mathematics (arithmetic, algebra, geometry, weights and measures, etc.), social subjects (history, geography, civics and social studies), general science (gardening, botany, zoology, chemistry and physics), music, drawing, hygiene (cleanliness, exercise and games, etc.) and conduct education (moral education, social service and other social work). But the prominent emphasis was given on handicrafts and then on mother tongue.

If the curriculum as suggested by Gandhiji is carefully observed, it makes out two features — first, it is quite broad, and second, special emphasis has been laid on mother tongue and it has been made the medium of education. But foremost emphasis has been laid on handicrafts. It appears that he wanted to make India a country of cottage industries. Moreover, he has not presented any clear views about the curriculum for secondary and higher education.

### **Methods of Teaching**

Gandhiji did not study psychology, yet his thoughts about teaching are fully psychological. He has laid foremost emphasis on learning by self-experience. Besides, he has stressed on two things — first, whatever is taught to the children should be taught by keeping them in real circumstances, and second, the whole knowledge and activities should be taught as a whole unit. For it he has emphasized on the use of correlation method. Gandhiji has also emphasized on the use of ancient teaching methods, such as imitation, oral, activity and listening, thinking and practice methods but in such a way as to make students active all the time.

The opinion of developing the whole knowledge by taking a handicraft or natural or social environment at the centre, appears to be fine theoretically, but only failures have surfaced in its practical use. Much work was done in the 30 years after independence, several models of correlation method were prepared, but with no result. We should agree with Gandhiji only this much that as far as may be possible, the children should be given opportunity for learning by doing, and as far as possible they should be taught using the correlation method. We do not favour using correlation forcibly.

### **Discipline**

Gandhiji considered discipline necessary in all fields of life including educational field, but he favoured discipline motivated from within. He has supported impressionistic method for the development of this discipline in schools. According to him, the teachers should present ideal conduct before the students so that the children imitate them to learn discipline, and if still a child conducts himself otherwise, he should be brought on the right path by the force of self. Gandhiji was not in the favour of punishing the children under any situation.

**Adam** has divided the methods of establishing discipline into three classes — repressionistic, impressionistic and emancipationistic. There is no doubt that the impressionistic method is the most effective. The first thing in this context is that we cannot expect of all teachers to have good conduct; and second, the number of students in schools is so high that ideal teachers do not come in their contact. If schools formulate rules to make students follow them, it should be considered a great achievement. Punishment system is necessary for it but punishment should be given with great care; the children should be made to realize that punishment is being given in their own interest, and is not out of enmity or ill-will. However, harsh punishment is not appropriate under any situation.

### **Teacher**

According to Gandhiji, teacher should be an ideal person of the society, he should be a man of ideal conduct and should be a social worker. In his view, no person should take up this job as a profession, rather it should be taken by the spirit of social service. Such people can bring the children on the right path.

As far as ideal conduct on the part of teachers is concerned, generally all societies expect this much of them. But it is mere talk to expect of teachers not to demand higher salary or to do their work with a spirit of social service. It would suffice if the teachers do their work honestly.

## **Student**

Gandhiji expected of the students to follow celibacy, school rules and take part in social work and become self-dependent.

In modern age, the students are not expected to follow celibacy, but it is expected of them to follow school rules. It is only fancy to expect of children to involve themselves in social work or become self-dependent.

## **School**

Gandhiji possessed a novel attitude about schools. First, he wanted to develop schools as workshops where both teachers and students labour, articles are produced by handicraft and the produced items meet the expenses of the schools and they become self-dependent. Second, he wanted to develop them as community centres. He wanted that there should be cooperation between school and community and they should take part in each other's activities. He expected of the schools to organize evening or night classes for adult education.

## **Other Aspects of Education**

**1. Mass Education :** Gandhiji took mass education in a very broad sense, he included general, compulsory and free education for children between 7 to 14 years and adult education in it. He took adult education in its extensive form; he included cottage industries in it along with literacy. Gandhiji's efforts started the expansion of mass education. It is another thing that due to expansion of the field of knowledge, the level of general education now has been made upto class 10 instead of class 8.

**2. Women Education :** Gandhiji has also emphasized the need of women education. He raised the slogan of giving education to women much like men. He only talked of imparting them the education of home science in addition. Much progress has taken place in this field in the last 60 years, and the situation is that the women are demanding their rights. In our view, general education should be available to all men and women without any distinction and specific education should be made available to the eligible without any discrimination.

**3. Vocational Education :** Gandhiji's views regarding vocational education cannot be called modern. First, the children from 7 to 14 years cannot be trained in handicrafts, agriculture and other cottage industries; and second, so much development has taken place in the field of science and technology that we cannot run these cottage industries without their knowledge. Therefore, in the new 10+2+3 structure of education, education of general vocations has been provided at +2 level, and education of specific vocations at +3 level.

**4. Religious and Moral Education :** Gandhiji was a man of religious nature, yet he was not in favour of imparting the education of any specific religion in schools. He feared that it would irk the followers of other religions. In the name of religious education, he supported the education for service to humanity. In this context, we do not agree with Gandhiji. For the development of religious goodwill, we think that the education of basic principles of different religions is necessary.

**5. National Education :** Basic education as presented by Gandhiji for national education was according to the contemporary age, but it has become meaningless in the present times. We present an analysis of its merits and demerits.

### **Merits of Basic Education**

It is true that this plan appears to be very useful theoretically, but it has been very unsuitable in its practical form. As such its principles can be considered as its merits.

**1. Self-Dependent Plan :** The government at that time did not have finances to arrange compulsory and free primary education. The idea of basing basic education on handicrafts to meet school expenses appeared to be very useful. It is another thing that it could not happen.

**2. Emphasis on All Round Development of Man :** Man's physical, mental, social, cultural, moral and character, vocational and spiritual development was emphasized in basic education. It is another thing that we could not achieve these aims by it.

**3. Preparation for Real Life :** India is a country of villages. Basic education was meant to provide compulsory education in village industries — agriculture, animal husbandry and village handicrafts such as spinning and weaving; and it was expected to make children able to earn their livelihood. It appears good theoretically; it is another thing that we could not achieve it by basic education.

**4. Basic Curriculum for Indians :** Basic education is related to real life of Indians. It has included all necessary subjects and social activities for all-round development of the children. The important thing is that Hindustani (Hindi) was made compulsory for the children of the whole country. Had we succeeded to do it, the whole country would have been united.

**5. Elimination of Class Discrimination :** There are several classes of people on several bases as religion, caste and profession, etc in our country. Basic education has provided equal education and equal service

work for all without distinction. Though class distinction could not be eliminated by it, but it could be diminished.

**6. End of Difference in Physical and Mental Labour :** During those times, the Englishmen taught us English to make us white-collared persons and to raise our status. Its evil consequence was that mental workers considered superior and physical labourers as inferior. Basic education made the education of handicraft or industry and social work as compulsory for all children. When everybody has to do physical labour, there is no question of taking anybody as inferior. This provision would have eliminated class discrimination, but it could not.

**7. Activity-Based Teaching Method :** In basic education, opportunities are given for learning by self-experience and doing real activities in real circumstances. This is a psychological method of learning, the knowledge and skill thus got are permanent.

**8. Integration of Whole Knowledge and Activities :** In basic education, knowledge and activity are considered inseparable, and all subjects and activities are developed as a whole unit by the medium of a handicraft, industry or natural or social environment. It is called correlation method in basic education. It is a proper method of teaching.

**9. Mother Tongue as the Medium of Education :** The Englishmen had made mother tongue (regional languages) as the medium for primary education, yet primary school with English medium were being run. Gandhiji emphasized on providing education only by the medium of mother tongue. Equality can be attained only then.

**10. Proximal Relationship between School and Society :** Schools were not proximally related to Indian life in the English education system. This difference between school and society was eliminated in basic education. Society's language, society's handicraft, society's industries, society's festivals, and society's other activities were included in the school curriculum. It established proximal relationship between school and society.

### **Demerits of Basic Education**

However numerous may be the theoretical merits in basic education and songs of its praises, yet it has utterly failed in its practical form. It has the following demerits :

**1. Incomplete Plan :** Though it is called the national education plan, yet in fact, it is only a plan for compulsory and free primary education. Moreover, it has kept in view the needs of rural children only, and not those of the urban children.

**2. Absence of Relationship with Higher Education :** Basic education is for children between 7 and 14 years of age group. Its curriculum was constructed keeping the needs of the children in this age group and for those living in rural areas. It has not been related with secondary and higher education, it has not been made the basis for higher education. It appears that the children will not opt studies after that. Education should be organized in an orderly way.

**3. Unsuitable for Urban Areas :** Of course, India is a country of villages, yet it is not proper to keep the curriculum for primary education limited to the needs of only rural areas. It is a serious demerit of it. It appears that basic education was made only for the poor people of India.

**4. Excessive Emphasis on Handicrafts :** Basic education lays the utmost emphasis on education of handicrafts. It has been the central subject of the curriculum and all subjects and activities are planned to be taught through it. **Zakir Hussain** had specified 3 hours 20 minutes for it out of the school time of 5 hours 30 minutes. It appears that the planners of basic education wanted to make India a country of handicrafts. What else can be the purpose of giving undue importance to any subject or activity at the cost of other subjects and activities! How can all-round development of children be attained in such a situation!

**5. Wastage of Raw Material :** It is mere fancy to expect of children to produce usable articles. The articles made by school children were not worth using, they could not be sold in the market. This plan accomplished a little, but wastage of raw material.

**6. Misuse of Time and Energy :** It is not possible to make children skilled in handicrafts at primary level. In basic education, neither the children could be trained in any handicraft, nor the school expenditure could be met out from the sale of produced articles. Besides wastage of raw material, it also misused time and energy of the children.

**7. Unnatural Teaching Method :** The type of teaching, as told in basic education, is a natural and psychological method, but forcible correlation eliminates its naturalness and effectiveness. Moreover, it is mere fancy to expect to integrate all subjects and activities, that too by taking a handicraft, industry, natural environment or social activity at the centre.

**8. Orderly Teaching Impossible :** Even if some subjects and activities of the curriculum can be synthesized and developed, there is confronted another problem of presenting a subject or activity in its logical sequence. The correlation method cannot be used to teach in an orderly way.

**9. Absence of Religious Education :** Basic education is called fundamental education of India, and amazingly, religious education has not been included in it which is the basis of Indian society, only moral education has been included. Gandhiji feared that enmity may spread in the name of religious education. Does any religion teach enmity?

### **Influence of Gandhiji**

Gandhiji is the proponent of Sarvodaya principle. He did not distinguish between man and man, he wanted to establish a classless society in place of class society, and he succeeded in this task a great deal. He started a movement to eliminate the class discrimination between white and black people in South Africa and later started the same movement in India for ending high and low class system based on birth. Due to his effort, birth-based class system started to be replaced by classless society; it is another thing that the vote politics has sowed the plant of communal discrimination which is a great obstacle in national integration. Gandhiji endeavoured religious goodwill in place of religious narrowness, it had profound effect. Had the people conducting vote politics not favoured religious narrowness, the country would have been very different and better.

Gandhiji was a great man of his age, his influence was not limited to India alone, rather it spread to other countries as well. Today, the whole world is proceeding towards the establishment of classless society, and all religions are anxious to come out of the religious narrowness to enter the wide sphere of humanistic religion.

Gandhiji has also influenced the education. Due to him, steps were taken for an educational system for general, compulsory and free education. Besides, the system of adult education also gained momentum. As far as basic education is concerned, it was applied in several states before independence and in all states after independence. In no time, all primary schools had the billboards of basic primary school. Emphasis on basic crafts in the curriculum needed material and finances from the government. Incessant workshops were conducted to train the teachers in the correlation method; but all these efforts proved to be gainless. It neither caused physical, mental, social and cultural development of the children, nor it brought about moral and character development. The children could not even be made enabled to earn their livelihood. Leave alone elimination of class distinction, it further deepened the gap. It came to be considered as low standard education. It is the truth too. Not even one dream of Gandhiji could be realized by it. Of course, the Gujarat Peeth (Ahmedabad) and

Hindustani Taleem Shiksha Kendra (Sevagram) are the concrete form of his ideals, where village reform programmes and self-realization programmes are run side by side. But this type of education cannot attain economic development of the nation. The need of the hour is to march shoulder to shoulder with the world in all fields of life.

### **Conclusion**

In brief, it can be said that Gandhiji wanted to indianise Indian education and for it he determined broad aims of education and constructed an extensive curriculum for it. He emphasized on active participation of the children in ancient teaching methods to make them useful and emphasized on the use of correlation method of teaching. He said that discipline should be motivated by the inner-self and impressionistic method should be adopted to develop it among children; all educationists agree with him in this regard. His views about the teacher are somewhat abnormal, but everybody agrees with him that the teacher should be an ideal person of the society. The significance of following celibacy by the children is accepted by all. Of course, it is mere fancy on the part of Gandhiji to think that schools should be economically self-dependent, but everybody agrees on his second view that these should be developed as community centres.

Gandhiji's views and tasks are invaluable about mass education and women education. For them, the country will remain indebted to him forever. We do not agree with him about religious education; we are in the favour of imparting education of basic principles of all chief religions of the world. Nobody now agrees with Gandhiji's national education (basic education) and the people who still sing song in its praises are not true Indians.

**M.S. Patel** has said about educational thought of Gandhiji as follows : "His philosophy of education is naturalist in its setting, idealist in its aims and pragmatist in its methods and programme of work." However, we do not agree with him. First, Mahatma Gandhi was not influenced by these western philosophies. Second, he was influenced by Indian philosophy, especially *Gita* philosophy. And third, he laid equal emphasis on the development of all the three body, mind and spirit. It should not be rational to relate his views with any western philosophies even if they happen to be similar to them. The Ekadash Vrita that Gandhiji presented for physical and spiritual development, and the education plan based on truth and non-violence is fully constructed on the background of Indian philosophy; it is based on Indian philosophy from every angle. We bow to this great man time and again.

### Test Questions

#### Essay Type Questions

1. Elaborate Gandhiji's thought in the context of aims of education, curriculum and teaching methods.
2. "Gandhiji's philosophy of education is naturalist in its setting, idealist in its aims and pragmatist in its methods and programme of work." How far do you agree with this statement? Support your answer with reasons.
3. Evaluate educational thought and practice of Gandhiji.

#### Short Answer Type Questions

6. What did Gandhiji mean by truth, non-violence and satyagraha?
7. What do you understand by 3Hs education of Gandhiji?
8. Mention the aims of education as determined by Gandhiji.
9. What were the views of Gandhiji regarding religious education?

#### Objective Questions

10. Select the right alternative :
  - (i) Which Gandhiji influenced the most?
    - (i) Vedas
    - (ii) Upanishads
    - (iii) Gita
    - (iv) Ramayana
  - (ii) According to Gandhiji, what is the real form of bhakti?
    - (i) Worship
    - (ii) Rituals
    - (iii) Satsang
    - (iv) Service to humanity
  - (iii) At what place has Gandhiji placed non-violence in his Ekadash Vrita?
    - (i) First
    - (ii) Second
    - (iii) Third
    - (iv) Fifth
  - (iv) When did Gandhiji present his national basic education plan?
    - (i) 1937
    - (ii) 1938
    - (iii) 1947
    - (iv) 1948

#### Answers

- |                  |                              |
|------------------|------------------------------|
| 10. (i) Gita     | 10. (ii) Service to humanity |
| 10. (iii) Second | 10. (iv) 1937                |

# 12

## Philosophical and Educational Thought of Sri Aurobindo

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### Philosophical Thought of Sri Aurobindo

Sri Aurobindo was born on 15 August, 1872 in a prosperous family of Calcutta (Kolkata). His father, Krishnaghana Ghosh was a popular doctor of Calcutta and was an admirer of western culture, even his servants spoke English. But he was very merciful by nature. In such a family was Sri Aurobindo born and brought up.

Sri Aurobindo was intimate devotee of *Gita*. He has presented scientific analysis of *Gita's karma yoga* and *dhyana yoga*. In his view, the synthesis of human and divine power is yoga. In other words, yoga is that means by which man experiences divine power. Sri Aurobindo did not teach man to experience the inner element of self and get assimilated in Brahma, rather he wanted to guide the whole mankind from ignorance, darkness and death to knowledge, illumination and immortality. Therefore, his ideology is called **Sarvang Yoga Darshan**. It is necessary to understand the metaphysics, epistemology, logic, axiology and ethics of his Sarvang Yoga Darshan.

### Metaphysics of Sri Aurobindo's Sarvang Yoga Darshan

According to Sri Aurobindo, God is the creator of this universe. Now the question arises, how God creates this world. Sri Aurobindo has analyzed it on the basis of theory of evolution. According to him, there are two directions of evolution — **avarohan** (descent) and **arohan** (ascent). He clarified that Brahma takes the form of material world by avarohan (descent). He has mentioned seven steps of this descent — **sat** → **chit** → **anand** → **atimanas** → **manas** → **prana** → **dravya**. According to him man in this world, in his matter form ascends by arohan (ascent) to sat, his original form or essence. He has mentioned seven steps of it — **dravya**

→ **prana** → **manas** → **atimanas** → **anand** → **chit** → **sat**. He accepted Brahma as Sat (Essence) and God as sat-chit-anand. Sri Aurobindo has taken the soul in the purusha (God) form of *Gita*. In his view, the soul has two attributes of God — anand and chit. It transits through several yonis or species to enter human yoni and from this body proceeds towards sat.

Sri Aurobindo has taken man as a developed being. In his view, man is born at the third step of ascent, **manas** and after birth, he proceeds to **atimanas**, from **atimanas** to **anand**, from **anand** to **chit** and from **chit** to **sat**. According to Sri Aurobindo, the ultimate aim of human life is the attainment of — sat + chit + anand, that is, God.

Sri Aurobindo opines about man's development that the knowledge of matter is necessary for his physical development which can be attained through senses; and the knowledge of the self is necessary for his spiritual development which can be attained by yogic activities (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi). Sri Aurobindo considered the need of education for all these. In his view, by education man should be given knowledge of his matter and prana forms at first; and then he should be given the knowledge of atimanas, anand, chit and sat. For all these, he considered the necessity of healthy body, pure mind and self-restraint life.

### **Epistemology and Logic of Sri Aurobindo's Sarvang Yoga Darshan**

According to Sri Aurobindo, the basic element in both of physical and spiritual elements is Brahma. So to know the non-distinction of physical and spiritual elements is the true knowledge. He has divided knowledge into two parts from the viewpoint of use — material knowledge and spiritual knowledge. He considered material knowledge (worldly knowledge) as ordinary knowledge and spiritual knowledge as higher knowledge. In his view, the knowledge of material world is got by senses and the knowledge of spiritual element is got by inner-self. For the knowledge of spiritual element, he considered yogic activities (yama, niyam, asana, pranayama, pratyahara, dharana, dhyana and Samadhi) as necessary.

### **Axiology and Ethics of Sri Aurobindo's Sarvang Yoga Darshan**

Sri Aurobindo has mentioned seven steps of arohan (ascent) — dravya → prana → manas → atimanas → anand → chit → sat. According to him, man would have already crossed the steps of dravya, prana and manas at birth; after birth he has to attain the stages of atimanas, anand, chit and sat. According to him, the ultimate aim of human life is to attain anand + chit + sat. For it he has described *Gita's* **karma yoga** and **dhyana yoga** as the means in which the yogi does not flee from the world, rather does his

duty without expectation of any returns with concentration in sat-chit-anand. It is necessary for such a karma yogi and dhyan yogi to have a healthy body, pure mind and restrained life. For it, Sri Aurobindo has accepted the significance of yogic activities (yama, niyam, asana, pranayama, pratyahara, dharana, dhyan and samadhi). In his opinion, all these should form part of man's conduct.

### **Educational Thought of Sri Aurobindo**

Sri Aurobindo is more famous as a philosopher, but he felt the need of a particular type of education in order to bring his philosophical principles into human life. On the other side, the prevalent education was not suitable for the well-being of the nation, therefore he presented a national plan of education. He expressed his thought pertaining to education mainly in his two books — *National System of Education* and *Of Education*. We present it in brief.

#### **Concept of Education**

Sri Aurobindo believed that man crosses the steps of 'dravya' and 'prana' to come to the condition of 'manas'; after his birth, he has to arrive at the stage of 'atimanas', from there to 'anand', from anand to 'chit' and from 'chit' to 'sat'. If we want to take him towards this development, we will have to give such education in which he comes to know of his forms of dravya, prana and manas, and to know the form and methods of attaining the stages onwards i.e. atimanas, anand, chit and sat. According to Sri Aurobindo, this task can be done by education alone, the education that brings about man's physical, mental, and spiritual development. He termed it as **integral education**. In his words, "**Education is the building of the power of human mind and spirit. It is the evoking of knowledge, character and culture.**"

#### **Aims of Education**

According to Sri Aurobindo, there are two chief functions of education — first, to acquaint man with his development process (spiritual); and second, to develop in him the power to reach the stage of sat. Sri Aurobindo has presented the aims of education in the sequence of development process.

**1. Aim of Physical Development :** The first step of the development of this universe and human is **dravya** (matter). Sri Aurobindo wanted to acquaint man with this material world made from five great elements and his own physical form, and wanted to train him in the activities of protection of his body. It is called the aim of physical development in other words.

According to Sri Aurobindo, attainment of sat + chit + anand is possible only by the healthy body, so the foremost aim of education should be the physical development of man. For the protection of his dravya form, man needs food, cloth and shelter. Therefore, he should be trained in a vocation or industry by education. It is called vocational development in other words. Sri Aurobindo also knew that man lives this material life in the society, therefore he has also emphasized on his social development, and has included all these aims of education in man's physical development.

**2. Aim of Pranic Development :** The second step of human development is **prana**. By prana is meant that energy due to which changes in the universe occur. According to Sri Aurobindo, the second aim of education should be to develop this prana. According to him, in order to direct prana of man in the proper direction, it is necessary to bring about his moral and character development and to firm up his will power. This development can take place only when senses are redirected from **asat** to **sat** path. Therefore, the training of senses should be the second aim of education. For it, he considered necessary the purification of body, mind and inner-self.

**3. Aim of Mental Development :** **Manas**, that is mind, is the third step of human development. Manas is the most active part of our existence. Therefore, education should effect man's mental development. According to the heir to Sri Aurobindo, **Sri Mataji**, the education of mind has five components — awakening of the power of attention; enhancing the extensiveness and prosperity of the mind; organizing all the thoughts towards the supreme aim; restrain the thoughts and renounce the evil thoughts; and development of mental stability. For all this, Sri Aurobindo emphasized on enhancing man's imagination, memory, thinking, logic and decision powers by yogic activities.

**4. Aim of Development of Inner-Self :** **Atimanas** or inner-self is the fourth step of human development. Sri Aurobindo has mentioned four stages of this inner-self — chit, intellect, mind and self-realization. Sri Aurobindo had experienced that at this level man can understand everything without the use of senses. Sat is realized by inner-self only. Therefore, education should effect the development of this inner-self. For the development of this inner-self, Sri Aurobindo has considered **yogic method** as necessary.

**5. Aim of Spiritual Development :** The final three steps of human development are — **anand**, **chit** and **sat**. According to Sri Aurobindo, anand or bliss is that situation in which man does not feel happiness or

sorrow, chit is that consciousness power by which man comes to know the real form of his own, of the universe and sat; and sat is the name given to pure existence. Sat is attained only by God, so sat is God and God is sat. These three are spiritual levels. In order to reach these levels, Sri Aurobindo has recommended the karma yoga and dhyana yoga. For following these two paths, man needs yogic activities (yama, niyam, asana, pranayama, pratyahara, dharana, dhyana and samadhi). According to him, this should be the final aim of education.

### **Curriculum of Education**

Sri Aurobindo has mentioned five aims of education — physical, pranic, mental, inner-self and spiritual development. In his view, synthesized effort has to be made for the attainment of all these aims, and for it, he has presented a detailed and integrated curriculum. For physical development he considered western science and technology as necessary, so he included it in the curriculum; but he clarified that still more important is our own culture which is the culture of yoga; in its absence we can misuse physical science and technology. We can present the curriculum proposed by him as follows :

**Physical Subjects :** Mother tongue and other languages of national and international importance, history, geography, sociology, economics, mathematics, science, psychology, hygiene, geology, agriculture, industry, commerce and art.

**Physical Activities :** Games, exercise, production work, handicraft.

**Spiritual Subjects :** Vedas, Upanishads, Gita, theology, ethics and religions and philosophies of different countries.

**Spiritual Activities :** Devotional songs, dhyana and yoga.

But the study and training in all these subjects and activities will not be done in one day. They have been arranged in the following stages in Sri Aurobindo Ashrama :

**Primary Level :** Mother tongue, English, French, general science, mathematics, social studies and drawing, and games, exercise, gardening and devotional songs.

**Secondary Level :** Mother tongue, English, French, mathematics, physics, chemistry, zoology, botany, hygiene, geology, social studies and drawing and games, exercise, gardening, agriculture, other handicrafts, devotional songs, dhyana and yoga.

**Higher Level :** English literature, French literature, mathematics, physics, chemistry, zoology, history of science, history of civilization, life

science, sociology, psychology, Indian and western philosophies, international relations and world integration, agriculture, other handicrafts and devotional songs, dhyān and yoga.

### **Methods of Teaching**

Sri Aurobindo believed in the Evolution theory. According to him, there are seven steps of development — dravya ® prana ® manas ® atimanas ® anand ® chit ® sat. Man is born at the third step and he needs to ascend the steps of atimanas ® anand ® chit ® sat. For it he considered the need of healthy body, pure heart and restrained life. But the views of Sri Aurobindo about teaching methods are not fully clear. Sometimes he talks of successive method as per ancient teaching system, in which one or two subjects were taught at one time and sometimes talks about the simultaneous education of several subjects and activities at one time in order to effect children's physical, mental and spiritual development altogether. On the one hand, he talks of providing education on the basis of child's physical powers, and on the other hand, accepts the significance of yogic activities. It is true, of course, that he wanted to innovate the ancient methods. He approved the preaching, lecture and other oral methods, but with the condition that the children will not be compelled to learn by rote, rather they will assimilate knowledge by their own efforts. It can be possible only when teaching is interesting, for it he talked of story-telling method at the primary level. He supported the textbook method too, but in this regard he said that the child should be motivated for the discovery of knowledge and then he should be asked to read books. The child should not learn by rote from the books, but use them as ancillary and reference books. He asked to pay attention to this aspect when adopting the self-study method too. In his view, yoga is the most suitable method of learning, but he considered self-activity, contemplation and reasoning as the bases of it too. On the analysis of his views pertaining to teaching, we come to know of the following facts :

- (1) While teaching, the physical and mental capacity of the children and their interests should be kept in mind.
- (2) Emphasis should be laid on understanding rather than on learning by rote.
- (3) The children should be given maximum opportunities to do activities and they should be allowed to learn by self-experience.
- (4) The children should be trained in the activities of senses—restraint, contemplation and meditation.
- (5) The children should be treated with affection and sympathy. They should be free to do their work.

- (6) The medium of education should be the mother tongue.
- (7) Children's cooperation should be sought at every level for progress.

### **Discipline**

In Sri Aurobindo's views, doing duty willingly amounts to discipline. According to him, discipline is of great significance in the field of education. How this aim has to be attained, Sri Aurobindo has his own views about it. He related discipline with emotion, and emotion with morality. According to him, it is the responsibility of each teacher to fill in the minds of children such emotions that they proceed towards goodness, abide by morality and concentrate in their studies. According to his opinion, teachers should treat the children affectionately and sympathetically; strictness cannot beget true discipline. He termed punishment as inhuman activity.

In this context, there is another thing that needs mention. It is that Sri Aurobindo believed in impressionistic discipline. According to him, teachers should present ideal conduct before the children, that the children imitate to march towards ideal conduct and then they take it as their duty to do so. In his view, true discipline is internal.

### **Teacher**

Sri Aurobindo has accepted the teacher as a guide and assistant to the children in the field of education. According to him, the teacher neither gives knowledge to the children, nor he develops it in them, rather he helps them in begetting knowledge themselves and develop it themselves. This task can be performed by the teacher who has knowledge about both of student and curriculum. He should study psychology in order to know the student, and he should study and get training in subjects and activities for the knowledge of curriculum. According to Sri Aurobindo, the teacher should take forward the spirit of man. This task can be done by the person who has clear knowledge of spiritual subjects and is trained in yogic activities. Sri Aurobindo wanted to see the teacher in this form. He himself was a great yogi, so he wanted to make the teacher a yogi.

### **Student**

Sri Aurobindo considered student as the centre of education. According to him, each child is born with certain general faculties and some specific abilities and talents. There are great differences in these faculties and abilities. According to Sri Aurobindo, education for children should be provided on the basis of these faculties. He means to say that

individual interests, aptitudes and abilities of the children should be kept in view while arranging education for them. According to Sri Aurobindo, the soul is complete in itself, all knowledge is inherent in it. This complete knowledge can be realized only when man follows celibacy and concentrates attentively. Sri Aurobindo expected this of the student. According to him, each student should follow celibacy and should meditate for the discovery of true knowledge. Besides, he also accepted the effect of child's environment on him. He knew that the child's environment plays a great role in his development. He wanted to keep children in higher environment, in which their sense organs are developed and trained and they proceed towards discovery of truth.

### **School**

According to Sri Aurobindo, each school should be helpful in both of physical and spiritual development of the children. He has laid emphasis on arranging the education of languages, literatures, civilizations and cultures of the world and mathematics and science, etc. for their physical development, and to give the children an opportunity for physical work, doing duty, doing service to humanity and meditation for their spiritual development. According to him, schools should be the centres of physical progress and yoga sadhana.

Sri Aurobindo did not distinguish between man and man, he did not accept any distinction on the basis of caste, religion, economic status or colour. According to him, all children should be given equal opportunities of admission in schools on the basis of their abilities, and they should be given facilities for learning their own language, religion and culture. The environment in the schools should be replete with universal brotherhood. '**Sri Aurobindo Antarrashtriya Shiksha Kendra**' established in Sri Aurobindo Ashrama is this type of educational centre.

Sri Aurobindo Antarrashtriya Shiksha Kendra is a residential co-education institute. It provides education from infant education to higher education and research, but of its own kind; for example :

- (1) **Kindergarten** (infant level) age 3 to 5 years, 3-years course.
- (2) **Avani** (primary level) age 6 to 8 years, 3-years course.
- (3) **Proge course** (upper primary level) age 9 to 11 years, 3-years course.
- (4) **Anaba bair law pair faxio** (secondary level) age 12 to 17 years, 6-years course.
- (5) **Higher course** (higher level) age 18 to 20 years, 3-years course.

**Special Mention**

- (1) The foremost aim of education is the attainment of divine body. For it, participation in physical education, exercise and different games is necessary at all levels of education, but the students are free to choose the games of their choice according to their abilities.
- (2) The ultimate aim of education is the attainment of infinite power. For it, yoga is compulsory at all levels of education.
- (3) The medium of education is French language at first three levels and English and French at the final two levels.
- (4) It is a free system of education. No student is kept in any type of binding, they are free to select their subjects of study and games and other activities and to learn and do them at their own pace. The students at the higher level can opt for one or more subjects out of the courses available there and can do it at their own rate. Nothing is imposed upon the students from outside; only they are given such environment in which they are directed by their inner self. It is called the **free system of education**.
- (5) There are held no examinations at any level, the students are promoted to the next higher level on the recommendation of the teachers. No certificate is given at the completion of the curriculum.

**Other Aspects of Education**

**1. Moral and Religious Education :** Sri Aurobindo was a saint and great yogi. He had faith in morality and religion, so he wanted to base education on morality and religion. In Sri Aurobindo's view, whatever or which ever the religion may be, it teaches man to live for others and God. Hatred for a religion is not the feature of religion; it only shows religious narrowness. Communalism develops due to this narrowness. Sri Aurobindo considered all religions of the world as equal and wanted to base education of any country on its own religion. He clearly opines that in the absence of religion, man cannot identify his spiritual form.

**2. National Education :** Sri Aurobindo was unhappy with the foreign rule in the country, and he was greatly dissatisfied with the contemporary educational system. He emphasized on this fact that the country should become free and its education should be given the Indian form. He prepared an exhaustive plan for national education. According to him, national education is the one that is provided to the national people by the national system under the national control. This is the reason that he emphasized on imparting education by the medium of Indian languages,

and wanted to base it on celibacy and spiritual life. He said that making mother tongues as the medium of education can help reach education to all people. Celibacy system and spiritual life are the spirit of our culture, making them the basis of education will introduce national spirit in the Indians. Here we should understand one thing that he did not believe in narrow nationalism. He was a humanist, his viewpoint was very broad, he favoured internationalism. Including national and foreign languages and cultures in the Sri Aurobindo Ashrama symbolizes this feeling of his.

### **Evaluation of Educational Thought of Sri Aurobindo**

The evaluation of an object, activity or thought is done on the basis of certain predetermined norms. Education is the process of development of man. How this development should take place, depends on the contemporary situations and future aspirations of the particular society or nation. In such a case the evaluation of an educational thought or system should be done on this basis that how far it has been or can be helpful in the construction of suitable education.

### **Concept of Education**

According to Sri Aurobindo, the complete education is that which acquaints man with his dravya or matter (physical), prana (life force) and manas or mind (mental) forms and is helpful in knowing and attaining the further forms of atimanas, and anand-chit-sat (spiritual). In his own words, "Education is the building of the power of the human mind and spirit. It is the evoking of knowledge, character and culture."

This definition of education as given by Sri Aurobindo is not appropriate. First, it does not make the form of education clear; and second, the functions of education as presented in it, are beyond the reach of common people.

### **Aims of Education**

Sri Aurobindo has mentioned seven steps of human development — dravya → prana → manas → atimanas → anand → chit → sat. Sri Aurobindo has determined the aims of education in this order — aim of physical development, aim of pranic development, aim of mental development, aim of antaratomic development and aim of spiritual development.

The aim of physical development emphasizes physical, social and vocational development of man, the aim of pranic development emphasizes moral and character development of man, the aim of mental development emphasizes the development of mental faculties, the aim of antaratomic development emphasizes the development of mind, intellect, chit and self-

realization; and the aim of spiritual development emphasizes training in yogic activities; and thus all basic aims of education are included in these aims; yet presenting a simple thing in such a complex form has only created doubts. In modern terminology we can put it in simple language that education is a multipurpose process by which man's physical, mental, social, cultural, moral and character, vocational and spiritual development is effected.

### **Curriculum of Education**

Sri Aurobindo has presented a broad curriculum for the attainment of aims of education as determined by him. He has included mother tongue, languages of national and international importance, history, geography, sociology, economics, mathematics, science, psychology, hygiene, geology, agriculture, industry and art in physical subjects; games, exercise, production work and handicrafts in physical activities; Vedas, Upanishads, Gita, theology, ethics, religions and philosophies of different countries in spiritual subjects; and devotional songs, dhyan and yoga in spiritual activities. Besides, he has presented different curricula for different levels of education.

If the curriculum presented by Sri Aurobindo is analyzed, it becomes clear that he has given a very extensive form to it; he has included all useful knowledge and activities in it, whether ancient or modern, Indian or western. But there can be no logic of teaching English and French along side child's mother tongue from the very beginning. There is much of international significance, yet a man does not need to know all that. Moreover, it is not possible to include yogic activities at all levels under the present circumstances.

### **Methods of Teaching**

The views of Sri Aurobindo about teaching methods are not fully clear; sometimes he supports ancient methods and sometimes modern methods. Any how he was staunchly opposed to learning by rote, he has laid emphasis on understanding in place of learning by rote. He has considered yoga to be the best method of learning.

Who will disagree with Sri Aurobindo that children should be made to understand in place of learning by rote. He is right to say that yoga is the proper method of understanding, yet at present, yoga can be taken as the concentration of mind, and not as karma yoga or dhyan yoga.

### **Discipline**

According to Sri Aurobindo, performing duty willingly is true discipline. Sri Aurobindo has laid emphasis on two aspects for the

attainment of this discipline — first, the teachers should present ideal conduct before the students; and second, if they choose to conduct themselves otherwise, they should be made to understand affectionately. He clearly opined that true discipline cannot be attained with harshness. He considered punishment as an inhuman activity.

There are no two views that ideal conduct of the teachers is necessary for the attainment of true discipline, yet only affection cannot work if the children still choose to be undisciplined, sometimes it may be necessary to punish them too, but this punishment should be limited and should be based on affection.

### **Teacher**

Sri Aurobindo did not consider teacher in the role of the one who provides knowledge or the one who develops knowledge in the children; rather he accepted the teacher as a guide in the independent development of the children. He expected of the teachers to develop their spirit besides attainment of physical knowledge. According to Sri Aurobindo, this task can be performed by karma yogi and dhyana yogi teachers.

It is fine to listen the independent development of the children, but formal education cannot be provided in this form. It is not practicable to expect of the teachers to become yogis. It would suffice on their part if they do their duty loyally and prepare children for life.

### **Student**

Sri Aurobindo respected the individuality of the children. He clarified that there is inequality in the children from physical viewpoint, and there is equality in them from spiritual viewpoint. Therefore, the teachers should effect their physical development on the basis of their capabilities and their spiritual development on the basis of the completeness of their soul. For both these types of development he expected of the children to follow celibacy and meditation for the discovery of truth.

As far as following celibacy is concerned, it is quite suitable in itself, but meditation for the discovery of truth is not practicable in the modern age.

### **School**

Sri Aurobindo did not distinguish between man and man on the basis of caste, religion and economic status, etc. He has laid emphasis on admission of the children in schools on the basis of their abilities. In his view, the schools should have facilities for both types of physical and spiritual development, but there should not be any binding on the students.

They should be free to select subjects, games and exercises, and they should be allowed to do their work at their own rate. He called it free system of education.

Sri Aurobindo's contention may not be acceptable to all that the schools should be the centres of yoga sadhana, but we choose to submit that so long balance is not established in physical and spiritual development of man, he cannot attain true happiness and peace. Schools should make effort for the physical and spiritual development of the students.

### **Other Aspects of Education**

**1. Religious Education :** Sri Aurobindo wanted to base education on religion. Sri Aurobindo reasoned that all religions of the world teach man to live for himself, for others and for God. Therefore, the education of any nation should be based on its religion. But in the present democratic secular India, it is not possible to base education on the basis of a particular religion or all religions present here. The present need is the equal existence of all religions, that is, religious forbearance. If we are able to develop moral values as approved by all religions, it would be a great success on our part.

**2. National Education :** According to Sri Aurobindo, national education is the one that is imparted to all the people of the nation by national method. He also prepared an exhaustive national education plan on this basis; but the education system that he adopted in his Pondicherry Ashrama in Indian from the viewpoint of yoga sadhana, is international from curriculum viewpoint; it has provision for the study of several languages and different branches of knowledge of the world. If we analyze the education imparted at Sri Aurobindo Antarrashtriya Shiksha Kendra, Pondicherry, it becomes obvious that it is beyond the limit of narrow national viewpoint; it is the education of international standard, but it is yoga education in essence.

### **Influence of Sri Aurobindo**

As a philosopher, Sri Aurobindo attempted to wrap Indian philosophy in scientific envelop, and so a great number of people is greatly influenced by his views. He did not distinguish between man and man on the basis of caste, religion, economic status and colour, etc., he believed universal brotherhood. The people of the country and abroad belonging to different castes, religions and economic statuses live in his Pondicherry Ashrama, all of them do physical labour and do different tasks in order to run their physical life according to their abilities, they produce articles and do dhyān

yoga along side, they proceed towards spirituality while preserving their life. It is helping to reduce the distance between materialistic and religious societies and cultures, and class distinction is being eradicated.

This philosophy of Sri Aurobindo is not limited to only Indian shores. The Pondicherry Ashrama has its branches in the country and abroad which are making solemn effort in establishing synthesis between physical and spiritual life. Yoga has become a global subject now.

Of course, Sri Aurobindo could not have much influence in the educational field. The national education movement that he participated in, its influence lasted only for a few years. After that, he inclined towards yoga sadhana, and some years later he established an educational institution in his ashrama. This institution is developed in the form of 'Sri Aurobindo Antarrashtriya Shiksha Kendra', but the free system of education adopted in it cannot be applied for general education.

### **Conclusion**

In brief, it can be said that as a philosopher the Sarvang Yoga Darshan as developed by Sri Aurobindo is liked by people a great deal, but by giving his theory of arohan (ascent) and avarohan (descent) he has only created some doubts. And as an educationist, the free system that he introduced is not worth acceptance. Sri Aurobindo Antarrashtriya Shiksha Kendra, Pondicherry is being run on free educational system — the students are not kept under any bindings, they are free to select any subjects of study and activities and games, etc., besides they are free to do their study at their own rate; but this system cannot be made widely. Formal education can be provided with definite aims, curriculum, teaching methods and time of teaching-learning. In the absence of all these, an educational system cannot be run smoothly. It is clear that free education system cannot be made the basis of general education.

### **Test Questions**

#### **Essay Type Questions**

1. Analyze the thoughts of Sri Aurobindo in the context of aims of education, curriculum and teaching methods.
2. 'Sri Aurobindo was a philosopher as well as an educationist.' Elaborate this statement.
3. How far are the educational thought and practice of Sri Aurobindo relevant in modern India?

**Short Answer Type Questions**

4. Briefly elaborate the evolution theory of Sri Aurobindo.
5. In which form has Sri Aurobindo established man?
6. What are the views of Sri Aurobindo regarding human development?
7. Mention the chief characteristics of Sri Aurobindo Antarrashtriya Shiksha Kendra.
8. Introduce the free education system adopted in the Sri Aurobindo Antarrashtriya Shiksha Kendra.
9. What were the views of Sri Aurobindo regarding discipline?
10. In which form did Sri Aurobindo want to see the teacher?
11. In which form did Sri Aurobindo want to see the students?

**Objective Questions**

12. Select the right alternative :

- (i) In which form did Sri Aurobindo accept Brahma?
- |                 |                         |
|-----------------|-------------------------|
| (i) Shunya      | (i) Sat                 |
| (ii) Sat + chit | (iv) Sat + chit + anand |
- (ii) In which form did Sri Aurobindo consider the spirit or soul?
- |                    |                   |
|--------------------|-------------------|
| (i) Part of Brahma | (ii) Sat          |
| (iii) Chit         | (iv) Chit + anand |
- (iii) Who is the creator of this universe, according to Sri Aurobindo?
- |            |              |
|------------|--------------|
| (i) Brahma | (ii) Ishwar  |
| (iii) Soul | (iv) Thought |
- (iv) Where is the Sri Aurobindo Antarrashtriya Shiksha Kendra located?
- |                     |                  |
|---------------------|------------------|
| (i) Chennai         | (ii) Pondicherry |
| (iii) Shantiniketan | (iv) Shantikunj  |

**Answers**

12. (i) Sat

12. (iii) Ishwar

12. (ii) Chit + anand

12. (iv) Pondicherry



# 13

## Philosophical and Educational Thought of J. Krishnamurti

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### Philosophical Thought of J. Krishnamurti

J. Krishnamurti was born on 11 May, 1895 at Madanpalli village (Chennai) in a Tamil Brahman family. His full name was Juddu Krishnamurti. Both of his father Jiddu Naraynih and mother Jiddu Sanjivamma were of religious disposition. It was natural for J. Krishnamurti to inculcate religious attributes from the beginning itself. When he was only ten years old, his mother died. J. Krishnamurti became very emotional in such a situation. His father retired from government service four years later. After his retirement, he went to Adyar (Chennai). At this time, J. Krishnamurti was 14 years old.

At Adyar, J. Krishnamurti came in the contact of Dr. Annie Besant, the then president of the Theosophical Society. He was very shy by nature and remained somewhat aloof, yet Annie Besant took no time in identifying his talent. She declared that this child would show the path of welfare to the mankind in future, and she took the responsibility of his education and grooming on herself. Annie Besant sent him to England for higher education. J. Krishnamurti got an opportunity to read English literature there. He liked the literature of Keats, Shelley and Shakespeare most.

In 1922, J. Krishnamurti experienced profound spirituality. He experienced that pity which eradicates all troubles and sufferings of man. And he got himself ready for human welfare and started to show the path of emancipation from suffering to the people. He toured India, England, Holland, Australia and America and delivered speeches to the intellectual class and created critical interest in them. He emphasized love the most. According to him, if your heart is filled with love, then there is no need to

search any God any more, because love is God. In his view, self-realization and self-purification are essential for creating love in the heart, and in order to take man on this right path, proper education is needed. According to him, the true meaning of life can be made understood to man by education alone, and it is by education that a man on the wrong path can be brought on the right path. For it, he emphasized on bringing about basic changes in the contemporary education. His popularity spread the world over in no time, a large group of his followers came into existence in the country and abroad; it was a group which was bound by no religion or ideology; it only believed in human welfare.

J. Krishnamurti has neither developed any philosophical school of thought, nor has analyzed any prevalent philosophical ideology. He was away from all isms. Of course, he had his own viewpoint about human life, we can term that as his philosophical thought. We shall make an effort to understand his philosophical thought in the form of his metaphysics, epistemology and logic and axiology and ethics.

#### **Metaphysics of J. Krishnamurti's Philosophy**

J. Krishnamurti believed in both aspects of man — physical and spiritual, and also believed in God at the same time; but his God is not that that has been created by different religions. In his view, love is God. He did not believe in any predetermined truth too. In his view, truth is not 'what exists', but truth is that which creates perception of 'what exists'. Man's understanding of man's anger, man's cruelty, man's violence, man's pessimism, man's pity, man's suffering in which he lives, is the truth. In his view, human life in itself is an uncommon literacy; human life signifies living life without any pessimism, suffering or trouble. He did not believe in the theory of karma. He argued that the theory of karma binds us in limits; while man should work on the basis of his consciousness free from any type of limitations of bindings.

#### **Epistemology and Logic of J. Krishnamurti's philosophy**

J. Krishnamurti has divided knowledge into three classes — scientific, collective and individual. He has placed that knowledge under scientific knowledge which is based on the analysis of facts; that knowledge under collective knowledge which is related to man's interrelationship with nature; and that knowledge under individual knowledge which is related to the inner-self of man. In his view, any type of knowledge is attained by intellect and true knowledge is attained when intellect becomes unprejudiced. He has further clarified that true knowledge symbolizes internal existence, it is the guide to life and it can be begot by consciousness.

### **Axiology and Ethics of J. Krishnamurti's Philosophy**

J. Krishnamurti experienced that man is unhappy even after being materially prosperous; he is being burdened by desire, competition, enmity and violence. Not only this, he is being cheated in the name of religion too. He preached people for internal development besides external development, in which there would not be any external show, it would be simple; it would be devoid of desire, it would be satisfying; it would not have any enmity, it would have love; it would not have any violence, it would have cooperation; it would possess love for the whole of mankind in place of religious hypocrisy; and it would create such a society in which people will not be divided on any of the basis of caste, religion, society, culture or country; rather they all will be united on the basis of love. For it, he has taught the lesson of simplicity first, and then that of love. Love is the weapon by which all caste, religious, cultural and regional bindings can be severed. It is not that they will have to turn away face from the realities of life, they will have to work for living life, they have to use science and technology for progress in vocations; and they would be able to do all this when they are learned; but any scientific or technological principle will be used for the welfare of the whole mankind.

### **Educational Thought of J. Krishnamurti**

Newer inventions were taking place in the field of science and technology during the times of J. Krishnamurti, and almost all countries of the world had started to lay emphasis on science education, but the human aspect was getting lost in it. And the humanistic education that the children were receiving in family and society was suffering from the bounds of caste, religion, culture and region, it was creating a narrow attitude in the children. J. Krishnamurti laid emphasis on bringing about fundamental changes in education in order to make man a man. His educational thought can be chiefly seen in his books — '*On Education*' and '*Education and the Significance of Life*'.

### **Concept of Education**

J. Krishnamurti did not consider education as learning the facts by rote, passing examinations and getting degrees and as a means of enabling man to earn his livelihood. In his view, it is only one aspect of education to enable man to earn his livelihood. True education is that by which man attains his self-realization. According to him, the knowledge of inner mind is education.

### **Aims and Functions of Education**

J. Krishnamurti has expressed his thought on the aims and functions

of education in detail. He made out the demerits of the contemporary education at first and said that modern education is competitive, it is creating ambitions, desires and complexes; it is leading man to pessimism; it is not telling man the true meaning of life; it is not effecting his all round development; it is not preparing him to confront the challenges; it is one-sided. After it, he discussed the aims and functions of education and expressed them in different forms and terminologies at different places. At one place he has described its aims and functions as the development of such total human being or conscious man who is perfect from both external and internal viewpoints, and at other place he has talked of the development of such integrated man who is capable of living the life fully. At one place he has emphasised on self-knowledge, and at other place has talked of eradicating such tendencies as hate and violence, etc., and at still others place has emphasised on the development of love. Sometimes he has emphasized on the development of scientific mind and sometimes on the development of spirituality, and sometimes he has laid emphasis on the synthesis of the two. At other places he has emphasized on the development of other qualities. We shall present all these aims under the following headings in brief :

### **Basic Aim**

**Development of Total Human Being :** By the total human being, he meant such a man who is conscious; is free from all prejudices and preconceptions of caste, culture, religion and region, etc; who is free from such evil feelings as hatred and violence, etc.; who is replete with the feeling of love; who can perceive the meaning and aim of life; who can synthesize scientific mind and spirituality in proper way; who can construct new values and new culture for himself and who can make the life of mankind happy.

### **Ancillary Aims**

In the viewpoint of J. Krishnamurti, attainment of the following aims is necessary in order to realize the above basic aim. We can call them as ancillary aims. The ancillary aims that J. Krishnamurti has emphasized may be discussed under the following headings.

**1. Development of Sensitiveness :** J. Krishnamurti has laid much emphasis on this thing at one place that besides providing knowledge of different disciplines to the children, education should be used to make them sensitive. He has taken sensitiveness in a very broad sense. In his view, creating love towards nature and whole mankind is true sensitiveness. Such sensitiveness has no place for hatred, enmity, anger and violence;

the people will be free from fear and competition; then there will not be any wars and violence in the world.

**2. Development of Creativity :** J. Krishnamurti has taken creativity too in a very broad sense. By creativity he means creativity of the three — body, mind and spirit. In his view, the views of others should not be imposed upon children, and they should be given free opportunities to take decisions and work. For it, environment free from fear is necessary.

**3. Development of Scientific Mind :** J. Krishnamurti was not opposed to science and technology education; he was opposed to the use of science and technology against man. He wanted that its use should be for the welfare of the whole mankind. By scientific mind he meant to know the true form of facts.

**4. Development of Spirituality :** By the development of spirituality he did not mean following a particular religion. He wondered that man has become the slave of the religion of which he himself is the creator, and due to this slavery, his own existence is facing extinction. By the development of spirituality he meant the development of spiritual consciousness, development of self-realization. Self-realization is not as simple as it seems to be. For it, thoughts and functions have to be observed all the time, they have to be accounted for, which is a tough task.

**5. Synthesis between Scientific Mind and Spirituality :** J. Krishnamurti has laid special emphasis on this fact that the aim of both of scientific mind and spiritual consciousness should be the welfare of whole mankind; science and technology should be used for creative tasks and spiritual consciousness should be used for the welfare of the whole mankind.

**6. Vocational Training :** J. Krishnamurti accepted this fact that man has to do one or the other vocation in order to earn his livelihood. He wanted to train him in one or the other vocation necessarily.

**7. Creation of a New Culture :** J. Krishnamurti clarified that different cultures bound us in narrowness. Today, such culture and values are needed that are free from prejudices and preconceptions and are inclined towards the welfare of the whole mankind. In his view, the aim of education should be to develop such power and inner-consciousness that develops such consciousness in man by which he can stand against prejudices and create new culture and new values, by which integrated man can be created; the man who lives this life in such a wholesome way that all men of the world live happily and peacefully.

**Curriculum of Education**

According to J. Krishnamurti, curriculum of education should be such that can effect development of the total human being. He has emphasized on including science and technology for physical knowledge, vocational education and vocational training for livelihood and art, music and poetry for the development of aesthetic sense and creativity, in the curriculum.

**Methods of Teaching**

According to J. Krishnamurti, teaching is such an experience by which both teacher and student share experience. In his view, whichever method is adopted for teaching, the most important factors are attention, listening, environment free from fear and affectionate and sympathetic behaviour. He has laid foremost emphasis on observation, experiment, experience and self-study.

**Discipline**

J. Krishnamurti did not approve the traditional theories of self-discipline. According to him, this type of discipline is an impediment in identifying facts and God. In his view, children should have freedom both internally and externally. By freedom is not meant absence of restraint, unrestraint freedom will cause disorder; by freedom is meant doing one's own work freely keeping others interests in view. It is necessary to be polite and prudent for others and aware for the environment. In his view, a person free in true sense is the one who is free from such defects as greed, jealousy and cruelty.

**Teacher**

In the viewpoint of J. Krishnamurti, a teacher should be an integrated man. In his view, teacher should treat the children affectionately and patiently. The function of the teacher is to help the students in learning and not to tell anything from his own side. In his view, a good teacher is the one who wins love and confidence of the children.

**Student**

J. Krishnamurti respected the individuality of the child; he opposed imposition of any law, principle or value from outside; he was opposed to imposition of any social, cultural, economic, political and religious prejudices. He laid emphasis on the development of such consciousness in the students which is helpful to them in selecting laws, principles and values for themselves.

## **School**

J. Krishnamurti accepted the need of schools. In his view, schools should be located in peaceful environment, the number of students in them should be limited and both teachers and students should participate in their administration. There should be a teacher council in the school to consider the problems of the school. Besides, there should be student council. The student council should be assigned the responsibility of cleanliness, school discipline and food, etc. Such environment should be created in the schools in which the students are able to identify themselves and their faculties and can resolve their problems themselves. The schools established by J. Krishnamurti Foundation are such schools. They are the Bhagirathi Valley School, Ranari (Uttarkashi, Uttaranchal); Rishi Valley School, Chinnur-Andhra Pradesh); Rajghat Annie Besant School, Rajghat, Varanasi (U.P.); Basant College for Women, Rajghat, Varanasi (UP); The School-Damodar Gardens, Besant Avenue, (Chennai); The Valley School, Haridwanam, 17, KM Kanakpura Road, Thalguni, (Bangalore); Sahyadri School, Dogrishi Road, Mumbai; Broach Wood Park School, Bamedine, Henyashire (UK); and The Of Grove School, Ozai, Callifornia (USA).

## **Other Aspects of Education**

**1. Mass Education :** J. Krishnamurti has not taken up the cause of mass education, but the society he wanted to construct can not be made without mass education.

**2. Women Education :** J. Krishnamurti has not expressed his views on women education too. It is clear that he did not distinguish between man and woman.

**3. Vocational Education :** According to J. Krishnamurti, vocational education is the need of life; but it is an incomplete education; the complete education is the one that develops the total human being, that develops his external form and inner-self both.

**4. Religious and Moral Education :** J. Krishnamurti did not consider the following of any predetermined rules of any particular religion as religious education, he emphasized on such religious education that creates in children the understanding about other people, objects and nature; develops in them intellectual freedom and frees them from the traditional principles and bindings of discipline.

## **Evaluation of Educational Thought of J. Krishnamurti**

Evaluation of an object, activity or thought is done on the basis of certain predetermined norms. Education is a process of making man,

therefore the evaluation of any thought or experiment pertaining to education should be done on the basis how far it has been helpful and useful in man-making as desired by a particular society. We shall evaluate the educational thought of J. Krishnamurthy on this basis.

### **Concept of Education**

J. Krishnamurti did not consider education as learning facts by rote, passing examinations and getting degrees; in his view, true education is the one that develops inner-self and inner-consciousness of man.

In this context, the first thing is that J. Krishnamurti has defined education as a means, he has not clarified its process; and secondly, he has limited it as a means to the development of inner-self or inner-consciousness. Education should effect all round development of man.

### **Aims of Education**

J. Krishnamurti has discussed aims of education at many places and in different forms. All these discussions make out that he wanted to change man into a total human being by education; he wanted to make him sensitive, creative and wanted to develop scientific attitude and spiritual consciousness in him; he wanted to establish synthesis between scientific mind and spiritual consciousness; and wanted to provide him vocational training. He has also emphasized much on developing the capability of creating new culture and new values in the children.

If we look at the aims of education as determined by J. Krishnamurti, we find two things — first, he has presented certain simple things with complexity; and second, he has talked of the development of the total human being at one place and of the development of integrated human at another; and in all contexts he has talked of freeing him from prejudices and preconceptions and that of inner-consciousness, self-realization and knowledge of the self; all that may be easy to listen and think but is equally difficult in practical form.

Every society or nation of the world wants to acquaint its future citizens with its concepts of social, cultural, economic, religious and political values and thoughts; and wants to incline them towards suitable conduct, and J. Krishnamurti has opposed this at first. We think that those who follow this teaching of J. Krishnamurthy are more superstitious and enslaved; education is related to all the three— past, present and future, it is absolutely incorrect to limit it to only present.

### **Curriculum of Education**

According to J. Krishnamurti, the curriculum should be such that can

effect development of the total human being. For it he has included science and technology, vocational training, art, music and poetry in the curriculum.

It is evident that by the curriculum that he has constructed, man cannot be made even a common man, leave alone talking about the total human being. Moreover, he has his own meaning of total human being, there is much emphasis on the development of his inner-consciousness. And there is no provision in the curriculum for the development of this inner-consciousness.

### **Methods of Teaching**

In the views of J. Krishnamurti teaching is an experience in which both teacher and taught share experience. He has emphasised upon attention, listening, environment free from fear and full of peace and love for effective teaching.

It is clear that he has given nothing new in this field.

### **Discipline**

J. Krishnamurti did not believe in traditional theories of discipline. According to him, true discipline cannot be achieved by predetermined theories. In his view, true discipline can be achieved in free environment, by giving freedom of both of internal and external types. But this freedom should not be unrestrained; this should be reasonable and polite.

J. Krishnamurti has talked of being guided by inner-consciousness and he himself has not considered the discipline as established by the inner-consciousness as discipline. What else can it be than mutually contradictory! In our view, achievement of true discipline requires both of freedom and control; the amount of freedom and its form, and the amount of control and its form, depend on particular circumstances; the teachers should be proficient in their selection.

### **Teacher**

In the opinion of J. Krishnamurti, the teacher himself should be a total human being and an integrated man, only in such a situation he can transform children into total human beings and integrated men. He has emphasized on these two facts — first, the teacher should love the children and treat them affectionately; and second, he should only help the children in learning, they will learn of their own.

In this context, we submit that J. Krishnamurti has his own concept of total human being and integrated man, and secondly, it is not possible for it to be accepted by every man. Of course, his message of affectionate treatment by the teacher is commendable.

**Student**

J. Krishnamurti was against imposing predetermined values and principles upon the students. He said that the students should get freedom in the selection of predetermined values and principles and in the construction of new values and principles.

It is only a pipe dream to expect of the children to select proper values and principles. It is also not reasonable to think that they will construct new values and principles themselves. How can the new be constructed in the absence of the old? The building is raised on the foundation.

**School**

In the views of J. Krishnamurti, the environment in the schools should be peaceful, it is possible only when they are located in peaceful environment and the number of students in them is limited. The second thing that he stressed upon is the proximal relationship between students and teachers. It is possible only when the number of students is limited. The third thing that he emphasized upon is the independent opportunities for thinking and diving.

The form of schools should be just what J. Krishnamurti wanted for the proper arrangement of education in schools, but we are helpless in our country, we have a massive population and we lack in resources.

**Other Aspects of Education**

J. Krishnamurti's thoughts are basically directed towards aims of education; when he talks of the welfare of the whole of mankind, it becomes clear that he favoured mass education, women education and vocational education. As it is, he has agreed with vocational training. He has discussed religious education here and there, but he has opposed giving education of any particular religion or of the principles of any one or more religions in the name of religious education. In the name of religious education, he wanted to give such education to the children which creates proper understanding about other people and nature and develops independent mind.

It is evident that he has not clarified the form of any of mass education, women education and vocational education and has changed the very meaning of religious education. He has said something new and he may be admired for that; but how far he was right, he may not be admired from this viewpoint.

### **Influence of J. Krishnamurti**

J. Krishnamurti especially influenced the intellectuals. Some intellectuals liked his opinion that man should relieve himself of the bounds of religion, philosophy, caste, society and nation in order to proceed to the welfare of the total mankind. In his view, it can be possible only when men are taken out of their narrowness from the very beginning and are trained to be directed by their self-consciousness. His concepts of self-realization, self-consciousness and self-understanding were liked by some educationists greatly. The schools established by the Krishnamurti Foundation are making efforts in this direction too, but they have achieved only a little in the absence of sound foundation.

### **Conclusion**

J. Krishnamurti started to develop his attributes at his home in the beginning, then he was influenced by Annie Besant, and then after was influenced by the western culture, when he reached England. It appears that when he looked through the attributes that he got at his home, he concluded that the path shown by Annie Besant was improper; and when he looked through the glasses of Annie Besant, the influence of home and England appeared to be untrue to him, and when he was under the influence of English culture, Indian religion and philosophy seemed to him false. In order to rise above all this, he took the support of inner-consciousness. The people who oppose the beliefs of the past and present are generally got worshipped. Just think, who has not taught love in place of hatred, who has not taught cooperation in place of struggle and who has not taught peace in place of conflict. The significance of J. Krishnamurti lies in presenting these concepts in his own way.

As far as his educational thought is concerned, he has not expressed it in simple and straight language, rather he has used his mysterious terminology, whether it pertains to concept of education or its aims. The development of integrated man, development of inner-self, self-realization and self-understanding, etc. in the field of education are only ethereal and without any essence. He has not presented any outline of curriculum too. As far as teaching methods are concerned he has of course talked about attention and listening in teaching, but it is no new thing. But he will be ever remembered for establishing such schools where love and cooperation rule and aesthetic environment pervades. We bow to this great man for teaching the true lesson of love.

<b>Test Questions</b>
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**Essay Type Questions**

1. Discuss J. Krishnamurti's philosophical thought.
2. Elaborate the educational thought of J. Krishnamurti.
3. Evaluate the educational thought of J. Krishnamurti and his contribution to the educational world.

**Short Answer Type Questions**

4. What did J. Krishnamurti mean by total human being?
5. What did J. Krishnamurti signify by integrated man?
6. Why did J. Krishnamurti speak of being free from prejudices and preconceptions?

**Objective Questions**

7. Tick the right alternative :
  - (i) Who arranged education of J. Krishnamurti?
 

(a) Parents	(b) Father
(c) Annie Besant	(d) Government
  - (ii) What is truth, according to J. Krishnamurti?
 

(a) God	(b) Spirit
(c) Object	(d) None of these
  - (iii) Into how many classes has J. Krishnamurti divided knowledge?
 

(a) Two	(b) Three
(c) Four	(d) Several
  - (iv) To which did J. Krishnamurti attach the foremost significance?
 

(a) Truth	(b) Non-violence
(c) Love	(d) Good conduct

<b>Answers</b>
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- |                     |                        |
|---------------------|------------------------|
| 7. (i) Annie Besant | 7. (ii) None of these, |
| 7. (iii) Three      | 7. (iv) Love.          |

# 14

## Sociology and Education

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### Meaning and Definition of Sociology

Sociology is a new discipline. In its etymological meaning, it signifies the science of society. The word 'sociology' has been derived by the union of Latin word 'socius' and Greek word 'logos', which mean society and science respectively. Thus, the meaning of the word 'sociology' is science of society. The sociologists have different opinions about society, so sociology too has been defined by them in different forms.

The word 'society' is in use from very ancient times for the specific groups of people, such as Indian society, Brahman society, Vaishya society, Jain society, literate society and Rich society, etc. The study of this practical aspect of society had started with the development of civilization. The ancient treatises **Vedas** have discussed social life of man in detail. They have discussed the duties of husband towards wife, of wife towards husband, of parents towards son, of son towards parents, of teachers towards pupils, of pupils towards teachers, of one person of society towards other, of king towards subject, of subjects towards king, and so on. **Manu** in his treatise *Manusmanti* has elaborated upon Varna system as based on karma or profession and has discussed its significance. He has determined the duties of individual, state and society for one another and has played a great role in systematizing the Indian society. It can be considered to be the first treatise of Indian sociology.

After India, comes the name of Greece. The Greek philosopher **Plato** (427-347 BC) is the first person in the western world who had made effort to explain the form of society. After him, his pupil **Aristotle** (384-322 BC) accepted individuals as a conscious and social beings and started the study of their interrelationships. These two persons are considered to be the earliest sociological thinkers in the western world.

However, sociology developed as an independent discipline in the beginning of nineteenth century. The French philosopher **Comte** (1778-1857) is the first person who named his study as 'social physics', but later used the word 'sociology'. After Comte, **Herbert Spencer** of England worked in this field. In 1876 his book *Principles of Sociology* was published. It has endeavoured to determine the form and field of study of sociology. After him, **Fredric Leplay, Duncan, MacIver, Bogardus, Merrill** and **Eldridge** did commendable work in this field. Special work was done in the last twentieth century, and the sociologists who contributed in this work are **George Simmel, Max Weber, Fitcher, Saroken, Durkheim** and **Hobhouse**. However, until now the sociologists are not in agreement about the concept of sociology. We shall present the thoughts of some sociologists about sociology in order to determine its form and to define it.

According to the father of sociology, **Comte**, different components of society are scientifically studied in sociology. **Giddings, Sumner** and **Ward** are other sociologists who hold this view. According to them, sociology is that science in which society is systematically studied. In the words of **Giddings** :

**Sociology is the systematic description and explanation of society viewed as a whole.** —*Giddings*

**MacIver** and **Page** have laid more emphasis on social relationships in place of society. In their words,

**Sociology is about social relationship, the network of relationship, we call society.** —*MacIver and Page*

Some sociologists consider the study of social interactions as necessary in place of social relationships. **Ginsberg, Simmel** and **Augburn** are important among them. **Gillen** and **Gillen** have defined sociology with this fact in view. In their words :

**Sociology in its broadest sense may be said to be the study of interactions arising from the association of living beings.**

—*Gillen and Gillen*

**Max Weber** has emphasized on the study of social actions in place of interactions. According to his opinion, it is necessary to understand social interactions in order to understand social relationships, and because social interactions are constructed by social actions, so the basis of the study of sociology are social actions. In his own words :

**Sociology is the science which attempts the interpretative understanding of social action.** —*Max Weber*

If we look carefully, it becomes evident that all of the above viewpoints present the same fact in different forms. In our view, there is no difference in the definitions of Comte and Maclver. We are aware that society is constructed of social relationships, so it means the same thing when we choose to say that sociology is the study of society or the study of social relationships. We should understand one thing here that social relationships are produced as a result of interactions between two or more people. Therefore, while undertaking the study of social relationships, we have to study the interactions between them in whom these relationships are found. Second fact in this regard is that these social interactions have some definite outcomes, therefore sociology also studies these outcomes. Thirdly, different social relationships motivate individual in behaving differently; for example, an individual behaves with his mother, sister, wife and daughter in different ways because of different social relationships with them. So while studying social relationships in sociology, the behavioural norms and social outcomes are also analyzed. This discussion makes out that sociology carries out the study of social relationships in a scientific way and it has to study the social activities, social interactions and the outcomes of all these activities. Therefore, sociology should be defined as follows :

**Sociology is that branch of knowledge in which scientific study of society or social relationships is carried out and in order to understand social relationships, the social activities, social interactions and the outcomes of all these activities are studied.**

### **Scope and Subject-Matter of Sociology**

By scope and subject-matter of a discipline are meant two different extents. Scope implies the extent upto which the study should be or can be carried out in that discipline, and subject-matter is that real extent upto which its study has been carried out so far.

As far as the scope of sociology is concerned, it is very wide; it includes the study of all social relationships, activities, interactions and their outcomes. Besides this extensiveness, only general form of social relationships, activities, interactions and their outcomes are studied, and not their specific form. For example, sociology studies the form of state and the relationships, activities and interactions between state and citizens and the outcomes of these activities; but it does not study political thought and theories. In the same way, social form of religion and religious institutions are studied, but the principles of different religions are not studied. So sociology is called general social science, while other social sciences are known by their specific names, such as theology, political

science, economics, etc. In this regard, Maclver has clarified that as a sociologist, we are interested in social relationships, not because they are economic, political or religious, but because they are social also.

As far as the subject matter of sociology is concerned, this discipline is under the process of developed and it is developing in the form of such a discipline in which scientific study of society or social relationships is made, besides the outcomes of these activities are also studied. and the causal factors of social control and social change are also studied. We can present the subject-matter of sociology in the following order :

- (1) Scientific study of society or social relationships.
- (2) Study of basic social groups (family, caste, species and religious, economic, political, educational, recreational and welfare institutions).
- (3) Study of social interactions (love, hatred, cooperation, struggle).
- (4) Study of causal factors of social control (culture, religion, tradition, customs, folk customs, morality, belief, faith, values, law and power, etc.)
- (5) Study of causal factors of social change (natural and cultural).

### **Relationship between Sociology and Education**

Sociology studies society and social groups. This study includes the interactions between living component individuals of society and their outcomes. It is made out in it that how an individual influences his group and how group influences an individual. Along with it, other social factors that determine individual behaviour, such as society's civilization and culture, etc. are also studied. Education is also such a social process by which man's behaviour is subjected to change. So, it is included under the scope of sociology, and because both of them are concerned with human behaviour, so they are deeply related with each other.

What change has to be effected in man's behaviour, depends on the philosophy, structure, civilization and culture and religious, political and economic condition of the society, and all these are studied under sociology in an integrated form. Thus, sociology is the basis of determining the form of education. On the other hand, education is the basis of the development of man. Scientific study of society is not possible in the absence of education, and in such a situation, the question of development of sociology does not arise. Thus, education is the basis of development of any discipline of knowledge.

### **Impact of Sociology on Education**

As far as relationship between sociology and education is concerned,

it was started in the beginning of twentieth century in the form of scientific study of influence of group life on education and influence of education on group life. It started the origin of a new branch of sociology by the name of educational sociology. This study brought forward several facts and on their basis, all of concept of education, its aims, curriculum and teaching methods, etc. were effected. We discuss them in brief.

**1. Sociology and Concept of Education :** Sociologists have clarified that education is a social process which develops by the participation of individuals in social consciousness. According to western educational sociologist, **Ottaway**, the whole process of education is the interaction between individuals and social groups which is determined by certain aims for individual development. Sociologists have also clarified that education is a dynamic and progressive process, it helps individual and society in their development.

**2. Sociology and Aims of Education :** The aims of education of a society basically depend on its philosophy of life, yet the structure of the society and its religious, political and economic conditions also play a fundamental role in determining its aims. Sociologists emphasize on this fact that education should fulfil the immediate needs of the society, and because society is changeable, its needs also undergo a change, so the aims of education too should undergo a change accordingly. In the viewpoint of sociologists, there cannot be any definite aims of education; education should only effect the development of social efficiency.

**3. Sociology and Curriculum of Education :** Sociologists give equal importance to individual and society so they talk about including in the curriculum those subjects and activities which meet the needs of individual and society both. Sociologists also lay emphasis on this fact that the form of a society, its values and beliefs and its contemporary problems and needs should also be kept in view while determining the curriculum, and because the problems and needs of the society undergo a change, its curriculum should also keep changing, but they advocate the inclusion of those subjects and activities which help in the progress of social spirit and social efficiency under all circumstances. Today we pay specific attention to this aspect in planning curriculum.

**4. Sociology and Teaching methods :** Philosophers' attention is chiefly fixed on the aims of human life, while that of sociologists is fixed on the interactions taking place between individuals; and because education is run as a result of interactions between two or more people, so sociologists have developed better methods of teaching-learning as compared to

philosophers. Sociologists lay more emphasis on methods of group work. This is also accepted by psychologists.

**5. Sociology and Discipline :** Sociologists look at man as a social being. According to them, discipline is a social feeling and the development of this feeling is possible only when man takes part in the social activities. In their view, development of discipline requires higher social environment necessarily; true discipline cannot be attained by superficial directions and orders. Today, more significance is attached to this social attitude as compared to discipline-related philosophical and psychological attitudes in the educational field.

**6. Sociology and Teacher and Student :** Scholars as yet do not hold uniform views about who is more important in the educational process — teacher or student. According to sociologists, education is a social process, each of its component is equally important. If the teacher creates higher social environment for the student, then it is the student who takes active part in this higher social environment. If any one of them does not do his work properly, the educational process cannot be run smoothly. This opinion of sociologists is agreed upon in education of any country today.

**7. Sociology and School :** Sociologists do not consider school as only a place of preparation for future, they take it as the real form of society. This is the reason that they attach importance to the activities of the present life in place of activities related with future life of the students.

**8. Sociology and Other Aspects of Education :** Today, we can see the influence of sociology on all aspects of education. Sociologists have clarified that education is the first social need of individual, each society should make arrangements of education for its members. This view has encouraged general, compulsory and free education. Besides, they support mass education.

Sociologists accept education as a powerful instrument of social control and social change. Today, each society or state plans for social control and social change through education.

### **Impact of Education on Sociology**

Education is the fundamental means of man's development. Whatever development man has achieved in the field of knowledge and science, has become possible by his education alone. The societies in which proper education is not available, they have not been able to attain any type of development in the field of knowledge and science. Education is essential for the construction and development of sociology.

**1. Education is the Foundation stone of Sociology :** We are aware that in order to effect development in any field of knowledge, we have to carry out observation, experiments, meditation and contemplation. Proper education is essential for training man in all these methods. We learn language by education and also learn how to think. Thinking and meditation are the parts of thought process. Man has to apply logic in order to draw proper inferences, education is needed for its development too. No society can progress in the field of knowledge and science in the absence of education. Then how could have the subject of sociology been developed with out education! It should suffice to say that education is the foundation stone of any discipline.

**2. Education Takes Sociology Forward :** Sociologists study society scientifically and place before us their inferences in the form of principles or theories. We get acquainted with these principles or theories by the provision of proper education. The people interested in specific field of knowledge experiment its truthfulness; research further for the resolution of their doubts, and consider upon the new problems that they face, and find remedies for the problems. Thus, sociology continues to progress further. Without education we cannot develop any discipline, what to talk of sociology.

### **Meaning and Definition of Educational Sociology**

In the twentieth century, a new discipline developed as a result of the study of interrelationships between education and society, it is called educational sociology. **George Payne** of America is considered to be its proponent. He published his book named *The Principles of Educational Sociology* in 1928. In it he clarified the influence of social life on education and influence of education on social life. After Payne, several others have specifically worked in this field, such as **Dewey, Sneden, Peters, Bolton, Cook** and **Taba** of America; **Durkheim** of France, **Max Weber** of Germany and **Ottaway** of England. Dewey wrote *The School and Society* and *Democracy and Education* in order to spread his views in the country and abroad. According to Dewey, education is a social process in which an individual takes part in the social consciousness of the society. From this view, the study of social consciousness is necessary for the provision of proper education. Individual, society, social institutions, social groups and social classes, etc. are studied in educational sociology, and the influence of all these on individual is observed, and then the form of education is determined on this basis. Educational sociology has been defined by different scholars differently. In the words of its proponent, **Payne** :

**By educational sociology we mean the science which describes and explains the institutions, social groups and social processes, that is, the social relationship in which or through which the individual gains and organizes his experiences.** —*E. George Payne*

Good has defined educational sociology in the following way :

**Educational sociology is the scientific study of how people live in social groups, specially including the study of the education that is obtained by living in the social groups, and the education that is needed by the members to live efficiently in the social groups.** —*Alvin Good*

In the words of Brown :

**Education sociology applies sociological principles to the whole process of education.** —*Brown*

Ottaway has defined it in a very brief form. According to him :

**The sociology of education may be defined briefly as a study of the relations between education and society.** —*A.K.C. Ottaway*

In our view it should be defied as follows :

**Educational sociology is that branch of sociology in which the form of man and of his education are analysed on the basis of sociological facts and the sociological solutions of the problems related to his education are found out.**

### **Scope and Subject-Matter of Educational Sociology**

The scope and subject matter of educational sociology is limited to the application of sociological principles in the field of education. In it are studied the interactions between individual and individual and individual and society, and its influence on the development of the children.

The chief field of educational sociology is the study of the role of different social groups, such as family, community, state and school, in the education of children. It also studies, social classes and social institutions and their influence on education and influence of education on them. The study of interrelationships between culture and education is also included in its scope.

Educational sociology also studies the use of newspaper, radio and television in the field of education. Besides all these, it studies the present needs and aspirations of the society, and the process of education for fulfilling them, and for it, given suggestions to bring about changes in the curriculum of education.

We are aware that society is changeable. Educational sociology also studies this changeability and clarifies that how changes are brought about

in society by education, and how social change brings change in education. In educational sociology are also studied the interrelationships between formal agencies (school) and informal agencies (family, community, religious institutions and state) of education in an extensive form, and it is considered how these interrelationships can be improved so that they contribute in the education of the children by each other's cooperation.

Ours is a democratic country. Educational sociology considers the use of education for the fulfilment of the needs of democratic society. In it, interrelationship of school and community and methods of converting schools into community centres are considered, and through it, a plan is made for the development of democratic spirit. In educational sociology the significance of teacher and student and interrelationship between them is also studied. It also studies the conditions of social control and social change, and considers how to run these two processes smoothly and in a balanced way by education.

### **Limitations of Educational Sociology**

There is no doubt that educational sociology has contributed immensely in the progress of education, but education cannot depend on it only. There are three basic aspects of human life — natural, social and spiritual. Sociology explains only its social aspect; we have to study science and psychology to understand its natural aspect and religion and philosophy to understand its spiritual aspect. Sociology only studies social process and interrelationship between education and society, in order to make educational process effective. What are we, what is our life, what is the ultimate aim of our life, what should be the educational aims for the attainment of this aim, and how should the curriculum be constructed to attain this aim; educational sociology does not answer these and similar questions. We have to depend on philosophy and psychology for their answers. We cannot make educational process effective in the absence of knowledge of psychology of individual and of society. We require psychology in the construction of these methods besides sociology. Thus, educational sociology has its own limitations despite it being very useful; we cannot depend on it only for planning education for any society.

### **Need, Utility and Significance of Educational Sociology**

Educational sociology studies the relationships between education and society. It should be studied by all persons concerned with education, as administrators and teachers, in order to understand the form of education and to run it smoothly. Its study begets us the following advantages :

**1. Knowledge of Society and the Nature of Its Different forms and Its Influence on Education :** Education is a social process which goes on throughout human life. Educational sociology studies all social groups — family, caste, species, community and state, etc., and their influence on the education of the children. On the basis of this knowledge, we acquaint all the agents of education with their duties and functions. It results in the proper cooperation of all these social groups in the education of the children. Therefore, the educational planners, administrators and teachers should have clear knowledge of this subject.

**2. Assistance in Clearing the Concept of Education :** Educational sociology explains educational process. Educational sociology has made out this fact that education is a social, dynamic and developmental process which moves forward as a result of interactions between two or more individuals. Its study helps teachers and educational administrators in understanding the true concept of education.

**3. Assistance in Determining Aims of education :** In educational sociology, effort is made to understand the form and problems of society, and methods of providing proper education for their resolution. The study of all these helps us understand the form and needs of our society. On its basis, we determine the aims of our education.

**4. Assistance in Constructing the Curriculum of education :** Social needs can be met by social activities. In educational sociology is studied the causes and outcomes of social activities; we can select definite activities or curriculum from its knowledge for getting definite outcomes. From this viewpoint too, educational sociology has to be studied.

**5. Assistance in Construction of Teaching Methods :** Though educational psychology helps the most in the construction of teaching methods, yet proper teaching methods cannot be provided for the modern complicated societies without the knowledge of educational sociology. Man is a social being, without understanding this aspect we cannot provide proper education. Educational sociology has made out this fact that educational process moves forward by the participation of individuals in social activities, it has provided social form to educational process. It is necessary to study educational sociology for understanding it.

**6. Knowledge of Social Concept of Discipline in Education :** There are different viewpoints about discipline in education. Educational sociology clarifies its social concept to acquaint us with its true form. Without having studied educational sociology, it is difficult to clearly

understand that discipline is also a social feeling that manifests itself in the form of abidance with social laws, and its development is possible only when the child is given independent opportunities to take part in social activities.

**7. Place of Teacher and Student in Educational Process :** Educational sociology also explains the role of teacher and student in the educational process. On the basis of the study of educational sociology, we have started to demand of the teacher to present proper social environment and to advise the student to take part in the activities of real life with an open mind.

**8. Assistance in Determining the Form and Functions of Schools :** Educational sociology studies form and functions of the school. It is natural to get assistance in determining the form and functions of schools from it. It is very helpful in developing schools as community centres. Therefore, the teachers should study it.

**9. Solution to Other Problems of Education :** The society is changeable, its needs keep changing. Education is the means of meeting social needs. It is necessary to know the whole nature of the society in order to determine the type of social changes to be included in education. Educational sociology trains us in this method. So it is essential for us to acquaint ourselves with educational sociology in order to find out the exact solution to any problem of education.

### Test Questions

#### Essay Type Questions

1. What is the relationship between education and sociology? Illustrate.
2. What do you understand by educational sociology? Introduce its development briefly.
3. What are the benefits that you have accrued from the study of educational sociology as a teacher? Elaborate.

#### Short Answer Type Questions

4. What do you mean by sociological basis of education?
5. Discuss the subject matter of educational sociology in brief.
6. Describe the contribution of John Dewey in the development of sociological tendency in education.

**Objective Questions**

7. Tick the right alternative :

(i) Who is considered to be the proponent of sociology?

(i) Plato

(ii) Aristotle

(iii) Comte

(iv) Herbert Spencer

(ii) Who has written the first book on sociology *Principles of Sociology*?

(i) Comte

(ii) Herbert Spencer

(iii) Duncan

(iv) Maclver and Page

(iii) Who is considered to be the proponent of educational sociology?

(i) Comte

(ii) Herbert Spencer

(iii) George Payne

(iv) Dewey

(iv) Who is the writer of the book *The School and Society*?

(i) George Payne

(ii) Dewey

(iii) Kilpatric

(iv) Ottaway

8. Whose statements are the following?

(i) Sociology is the systematic description and explanation of society viewed as a whole.

(ii) Sociology is about social relationships, the network of relationships, we call society.

(iii) Educational sociology applies sociological principles to the whole process of education.

(iv) The sociology of education may be defined briefly as a study of the relations between education and society.

<b>Answers</b>
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7. (i) Comte

7. (iii) George Payne

8. (i) Giddings

8. (iii) Brown

7. (ii) Herbert Spencer

7. (iv) Dewey

8. (ii) Maclver and Page

8. (iv) Ottaway

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# 15

## Education as a Sub-social System

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### Meaning and Definition of Social System

There are used three terms for the form of a society : social structure, social system and social order. Most of the Indian sociologists make use of 'social system' for it. We too think it proper to use the term 'social system' for the form of a society.

When we speak of social system in relation to a country or nation, we mean by it the social system that has been developed on the joint basis of different sub-social systems (culture, political system, economic system and education, etc.) of the society in that country or nation. The sociologist **Ginsberg** has defined it as follows :

**The social structure of a community includes the different type of groups which the people form and the institutions in which they take part.**

—Ginsberg

### Meaning and Definition of Sub-Social System

When interaction takes place among the members of a group and mutual relationships are established as a result of that interaction, then from sociological viewpoint, this group is called the society. We are aware that every society has its own culture, behaviour norms, political system, economic system and educational system, etc. Though all these are constructed by the society itself, yet when they are constructed, they take the form of inseparable part of the whole society, and start to control the behaviour of the individuals of that society. In the sociological terminology, these are called sub-social systems.

One thing is worth mentioning in this regard that is that any social system has several sub-social systems and their form depends on one another. Take the present Indian society for example. This is a democratic

society, all its sub-social systems too are democratic. If we look from the other perspective, we find that the form of all of its sub-social systems is democratic, so its whole form is democratic. This is another thing that the form of a society used to be dependent on its culture and religion, but at present it depends more on its political system.

If we desire to define it in a simple and clear language, then we can do it as follows :

**The sub-social systems of a society are those social organizations and institutions of that society which have been created by its people and the combined form of which, is the social system of that society. These are the marks of identification of a social system.**

### **Education as a Sub-Social System**

Now let us consider education independently. In any society education has its own system in which many people — administrators, teachers and students, etc. take part; interaction takes place among them and there are some outcomes of this interaction; so this is a social organization, a social institution and a sub-social system in itself. This is a sub-social system because this is a part of the whole system of the society.

A fact that is worth mentioning in this regard is that the form of the sub-social systems of any social system depends on one another. Take the Indian society for example. The form of its education that has been developed from Vedic times to the present times has been developed on the basis of its culture, religion, philosophy, political system and economic system, etc. This is another thing that at one time its form was mainly based on the culture and religion of the society and now it is based more on its political system. If we look from another viewpoint, it becomes clear that whatever change and development that have taken place in the society, its culture, political system and economic system, etc., the fundamental basis of this all is education. Education is the basic tool of human development, no society can develop in its absence. It is evident that the form of sub-social systems of a society depends on one another, and consequently they are in conformity with one another. Yet another fact that is mentionable in this regard is that when these sub-social systems are not in conformity, the social system of the society is broken down.

### **Culture and Education**

#### **Meaning and Definition of Culture**

This world is a strange place. All its objects and activities can be broadly divided into two classes—natural and manmade. In the viewpoint

of some sociologists, culture includes all that is manmade, such as pottery, clothing, jewellery, machinery, language, literature, religion, philosophy and values, etc. **Ottaway**, a famous educational sociologist has taken culture in this wide form. In his words :

**The culture of a society means the total way of life of the society.**

—*Ottaway*

However, most of the sociologists are not in agreement with **Ottaway**. **MacIver and Page** have taken culture as human nature. In their words :

**Culture is the expression of our nature in our modes of living and of thinking, in our every day intercourses, in art, in literature, in religion, in recreation and enjoyment.**

—*MacIver and Page*

If you consider this topic yourself, it would become evident that each society has developed its own languages, living and eating manners, behavioural norms, customs and traditions, language and literature, arts and skills, music and dances, religion and philosophy, ideals and beliefs and values and these all are different from each-other society and they are their identification. Then culture should be defined as follows :

**By culture of a society is meant that specific lifestyle, form of its eating manners, behavioural norms, conduct and thought, customs and traditions, art and skill, music and dance, language and literature, religion and philosophy and ideals, beliefs and values of the society in which it has faith and which are the marks of its identity.**

### **Forms of Cultures**

So many of cultures have developed in the world and all are so diverse that it is not possible to classify them into specific classes. Of course, in the context of education, we can divide them broadly into two classes : **spiritual cultures** and **materialistic cultures**.

Spiritual cultures are those cultures which are based on specific religions, in which the whole lifestyle of the people is based on a specific religion and in which religion dominates on all aspects of human life. These are again divided into two classes : **fundamentalistic** and **liberal**.

On the other hand, materialistic cultures are those cultures in which the materialistic aspect of people is given special importance and in which the whole lifestyle of the people is based on materialistic resources. these are also classified into two types : **theist** and **atheist**.

### **Impact of Culture on Education**

History is witness that at one time, culture and religion had the dominating influence on the education of any society, but at present, it is

the political system that has the dominating effect on it; still, the culture of the society has its influence on it, more or less.

**1. Culture and Aims of Education :** Every society has its own culture and it desires to train its offspring in it. This is the reason that one of the aims of education in any society is the cultural development. This fact is no more hidden from anybody's notice that special emphasis is laid on character and moral development aim of education in the society having spiritual culture, and in the society having materialistic culture more emphasis is laid on the aim of occupational development of education.

**2. Culture and Curriculum of Education :** Look at the fundamental general education of any society and you will find that it gives place to the language, literature, philosophy, behavioural norms, music and dance styles and arts and skills of that society. This is another thing that due to the coming together of all countries of the world in the present times, the languages, literature, science and technology of the country and abroad are given place in the specific curricula of higher education.

**3. Culture and Methods of Teaching :** We can see that the teaching methods that had developed basically in the culture of a society, they are being used in its education in some measure even today. For example, the lecture method developed in the education of the Hindu society and the learning by rote in the Muslim society in old times are being still used in the education of these societies; this is another thing that now other psychological methods are also used in them.

**4. Culture and Form of Discipline :** This fact is known to everybody that discipline is taken as the innate faculty in the religious cultures, while it is taken in the form of only external order in the materialistic cultures. Its direct effect can be seen on the concept of discipline in the field of education and on the methods of realizing it.

**5. Culture and Teacher and Student :** In religious cultures, a teacher is regarded as a learned and ideal person, so he is given a high place in the educational field; while in the materialistic societies, he is taken as a knowledgeable and communicator of knowledge; so he is regarded as such in the field of education also. Both these look at student as a curious person desirous of getting knowledge; but in religious cultures he is placed under the strict discipline of the teachers and in the materialistic societies, he is given some freedom.

**6. Culture and Form of School :** The schools are the representatives of the society. This is another thing that the ideal form of the society is presented in them. So it is natural for their form to be according to the

culture of the society. This is another thing that today, their form depends more on the political system of the society or nation.

**7. Culture and Other Aspects of Education :** This fact is not hidden at all that the cultures with acute class discrimination have this discrimination manifested in their education in more or less degree, irrespective of the type of political system they may have. This is the reason that in spiritual cultures, opportunities of education are not provided to everybody equally, but in materialistic cultures these are provided equally to everyone. In materialistic cultures deed and not fate are given prominence.

### **Impact of Education on Culture**

If on the one hand this is true that the culture of a society influences its education, then it also remains true that the education of a society influences its culture.

**1. Education and Construction of Culture :** The culture of a society is the outcome of practice over ages. Then a question arises — who constructs it? The answer is evident; the intelligent people of the society. Yet another question is — who constructs these intelligent people? Its answer is also evident — education. Education is the basic means of development of not only of culture but all aspects of human beings.

**2. Education and Preservation of Culture :** Every society desires to preserve its culture. Generally, this keeps transferring from one generation to the next of itself, but education is needed for the clear knowledge of its language and literature, religion and philosophy, ideals, beliefs and values. Education performs this function in any society.

**3. Education and Development of Culture :** Education not only preserves culture, but also develops it; this is another thing that the rate of development of culture in any society is very slow; it can be seen for its effect after years. Education acquaints us with the merits and demerits of our culture, and also with the merits and demerits of other cultures of the world, it has gradual influence and the culture develops.

### **Conclusion**

It is clear from the above discussion that the culture and education of any society influence each other and this cycle goes on. However, education is not only influenced by the culture of the society, it is also influenced by the political system, economic system and scientific and technological progress of the society, all these have combined effect on education and education has its effect on the form of all these, and this cycle goes on forever.

## Polity and Education

### Meaning and Definition of State

Generally, the word 'state' is used for the government, but in fact, the state and government are related as whole and the part. In sociological terminology, the state is such a social group which has its territorial limit, population, government and sovereignty. In the words of **Gillin and Gillin** :

**The state is a sovereign political organization of the individuals occupying a definite territory.**—*Gillin and Gillin*

**MacIver and Page** have defined the state in a clearer form. In their words :

**A state is an organization which rules by means of a supreme government over a territory. It maintains order through common law.**

—*MacIver and Page*

### Meaning and Definition of Polity

The above definitions of the state make it clear that the political system of the government by which any state governs is called its polity. In the terminology of political science, it is called the **political system**. We can define it as follows :

**By polity is meant that political system of the government of the state by which it governs itself and maintains law and order in the state.**

### Forms of Polity

The states are divided into two classes from the viewpoint of rights of their governments over the aspects of human life — **autocratic states** and **liberal states**. The communist states at present fall under the category of the autocratic states and the democratic states fall under the category of liberal states.

From the viewpoint of participation of the individuals in the government, the states can be divided into three classes — **monocracy**, **aristocracy** and **democracy**. The present communist states fall under the category of monocracy because a particular party governs in them, while democratic states fall under the category of democratic states because the population or people run the representative political system in them. There are chiefly two types of states in the world at present times — communist and democratic, so we shall study these too only as far as their influence on education is concerned.

It is evident from the above discussion that the states in which the form of government is communistic, they are called communistic states,

and the states in which the form of government is democratic, they are called democratic states. The communistic polity is that in which the state government has right over all aspects of human life; the government is the supreme existence and the laws and rules framed by it are the supreme; they cannot be challenged. In this polity, no individual has the freedom to express himself. At present, China has this type of polity.

On the other hand, democratic polity is the one in which the people rule and the representatives of the people frame laws and rules. In this type of polity, the state has right over a few aspects of human life and they also keep changing. The people have the right to express their views and have the right to criticize the laws and rules framed by their own representatives, even their very purpose can be challenged in the court of law.

### **Impact of Polity on Education**

At present, the political system of any country has the most dominating influence on its education. Its education manifests its ideology.

**1. Polity and Administration of Education :** We have already explained that in the communistic polity, the state has right over all aspects of human life, so it is natural for this type of government to have complete control on education. On the contrary, in a democratic polity, it is not necessary for the state to have control over education, and wherever it is, the people possess the freedom to give suggestions, and the private organizations have the freedom to set up educational institutions and govern them.

**2. Polity and Aims of Education :** In the communistic polity, the government makes effort to prepare blind patriots for the nation, and the government in a democratic polity makes effort to create aware citizens in the country. Generally, the aims of education in a communistic polity are very narrow, and they are very wide in a democratic polity; most emphasis is laid on strengthening the communistic ideology and professional training in a communistic polity; while in a democratic polity all aspects of the individual and society are equally emphasized.

**3. Polity and Curriculum of Education :** Professional education is most emphasized in the communistic states, so the curriculum of education in these states includes mathematics, science, agriculture and vocational education from the very beginning; while in a democratic state, equal importance is given on both types of education — liberal and vocational, and more emphasis is given to liberal education at the primary level and the students have freedom to choose subjects according to their interest at the secondary and higher levels.

**4. Polity and Methods of Teaching :** The polity has influence on the teaching methods of education more or less. Though in both types of polity, the methods of learning by doing, self-activity, etc. are given most importance, yet in a communistic polity, the students have to do it under the strict control of the teachers, while they are free to do it according to themselves in a democratic polity.

**5. Polity and Discipline :** The polity has direct bearing on discipline in the educational field. In communistic states, there is a definite code of conduct for students and teachers, both, which they have to abide by strictly. On the contrary, freedom and discipline are given equal importance in a democratic polity, but no such freedom is given to anybody under any circumstances which may be an obstacle in the freedom of others, and no such strict control is exercised which may be termed as inhuman.

**6. Polity and Teacher and Student :** In a communistic polity, only those persons can become teachers who have communistic ideology and in a democratic polity, any person with any type of political affiliation can become a teacher. In a communistic state, the state determines what type of education should be imparted to a child, but in a democratic state, there is freedom to impart any type of education to children.

**7. Polity and School :** The schools are the representative of the society, their form depends on the form of the society (state). In a communistic state, the form of the schools is communistic, while it is democratic in a democratic state.

**8. Polity and Other Aspects of Education :** Though at present, special attention is paid to mass education, women education and vocational education in any society (state), yet all of them possess different opinions regarding religious and moral education. In a communistic state, religious education is prohibited and physical labour is considered to be the finest moral value; on the contrary, in a democratic state, a liberal attitude is adopted in this field.

### **Impact of Education on Polity**

Education is the fundamental means of any type of development of human being, it is helpful in the construction, preservation and development of polity also.

**1. Education and Construction of Polity :** Just think who construct the polity. The answer is clear, it is constructed by intellectual people. Now think further and tell who construct the intellectual people. It is evident that it is education. So it would not be out of place to say that all types of polity in the world are constructed by education.

**2. Education and Preservation of Polity :** At present, one of the aims of education in any state is to impart education according to the political system. As it is, so long a political system is not formed the life style of the citizens, it cannot exist further, and this function is performed by education.

**3. Education and Development of Polity :** You can see that whether it is one party communistic state or a democratic state, the persons running it continue to change and with the change, they bring about some change in the political system, and the successful changes are approved and accepted, while unsuccessful changes are relinquished. And if we think seriously, we find that the fundamental basis of this is education.

### **Conclusion**

At present, education in any society is based on the form of the society, its philosophy, its political system, its economic system and psychological and scientific facts and it is based on its political system the most. On the other hand, this also remains true that changes occur in political system due to education continuously and this cycle goes on forever, this itself is development.

## **Economy and Education**

### **Meaning and Definition of Economy**

The basic needs of man are — food, clothing and shelter. As the human civilization developed, the human needs also increased. These needs are met by agriculture, trade and industry. The countries in which agricultural land is in abundance, the people earn money by agricultural production generally; in the countries where minerals abound, the people there earn their livelihood by the industries connected with the minerals; and there are some countries where people earn their livelihood by the marketing of products. The right over these sources of livelihood depends on the type of government in a country. In a country, the means of income may be under the people, the society (state) or both.

The economic system that is formed from the type of sources of income and the right of the people or state over these sources is called its economy. In the terminology of economics it is called the economic system. If we desire to define it, we can do as follows :

**By economy is meant the sources of income of the state or the extent of the right of the state on the basic sources of income of the state.**

### **Types of Economy**

From the viewpoint of sources of income, economy has three forms — **agricultural economy, industrial economy and commercial economy.** From the viewpoint of economic structure, there are also three forms of economy — **capitalistic economy, socialistic economy and mixed economy.** At present, the two types of economy that are in vogue are — socialistic and mixed, so we shall study these chiefly for their effect on education.

The basic principle of capitalistic economy is that every individual has the right of earning money according to his ability and capability and to make use of it at his will, there should be no interference of the state in it. The socialistic economy is just contrary to the capitalistic economy. In this economy, the state owns all areas of income and means of production. In this economy, every individual works for the progress of the society (state) and gets remuneration as per his work. In it every individual is given work according to his ability and is paid remuneration according to his work. After that, whatever is the saving, is spent by the state on the social welfare schemes, such as education, medical, means of transport and means of communication, etc. The communistic states have this type of economy.

The mixed economy is the combined form of the capitalistic economy and socialistic economy. In this, the sources and means of production are divided into two parts — public and private. In this economy, some means of production are placed in the public sector and some are placed in the private sector, and some are placed in public and private sectors, both. However, the state formulates any type of policy for any sector. The system can be made only then. The democratic states have this type of economy.

### **Impact of Economy on Education**

The economy of the state has its influence on education in direct and indirect forms, both. The first thing is that the type of economy of a state determines the type of education in it. Secondly, the more abundant and higher are the natural resources and human resources and the more they are used, the more economic development takes place in that state and the more can be spent on its education.

**1. Economy and Administration of Education :** Because in a socialistic economy, the state has control over all sources of income, so the complete responsibility of arrangement of education lies with the state. On the other hand in a mixed economy, some fields of income fall under the public sector, while some are under the private sector, so arrangement

of education is the responsibility of both these. Of course, the responsibility and right concerning the educational policy formulation and its administration lie with the state.

**2. Economy and Aims of Education :** The better the quality of education in a society or state, the more economic development it has, and the broader is the form of education in it, and wider are the aims of education in it. In the lack of sources of income and economic prosperity, the state is unable to arrange proper education for the children.

**3. Economy and Curriculum of Education :** The economic development of a state depends on its economy, and accordingly the curriculum of education in it is wider or narrower. In the agricultural societies, more emphasis is laid on agricultural education; in the industrial states more emphasis is laid on the industrial education, and in the commercial states more emphasis is laid on commercial education.

**4. Economy and Methods of Teaching :** At present, experimental methods are preferred to the oral methods, so resourceful laboratories and workshops are needed. And for the arrangement of distance education, the means of mass communication are needed. All this can be arranged by economically prosperous countries only.

**5. Economy and Discipline :** In a socialistic economy, the state has control over all aspects of citizens, including education; so harsh control is imposed there. On the contrary, in the states having mixed economy, a balance between freedom and discipline is established.

**6. Economy and Teacher and Student :** The better is the economy of a state, the more economic development it has, the more importance is given to the teachers and they command higher status in the society. All children get education in economically developed states, while in backward states only the rich are able to arrange education for their wards.

**7. Economy and School :** We are aware that education is fully arranged by the state in a socialistic economy; consequently, the form of school depends on the will of the state, whether high or low. In a mixed economy, education is arranged by the state and private organizations, both; they compete with each other and the level of the schools rises continuously.

**8. Economy and Other Aspects of Education :** The states with good economic condition are able to arrange mass education, adult education, lifelong education, and those with not so good economic condition hardly manage to arrange general education for their children.

### **Impact of Education on Economy**

Education is the basic means of human development, including the construction, preservation and development of economy of the state.

**1. Education and Construction of Economy :** The construction of economy of a state depends on two types of resources — natural resources and human resources. Human resources are constructed by education, so it would not be out of place to say that education is the basic means of construction of economy.

**2. Education and Preservation of Economy :** The means through which the clear knowledge of economy is imparted to the people is education, so it would be prudent to say that education plays a vital role in the preservation of economy.

**3. Education and Development of Economy :** Some highly qualified individuals also undertake the research work in the field of economy. They test the merits and demerits of the economy of the country and other countries, and thus develop their own economy continuously, sometimes they effect fundamental changes to it. Thus, education is the basic means of the development of economy.

### **Conclusion**

It is evident that economy and education influence each other. Yet another true aspect is that economy has its role to play in the determination of the form of education in any state, while it also remains true that proper development in education can effect change and development in economy and its economic condition can be improved.

## **History and Education**

### **Meaning and Definition of History**

Generally, history is considered to be the story of rise and fall of kings and emperors (rulers) of a society (country), but in reality, history is much more than this. It has the cumulative description of the civilization and culture of the society, it has the glimpse of its religion and philosophy, and of its economics and economic rise and fall. Not only this, it also describes the educational system over ages. It also includes the development of arts and skills, and products of a particular period, the condition of its trade, the economic status of its people and their standard of life, etc. In sum total, it can be said that it comprises the whole glimpse of the society. We can define it as follows :

**The history of a society is the cumulative description of its civilization and culture, its polity and economy, and its rise and fall in different fields.**

### **Forms of History**

All societies of the world can be broadly divided into two classes — **orthodox** and **progressive**. Conflicts have existed in the orthodox societies for the preservations of traditions, and conflicts in the progressive societies have occurred for change. As a result, the history of some societies has been orthodox, and for some it is progressive. Orthodox history has comparatively little effect on any aspect of human life, while progressive history has its effect on all aspects of human life. The orthodox societies are benefited a little from their history, while the progressive societies learn from every event and change of their history and construct their present and lay the foundation of their future.

### **Impact of History on Education**

The chief elements of history of a society are its culture, its polity and its economy. We have discussed the effect of all these three in the preceding pages, but in the context of present culture, present polity and present economy only. Here we shall discuss the effect of historical facts in taking decisions in determining the form of education. This is the influence of history on education.

**1. History and Administration of Education :** History describes the form of educational administration at different times and their effect on the development of education. History tells us the merits and demerits when education was in private hands, its merits and demerits when it was under the complete control of the government, its merits and demerits when it was unplanned and its merits and demerits when it was planned. On the basis of this study, a society succeeds in giving proper form to the administration of its education.

**2. History and Aims of Education :** History acquaints us about the aims of education at different times and their effect on the individual and social development, on the basis of which we formulate the aims of education. History also tells us how can we get what we need. History teaches us about the change in the form of specific aims of education. Our history is very prestigious from educational viewpoint, the aims of education as determined during the Vedic period have been continued right up to the modern age and we have kept transforming them according to the times.

**3. History and Curriculum of Education :** History acquaints us about the merits and demerits of curriculum of education at different times. For example, take basic education. History tells us that the inclusion of training of fundamental skills in the curriculum of basic education has not given us any benefit, so we should not repeat this experiment by the new

names of work experience, socially useful productive work or work education, etc. The persons concerned with education in our country should learn from history.

**4. History and Methods of Teaching :** History acquaints us with the gradual development and merits and demerits of teaching methods. Our history has acquainted us with the teaching-learning methods prevalent during the Upanishad era, such as listening, thinking, practice etc. If asked truly, these include all the psychological methods of the modern times. Benefit is being derived from this in our country even today. We have relinquished the learning by rote method due to its unsuitability.

**5. History and Discipline :** History tells us what has been the concept of discipline in the educational field at different times and which methods have been used to realize it. We have learn from history that both of harsh punishment system and complete freedom are harmful, as a result we are adopting the middle path.

**6. History and Teacher and Student :** History tells us the place of teachers and students in the society at different times and what type of relationship they have maintained and what was its effect on education. On the basis of this, teachers and students, both are given equal importance, and love, sympathy and cooperation are advocated between them.

**7. History and Form of Schools :** History has acquainted us with the merits and demerits of the times when schools were run under the shade of trees, and with the merits and demerits when all types of facilities were being provided. History has taught us the lesson of construction of schools according to the economic condition of the country.

**8. History and Other Aspects of Education :** History has acquainted us that the better has been the level of mass education, women education and vocational education in the country, the faster has been its rate of economic development. As a result, we lay emphasis on all these three today. History also speaks about the merits and demerits that were confronted by the society (state) due to imparting education of a particular religion, and also the merits and demerits of its absence. On its basis, we are proceeding towards the education of religious goodwill.

### **Impact of Education on History**

Education has been the chief means of construction of history and bringing about revolutionary change in it, and it would remain to be so in the future also.

**1. Education and Construction of History :** You study the history of any country for instance and you would find that it had been constructed

by the educated people. The revolutions by Rousseau and Lenin gave birth to democratic and communistic systems respectively. Preparing history as a subject is also the result of the study and research of educated people.

**2. Education and Preservation of History :** Here again history has two forms — the history of the form of a society and as the subject of study. We preserve the cultural heritage and protect the values of a society by education and we acquaint the coming generations with its history by education.

**3. Education and Development of History :** Here again history has two forms — in the form of society's reflection and as a subject of study. You can refer history to find that the educated people have played the most important role in changing the history of any society. The people who are creating history today and are bringing about change in the society, they possess knowledge and logic, and their knowledge and logic have been developed by education. And as far as history as a subject of study is concerned, its education is imparted in schools and the research work in this field is done by the educated people. Thus, education develops history as a subject of study also.

### **Conclusion**

The present is constructed on the basis of the past and the foundation of the future is laid on the basis of the present. It proves the importance of history of itself. Who does all this? Obviously, it is done by educated people. And who constructs the educated people? Of course, education. So, it is evident that history has its influence on education and education on history.

## **Technology and Education**

### **Meaning and Definition of Technology**

The present age is the age of science. Today, every fact and activity is seen with a scientific attitude. Generally, by technology is meant the use of scientific principles and laws in any field of human life. As a result, related technologies have been developed in different fields of life, such as agricultural technology, telecommunication technology and administration technology, etc. In the field of education, the use of scientific principles and laws has developed a specific technology which is called educational technology. By the influence of technology on education is meant the effect of educational technology on education. So, we should at first understand the meaning of educational technology.

### **Meaning and Definition of Educational Technology**

As has been said above, the new technique of learning that has been developed by the use of scientific principles and laws in the field of

education is called educational technology. Here we would like to make it clear that until the beginning of twentieth century the use of principles and laws of psychology in the field of education used to be called educational technology. In the words of Dececo :

**It is a form of detailed application of the psychology of learning to the practical teaching problems.** —Dececo

In this context, the first thing to say is that only the use of psychology in the field of education is not considered as educational technology, rather, along with it the use of scientific principles and rules is considered as educational technology. Secondly, its scope is not limited to only teaching-learning, rather it also includes other educational problems. **Dr. Kulkarni** has defined educational technology in its second form. In his words :

**Educational technology may be defined as the application of the laws as well as the recent discoveries of science and technology in the process of education.** —Dr. S.S. Kulkarni

In the context of this definition, the first objection is that no place has been accorded to psychology in it, and secondly, it speaks of the use of science only and not of scientific method. We can see that at present, not only psychological and scientific principles and laws are being used in educational technology, but the proved principles and laws of social sciences are also being used. So in our view, it should be defined in the following form :

**Educational technology is that experimental science which uses the proved principles and laws of social sciences, psychology and science and scientific methods in the field of education in order to give a scientific form to it and to increase its effectiveness.**

### **Types of Education Technology**

Educational technology is basically of three types — **software technology, hardware technology and system analysis.**

By software technology is meant that educational material and process which is constructed by the use of proved principles and laws of social sciences and psychology and by scientific methods; such as writing educational aims in objective form, presenting the curriculum in a psychological order, preparing programmed instruction material and preparing educational cassettes material, etc.

By hardware technology is meant those machines and appliances constructed by scientific technology which are used in the field of education, such as printing machines, teaching machines, overhead projectors, radios, tape recorders, televisions and computers, etc.

By system analysis in the field of educational technology is meant the use of principles and laws of management technology in different systems of educational industry, such as the use of management technology in educational administration, school organization and evaluation programme, etc.

### **Impact of Educational Technology on Education**

In the present times, the polity of a particular society has its most influence on the theoretical aspect of education and educational technology has its most influence on its practical aspect.

**1. Educational Technology and Educational Administration :** In the system analysis of educational technology, management technology is used for the planning and administration of education. It is used to provide a scientific form to the planning of education and its administration. It appears that all the tasks are being held objectively at their own places.

**2. Educational Technology and Aims of Education :** The aims of education chiefly depend on the philosophy and form of polity of a society, but they are presented in the form of behavioural change by software educational technology in order to provide them an objective form. It facilitates their realization and they can be realized fully.

**3. Educational Technology and Curriculum of Education :** Software educational technology is used to construct cumulative curriculum for the realization of these aims. Not only this, this technology also assists us in arranging teaching-learning material from simple to complex.

**4. Educational Technology and Teaching-Learning Process :** The most influence of educational technology is on the teaching-learning process, that is, teaching-learning methods. It has provided a scientific form to the teaching-learning process. The use of software technology for arranging knowledge and the use of hardware technology for transferring knowledge have entirely changed the form of teaching-learning process. Programmed instructions and computer-assisted instructions are the gifts of educational technology. Teaching by radio and television is its biggest contribution.

**5. Educational Technology and Discipline :** Management technology is used in system analysis. Its use has assisted us in planning, running and evaluating education. This also assists the teachers in maintaining discipline in schools.

**6. Educational Technology and Teacher and Student :** Educational technology has expanded the role of a teacher. At present, a

lesson taught by a teacher is broadcasted to thousands and millions of students located far and wide. Not only this, now tele-conference has also been provided for. After a cassette of a lesson has been prepared, it is relayed again. Now there are facilities available to students for self-study and learning at their own rate.

**7. Educational Technology and School :** The schools are changing into the form of laboratory, workshop and computer room due to the effect of educational technology. In it, the teachers run the teaching-learning process on the one hand, while on the other, the students learn themselves by teaching machines, televisions and computers.

**8. Educational Technology and Other Aspects of Education :** Educational technology has effected the mass education, adult education and lifelong education the most, Now these three types of education are being provided by radio and television. Thousands and millions of children, youths and adults can be taught at the same time. Distance education is its greatest contribution. The willing children, youths and adults are getting education while being living away from teachers and schools.

### **Impact of Education on Educational Technology**

Education is the basic means of development of any type of knowledge, science, art and skill, including educational technology.

**1. Education and Construction of Educational Technology :** Education prepares scientists and technicians, they use scientific methods to undertake scientific inventions, the people connected with the educational world are also prepared by education, who make use of these scientific methods and scientific inventions in the field of education, which is called educational technology. It is clear that education is the basic means of the construction of educational technology.

**2. Education and Preservation of Educational Technology :** The second influence of education is that it gives place to educational technology in its curriculum and acquaints the willing people with its knowledge and trains them in it. It preserves the knowledge and skill of educational technology. As it is, educational technology is being used in the field of education in all countries whether developed or developing, it would be secured so long the civilization is secured.

**3. Education and Development of Educational Technology :** The first unique invention of science for the field of education was the printing machine. It helped greatly in preserving and expanding knowledge by the means of books. As education of higher science expanded in the world, newer researches were undertaken in its field and a day came when we

were able to invent radio, television and computer, etc. and then started to use them in the field of education. Thus, educational technology continued to grow. At present, research work is being conducted in the field of software educational technology and system analysis technology. Who knows the explosion is yet to arrive in the field of technology. It is clear that educational technology is continuously developing by education.

### **Conclusion**

In sum total it can be said that technology has effected great revolutionary changes in the form of present education. The expansion of teacher and distance education are its greatest contributions. Now the education of science and technology is being included in the educational curriculum in all countries of the world. Research work is being conducted in all developed and developing countries due to which the field of technology is continuously growing.

## **Test Questions**

### **Essay Type Questions**

1. What do you understand by sub-social system? Prove that education is a sub-social system.
2. What do you understand by culture? How does the culture of a society influence its education? Also tell how education influences culture.
3. What do you understand by polity? What types of polity are being run in the countries of the world? What is the effect of these types of polity on education there?
4. "At present, the form of education in any country is according to its polity." Analyze.
5. What do you understand by economy? How does the economy of a state influence its education?
6. What do you understand by the history of a society? How does the history of a society influence its education and in what measure?
7. What do you understand by technology? What is the scope of educational technology? How has it influenced the present form of education?
8. "The use of educational technology has brought about revolutionary changes in the form and working system of education at present." Explain.

**Short Answer Type Questions**

9. Why is education considered to be a sub-social system?
10. Why is education considered to be a fundamental means of cultural development?
11. Why is education needed according to policy?
12. How is administration of education undertaken in socialistic states?
13. How is education being administered in democratic India?
14. Prove that the form of education in a country is also influenced by its economy.
15. Prove that education is a basis of determination of economy in a country.
16. What is the influence of the history of a society on the form of its education?
17. Prove that education constructs the history of a country.
18. What do you understand by educational technology?
19. What do you understand by software educational technology?
20. How is hardware technology being used in the field of education?

**Objective Questions**

21. Determine true or false :
  - (i) Culture includes all that is constructed by man.
  - (ii) In a communistic polity, education is fully under the control of the government.
  - (iii) Education falls under public sector in a democratic polity.
  - (iv) Education influences economy of a society.
  - (v) The history of a society is the cumulative description of rise and fall of its whole civilization and culture.
  - (vi) Computer is only the greatest gift of software educational technology.

**Answers**

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>21. (i) False</li> <li>21. (iii) False</li> <li>21. (v) True</li> </ol> | <ol style="list-style-type: none"> <li>21. (ii) True</li> <li>21. (iv) True</li> <li>21. (vi) False.</li> </ol> |
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# 16

## Education and Socialization

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### Meaning and Definition of Socialization

Socialization is the process by which an individual learns the lifestyle of his society and adjusts in it. The society in which an individual takes birth and lives, he has to learn the language, lifestyle and behavioural manners and customs and traditions of that society. Without having learned them, he cannot adjust in that society and cannot become its member. He takes much time in learning it. A few days after his birth, he begins to learn the language, lifestyle, eating and conduct manners of his society, and as he grows, he learns customs and traditions of the society and conducts himself accordingly to adjust in it. Generally, an individual is a member of several societies and in order to adjust in any one of these societies, he has to learn its language and behavioural norms. This whole process is called as socialization by sociologists. **Drever** has defined it in the following way :

**Socialization is the process by which the individual is adopted to his social environment by attaining social conformity and becomes a recognized, cooperating and efficient member of it.** —*Drever*

But this definition only mentions about the outcome of the process of socialization, without having discussed its form. Secondly, the scope of its outcome has been made very broad, that by it he becomes a recognized, cooperating and efficient member. In our view, the process of socialization should be defined in the following way :

**Socialization is the process in which there is interaction between individual and individual and individual and society, and an individual learns the language, lifestyle, conduct manners, customs and traditions of the society and thus adjusts in that society.**

**Socialization and Cultural Development**

Generally, people do not distinguish between socialization and cultural development. The chief cause of this error is that in both of them the individual has to learn the language, lifestyle and conduct manners and customs and traditions of that particular society; but there is a difference between the two.

The first distinction between the two is that the scope of socialization includes only language, lifestyle, eating manners, behavioural norms, customs and traditions; while cultural development also includes arts and skills, music and dance, language and literature, religion and philosophy, ideals, beliefs and values in it.

The second major distinction is that an individual can become a member of several societies at the same time; such as that of Jain society in the name of caste and religion, that of Congress party in the name of politics, that of higher class on the basis of economic status, that of Lions Club in the name of club, and that of Cricket Association in the name of game, and so on. In order to adjust there in these social groups he has to learn the language and terminologies being used in them and has to learn their rules. On the contrary in cultural development he has to learn only his own culture.

From the above second distinction makes out another distinction that an individual can become a member of several societies, but his culture remains only one.

The fourth distinction is that the behavioural norms adopted for socialization remain limited to a particular society and are temporary in nature; but the cultural behavioural norms are permanent in nature and are followed under all circumstances; such as, the members in the Scouts and Guides society welcome one another by shaking the left hand, but they follow their own cultural rules at other places.

The fourth distinction makes out the fifth one, and that is, socialization is a temporary process; the behavioural norms change with the change in society; but cultural development is permanent in itself, it influences our conduct and thoughts at all places and under all circumstances. And the greatest distinction between the two processes is that socialization occurs at the intellectual level, while cultural development is related to the approval of the heart.

**Factors of Socialization**

Sociologists have studied the process of socialization minutely. According to them, there are four elements, components or factors of the process of socialization. These factors are :

**1. Biological Characteristics :** Man has his own biological characteristics; he takes birth with certain basic instincts, emotions, general innate tendencies, senses and brain. His socialization occurs on their bases. In their absence, his socialization cannot occur.

**2. Social Interactions :** Another essential element for socialization of man is his social interaction. Until and unless a person come in the contact of others there can be no interaction between them, and then he can learn neither the language, nor the behavioural norms of the society. By learning these he changes from a biological being to a social being.

**3. Definite Outcome of Social Interactions :** It is also essential for socialization that the interaction between individual and individual, and individual and society has definite outcomes; socially-approved behaviour cannot be learnt by meaningless interactions.

**4. Approval-Disapproval of the Outcomes :** When there is an action, there will be an outcome. A child can learn thievery by living among thieves, but when he comes to know that this task is not socially approved and doing it he cannot adjust in the society, then he will not do that task. Learning socially approved behaviour to conduct accordingly is called socialization.

### **Agencies of Socialization**

The society in which a child takes birth and grows, he learns the language, behavioural norms and customs and traditions of that society and accordingly conducts himself to adjust in it. He learns all this while living in his family, neighbourhood, peer group, caste and community. Such behaviour is moulded or reformed in the schools. All these are called agencies of socialization. We shall discuss the important agencies that effect socialization of the child.

#### **[I] Family**

Family is the foremost and most important institution that effects socialization of the child. The child opens his eyes in the lap of his mother, after that he comes in the contact of his family members. He imitates the family members to learn their language and behavioural norms. He repeats the tasks that are approved by his family, and he keeps away from doing those that are forbidden in the family, and thus he adjusts himself in the family. These attributes developed in the childhood are very stable. Thus, family is the foremost and most effective agency of socialization of the child.

#### **Clarification**

How far the socialization of the child occurs in the family, depends upon the condition of the family and the child, both. The children learn

refined language in an educated family and learn workable language in an illiterate family. In the same way, the family in which members maintain good relations, in them the children learn the qualities of love, sympathy, cooperation, kindness, forbearance and patience, and the family in which enmity, hatred and jealousy rule, the children receive like qualities. The effect of economic status of the family is also worth mentioning. The children of rich families get the opportunities to meet everybody, they get respect in the society, while the children of poor families are deprived of this. As a result, the socialization of these two is different. In the same way, the children's socialization occurs according to the religious environment, vocation and place in the society. It would not be out of place to say that the socialization of a child in civilized and cultured families occurs in the proper direction, while uncivilized and backward families are impediments in the proper socialization of the child.

How far a family is helpful in the socialization of the child, it also depends on the child. We are aware that no two children are equal from the viewpoint of physical development, interest, aptitude and ability. This is the reason that they do not develop equally even in the same environment. We can submit on the basis of our experience that no two children get equal environment. Everybody in a family converses and plays with healthy, beautiful and active children, while they look at unhealthy and peevish children unsympathetically, sometimes they even neglect them. Now if we agree that all children in a family are meted out the same treatment, it is not equal in the viewpoint of the children due to their psychological differences. The children respond to the activities of the environment according to their interest, aptitude and ability, and their socialization occurs accordingly. The more intensive is the interaction between the child and other people in the environment; the faster is the socialization of the child. The most important function of the family members is to prepare the children for active response. The socialization of the children becomes possible in that condition.

## **[II] Neighbourhood and Peer Groups**

At the age of two-three years the child walks out of his family to mingle in the families in the neighbourhood. Now his scope becomes larger than the family. He plays and quarrels with the children of his age group. These children sometimes love each other and sometimes quarrel; sometimes cooperate and sometimes hinder in others' tasks. Their quarrels are very temporary in nature. They make up immediately and begin to play again. The children learn to defend their rights and do their duties, they learn to behave, cooperate and struggle with others, and learn to bear with their criticism and adjust in different social circumstances. The children

with leadership qualities become the leader of the group. These children have their own world, and own unique system of this world. The socialization of the children occurs in a very natural manner in this environment.

### **Clarification**

The fact that applies to family, is also applicable to neighbourhood and peer groups too. If the families in the neighbourhood are civilized and cultured, the socialization of the children occurs in the right direction; and if the families in the neighbourhood are uncivilized and backward, the socialization of the children does not occur in the right direction.

Besides the characteristics of neighbourhood environment and peer groups, the child's socialization also depends on his own interest, aptitude and ability. Unhealthy, shy, delicate, cowardly and peevish children do neither enter the neighbourhood families nor they play with the children of their age group; how can their socialization take place then. The families in which the children are free to play and jump, become healthy and active, they take part in group activities and are respected in the group; on the contrary, other children do not want to play with the children of poor families, unhealthy, ugly and peevish children; consequently their socialization is different.

### **[III] Caste**

Caste is also a chief agency of socialization. Family members are bound in the limits of the caste. They adopt the customs and traditions of their own caste. The child takes part in the caste programmes with his family members; he comes to know the behavioural norms and customs and traditions of the caste and accepts them to adjust in his caste.

### **Clarification**

There are several castes in our country, which are divided into two chief classes — high and low. Our government and we are making effort towards eliminating this class difference, still this continues to exist. Generally, the children of higher castes (Brahman, Vaishya, Kshatriya, etc.) do consider themselves better than those of lower castes. The outcome is that the children of higher castes get the egoistic feelings while the children of lower castes suffer from inferiority complex, and these feelings have an effect on their socialization.

### **[IV] Community**

Community is a large social group. It comprises of all of family, neighbourhood, castes and several other social groups, organizations and institutions. We have already discussed some of them in the outgoing paragraphs, but it is necessary to discuss community, because a community

is a whole unit in itself and is the creator of all these groups, organizations and institutions. The socialization of the children in a community of different civilizations and cultures and in a community of one language, one civilization and one culture is different.

The children in the community with one language, custom, tradition and culture, come in contact with the members of that community speaking the same language, having similar behavioural norms and customs and traditions, though they come from different families. As a result, the direction of their socialization is the same. On the contrary, the children of a community having different languages, religions and cultures find themselves in different environment. It is true that the attributes of family and caste are ineradicable, yet different civilizations and cultures of the community have effect on the children. Cultural difference in the community is an impediment in the socialization of the child.

The festivals and celebrations of the community play an important role in the socialization of the child. The children come into contact with others on these occasions. The outcome of this contact is both competition and cooperation. A little care in this regard can help inculcate permanent emotions towards the language, art, literature, history, civilization and culture of one's own community. We should make effort towards it. Only under such circumstances the community can be helpful in the socialization of the children else not.

### **Clarification**

The community in which the child takes birth, he has to live and adjust in it. If he does not adjust himself in it, he cannot live happily. Whatever the type of community, its cooperation is needed for complete socialization of the child. Child's socialization takes place by his taking part in group activities of the community. So it is essential for us that we allow the child to take part in group activities of the community; and it is the duty of the community to construct different groups, organizations and institutions to become helpful in the socialization of the children.

### **[v] School**

The agencies of socialization that we have discussed so far, child's socialization in them occurs accidentally and naturally. This socialization is provided intellectual basis in the schools. Asked truly, whatever socialization that takes place in the family, neighbourhood, peer groups, caste and community; the schools provide it stability by giving intellectual basis to it.

The children of different families, different castes, different religions, different economic statuses and different social levels study in schools.

There is a difference in the language and behavioural norms of these children. The schools provide an environment in them where children take part in collective activities to learn the language and manners of behaviour as approved by all, and thus adjust themselves in the wider society. The children are trained in controlling themselves and behaving in a socially approved way. A narrow attitude is developed in the family, neighbourhood and caste; the schools transform this narrow attitude into wider attitude. After having passed from schools, the children become able to adjust in any society. The society in which they have to live further, they adopt its lifestyle and adjust with it.

### **Clarification**

How far a school succeeds in the socialization of the child depends on two factors. First is the school environment. If the principal and teachers of the school have broad attitude, they do not differentiate children on the basis of caste, religion, economic status and social level, etc. and treat all children equally; the socialization of children in such a school is effected properly. The schools that are based on particular caste or religion are impediments in the true socialization of the children. Second element is the children. If children are prejudiced, they do not follow the rules of the school, and in such a case, their socialization cannot be effected.

Two facts about child's socialization are especially significant. First, the child who lives in these social groups after his birth, all of these are either helpful or hinderance in his socialization. If the members of these social groups are educated and conduct themselves according to the behavioural norms acceptable to society, the socialization of the child takes place in the right direction. Now whether it is family, neighbourhood, caste or the whole community, the child's socialization depends on this fact that how educated its members are and how social they are.

The second fact about the socialization of children is that their socialization from birth to adolescence occurs at a very rapid rate, after that, they adjust with the member of the desired social group by learning its rules and behavioural norms. Family and neighbourhood have the foremost influence during the infancy, but his behavioural norms are guided by schools during childhood and adolescence. The children that do not receive school education, their socialization occurs in a narrow manner, and the children who receive school education for longer periods, their socialization occurs more widely. These two facts make out that schools play a double role in the socialization of children. This role can be played by the schools when their teachers are aware. Therefore, we would like to write the role of teachers in the socialization of children in a little more detail.

### **Role of Education and Teachers in the Socialization of the Children**

Education is the chief means of effecting change in man's thought and behaviour. Education has three forms from its system viewpoint — formal, non-formal and informal. Of them, formal education is arranged in schools. The children of different families, castes and religions attend school. May be their languages and cultures are different, yet they have to conduct themselves according to the school traditions and rules in order to become a member of the school society. For it, they have to control themselves and have to expand their attitude. This task cannot be accomplished forcibly, the school principals and teachers have to undertake due care for it.

The foremost duty of the teachers is to give place to generally approved language and manners of conduct of the society. Teachers are ideals for the children, the children imitate them to learn the socially approved language and manners of conduct, and thus adjust in the school society.

But the dialect and behavioural norms that the children learn in their families, cannot be changed and transformed so easily. For it, the teachers have to treat the children sympathetically and patiently. The teachers should treat all children equally without any discrimination and under any case should not criticize any caste, religion, vocation, etc.; only then the children would inculcate confidence in themselves and they would imitate them and thus their socialization will take place.

All tasks of the school can be divided into two parts — curricular and co-curricular. Curricular activities should not be limited to only subject knowledge, rather the teachers should clarify the points of social significance, and this task should be accomplished naturally so that the children may inclined themselves towards following generally approved rules of the society. The teachers should use group teaching methods more. They require the children to discuss with one another, reason and cooperate with one another, and this brings about their socialization.

The teachers should organize more and more co-curricular activities in the schools and should seek active participation of the children in their planning, execution and evaluation. The activities that are performed in the schools, should be directly related with community activities. When the children take part in these community activities, they will be trained in leading, following the leader, renouncing their own interest for others' sake and execute tasks with others' cooperation, and thus they will become recognized members of the society. It is called socialization.

Ours is a democratic country, and democracy cannot succeed until it becomes the style of our life. The children should be trained in schools for

adjusting in the democratic society. For it, it is necessary that the school environment should be fully democratic. The teachers should respect the individuality of the children and they should treat them all equally without any discrimination on the grounds of caste, sex, religion, economic status, social level, etc. The students should have active participation in all school programmes. In such an environment, we can enable children to adjust in the democratic society.

Democracy does not impose upon the children social behavioural norms forcibly; it provides them opportunities of free thinking and free expression. It is necessary that the teachers present ideals of social conduct in place of didactic lectures. They should respect their principal and fellow teachers, and treat the children with love and sympathy without any discrimination. The children will learn socially approved manners in such a school to adjust with their society and thus will provide proper form to the society as may be needed.

We should understand one thing, that is, the task of the teachers is not limited within the four walls of the school; they are considered to be ideal persons in the society; they will have to behave themselves ideally even outside the school premises. The foremost role in the child's socialization is played by the family. The teachers should guide the family members in providing proper environment for the socialization of the children. They should meet the guardians and parents to acquaint them with the generally approved rules of the school, and to free them from the narrowness of caste, religion and vocation, etc. in order to make them the members of wider society. Only then, equality can be established in the direction of socialization of the children of the family, caste, community and school.

### **Role of Means of Mass Communication in the Socialization of the children**

The means of mass communication (magazines, newspapers, radio, television, etc.) play a significant role in any type of development of the children. They are very helpful in the socialization of children. The children learn through them the cultured language, lifestyle and eating manners, manners of conduct with different persons and manners of conduct in different situations. They also learn from them knowingly or unknowingly what changes they have to bring in their behaviour in order to adjust in a specific type of situations. Besides, they are also educated in remaining careful from improper socialization.

But all these become possible when both of good and evil points of the society are revealed by the means of mass communication, and they

display the good outcomes of good behaviour and bad outcomes of evil behaviour. The revolt against evils being shown in these means, is providing proper direction to socialization, but the revolt being displayed towards cultural traditions is an impediment in the process of socialization. So it is necessary that the means of mass communication carry or relay only welfare-oriented programmes. Only then they can be helpful in the socialization of the children.

### Test Questions

#### Essay Type Questions

1. What do you understand by socialization? Discuss the role of chief agencies in the socialization of children.
2. What is meant by socialization? What functions should be performed by schools and teachers for proper socialization of the children?

#### Short Answer Type Questions

3. What do you understand by socialization?
4. Enumerate the basic factors of socialization.
5. Discuss the role of family in the socialization of the children.
6. Clarify the role of means of mass communication in the socialization of the children.

#### Objective questions

7. Write true for true statements and false for false statements :
  - (i) Socialization is the process by which individual adjusts with his social environment.
  - (ii) In its real form, the process of socialization is the process of enculturation.
  - (iii) Interaction is necessary for socialization.
  - (iv) Child's socialization cannot take place without formal education.

### Answers

7. (i) true
7. (iii) true

7. (ii) false
7. (iv) false

## Education and Social Mobility

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### Meaning and definition of Social Mobility

Every society has its own form and organization, and there are different social status of different individuals and groups within it. Whatever the type of society, the social status of the individuals and groups in it keeps changing, this is another thing that there exist more opportunities for this change in some societies as compared to other societies. The change occurring in the social status of individuals or groups in a society is called social mobility in the sociological terminology. In the words of **Miller and Woock** :

**Social mobility is a movement of individuals or groups from one social class stratum to another.** —*Miller and Woock*

### Upward and Downward Mobility

When we speak of change in the social status of an individual or group, this change can be in any direction—the individual or group can move from lower social status to higher social status or from higher social status to the lower social status. When an individual or group moves from lower social status to higher social status, it is called upward social mobility and when he moves from higher social status to the lower social status it is called downward mobility.

### Horizontal Mobility and Vertical Mobility

**Harold L. Hojkinson** has classified social mobility into two classes — horizontal mobility and vertical mobility. Only a change in place of the individual or group is called horizontal mobility; for example, the change occurring in the social status of an individual from the transfer of a district magistrate from a backward and small district to a developed and large district, is horizontal mobility. On the contrary, by vertical mobility is meant

the promotion/demotion of an individual or group from one post/rank to another post/rank; for example, inclusion of a member of Parliament in the cabinet and the removal of a minister from the cabinet to remain only a member of Parliament are vertical mobility.

### **Factors Affecting Social Mobility**

The amount of social mobility is found different in different societies. There are several causes of it. The sociologists have looked at these causes from different perspectives. We can discuss all these causes under the following headings :

**1. Form of Society :** Though all societies have their own forms which are distinct from each other, but broadly, we can classify them into two types — closed societies and open societies. In closed societies are included those societies which are based on caste and religion. These societies do not want to deviate from the founded traditions, so these are also called traditional societies. There is a little social mobility in these societies. For example, take Indian rural societies. In these societies the people of the untouchable classes do not get respect equal to those of high caste people despite their promotion to high ranks, that is their social status does not undergo a change.

In the open societies are included those societies which are emancipated from the bounds of castes, religion and traditions, etc. No individual is considered low or high from birth. All individuals and groups have the opportunities for their own development. There are more opportunities for social mobility in these societies. For example, take Indian urban societies. In these, an individual receives respect according to his rank and economic prosperity, and not on the basis of his caste and religion. This is another thing that some urban societies are still bound by traditions, but these bounds are loosening. The less are the bounds of caste, religion and traditions in a society, the more is the social mobility in it.

**2. Political System of Society :** The political system can be of many types, but these can be broadly divided into three types — autocracy, bureaucracy and democracy. In the first two types, the rulers pay more attention to their own welfares. The rulers in such societies have all opportunities for their own development while the ruled class does not have free opportunities for its development and to raise its social status. In the third category, the people are the rulers, so they keep in view their own welfare. The individuality of each individual is respected in it, he is given equal opportunities for his development, and he is given a place in the

society according to his ability and capability. As a result, the individuals or groups attain their social status according to their endeavours. There are more opportunities for social mobility in such societies.

**3. Economic System of Society :** From the viewpoint of earning livelihood, the economic systems can be of three types — agricultural, commercial and industrial. This is a well known fact that there are a little opportunities of social mobility in the societies with agricultural economic system; they are more in commercial societies and they are still more in industrial societies. Its reason is written on its face, that is, with the development in industries in an industrial economic system, larger number of workers, highly qualified administrators and managers and engineers, etc. are needed. As a result, the people develop their abilities and capabilities and rise from rank to rank. In the absence of ability and capability, they also move from higher ranks to the lower ranks. This effects a change in their social status.

There are also three classes of the economic system from economic structure viewpoint — capitalistic, socialistic and mixed. This is also a well known fact that social mobility is the least in capitalistic economic system, it is more than it in the mixed economic system and it is still more in the socialistic economic system. The reason of it is obvious that the capital in the capitalistic economy is controlled in a few hands, and the remaining people are exploited and they do not have independent and equal opportunities for raising their social status. On the contrary, in socialistic economy, the nation has the right over the whole national property, in which all people have the opportunities of getting work and ranks according to their ability and capability, as a result, the able people move ahead and the unable people lag behind. The mixed economy is the middle path, so the rate of social mobility in it is medium.

**4. Professional Prestige :** There are different elements of social status in different societies. The chief among them are caste, religion, colour, creed, economic status, rank, right, responsibility and profession, etc. It is certainly difficult, if we cannot term it impossible, to change religion, caste, colour and creed, but an individual can get the rank and rights as per his ability. In the same manner, he can change his occupation also. It has been seen that some occupations are considered low or inferior in the society, the people run from them to the higher occupations, as a result, the rate of social mobility in these societies is higher.

**5. Achievement of Ranks and Occupations :** Social mobility in any society also depends on this fact that how many opportunities are

there in it for attaining higher ranks and occupations in the government and non-government sectors. If there is a greater demand of doctors, engineers, technicians and administrators in a society, then the people of such society have more opportunities for effecting a change in their social status. In the same manner, if the individuals or groups in a society have more opportunities for changing from one occupation to another, then the rate of social mobility will be higher in that.

**6. Aspiration and Ambition :** Whatever the number of opportunities for getting higher ranks and higher social occupations are there in a society, however, if the people are not motivated to aspire for moving ahead, then the rate of social mobility will less. Thus, aspiration is an important factor of social mobility. It has been seen that the materialistic societies are more ambitious than spiritualistic societies.

**7. Education :** Education is the most important factor of social mobility. The more are the facilities for education in the society, the more is the amount of social mobility in it. If we look minutely, we find that all other factors of social mobility depend on education. Education is the fundamental means of the form of a society, whether its political system or economic system. We cannot form open societies in the absence of education and can neither effect a change in its political system, nor in its economic system. The knowledge of science and technology is developed by education, and industries are developed with the knowledge of science and technology. Education illuminates the path for different occupations. This makes an individual ambitious and the individuals become able to fulfil their ambitions.

### **Education and Social Mobility**

Education is the basic means of social mobility. The amount of social mobility in any society depends on this fact that to what level the universal, compulsory and free education has been provided in it, how diverse is the curriculum of higher education in it, how is the arrangement of scientific and technological education is made in it, how much emphasis is laid on vocational education in it, how far education fulfils the demands of the society in it and how far the opportunities of education are available in it. We shall discuss these here in brief.

**1. Extent of Universal, Compulsory and Free Education :** This is a well known fact that the amount of social mobility in a society depends on its long-term and effective universal, compulsory and free education. Education makes an individual aware and conscious, he makes efforts to

raise his status in the society and he moves ahead according to his ability and capability.

**2. System of Higher Education :** The provision of higher education is necessary for increasing social mobility in the society. The highly educated individuals attain higher posts in the society. The children of the lower classes cannot get higher posts so long they do not get opportunities for higher education. It is also definite that the children of higher social class will move downwards in the absence of higher education.

**3. Diversity of Curriculum :** By proper education is meant to provide to children the opportunities for develop themselves according to their ability and capability. For it, the curriculum of higher education should be diverse. The higher the number of curricula in a society, the more opportunities are available to the individuals in the society for their development as per their abilities and capabilities and of moving from one social status to another.

**4. Provision of Vocational Education :** Social mobility does not increase only by literary and theoretical education, it requires vocational education. The higher is the number of vocational courses in a society, the higher is the amount of social mobility in that society.

**5. Scientific and Technological Education :** The industrial societies have greatest social mobility. In order to set up and develop an industry, the trained workers, engineers and technicians are needed along with raw material. This human resource is developed by education. The better is the arrangement of science and technological education in a society, the better are the opportunities for the individuals to develop themselves according to their abilities and to move from one social status to another.

**6. Realization of Demands of Society :** This becomes necessary in the context of education and social mobility that how far education meets the demands of the society. If the society has the demand for engineers, and education prepares only doctors, advocates and teachers, then nothing but unemployment would reign supreme. If economic status of individuals does not improve despite higher education, then social mobility does not occur.

**7. Equality of Educational Opportunities :** The greatest necessary for increasing social mobility in a society is that of equality of educational opportunities. So long all children of the society are not given opportunities to develop according to their ability without any discrimination based on their caste, religion and place, etc., social mobility cannot be made all-pervading.

**Role of Schools and Teachers in the Growth of Social Mobility**

Education is the basic means of social mobility, but this task cannot be accomplished by education until the schools and teachers become conscious of this need. So it becomes necessary to discuss their related functions here.

In order to enhance the amount of social mobility in any society, this is necessary that all children of all classes be admitted in schools without any discrimination. This is also necessary that the children are given freedom to choose the curriculum according to their ability and capability. For this, it is also necessary that there should be arrangement of diverse curricula in schools and science should be taught as a compulsory school subject. The children who are eligible to study further in science, they should be given opportunities for this. Science and technological education has direct bearing on social mobility. Transportation should be made available to the students living 2-4 km away from schools, hostels should be provided for students coming from far-off places, poor but talented students should be given scholarships, assistance in the form of books and grants should be given to all children in order to provide equal opportunities for education.

If the children are given equal opportunities to get education according to their ability and capability, then they would be able to raise their educational qualification. In other words, we can say that their social mobility will augment. The schools and teachers should carry out this responsibility of theirs. Continuing education, distance education and open education are very important in this field. The government should make proper arrangements for all these.

**Test Questions****Essay Type Questions**

1. What do you understand by social mobility? On what factors does it depend?
2. What are the chief factors of social mobility? Discuss in detail.
3. "Education is the chief factor and means of social mobility." Elaborate.

**Short Answer Type Questions**

4. Distinguish between upward and downward social mobility.

- 5. Give two examples each of horizontal and vertical social mobility.
- 6. What is the role of schools in increasing social mobility?
- 7. What should the teachers do for increasing social mobility?

**Objective Questions**

- 8. Determine true and false :
  - (i) Education is the chief means of social mobility.
  - (ii) Social mobility is always upward.
  - (iii) Social mobility is the characteristics of the group only.
  - (iv) A member of Parliament entering the cabinet is a mark of vertical mobility.

**Answers**

- |                |               |
|----------------|---------------|
| 8. (i) True    | 8. (ii) False |
| 8. (iii) False | 8. (iv) True  |

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# 18

## Education and Social Change

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### Meaning and Definition of Social Change

Each society has its own unique structure, behavioural norms and manners of accomplishing social tasks; and there occurs continuous change in its structure, behavioural norms and working manners. It is another thing that this change is at a slow rate in some societies, while at normal or rapid rate in others. This process is called social change in sociological terminology. In the words of **Gillin and Gillin** :

**We may define social change as variation from the accepted modes of life.**  
—*Gillin and Gillin*

**Jenson** has also included the changes occurring in thoughts besides working manners. In his words :

**Social change may be defined as modification in the ways of doing and thinking of people.**  
—*M.D. Jenson*

**MacIver and Page** have defined social change as the change in social relationships. They have clarified that :

**...our direct concern as sociologist is with social relationship. It is the change in these which alone we shall regard as social change.**  
—*MacIver and Page*

However, social relationships are seen as social behaviour. In our view, social change should be defined as follows :

**By social change is meant change in the structure and in the behavioural norms and working methods of the society.**

### Social change and Cultural Change

Some sociologists do not distinguish between social change and cultural change. According to **Dawson and Gatis**, cultural change is social change because all cultures are social in their origin, meaning and use. On

the other hand, some sociologists consider them different. The truth is that there is a difference between social change and cultural change. By social change is meant a change in the social structure, that is, interactions; and by cultural change is meant a specific change in the basic elements of the culture, that is, lifestyle and eating manners, customs and traditions, arts and skills, music and dance, religion and philosophy, ideals, beliefs and values. It is another thing that this change is also seen as behavioural change. We can clarify it further by an example. Until recently the people of high castes and low castes lived separately, and if a Brahman happened to touch an untouchable, he would have to take a bath; but today the children of all castes study together and the people of different castes travel together in buses and trains and work together in offices. The change in the social relationships between the people of higher castes and lower castes is called social change. If this distinction is also eliminated from the minds of the people of higher castes and those of lower castes, and they start to eat and wed together, it would become a cultural change.

There is another factor about social change and cultural change, and that is, it is not necessary that social change would result into cultural change, but it is necessary that all cultural change will be social change. Let us illustrate it by the above example. The change in the social relationships between the people of higher castes and lower castes is social change, but not cultural change, and if class distinction is eliminated from their thoughts, and they establish dining and marriage relationships, then it would become cultural change, and this cultural change will be social change in itself.

### **Factors Affecting Social Change**

The process of social change continues in each society at all times. The rate and direction of social change in a society depends on several factors. Sociologists have divided these factors into two classes — natural factors and cultural factors. They have included geographical and biological factors in natural factors, and non-material and material culture in cultural factors. In our view, it is not proper to divide the factors of social change into only these classes. Culture is meant differently today. Today by the culture of a society is meant the specific form of its lifestyle and eating manners, behavioural norms, arts and skills, music and dance, language and literature, ideals, beliefs and values, in which the society has faith and which are the marks of its identification. And the material culture called by some sociologists, is at present called civilization, and its form is the same in all societies. Moreover, political system, economic system and

science and technology also play a role in social change at present. We shall discuss these factors of social change in brief.

**1. Geographical Conditions :** Each society has its specific geographical extent. It includes the land, forests, seasons, water resources and minerals, etc. It has been seen that the change in the geographical condition of a society also changes its social relationships. For example, if massive destruction occurs at a place due to flood or tornado, the people forget their mutual differences and help one another and face the calamity. On the contrary, if an area happens to discover a mine, the people may start to indulge in conflicts.

**2. Biological Characteristics :** In it are included factors such as species, race, type, population and sex, etc. Physical construction of people of different species and races is different, due to which they have differences in behaviour. When the people of one species or race meet the people of other species or race, a change occurs in their social relationships. In the same way, if the population of a society increases rapidly, the physical development takes place rapidly and it increases the feeling of enmity and jealousy. On the contrary, if the population of a society reduces all of a sudden, the people come nearer and the feelings of love and cooperation increase. Difference in sex is also a chief factor of social change. If the number of women increases as compared to men, the women behaviour towards men undergoes a change.

**3. Cultural Characteristics :** According to sociologists, culture comprises of all that man made thoughts and articles that are good; but in our view, the culture of a society means that specific form of its lifestyle and eating manners, behavioural norms, arts and skills, music and dance, language and literature, religion and philosophy, ideals, beliefs and values, in which it has faith and which are its marks of identity. We are aware that no change occurs in the culture of a society easily, but if it occurs at all, it is due to social change. We can find a long tale of such changes in history. Once the bindings of caste loosened due to the propagation of Buddhism and the people started to think of social good in place of their own emancipation. It was a revolutionary social change at that time.

This social change takes place even more rapidly when a society adopts the culture of another society. It is called acculturation. For example take the native Christians of our country. As soon as they converted to Christianity religion (culture), a change occurred in their social relationships; class differences were eliminated in them and feelings of love and cooperation enhanced in them irrespective of the class or community they came from.

**4. State and Political System :** Sociologists have not included state and political system as the causal factors of social change; yet the truth is that it has been an important causal factor of social change from the very beginning. At one time our country was divided into small states or kingdoms and autocratic system prevailed in them. Then the social relationships among people of the states were according to the norms as determined by their rulers. During the English rule, the task that social reformers could not do was done by state laws, such as prohibition of **sati custom** and **child marriage**. **Caste bindings** have become loose in democratic political system. Now equal laws apply to all people of the country. Some laws have effected massive social change, such as elimination of untouchability by the act of prohibition of untouchability. Caste bindings have become loose and inter-caste marriages have become the norm. The legal approval of marriage by adult boys and girls have started the practice of love marriages. It has loosened the bindings of caste and religion. All these are certainly social change.

**5. Economic System :** Economic system is also an effective causal factor of social change. At one time there was agricultural economy in our country, at that time, agriculture was considered to be the higher vocation, and accordingly, the farmers possessed a higher place in the society. Today, we have marched towards industrialization. The result is that the industrialists possess a higher place in the society. Economic status is also a causal factor of social change. The people of higher economic status generally violate the bindings of caste and religion to establish marriage relationships in families having equal economic status. The people of middle economic status too have started to do this in their imitation. The people of equal vocations do not hesitate to undertake inter-caste marriages. And all this is social change.

**6. Science and Technology :** In the modern age, the foremost cause of social change is the development taking place in the field of science and technology. Until recently we welcomed the guests and enquired about their well-being. Today, we make them sit before the television, and if we happen to get time, we discuss our accomplishments. The inventions of machinery has developed heavy industries in place of cottage industries. As a result, unemployment has increased. The rich is becoming richer and the poor still poorer. It has started a new class struggle between the rich and the poor. The feeling of enmity and non-cooperation has increased between mill owners and workers. Enmity and non-cooperation are increasing in the societies that were created on the basis of love and

cooperation. What a great change it is. We can say that science and technology has changed the very form of our society.

**7. Education :** There is no doubt that all of the above are the chief components of social change, but we have certain enquiries to make. First, who provides direction to the changes that occur with natural changes? Second, what is the basis of cultural change? And third, how do science and technology develop? Possibly, sociologists have not searched for their answers. This work has been done by educational sociologists and they said that all these functions are performed by education. It is clear that education is the basic factor of social change. Therefore, it becomes necessary to discuss the relationship between education and social change separately.

### **Education and Social Change**

Education and social change are deeply related. A society meets its needs and aspirations by education. From social viewpoint, all functions of education can be divided into two classes — social control and social change. By social control is meant the safe guard of social structure, its behavioural norms and working manners; and by social change is meant change in social structure, its behavioural norms and working manners.

Another fact about education is that it is a dynamic process. It accepts the changes taking place in the society and moves forward, and helps man in the fulfilment of needs of this changing society. In other words, we can say that social change brings a change in the form of education, in its aims and curriculum. Thus, education effects social change and social change influences education, and this cycle goes on forever.

### **Education Brings About Social Change**

Education is a powerful means of social change. The factors of social change that we have discussed, education is at the basis of all of them. If we study the development process of man, it would become obvious.

How does a man develop? First he takes part in the social consciousness of his caste, and then he is acquainted with its language, lifestyle and eating manners, customs and traditions, beliefs, faiths, ideals and values. For imparting their knowledge, the civilized societies arrange formal education. This education effects mental development of man; he comes to think of himself, his society and the whole world. He gets different experiences while being in the society, and if he is sensitive, he experiences the needs and problems of the society. He undertakes thinking in order to meet the needs and solve the problems, and affects the society. This task is not possible in the absence of education.

If we study the history of the world, we find this true. Education in ancient times in our country was religious; religion and morality were the chief subjects in its curriculum and most emphasis was laid on their education. As a result, religion ruled in those times and material and social life of people was influenced by it. Later as a result of **Charvak education** which rejected the existence of soul and God and taught man to live happily, brought a change in the attitude of the people and they started to think that real happiness lies in material happiness, and the form of society became different than before. We are all well aware of the influence that Ashoka the Great had by Buddhist teachings. The society that believed in violence and expansion, came to believe in the principle of coexistence. Let us see nearer in time. When the English arrived in India, they arranged new type of education for us which brought a massive change in our attitude, which resulted in widespread social change. This education eradicated religious superstitions, caste narrowness and knowledge limitations, and brought a wave of awakening in the country; and several social evils, such as sati custom, child marriage, improper marriage and feast for the dead, etc. ceased. We have taken up the challenge for the creation of a classless and secular society after achieving independence, and we are accomplishing this task with the help of education.

Like that of our country, the history of other countries is also a witness to the fact that education has brought about social change and it continues to occur. Help of education was taken for social change in Russia after 1917; and they struggled for the protection of their culture during the Second World War. The French dictator Napoleon considered education as the chief agency of social change. He propagated his views by education and changed the form of society by it. Hitler had propagated his Nazism in Germany by education. This was the reason that 80% of the teachers in Germany were replaced after the Second World War.

### **Social Change Affects Education**

If it is true that education affects social change, then it is also true that social change affects education. The sociologist **Ottaway** approved of the later contention. According to him, sometimes it is said that education is the cause of social change. On the contrary, the truer fact is that education follows social change.

This fact is also proved by itself. First, each society plans and organises its education by itself, so its form is always in accordance to the society. Now if the society undergoes a change, it tries to change its education accordingly. So it is clear that social change influences education.

Religious society existed in ancient India, so the education at that time was religious, and religion was the chief subject of curriculum at that time. No specific change had taken place in the society until the medieval period, so education continued in that form. The form of our society underwent a change altogether after achieving independence. Due to this social change, the aims of education, its curriculum and teaching methods etc. have undergone a change. Now special emphasis is laid on compulsory and free education, mass education, women education, agricultural education, technological education and adult education. Expansion of education by correspondence, teaching machines, radio, television and computer is a new contribution of this age.

Almost similar is the situation in other countries too. Scientific inventions and technological development in Europe have much influenced their civilization and culture. The whole of Europe has been inclined towards materialism. As a result, education there has become industrial. Today, chief place is accorded to science and other industrial subjects in education, and comparatively less attention is paid to liberal education. The means of transport have limited the world. The social change in one country influences other countries immediately. This is the reason that our Indian society too is becoming materialistic and more emphasis is being laid on education of science and technology.

### **Conclusion**

We can conclude that education brings about social change and social change affects education. These two contentions are as true as the hen produces the egg and the egg produces the hen. The cycle of social change by education and educational change by social change will go on forever. The more rapid this cycle in a society, the more progressive is that society. In the context of social change, by education is meant the school education and the education imparted through means of mass communication, religious institutions and other social organizations. Of them, the education imparted by schools and means of mass communication is controlled by our state, so we think it necessary to discuss the role of these two agencies in bringing about social change and modernization of India.

### **Role of Schools and Teachers in Bringing About Social Change**

Social change is a continuous process; it is another thing whether its rate is slow or rapid or revolutionary. Some of these changes take place of their own, such as the custom of polygamy in case of large number of girls in the society. We find ourselves disabled to stop such changes even if we desire to. And some changes are such that we knowingly effect, such as

the construction of classless and secular society. We have to take the help of education for such type of changes. The education imparted through school and means of mass communication plays an important role in it. Let us first discuss the role of schools.

Schools perform two types of functions in the field of social change. First, they provide proper direction to those social changes that occur by themselves. Second, they prepare the basis for the social changes that the society wants to effect in itself. The schools are constructed on the basis of this concept that the ablest people of the society will work as teachers; they will know of good and evil, and they will be able to think of good and evil of the society, their conduct will be the ideal conduct for the society; they will create a higher social environment by their conduct; and they will motivate all children to learn all that the society wants them to learn. It is evident that the social change that takes place in the society due to other factors naturally, the school should control them and provide them proper direction. And the changes that they want to effect, for it they should create a suitable social environment so that the children can participate in their activities to accept such changes.

Today, we want to modernize Indian society. We will have to emphasize on two things specifically — on science and technology education and on encouraging scientific attitude. But we will have to do this keeping in view our Indian culture, else we will not be able to defend the prestige of our country. The modern schools and teachers have a great role to play in it. First, education from classes 1 to 10 should be made free and compulsory in the country and science and mathematics subjects should be compulsorily included in it. General knowledge and methods of the use of common scientific inventions, such as heater, cooker, electric iron, radio and television, etc. should be given to the children. The second aspect of scientific attitude is the scientific method; that is, experiment, testing, observation, generalization and inference. Whatever is taught to the children, should be taught by doing, then these qualities will definitely be developed in them. The utility of science and technology in modern life should be told to the children and they should be motivated to use them for the well-being of the whole mankind; only then we will be able to advance in both of physical and spiritual fields. The teachers will have to accomplish this task in schools.

### **Role of Means of Mass Communication in Bringing About Social Change**

If we look unbiasedly, we find that the means of mass communication are the most important means of bringing about social change. In the ancient

times, the group contact and plays were used to bring about social change. The use of books, newspapers and periodicals has increased after the invention of press. The advancing steps of science have made us available new means of mass communication, such as gramophone, loudspeaker, radio, taperecorder, films and television. These are used for education and social change in all countries. Their use can help us communicate with a large number of people with comparatively less expenditure and less time. Schools are the medium to communicate with children, that too educated ones, while these means can help to communicate with all persons, whether educated or uneducated, whether child, young or old. Schools lay foundation for the new generation, but the present means of mass communication influence both the present and future generations. The social change that has occurred in Indian society about the marriage of boys and girls after they attain 20 years of age and to produce less number of children has occurred chiefly due to means of mass communication.

The modernization of the Indian society that we are talking about, is making use of means of communication extensively. It is the wonder of these means of mass communication that interest in science has enhanced in India, and the people are taking advantage of science and technology in their respective fields. Visit any family and you will find that the children as small as 3-4 years can operate radio, transistor, taperecorder and television without any problem. We can see the children in 10-12 age group riding scooters on the roads, and the farmers' sons aging 14-16 years driving tractors. There is no doubt that science has pervaded our life. But much still needs to be done. If we use the means of mass communication properly, they would help us even more. The need of the time is to balance the radio and television programmes and to make them available to every village. The government is quite active in this direction. It is providing us the television and computer before providing us food, clothes and shelter. This itself is the dream of the twenty-first century.

### Test Questions

#### Essay Type Questions

1. What do you understand by social change? Discuss the chief factors of social change.
2. "All cultural changes are social changes, but all social changes are not cultural changes." Elaborate this statement.

3. "Education is a powerful means of social change." Clarify.
4. "There are two opinions about social change — first, social change occurs by education; and second, social change influences education." With which statement do you agree, and why?

### Short Answer Type Questions

5. Mention the natural factors effecting social change.
6. Discuss the cultural factors effecting social change.
7. How does education effect social change?
8. How does social change influence education?

### Objective Questions

9. Write true or false against the following statements :
  - (i) All social changes are cultural change.
  - (ii) All social changes are progressive.
  - (iii) All cultural changes are social change.
  - (iv) Social changes influence education.
10. Who have given the following statements?
  - (i) We may define social change as variation from the accepted modes of life.
  - (ii) Social change may be defined as modification in the ways of doing and thinking of people.
  - (iii) Our direct concern as sociologist is with social relationship. It is the change in these which alone we shall regard as social change.
  - (iv) Cultural change is social change because all cultures are social in their origin, meaning and use.

### Answers

- |                            |                           |
|----------------------------|---------------------------|
| 9. (i) false               | 9. (ii) false             |
| 9. (iii) true              | 9. (iv) true              |
| 10. (i) Gillin and Gillin  | 10. (ii) Jenson           |
| 10. (iii) Maclver and Page | 10. (iv) Dawson and Gatis |



## Aspirations of Indian Society

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### Meaning and Definition of Indian Society

From sociological viewpoint, society is an abstract concept. It is considered to be a network of social relationships. But in general use, the social group formed of social relationships is called society. In sociological terminology, it is called a society. Indian society is a society of this type. But different scholars hold different views about Indian society. The fanatics consider Indian society as the group of people of original cultures of India. In their view, the people of alien cultures are not a part of the Indian society, even then when they have become the basic residents of India. On the other hand, the liberals consider all people of India as a part of Indian society. Ours is a democratic country. Democracy does not differentiate between man and man on the basis of race, culture and religion. According to it, every citizen is a part of Indian society. In the educational context too, by Indian society is meant the whole population of India. Now if we desire to define the Indian society, we can do it in the following way :

**By Indian society, in democratic India, is meant the whole of its population.**

### Aspirations of Indian Society

There are several big and small social groups (societies) within the Indian society and they have their own aspirations, but when we talk about the aspirations of the Indian society, we mean the aspirations of the Indian society made of the whole population of India, that is, the aspirations of the whole of Indian nation. Here we shall refer the Indian society in this wide form.

If you think properly, it would become clear that the main aspiration of a society is to become prosperous and to make its members happy. This

type of aspirations can be called general aspirations. Now because we have taken Indian society in its wider form and as a nation, it becomes necessary to explain that it has certain specific aspirations in the form of a nation which depend on its political system. This type of aspirations can be called the specific aspirations. The third fact that can be mentioned about a society is that it undergoes changes continuously and its aspirations change accordingly. This type of aspirations can be included in the category of aspirations according to the time. Here we shall attempt to look at aspirations of the Indian society in these three categories.

### **General Aspirations of Indian Society**

As it has been explained in the beginning, each society has the aspiration of progress. The Indian society also have this aspiration. This type of aspirations have been included in the category of general aspirations. The general aspirations of the Indian society are as follows :

- (1) Its civilization and culture should progress continuously.
- (2) Its economic status should improve continuously.
- (3) The standard of life of all citizens in it should elevate continuously.
- (4) All people in it should lead a happy and peaceful life.
- (5) It should find a place in the developed countries of the world.
- (6) It should have its own place in the world.

### **Specific Aspirations of Indian society**

On 15 August, 1947 India became free. Now we had before us the aim of constructing a new society. For it, we accepted the democratic political system. We adopted our Constitution on 26 January, 1950. This Constitution determines the construction of a new society in its present preamble as follows :

“WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens :

JUSTICE, social economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of operation; and to promote among them all;

FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.”

This declaration and resolution comprises of six principles of our Indian democracy — freedom, equality, fraternity, socialism, secularism and justice. It seems appropriate to discuss them in brief.

**1. Freedom :** The first principle of democracy is liberty or freedom. Democracy considers every man of the world as invaluable and provides him independent opportunities to express his thought and to develop. Our Indian democracy also provides this liberty besides the freedom to have faith in his religion and to worship according to it. Article 19 of the Constitution provides freedom to every citizen to think and express his thoughts, to assemble, to tour, to arrange for his residence, to acquire property and to sell it and to select vocation and trade for him. Democracy does not give right to any citizen or society to have control over other citizen or society. So it means that the meaning of freedom in democracy implies one's own freedom and protection of others' freedom at the same time.

It is clear that the first specific aspiration of the Indian society is that all the citizens of the society should possess the freedom of expressing themselves, touring, making unions, holding meeting, choosing occupation, acquiring property and selling it, and to profess faith and worship according to their religion without any discrimination. At the same time, it aspires that the freedom of a citizen should not be an obstacle in the freedom of other citizens. The unruly behaviour in the name of freedom of expression, such as making a din in the Lok Sabha and Rajya Sabha, causing destruction of public property in the name of freedom of opposition and forgery in the name of freedom of acquiring property should cease forthwith.

**2. Equality :** Equality is another principle of democracy. Our Indian democracy does not differentiate between man and man on the basis of any of caste, culture, religion and sex, etc. (Article 15); it considers everybody as equal before the law (article 14); provides equal opportunities to all for public services (Article 16); gives equal opportunities to everybody for the use of public places (Article 15); eliminates untouchability to give equal social status to everybody (Article 17), and gets rid of all degrees such as those of Raibahadur as given by the English in order to consider everybody equal. All citizens in the Indian democracy enjoy equal rights, but equal rights entail equal duties too.

It is clear that the second specific aspiration of the Indian society is to give equal status to all citizens without any discrimination; the backward should be brought forward; equal rights should be given to everybody, and equal duties should be specified for everybody. But at the same time,

it also aspires that no division should take place in the government and non-government services on any basis of percentage. The chief principle of socialism is—work according to ability and remuneration according to work.

**3. Fraternity :** Democracy favours national integration besides the prestige and honour of an individual. It can be possible only when all citizens of the country are connected with each other with the feeling of 'we'. It is called fraternity or brotherhood in other words. Democracy wants to see this spirit of fraternity in the whole mankind. It believes in the principle of coexistence. According to it, the solution to any problem of the country or world should be found by dialogue and discussion, and not by struggle and war.

It is clear that the third specific aspiration of the Indian society is that all citizens should have the sentiment of fraternity and national integration and the existence of everybody should be protected in the society.

**4. Socialism :** The word 'socialism' is used in two contexts — in the context of social structure and in economic context. By socialism in the context of social structure is meant a classless society, that is, a society in which no distinction is made between man and man on the basis of any of race, culture, religion and sex, etc.; all possess equal status. In the economic context, socialism emphasizes on three factors — first, the state owns all the property in the country; second, all individuals be given salary according to their work; and third, there should be minimum difference between man's physical labour and intellectual work. But today we see several types of socialism in the world. Indian socialism does not distinguish between man and man on the basis of race, culture, religion and sex in the field of social structure and adopts mixed economy in the economic field, and gives free opportunities to all individuals to effect their economic development, but it opposes any type of economic exploitation.

It is clear that the fourth specific aspiration of the Indian society is to establish a classless society. This society wants to eradicate the classes formed on the basis of caste, religion and economic status, etc. It wants to reduce the difference of remuneration between mental workers and physical workers. It aspires that the citizens are given freedom to make progress in the economic field, but not at the cost of exploitation of workers or consumers.

**5. Secularism :** In general sense, secularism means — devoid of religion. In this sense, our democracy is not based on any religion, there is no religion in the name of national religion. Its specific meaning is —

equal respect for all religions. It has been adopted in our democracy in the form of equality for all religions. It has been analyzed in detail from Articles 25 to 28 of our Constitution. Our Constitution accords freedom to every person to have faith in one's religion and to worship according to one's faith. Besides, freedom of propagation of religion is also given, but forcible conversion of religion is prohibited. It has been clearly declared that no state-managed educational institution will impart education in any religion. State-aided educational institutions too are prohibited to impart the education of any religion forcibly.

It is clear that the fifth specific aspiration of the Indian society is to give to itself that form in which all citizens will have the freedom of adhering to their own religion, but nobody will obstruct another's religion. It aspires to realize religious forbearance.

**6. Justice :** Democracy favours social, economic and political justice. Indian democracy has done social justice by eliminating untouchability, by giving equal opportunities of education to all children between 6 to 14 years of age, and by giving equal rights to men and women. It has done economic justice by eliminating begar, slavery and bonded labour, and by equal pay for equal work to men and women. And it has done political justice by giving the right to vote to all people irrespective of their race, religion, sex or education, etc. Besides, it provides the protection of rights in case of a violation in the fundamental rights without any discrimination.

It is clear from this that the sixth specific aspiration of the Indian society is to prevail social, economic and political justice. It aspires that no citizen should exploit any other and the state should make justice available in case of any injustice.

### **Contemporary Aspirations of Indian Society**

At present, there are some such problems before the Indian society that without having solved them, the above aspirations cannot be realized. These can be called the contemporary aspirations. These aspirations are as follows :

- (1) There should be control on population explosion in the society.
- (2) The environmental pollution should be curbed in the society.
- (3) The scientific attitude should be inculcated in the citizens and it should be modernized.
- (4) It should have national integration.
- (5) It should develop international understanding.
- (6) Its citizens should understand the importance of globalization and should join in the global race.

**Conclusion**

Indian society, at present, means the whole population of India. At present, it has a democratic government and has a number of aspirations accordingly. It is a matter of satisfaction that our government is trying to achieve these aspirations by making laws and arranging education accordingly. May God help us.

**Test Questions**

**Essay Type Questions**

1. What do you understand by Indian society? What are the aspirations of the present Indian society?
2. What are the chief aspirations of the present Indian society? Discuss the role of education in their attainment.

**Short Answer Type Questions**

3. What do you understand by Indian society in the present context?
4. Enumerate the aspirations of the present Indian society.

**Objective Questions**

5. Determine true or false :
  - (i) At present, by Indian society is meant the Indian nation.
  - (ii) By socialism in India is meant to bring all sources of income in the public sector.
  - (iii) By secularism in India is meant giving equal importance to all religions.
  - (iv) The basic purpose of justice is the protection of rights.

**Answers**

- |               |               |
|---------------|---------------|
| 5. (i) True   | 5. (ii) False |
| 5. (iii) True | 5. (iv) True  |



## Education and Value Education

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### Meaning and Definition of Values

The etymological meaning of 'value' is utility, desirability, significance. Generally, the ideals to which weightage is given in a society, and by which the behaviour of the persons of that society is governed and controlled, is called the values of that society. However, different disciplines have taken them in different forms and no universal concept has been formed about it as yet.

In philosophy, the attitude towards human life is termed as value. According to Vedic philosophies, the ultimate aim of human life is emancipation, and according to Charvak and Ajivak philosophies, it is physical pleasure. In the viewpoint of Indian philosophers, emancipation and worldly pleasure are two different values. So the people having faith in emancipation have spiritual-oriented behaviour, while those believing in worldly pleasure have self-centred behaviour.

In theology, moral laws are considered to be values. We know that each religion has its certain moral laws and the followers of that religion have to follow them in all fields of life. When these laws begin to control and direct their behaviour, they become their values. For example, in Jainism, non-violence has been taken to be the supreme moral law, and the followers of Jainism are expected to follow this rule in all fields of action; for them non-violence is the supreme value.

Anthropologists accept values as cultural features. In their view, culture and values are one, a culture is identified by its values. For example, the Hindu culture is a culture of four purusharthas (dharma, artha, kama and moksha) and five mahavritas (truth, non-violence, non-stealing, non-hoarding and celibacy); generally on the basis of these, the behaviour of people of Hindu society is governed, therefore they are the values of Hindu

society. Let us take another example from Muslim culture. It is a culture of equality and brotherhood, generally the behaviour of the people of Muslim culture is directed on this basis, so they are the values of Muslim society.

In the present age, psychologists and sociologists have contemplated on values the most. Psychologists have taken values in the form of interests, attitudes and liking of man. According to **Flink**, the norms that we like and attach significance to, on the basis of which we determine our behaviour, are our values. In his words :

**Values are normative standards by which human beings are influenced in their choice among the alternative courses of action which they perceive.**  
—*Flink*

We can give a very adequate example in support of **Flink's** views. Once a Japanese school boy was asked, "The enemy has attacked both your national flag and religious flag, which one will you defend first?" His reply favoured national flag. It is evident that his norms favoured nation above religion, so he chose this alternative.

Sociologists relate values with the beliefs, ideals, principles and social norms of a society. In their view, the beliefs, ideals, principles and behavioural norms of a society are the values of that society. They have clarified that there are several needs of man, he selects a few of them and they become his aims. There is competition in aims, and the best aim becomes his ideal. The society constructs ideal rules or norms pertaining to these ideals. In the viewpoint of sociologists, when these ideal rules or norms take the form of internal element in the inner-self of the members of the society, they are called values. Indian sociologist, **Dr. Radhakamal Mukerjee** has defined values as goals. In his words :

**Values may be defined as socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspirations.**  
—*Dr. Radhakamal Mukerjee*

This definition of **Radhakamal Mukherjee** uncovers four facts of the nature of values — one, they are socially approved; two, they are learnt by the process of conditioning, learning or socialization; three, they are internalized by the individuals; and fourth, each individual attaches weightage to them as per his desire. We can understand this perception of **Dr. Mukerjee** by an illustration. Non-violence is the socially approved supreme goal of Jainism, it is received by the Jain children while living in the society by the process of conditioning, learning or socialization and they internalize it.

Now if we consider the views of philosophers, theologians, anthropologists, psychologists and sociologists, we can conclude that every society has its own culture, some beliefs, ideals, principles, moral values and behavioural norms, and the members of the society give weightage to them as per their liking, and their behaviour is controlled and guided by them according to the weightage attached to them. Thus, the beliefs, ideals, principles, moral laws and behavioural norms are not values in themselves, but they become values when the members of the society give them weightage and their behaviour is guided and controlled by them. So, values should be defined as follows :

**The beliefs, ideals, principles, moral laws and behavioural norms of a society to which the persons of the society attach weightage and by which their behaviour is guided and controlled, are the values of that society and of its individuals.**

### **Nature of Values**

At first glance, four facts are made out about values from its concept — first, value is an abstract concept; second, they guide and control individual's behaviour, third, they are socially approved, and the fourth, there are several beliefs, ideals, principles, moral laws and behavioural norms of a society, the individual attaches more significance to some of them and less to some of them; the more significance he attaches to them, the more powerful values they are for him.

Let us consider the beliefs, ideals, principles, moral laws and behavioural norms of a society. They are not developed in a day; they are the outcome of prolonged experiences of persons. So changes should occur in them on the basis of prolonged experiences. Two more facts are made out from it — first, values are the outcome of experiences over ages; and second, they are changeable. Finally let us consider the learning process of values. They are learnt and adopted while participating in social activities. Another fact about values is that they are the marks of identity of any society, and every society wants to defend its values.

From the above discussion, the following facts are revealed about the nature of values :

- (1) Value is an abstract concept. It is related with the inner-self of man.
- (2) Value is the weightage given by individuals to any socially approved belief, ideal, principle, moral law or behavioural norm.
- (3) The beliefs, ideals, principles, moral laws and behavioural norms of a society are the outcome of its prolonged experiences. The same thing should apply to values too.

- (4) The development of values in an individual takes place due to his participation in different social activities (social, cultural, religious, political and economic).
- (5) The first step of concept of value is cognitive, second affective and third conative. At first, individual accepts the society's beliefs, ideals, principles, moral laws and behavioural norms without any thought, but when he becomes prudent, he starts to think about their rationality. With the commencement of this thinking the process of formation of new values starts in him. Now what appear to him proper are attached to his emotion, and after they are attached to his emotion, they start to affect his behaviour. Until they affect his behaviour, they cannot be called values.
- (6) Values depend on the liking of individuals. An individual may attach more weightage to a certain belief, ideal, principle, moral law or behavioural norm; while less to others.
- (7) Values guide and control man's behaviour.
- (8) Values help man to decide between right and wrong, good and evil, doable and undoable.
- (9) People get satisfaction on following the values. People can even sacrifice their lives in the defence of values.
- (10) Values for different societies are different, values are their marks of identity.
- (11) All individuals, societies and nations defend their values and also make a change in them if needed.

### **Value System**

The society in which an individual lives he has to accept its values, but it depends on him how far he likes a value or the amount of weightage he attaches to it. Living in society he develops several values, and his behaviour is influenced by all these values. The system of several values that has developed in a particular person is called value system. All values are arranged in the value system in the order of their preferences. This order of preference is helpful in the situation of value conflict. An individual who is unable to give an order of preference to his values, is unable to decide his behaviour in the case of value conflict.

### **Value Conflict**

When an individual faces the conflict between two or more values in determining his behaviour, it is called value conflict. For example, take the case of a cow is being chased by a butcher. At a turning, he lost sight of the cow and is unable to decide which way the cow has gone. Now he

asks a person at the turning about the direction to which the cow has gone. Now that person has a problem. If he tells the truth, it results in violence and if he tells a lie, he falls back from the principle of truth. It is evident that a person attaching more weightage to truth will speak the truth, and the person attaching more weightage to non-violence will tell a lie, and the person who is entangled in value conflict will not be able to decide his behaviour.

### **Value, Morality and Character**

Value, morality and character are all related to human behaviour, so it becomes difficult to distinguish among them, yet they are different concepts.

In the viewpoint of theologians, religious laws are moral laws and following them is morality. In the viewpoint of sociologists, social rules are moral laws and following them is morality. Our Indian society is a religious society, therefore, in our view, following social and religious laws is morality.

Character is that force which assists us in following morality. The more force of character is there in a person, the more strongly he follows the moral laws.

Value is different from these concepts. Though most of the values are moral laws in their origin, yet if we look carefully, we find that moral laws are external and values are internal. We follow morality due to external pressure and follow values due to internal pressure. Moreover, all values are not moral by nature. The basis of certain political values is altogether immoral. In politics, the appropriateness of means is not considered in the realization of objectives.

### **Classification of Values**

In primitive times, man lived like an animal. He had to struggle for life then. Only the fittest survived at that time. So man had to increase his strength. Possibly, the struggle and strength would have been the life values of his life, then. Gradually, man moved from natural life to social life, social life in which love, sympathy and cooperation were important in place of struggle and strength, in which the lives of weak people also became secure. We can term love, sympathy and cooperation as the basic social laws, ideals, principles, behavioural norms or values. As we progressed, the form of society grew complex; its different aspects—social, cultural, religious, political and economic developed. Besides, all societies developed beliefs, ideals, principles, moral laws and behavioural norms

pertaining to these aspects. Generally, we call them values. Most of the scholars classify values on the basis of these aspects; such as social values, cultural values, religious values, political values and economic values. But values are classified differently in different disciplines. We present some of the important classifications.

Indian philosophers have classified values into two classes only :

- (1) Spiritual values
- (2) Materialistic values

By spiritual values they meant those values that direct our spiritual thought and behaviour; such as, dharma, artha, kama and moksha; and by materialistic values they meant such values that are related to our worldly life and that provide direction to our social behaviour; such as love, sympathy, cooperation and patriotism.

In the context of this classification, we would like to submit that most of our spiritual values are related to our material life; such as love, service, truth, non-violence, non-stealing, non-hoarding and celibacy, and honesty and dutifulness. Secondly, we would like to submit that there are several such materialistic values without following which we cannot progress towards spirituality; such as love, sympathy and cooperation. So this type of classification is not complete in itself.

The American logician Lewis has classified values into four classes :

- (1) Intrinsic values
- (2) Extrinsic values
- (3) Inherent values
- (4) Instrumental values

By intrinsic values, Lewis meant those values that an individual accepts out of his own willingness and which are a part of his inner-self (heart) and following which he gets self-satisfaction. In this class, he has included religion-based moral laws, such as truth. By extrinsic values he meant those values that an individual accepts due to external pressure and which are acceptable to his intellect but are unable to take a place in his inner-self and which he follows in order to win others' applause. He has placed the social and political laws in it, such as secularism. By inherent values generally meant those values which a man receives from birth, but in the context of inherent values, Lewis means by values concerning his nature or disposition. We know that love and hatred are natural qualities of man. Lewis has called this type of values as inherent values. And by instrumental values he meant those values that are helpful in the realization of other values, such as service to the poor in following non-violence.

But this classification too is not reasonable. In this context, we submit that all values are intrinsic in their nature, and secondly, an individual receives them from his external environment.

The task of classifying the values in this age has been done especially by psychologists and sociologists. Of all psychologists the classification of **Spranger** is more acceptable. The value tests that **Allport** and **Burner** prepared, are based on Spranger's classification. Spranger has classified values into six classes :

- (1) Theoretical values
- (2) Economic values
- (3) Aesthetic values
- (4) Social values
- (5) Political values
- (6) Religious values

By theoretical values is meant those values that an individual accepts as basic principles of life and on the basis of which he chooses other values. By economic values is meant those values which provide guidance in the economic field. By aesthetic values is meant those values that assist him in the aesthetic field and selection of activities. By social values is meant those values that direct his social behaviour. By political values is meant those values that guide his political behaviour. And by religious values is meant those values that are received by him in the form of religious moral laws and which he abides on the basis of his religious beliefs.

We have an objection to this classification, and that is, all values are theoretical by nature, and the behaviour of an individual is determined on their basis in different fields. Here by behaviour is meant only external behaviour. So calling only a few values as theoretical may create doubt.

Now let us pay attention to the chief classifications as submitted by sociologists. Some sociologists have, like Indian philosophers, classified values into only two classes — spiritual values and materialistic values. We have already clarified our opinion in this regard.

Some sociologists have classified values into two different classes—

- (i) Intrinsic values
- (ii) Extrinsic values

By intrinsic values they meant those values that an individual receives from his external environment naturally and that find place in his inner-self naturally and by which he is directed and controlled at every step. By extrinsic values they meant those values that an individual accepts under

the pressure of external environment and though they do not influence his thought, yet they influence his external behaviour.

In the context of this classification, we have to submit that any ideal takes the form of a value only when we attach weightage to it, and weightage is given after due consideration, and how much weightage we attach to an ideal, on that depends our external behaviour.

Some sociologists have classified values into the following two classes-:

- (1) Positive values
- (2) Negative values

By positive values is meant those values that are socially approved and which an individual learns by participating in social activities and by which his behaviour is directed; such as love. By negative values is meant those values which are not approved by the society, yet an individual learns them by taking part in various social activities and his behaviour is sometimes guided by them; such as enmity. Some sociologists call positive values as values and negative values as **non-values**.

In the context of this classification, we would like to submit that the first condition for values is social approval. The ideals that are not socially approved, if an individual behaves according to them then that behaviour would not be acceptable. So this classification amounts to the assassination of values.

Classifying values under different classes in the present age has become a fashion; such as spiritual values, materialistic values, social values, cultural values, religious values, moral values, aesthetic values, economic values, political values, national values, human values, universal values, etc. In our view, such a large number of classifications has only added to the confusion; for example, take universal values. The scholars have failed to determine what they are. Some scholars consider only Satya (truth) as a universal value; others consider satyam, shivam and sundaram (truth, beauty and goodness) as universal values; while some scholars consider love, peace and good behaviour as universal values; while still others consider love, truthfulness and honesty as universal values. The **S.V. Chavan Committee** report submitted to the Indian Parliament in February, 1999 considered truth, good conduct, peace, love and non-violence as universal values.

In our opinion the classification of values should be done on the basis of various aspects of human life; such as :

- (1) Social values
- (2) Cultural values
- (3) Religious values
- (4) Economic values
- (5) Political values
- (6) National values

We would like to clarify in the context of this classification that values are related to all aspects of human life as a whole; therefore, it is natural that a value may be included in more than one class. Secondly, all other values as classified under other classes are also included in these values; such as moral values which are basically social and religious values, and aesthetic values which are basically cultural values. As far as human values are concerned, by them is meant those values following which the whole mankind is benefitted. If looked carefully, the basic moral laws of a religion are included in this category. And as far as universal values are concerned, when the scholars do not hold uniform views on them, there is no need of classifying them separately.

### **Value Education**

In the context of value education, we have three questions facing us. First, an individual learns values by taking part in social activities, then what is the need of developing them formally. Second, if value education has to be imparted to the children, then which values should be taught to them. And third, if education of some values has to be imparted to the children, how and when it should be done. We shall consider these questions separately.

#### **Need of Value Education**

The need of value education has been felt since earliest times, it is felt today and will be felt even tomorrow. It is all the more needed at present.

- (1) Foremost thing is that human behaviour cannot be determined and regularized in the absence of values. Value education is needed to guide conduct and thought of the individuals to the proper direction.
- (2) Secondly, values are depreciating not only in our country, but all over the world. By depreciation in values means not accepting the socially approved ideals and norms into our inner-self and not behaving accordingly. We, in our country are in a perplexing situation; we are giving up the old values and are not able to determine the new ones. Therefore, value education is very essential in our county.

- (3) There are three steps of value education — cognitive, affective and conative. The situation is that we know about values but they are not the part of our affective aspect. So no question arises of following them in conduct. Today the need is to apply values into emotions and making them the basis of behaviour. This task will have to be done by all social institutions.
- (4) Let us consider a bit more. Every child of ours knows truth, non-violence and celibacy; he is acquainted with love, kindness, donation, cooperation and service; and we are the followers of karma (Good action). But just look around and count how many of us have adopted these in our lives. We have democracy in our country. The legislators in legislative councils and Parliament take the oath of secrecy and national interest; how many of them adopt them is a moot point. Look at any department and you will find bribery prevalent in our quarter. Everybody is bent upon exploiting everybody else. Why is it taking place now? The only answer to this is the absence of values. Therefore, value education should be given to the children.
- (5) If we look minutely, we find that language has become meaningless in the absence of values, behaviour has become indefinite, trust has been lost and all people look at one another in suspicion; lawlessness rules in the society and people are living a stressful life. It appears that if we do not awake in time, we will re-enter the barbarous period. If we want to protect human civilization and culture, we will have to lay emphasis on value education.
- (6) All education commissions and educational committees that have been formed in the country and abroad, have stressed on the need of value education in one or the other form. After achieving independence the **Kothari Commission (1964-66)** was formed to look at country's education as a whole and to submit recommendations for improvement. This Commission has talked of making value education as inseparable part of the curriculum.
- (7) The **National Education Policy, 1986** too has expressed its concern on the fact that schools are not capable to form proper values in children, and it has stressed that the schools should undertake this responsibility. Not only our country, other countries too have discussed value education in detail. All of them opine that value education is the need of the hour and the schools should play a special role in it.

### **Education of Which Values has to be Imparted**

The second question about value education is — what values should be taught to the children in India. This is a troublesome question. The answer to this question has not been yet decided.

Some scholars recommend giving education of Indian values in India. Now the question is — What are Indian values? Anthropologists accept values in the form of cultural attributes. But India is a country of different cultures, and the ideals, beliefs and norms of these cultures are different. It is a difficult task to determine to which of them weightage should be attached. In the viewpoint of anthropologists, Aryan culture is the basic culture of India and this culture is the culture of four varnas — (brahman, kshatriya, vaishya and shudra); four ashramas — (brahmacharya, grihastha, vanprastha and sanyas); four purusharthas — (dharma, artha, kama and moksha); four paths — (jnana, karma, bhakti and yoga;) and five mahavritas — (satya, ahimsa, asteya, aparigraha and brahmacharya). Its other features are qualitative life and respect to guests. From this view, these values should be taught in India. But this contention of anthropologists cannot be accepted in present democratic India.

Sociologists argue that values develop in the children as a result of their participation in the social, cultural and religious activities of their respective societies; they learn the ideals and moral laws of their society, we should attach weightage to them and should develop them as values. However, there is so much of difference in these social, cultural and religious ideals, norms and laws in India that they cannot be acceptable to all.

In this context, some scholars opine that we are most influenced by religious ideals and laws. And in our country there live the followers of four chief religions — Hindu, Islam, Christianity and Parsee. There are five main sects in Hindu religion — Sanatan Dharma, Arya Samaj, Jain, Buddh and Sikh. If we look carefully, it becomes clear that devotion in Sanatan Dharma, reason in Arya Samaj, non-violence in Jainism, mercy in Buddhism, devotion to Guru in Sikhism, equality and fraternity in Islam, love and service in Christianity and purity and mercy in Parsee have been especially emphasized and there is no conflict in them. Therefore, these religious values should be taught in India. The sad thing is that the people do not understand the real meaning of religion. Moreover, the people involved in vote politics are alarmed in the name of religious values.

Gandhians argue that Mahatma Gandhi has much influence in the modern India. In their view, the eleven observations propounded by Gandhiji should be educated. These are — 1. truth, 2. non-violence. 3. non-stealing,

4. non-hoarding, 5. celibacy, 6. non-taste, 7. fearlessness, 8. removal of untouchability, 9. physical labour, 10. coexistence of all religions and 11. politeness. The Gandhian values were made much of for some time, but with the time, they too ceased. As it is, it is almost impossible to think of accepting the values as determined by one individual in India.

Some scholars opine that if to the above 11 Gandhian principles are added 6 political values — 1. freedom, 2. equality, 3. fraternity, 4. socialism, 5. secularism and 6. justice; then they would represent all Indian values. They argue that these values comprise of all human values. But the scholars do not hold uniform views on it too.

Some scholars reason that moral values have greatly depreciated in present India, so we should lay more emphasis on the development of moral values — truthfulness, honesty and dutifulness.

Indian Humanistic thinkers talk of education of human values. Humanistic thinkers consider only this worldly life and support that path which benefits mankind as a whole. Moreover, India believes in universal fraternity, so these values should be taught which beget the welfare of the whole mankind. These scholars lay stress on the development of love, sympathy, cooperation, honesty, equality, fraternity, peace and coexistence. They believe that abidance by these values will help create a world community devoid of exploitation and war. As far as value education is concerned, these values should be taught the world over, and not in India alone. But the Indians that are not able to think of the welfare of Indian people, how can they think about the well-being of the entire mankind. Moreover, we will have to develop political and national values besides human values in our citizens.

Some scholars advocate about imparting only universal values. They argue that the universal values are Indian, humanistic and moral; and there should be no objection to it from any quarter. The truth remains that the scholars are not in agreement about universal values. Some scholars consider only truth as universal value; while some consider satyam, shivam and sundaram; while still others consider love, peace, non-violence and good conduct; and some others as love, truthfulness and honesty. The S.V. Chavan report presented in Indian Parliament in February, 1999 accepted truth, good conduct, peace, love and non-violence as universal values. Now it is for you to decide which values should be taught in India in the name of universal values.

Some scholars argue that values depend on the approval of the society and likeness of the individuals; therefore, the teachers should have freedom

in presenting different ideals, principles, moral laws and behavioural norms and the individuals receiving values should have freedom in selecting the values of their choice. But depreciation of values cannot be prevented by it. We will have to determine the education of generally approved values in view of our prevalent Indian society.

In the meanwhile, the National Council of Educational Research and Training (NCERT) has worked much in the field of value education. It has conducted countless local, regional and national conferences on this topic. May be some of its officials might have taken part in international conferences on this topic. It also published a document pertaining to values after a labour of two decades, which included a long list of 83 values. These values are :

1. appreciation of others cultural values, 2. opposition to untouchability, 3. citizenship, 4. concern for others, 5. care of others, 6. cooperation, 7. general goodness, 8. taking democratic decisions, 9. significance of individual, 10. respect to physical labour, 11. companionship spirit, 12. good conduct, 13. national appreciation, 14. obedience, 15. utilization of time, 16. search for knowledge, 17. patience, 18. mercy, 19. general aims, 20. etiquette, 21. devotion, 22. healthy life, 23. integration, 24. purity, 25. non-cheating, 26. self-restraint, 27. prosperity, 28. regularity, 29. respect to others, 30. respect to old age, 31. simple life, 32. social justice, 33. self-discipline, 34. self-help, 35. self-respect, 36. self-confidence, 37. self-support, 38. self-study, 40. self-control, 41. social work, 42. integration of mankind, 43. feeling of distinction between good and evil, 44. spirit of social responsibility, 45. cleanliness, 46. courage, 47. curiosity, 48. religion, 49. discipline, 50. forbearance, 51. equality, 52. difference, 53. loyalty, 54. freedom, 55. farsightedness, 56. politeness, 57. thankfulness, 58. honesty, 59. helpfulness, 60. humanity, 61. justice, 62. truthfulness, 63. tolerance, 64. universal truth, 65. universal love, 66. significance of national and public property; 67. initiation, 68. kindness, 69. kindness towards beings, 70. devotion to religion, 71. leadership, 72. national integration, 73. national consciousness, 74. non-violence, 75. peace, 76. patriotism, 77. socialism, 78. sympathy, 79. secularism, 80. spirit of enquiry, 81. group feeling, 82. punctuality and 83. team work.

The NCERT may take pride on this list of values, yet we are not able to digest it. First, we find no basis to these values. Second, several values have been written several times in different terminologies. Third, the most flagrant shortcoming is its being without an order or sequence. Moreover, these all are neither ideals, nor principles, nor behavioural norms. Such a long list, so many of them! It's absurd. Some people in NCERT themselves

felt its absurdity and prepared a **five value formula** for school education. These five values are : **cleanliness, truthfulness, labour, equality and cooperation**. We are not in favour of these five values too. Just decide for yourself, can they guide and control our entire behaviour? It seems that the people who prepared a long list of 83 values and a short list of 5 values, take the meaning of value in some other context.

Let us then discuss this topic objectively in the context of present India. There are several societies in India and their ideals and behavioural norms are different; therefore all of them cannot be included in the the list of values. However, any society is based on three basic values — **love, sympathy and cooperation**. No society can live without these. So education of these values can be given in the present India, and it should be. The greatest advantage of this will be that the whole population of India will be bound in one Indian society.

People of different cultures live in India. The cultures of Indian origin have basic equality, but the foreign cultures, especially the Muslim culture, do not blend with them, consequently communal riots take place. The greatest need of the value being felt is that of **cultural tolerance**. So it is necessary to develop it as a value. Cultural values develop as a result of participation in social and cultural activities naturally, so there is no need of impeding them.

People of several religions live here. It is not possible to give value education based on any one religion. But no one can object to the education of moral laws of **truthfulness, honesty and dutifulness** based on any religion. Asked truly, most depreciation has occurred in the country in these very values. Increasing corruption in the country is its manifestation. These values should necessarily be taught in present India.

We have democracy from political viewpoint. Our democracy is based on six basic principles — **freedom, equality, fraternity, socialism, secularism and justice**. So these values ought to be developed in all citizens of the country.

Ours is a developing country from economic viewpoint. We have marched towards industrialization in the economic field. From this viewpoint, we need to accept the significance of **dignity of labour**. So it too should be developed as a value.

If seen with national viewpoint, we find that devotion to the nation is lacking at present. The legislators and ministers do not think of national interest even after taking oath, they vie for power and fill their coffers. So it is necessary to develop the spirit of **devotion to nation** as a value in every citizen of India.

We think that nobody is likely to object to the teaching of above  $3 + 1 + 3 + 6 + 1 + 1 = 15$  values in present India. Their education can be given and it ought to be so. Moreover, these include all humanistic, moral and universal values. The day the people of India conduct themselves according to these values, India will find a place in the category of developed countries and the people will live peacefully and happily.

### **How to Impart Value Education**

The third and final question pertaining to value education is when and how to impart it. For it, we will have to understand the sources and process of value development

### **Sources of Value Development**

The chief domains of human life are — social, cultural, religious, economic and political. In the viewpoint of sociologists, these are the chief sources of value development.

**1. Society :** The society in which an individual is born, he interacts with its members and learns behavioural norms of the society through this interaction; he develops devotion to them and he attaches weightage to them, and later, they begin to guide and control his behaviour and become his values. Thus, society is the fundamental source of value development.

**2. Culture :** The greatest feature of a society is its culture. The society in which an individual lives, its culture is his own. He learns and receives the culture of that society, that is, its lifestyle and eating manners, behavioural norms, language, literature, religion, philosophy, ideals and beliefs in their specific form, and gradually inculcates devotion to them and starts to give them weightage and his conduct starts to be guided and controlled by them. Thus, culture is the second most important source of value development.

**3. Religion :** The most influential element of the culture of a society is its religion. It has been seen that the family in which the child takes birth, he begins to accept the moral laws of that religion and gives weightage to them and his conduct is guided and controlled by them. Thus, religion is a chief source of value development.

**4. Economic System :** The economic system of a society, state or nation is in itself a source of value development. For example, in a capitalist society there are two classes — bourgeoisie and proletariat and the proletariat has the feeling of hatred and animosity towards the bourgeoisie; and on the other hand, in a socialistic economic system, in which the able is respected, everybody loves one another and cooperate with one another.

So it can be said that economic system too is the source of value development.

**5. Political System :** The authority of the state has always been supreme; it is another thing that it is very forceful in autocratic political system and somewhat flexible in democratic political system. So it is natural for the individual to give more significance to the principles and ideals as determined by the political system. Thus, the political system is also a source of value development.

### **Process of Value Development**

Psychologists, anthropologists and sociologists have paid utmost attention to the process of value development in individuals.

In the viewpoint of psychologists, there are three steps of value development in an individual — cognitive, affective and conative. According to them, the child accepts the behavioural norms, moral laws, principles and ideals of the society without having given a thought to them; later as he develops the power of reasoning, he thinks about their purpose and accordingly attaches weightage to them and gives place to them in his inner-self; and when these are connected with his emotions and make a place in his inner-self, they start to guide and control his behaviour. Until they guide and control his behaviour, they cannot be called values.

Anthropologists accept values in the form of cultural features. In their viewpoint, values are development by the process of enculturation. They clarify that the society in which the child takes birth, he adopts the culture of that society, that is, adopts its lifestyle and eating manners, behavioural norms, language, literature, religion, philosophy and ideals and beliefs, and develops faith in them, and gradually they begin to guide and control his behaviour, and thus they take the form of values.

In the viewpoint of sociologists, value development in an individual occurs with the process of socialization. They clarify that the society in which activities the child takes part, learns its language, adopts its behavioural norms and thus adjusts with this society. Over a period of time he develops stable emotions for these and these stable emotions start to guide and control his behaviour and we start saying that values have been development in him.

In general, it appears that the process of socialization and enculturation are similar, but there is a difference between the two. An individual can be a member of several societies at the same time; such as family, scouts, political parties, club, etc. He has to learn different behavioural norms in

order to adjust with these different societies, but his own culture is one, and he adopts its ideals and beliefs and he attaches weightage to them and is guided and controlled by them. If these two processes are considered again, we find that as the child becomes able to imitate, the processes of his socialization and enculturation begin, these two processes continue simultaneously, they run by interactions among individuals and in a very natural way.

Now if we look minutely, we find that the type of social activities in which a child or youth takes part, his ideals and beliefs too develop accordingly. Social ideals and beliefs are developed by taking part in social activities, cultural ideals and beliefs are developed by taking part in cultural activities, religious ideals and beliefs are developed by taking part in religious activities; economic beliefs and ideals are developed by taking part in economic activities; and political ideals and beliefs are developed by taking part in political activities; and these take the form of values in long run. The chief role in their development is played by family, community and school, therefore it becomes necessary to discuss their role and responsibility in detail.

### **Family and Value Education**

Family is the foremost school of the child. The child learns language, manners of conduct and his culture in the family. The foundation of these values is laid in the family. In the beginning, the child follows his parents, twins and other member of the family and learns the language and manners of conduct, etc. Then he observes the responses of others towards his actions and starts to accept the right and give up the wrong. On developing a little understanding, he starts to analyze his actions and starts to distinguish between truth and false and justice and injustice and in this way the process of value development starts. The family should perform the following functions in order to develop proper values in the children.

**1. Value-based Conduct :** The natural order of value education is from behaviour to behaviour. In the beginning, the child learns behaviour by imitating his parents, brothers and sisters, etc. Later he thinks about the rationality of these methods and arrives at values in the answer to 'why', and these values become the basis of his behaviour and he starts to behave according to these values. It is evident that the basic need for the development of proper values is suitable social and cultural environment. The youth, adult and old persons of the family should conduct themselves in a value-based way. In the beginning, the child imitates this conduct without understanding it; but as he grows a little, he wants the answer to

his 'why'. The family members should answer the 'whys' of the child and give him perceptive knowledge of related values. By taking part in social activities of the family, community and school, these values are related to the affective aspect of the child and at last, they start to guide and control his behaviour. We call them values in such a case.

The parents should not give only didactic lectures to the children. The best way is for themselves to follow value-based conduct and live value-based life. Besides, they should analyze and criticize any incidences that take place in the child's life and help the child know its merits and demerits. The right conduct of the child should be admired and wrong conduct should be censured. In the beginning, the children select their activities on the basis of parents' response.

**2. Story Telling :** The granny tales have a great significance in our families. The children are naturally interested in them; they recreate them and develop humanistic qualities and behavioural skill in them. The children should be told such stories in the family that are small and simple, whose activities and outcomes are clear; that teach the children the significance of love, sympathy, cooperation, kindness, donation, forbearance, courage, vigour and patriotism, etc. after telling the story, the characters of the story should be discussed about their role, and the rationality or irrationality of their conduct should be discussed, and then the children should be left free to decide themselves. It is how the foundation of values is laid in the children. After this, they will attach weightage to such ideals, principles and behaviours and behave according to them and we say that their conduct is value-based.

**3. Radio-Television Programmes Analysis :** Radio and television programmes are generally attended to in our families. Different types of programmes are relayed on them, such as story, plays, serials, documentaries and feature films, etc. Generally, the members of the family attend to them together. The children observe the responses of their parents to these programmes very carefully. It is a great opportunity available to the parents to influence the children with their right responses, and advance them towards the truth and caution them from falsehood. The parents should distinguish between value-based and value-contrary conducts and motivate the children for value-based conduct.

**4. Confirmation of Socially Approved Conduct :** When the children grow they go among community members. Now their scope is larger. They watch, listen and understand others' responses towards their own conduct. Sometimes, some people respond otherwise even towards

good conduct of the children. It is due to this the children learn good and bad in the family. The family members should discuss the socially approved behaviours and should teach the children that they should base their behaviour on certain fundamental norms and not only on the basis of others' responses. The family members should confirm the socially approved conduct before the children.

**5. Cooperation in School Value Education Programmes :** The traditions of good schools are a very strong means of value education. Moreover, we are laying much emphasis on value education in schools. However, the schools cannot succeed in this task until the families cooperate with them. In this context, the families should approve the values being taught in schools; and secondly, suitable social and cultural environment should be made available in the families for the development of these values.

**6. Reward and Punishment :** The families should admire children's value-based conduct and respond otherwise if they indulge in value-contradictory manner. Call their right conduct as right, and wrong as wrong, and punish them when they knowingly indulge in value-contradictory conduct. Take care while punishing, that the children should feel that whatever is being done is in their own interest. Punishment meted out in fits of anger is always harmful.

**7. Mental Preparedness for Sufferings :** It is seen in practical life that sufferings have to be faced by individuals for the protection of values. Lord Rama had to undergo exile, King Harishchandra had to serve a low caste man and Maharana Pratap had to suffer untold miseries in the forests. The children should be told that such people are the ideals of the society, they are remembered even long after they die. And the accomplishment of aims that they realize after these sufferings is immensely pleasant. If you are able to make children experience this, you can take that the children have become ready to suffer in the defence of values. In such a case, they will not waver from the right path.

### **Community and Value Education**

Individual and society are inter-dependent. Society is formed of individuals and society forms the individuals. The scope of family is very limited. Here every child receives the love of his parents and he feels secure. But the community loves and gives security to only those children who conduct themselves according to the socially approved ideals, principles and behavioural norms. It is evident that values are firmed up in the society.

We know that values are determined by the society, and it is not a day's function, it is done on the basis of experience over ages. We can classify these values into five chief classes — social, cultural, religious, political and economic. The development of social values require proper social environment; development of cultural values require proper social-cultural environment; development of religious values require proper social-religious environment; development of political values require proper social-political environment; and development of economic values require proper social-economic environment. All these environments cannot be presented in the family or schools; they can be possible only in the community. Moreover, the individual lives in the community from birth to death. It is clear that a great role is played by community in value education. The community should perform the following tasks in the formation of suitable values in the children :

**1. Value-Based Conduct :** We are leading valueless life. We talk of values but do not follow them in actions, our saying and doing seems to be mutually contradictory. Take the state for instance. It is socialistic theoretically, but in fact it is capitalistic having class discrimination. We talk of secularism, but we provide special facilities to specific classes by calling them minorities. We talk of justice and do injustice. Even the religious leaders say something and do something else. The religious leaders who talk of truth, non-violence, non-stealing, non-hoarding and celibacy and talk of prohibiting sex, anger, desire and intoxication have turned away from these very ideals; let alone the common members of the community. Whatever the fact, they all talk of value-based conduct. However, everything is not yet lost. There are people in the community who conduct themselves according to the values; we admire them and call them idealists and respect them; though they may be poor and weak. They present a ray of hope that can redirect the community back to value-based conduct. If we want to develop suitable values in the children, and want to advance them towards value-based life, we will have to follow the ideals first. If we do not awake now, the day may not be far when we will have to live life like animals once again.

**2. Organization of Value-based Plays :** There was a time when dramas were used to recreate the people and to motivate them to live value-based life and to protect the values. Today, such plays are not organized, and if they are, the nakedness of reality is represented. If we organize Ramlila, Krishnalila, plays, mimicry, etc. combining recreation and value-based education, they can help a great deal in value education.

**3. Use of Means of Mass Communication :** Of the means of mass communication, the newspapers, magazines, radio and television are very

important. The radio and television programmes have all the more intense effect on children. First, only value-based programmes should be relayed and when the reality is relayed, the ideals should also be discussed. Finally the victory of the truth should be shown. We are happy that the **Akashvani** and **Doordarshan** are taking special care in this regard. It is due to these programmes that at least our sayings are value-based. However, an ideal or principle can be called a value only when it guides and controls our behaviour.

**4. Social Work :** There is no lack of social organizations in our community, but many of them are running in order to take grants from the government or to win applause. Some of them are really working in social service. The momentum that we bring to them, the children will be influenced positively more. The children should be given opportunities to take part in them. When they will come in the contact of the poor and their sufferings, they will have the sympathy for them and they will learn to shower mercy on them, and gradually, these will become their values.

**5. Religious and Moral Education :** Each religion has propounded certain moral laws, and following them has been said to be mandatory for each individual. We have faith in religion and we also follow these rules in somewhat contracted form. It is chiefly because we follow different religions and there may be difference in their moral laws. If we look carefully, we find that the moral laws of all religions are similar. The community should follow religious liberty and the children should be acquainted with this fact.

**6. Punishment and Reward :** The individuals living a value-based life are called idealists, they are admired, but positive attitude towards their poor and miserly condition is hardly adopted. The community worships either the powerful or the rich. The need of the hour is to admire, respect and worship the individuals who live a value-based life. The community should also punish the individuals living value-less life.

**7. Mental Preparedness for Sufferings :** Sometimes, the individuals have to suffer in the protection of values; however, the pleasure derived in the realization of their aims is unmatched and supreme and indescribable. The community should fill in the children this feeling. Then the children will not waver from the path of values.

### **School and Value Education**

Much discussion has taken place in India and other countries whether value education should be conducted in schools or not, and if Yes, in which form, and most of the scholars have concluded that value education should be emphasized in schools, but this education should not be provided

as a separate subject or activity, but along other subjects and activities. In our view, the schools should perform the following tasks for development of proper values in children :

**1. Value-Oriented Environment :** The children live in the family and the community before they seek admission in schools. They receive several beliefs, ideals, principles and behavioural norms from the social and cultural environment of the family and community. The task of the schools is to mould these beliefs, ideals, principles and behavioural norms to provide them proper direction. So the foremost need is that the social and cultural environment in schools should be value-based. Equal treatment should be meted out to all students and they should be given equal rights and justice should be done to everybody. Higher traditions of schools especially help in the development of high ideals and values.

**2. Value Education with Teaching of School Subjects :** All the subjects that are taught to the students in schools can be used to develop proper values in the students, but language and history are two such subjects through which values can be developed in the children rather easily.

**(i) Language Teaching and Value Education :** The textbooks related to language teaching often compile moral-based articles and poetry, life sketches of great people and incidences of vigour and courage. If asked truly, all beliefs, ideals and principles of the society are included in them. The greatest thing about them is that they have direct impact on the mind of children, only the teachers have to make a little effort. The teachers should uncover the ideals and principles inherent in the lesson before the children, respond favourably to them and admire value-oriented incidences and conduct and state their opinion against value-contradictory conduct, and ensure the active participation of the children. The teachers should first know the responses of the children, and should express their response later. When the children are able to distinguish between truth and false, good and evil and justice and injustice, they will become aware towards the values. The children are very sensitive, they are only required to be attracted to warb socially approved tasks and to be saved from socially-disapproved thoughts and activities.

**(ii) History Teaching and Value Education :** History is not the story of kings' rise and fall, but it is the phenomenon of civilization and culture of a caste, society or nation and that of values. Just look for instance. Alexander presented himself in the court of King Poras, yet he was neither caught nor killed. Bhat bowed before Akbar after removing the turban given by Rana Pratap. Shivaji fought for Hindu honour. Aurangzeb laboured for his bread. Queen Luxmibai fought the enemies until the end.

Gandhi, Gokhale, Tilak, Jawahar and Maulana Azad were lodged in prison for freedom and bore the cruelties of the English. Bhagat Singh sacrificed himself at the altar of motherland. Besides these value-based incidences, there are non-value-based incidents too. Jaichand betrayed his own brother Prithviraj Singh. Aurangzeb laid the two sons of Guru Gobind Singh in the brick wall alive. People suffered atrocities at the hands of the English during the freedom movement lead by Gandhiji. These incidences marked on the pages of history should be made out for their values or non-values. The children are generally influenced by the value-based incidences. The teachers should derive advantage from this influence and should incline the students towards value-based conduct.

**(iii) Geography Teaching and Value Education :** Geography is used to acquaint the students with nature and social, economic and political conditions of different countries, they are acquainted with different human lifestyles and relationship between nature and man. Besides, with a little care, the teachers can acquaint the children with the interdependence of the countries and can awaken the spirit of universal fraternity in them. They can make out the merits of a country or race and can direct the children towards adoption of the good and giving up of the evil.

**(iv) Civics Teaching and Value Education :** Civics chiefly discusses the rights and duties of the citizens. If asked truly, civics is the code of conduct for individual and group as determined by the state. With its teaching, the political values can be easily developed. We often look at our own interest. Civics discusses national interest along side our own. If the civics teacher can reveal the fact that the interest of everybody lies in the national interest, then the students will be devoted to the nation and national integration will be developed of its own. This is the age of internationalism. We are emphasizing on the development of international understanding. But this remains a political gimmick, we can see the wiliness behind it. If the civics teacher reminds the maxim of universal brotherhood of our culture and attempts to develop this spirit, then he would certainly succeed in this task.

**(v) Economics Teaching and Value Education :** Economics basically discusses the sources and means of income, the laws of demand and supply, significance of labour and enterprise in production, and demerits of population explosion. Besides these, a teacher can elaborate the significance of labour, enterprise and cooperation in life. If he takes a little care, then he can prove their significance in every field of life.

**(vi) Science Teaching and Value Education :** Some people blame that science has made us live a valueless life. It may be true to some extent.

However, if the teachers desire, then they can develop several values in the children with science teaching. Science discusses the substances and the actions among them in this material world, the outcomes of these actions and their merits and demerits. Science is always in the search of truth at all times. Science study and laboratory work teach the children lessons in truth, labour, patience, courage and discipline. They can be given environmental education through biology, besides love for nature can be developed in them. If a person makes ill-use of scientific inventions, the fault lies with the user, and not with science or scientists.

**3. Co-Curricular Activities and Value Education :** Co-curricular activities play as vital a role in the development of values in the children as the curricular activities. The activities held in the school, besides the teaching of school subjects, are called co-curricular activities. From the viewpoint of value education, morning assembly and literary and cultural activities are very important.

**(i) Morning Assembly and Value Education :** Generally, all schools begin with morning assembly. Prayers lead the children to good path. If the teachers attach importance to it and remain disciplined in it and concentrate in God, the children too would develop similar qualities naturally. After prayers, ten minutes should be given for inspiring incidences. These inspiring incidences can include the incidences of Ram-Shabri, Krishna-Sudama, Mahavira and snake, Buddha and crane, Christ and defamed, Muhammad and Ajmat, etc. They will provide value education to the children. The principles and moral laws of different countries of the world can also be discussed during this period, and it should be so. Sometimes the incidences of kindness, forgiveness, patriotism and devotion to nation can be presented. The inspiring incidents of self-sacrifice for the nation can help cultivate national values.

**(ii) Literary and Culture Programmes and Value Education :** Literary programmes include speeches, debates and poetic assemblies, etc., and cultural programmes include music, dance, instrument playing, folk dances, folk songs and plays, etc. These programmes display our civilization and culture. The teachers should assign the responsibility for their organization with the students; it would make them learn the true lesson of love, cooperation and labour. The content of these programmes should be ideal, they should express human values. It would recreate the children and give them value education. The plays display both value-based and nonvalue-based conduct, and it should; one cannot exist in the absence of another. The need is that the significance of value-based conduct is clarified to the children.

**(iii) Birthdays of Great People and Value Education :** The birthdays of great people are celebrated in the schools in order to draw motivation from them. However, only formal occasions are held in the schools, in which neither the principal, nor the teachers, nor the students take interest. The teachers should illuminate the life of great men, tell some inspiring incidents from their life, and relate them to the everyday life to inspire the children to do some social work. These are occasions when the children can be made understood that those who do noble deeds are remembered over ages.

**(iv) National Festivals and Value Education :** In our country, three national festivals are celebrated — 15 August, 26 January and 2 October. We are aware how these festivals are celebrated. Morning walks (prabhat pheris) by primary school children, games and sports and some cultural programmes are held. We find ourselves unable to stand in attention for one minute in the honour of national flag, leave alone sparing a thought about national interest. The messages from officers of specific departments are frowned upon. These festivals are taken seriously hardly in a few schools. The teachers should display additional vigour and seriousness on these occasions. Devotion to the nation should be made out in deeds and not in mere words, constructive tasks should be done in national interest in association with children. In such a case, the children will inculcate love for the nation and will develop the spirit of renouncing their individual interests before those of the nation.

**(v) Games and Sports and Value Education :** These programmes are of two types — individual and collective. Individual games include Asanas, exercise and gymnastics, etc. Through them the children can be taught the significance of good health and the feeling for aestheticism can be developed for good health. Collective or team games include PT, hockey, football, kabaddi and cricket, etc. A player is a player on the ground, he plays with courage and cooperation and enjoys the game and takes both win and loss in the same manner and thus develops several qualities in him. When they play with a motive of victory, it is but natural to be disappointed on a loss, and they can violate the laws in order to save themselves from the pessimism of loss. It is the duty of the teachers to develop the spirit of game in the students.

**(iv) Social Work and Value Education :** There is a provision for several service organizations in the schools, such as scouting, NSS and NCC, etc. Some schools also make service teams. Asked truly, only formalities are carried out in most schools and service work is done the least. Principals and teachers assign service work to the children, but they themselves think it to be an inferior task. The teachers should actively participate in them; they should labour to make roads, plant trees, serve at adult education centres

in the evening, and help the people in the locality in case of a calamity. Then the children will learn the lesson of social work from them. Values cannot be developed in the children by stories and plays alone, the teachers will have to involve themselves in value-based conduct.

### Test Questions

#### Essay Type Questions

1. What do you understand by values? What is the need of value education in the present times?
2. Which values in your view, should be taught in present day India? Discuss with reasons.
3. What are the chief agencies of value education? Clarify the role of family in value education.
4. What is the role of community in value education? Illustrate.
5. In which form should value education be imparted in schools? What precautions will you take while giving value education as a teacher?
6. Elaborate the significance of co-curricular activities in the context of value education.

#### Short Answer Type Questions

7. In which classes has Spranger divided values?
8. In which classes will you like to divide values, and why?
9. What are the chief sources of value development?
10. How will you impart value education with language teaching?
11. Why is history considered to be a strong medium of value education?

#### Objective Questions

12. Determine true and false :
  - (i) Value is an abstract concept.
  - (ii) There is no difference between ideal and value.
  - (iii) Moral laws are called values in other words.
  - (iv) Values control the individual's conduct.

### Answers

- |                 |                |
|-----------------|----------------|
| 12. (i) true    | 12. (ii) false |
| 12. (iii) false | 12. (iv) true  |

# 21

## Democracy and Secularism

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### Meaning and Definition of Democracy

The word 'democracy' has been formed of two Greek words — demios and cracy. Demios means people, and cracy means rule. Thus, democracy means rule of the people. From political viewpoint, the rule in which the power of the people is supreme, is called democracy.

Generally, by democracy is meant that system in which the people run their rule themselves, and not a particular person. Former President of America, **Abraham Lincoln** defined democracy as follows :

**Democracy is the government of the people, by the people and for the people.**

However, at present, democratic political systems in different countries are so varied that it becomes difficult to understand the fundamental form of democracy and to define it. In order to understand its basic form, we will have to go through its history. Most scholars opine that democracy began with the French Revolution in 1789. The French Revolution was a massive movement against the prevalent political system. This movement demanded **freedom, equality and fraternity** for the whole mankind. At present, democracy in any country is based on these three fundamental principles. Scholars have studied democracy in different countries and have discovered some other common elements in them. These are :

- (1) There are more than one political parties in a democratic country, and they have their own policies and programmes.
- (2) The citizens in a democratic country have the right to vote after achieving a certain age.
- (3) Elections are held in them at a certain interval of time.
- (4) Elections are held by secret ballot.
- (5) The people's representatives in majority form the government.

- (6) The people's representatives in minority have the right to criticize the policies of the government.
- (7) The common people have the right to support or oppose the government policies from outside.

Now in our view, democracy should be defined as follows :

**Democracy is that political system in which the elected representatives of the people rule and which is chiefly based on the principles of freedom, equality and fraternity.**

### **Special Mention**

Besides the above three principles, three more principles have been added upon in Indian democracy — socialism, secularism and justice. Though these three principles are inherent in the above principles of freedom, equality and fraternity, yet our Constitution lays special emphasis on these, so democracy in Indian context should be defined as follows :

**Indian democracy is that political system in which the elected representatives of the people rule and which is based on the principles of freedom, equality, fraternity, socialism, secularism and justice.**

These fundamental principles of democracy — **freedom, equality, fraternity, socialism, secularism and justice** have been discussed in Chapter 19. At present, secularism is being emphasized much, so we discuss it here in detail.

### **Meaning and Definition of Secularism**

The etymological meaning of secularism is taking decisions without any basis of any religion and working accordingly. Our democracy means just this by secularism. Now the question arises what is meant by religion. There are chiefly three aspects of human life — natural, social and spiritual. For the progress of these three aspects, people have determined some certain principles and rules on the basis of their experience. Generally, the spiritual principles, rules and their abidance is called religion. In Indian viewpoint, religion is that abidance with which develop both physical (natural and social) and spiritual aspects of man. According to **Maharishi Kanad** :

**Religion is that which begets worldly progress and spiritual progress both.**

In the present context, religion may be defined as follows :

**By religion is meant those spiritual principles, rules and code of conduct the abidance with which brings about natural, social and finally spiritual development of individuals.**

Several religions have developed in the world for the realization of this broad aim. Our Vedic religion is the ancient most in the world. After this, Jain, Boddh and Sikh religions developed in the country. Later, the scholars analyzed Vedic, Jain and Boddh religions according to their own viewpoint, as a result several branches of the same religion sprang up, and all of them came to consider themselves as greatest. But Indian tradition has been very liberal in this regard. Indian ancient treatise, *Mahabharata* terms that religion as evil-religion that hinders other religions :

Jain religion considers censure of any other religion and making suffer its followers as violence. Due to this liberal attitude, all religions flourished in India. Religious tolerance is a great characteristic of India.

The story in other countries is somewhat different. At first, Jewish religion developed there, and then Christianity and Islam developed from it. The followers of these religions had animosity from the very beginning. There are two chief branches of Christianity — Catholicism and Protestantism. These two have fought for their dominance since the begining. Islam too has two chief branches — Shiite and Sunni. They too have conflicted since the beginning.

In the medieval Europe when the Church dominated, the state felt great trouble in ruling. Later this issue came to the fore, which religion the state should follow and which religion should be taught in educational institutions. At that time religion dominated education too. In this context, an Act was enacted in Britain which is called **Dent Act**. This prohibited giving the education of any certain religion in any educational institution. At that time, our country was under the English rule. They applied this rule to the educational institutions that were aided by the state in India. It is considered that with this started secularism in place of religious liberalism in India.

After achieving independence we adopted the democratic system. Democracy does not distinguish between man and man on any basis such as caste, culture, religion, sex and place, etc.; it is without any bias to caste, culture or religion. In order to eliminate Hindu-Muslim conflict, by 42nd Constitutional Amendment in 1976 was added the word 'secularism' to the Preamble to the Constitution in order to make this spirit of secularism even clearer. Even otherwise, our Constitution does not confer on the Parliament the right to accord the status of state religion to any particular religion or impose any religion upon anybody or make a particular religion as the basis for making any national enactment. This fact has been repeated in various articles of the Constitution in different forms. Their essence is as follow :

- (1) There will not be any religion in the name of state religion.
- (2) The state will not be based on any religion directly or indirectly.
- (3) The state will not discriminate between individual and individual on the basis of religion.
- (4) All people will have freedom to follow and propagate their respective religions, but without posing any hindrance in the path of others. Besides, they will have the right to establish their religious institutions, maintenance of movable and immovable property and to manage that property under any law.
- (5) The state will not take part in the propagation of any religion directly or indirectly. The state run or aided educational institutions will not impose the education of any particular religion upon the students.

Now if we desire to define secularism in the Indian context, we can do it in the following manner :

**By secularism in Indian context means that the state will not be based on any religion directly or indirectly, it will not discriminate anyone on the basis of religion and all people will have the right to follow and propagate their respective religions, but without any impediment to other religions.**

### Test Questions

#### Essay Type Questions

1. What do you understand by democracy? Analyze the basic principles of Indian democracy.
2. What do you understand by secularism? Explain secularism in the context of Indian democracy.

#### Short Answer Type Questions

3. Mention the basic principles of Indian democracy.
4. Explain the sense of freedom in the context of Indian democracy.
5. Explain the meaning of socialism in the context of Indian democracy.
6. Explain the meaning of secularism in the context of Indian democracy.

**Objective Questions**

7. Determine true or false :

- (i) Volition rules in India in the name of freedom.
- (ii) Socialism exists in India neither in social field nor in economic field.
- (iii) The more cries are being raised about secularism in India, the shallower it is.
- (iv) By a secular state is meant religion-less state.

**Answers**

7. (i) True

7. (ii) True

7. (iii) True

7. (iv) False



## Freedom and Discipline

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### Meaning and Definition of Freedom

Generally, by freedom is meant absence of any type of binding, but the real meaning of freedom is somewhat different from it. Freedom is that situation in which man is governed by his 'self'. Now question arises what this self is. In this context, different philosophers have opined differently.

All Indian and other philosophies can be divided into three classes chiefly — naturalistic, socialistic and spiritualistic. The naturalistic philosophers lay special emphasis on psychological facts. According to them, by 'self' is meant the innate nature of man. In their view, allowing a man to behave according to his instincts is freedom. But the instinctive behaviour of man is like an animal, so we would not like to make him an animal from a man. In our view, allowing free instinctive behaviour is not freedom but unrestrained arbitrariness, which can be an obstacle in other's freedom.

The socialistic philosophers lay more emphasis on sociological facts. According to them, each man is a member of a society and a 'social self' is developed in him by living in the society and adjusting with it. According to them, man should have the freedom to behave according to this social self. Such a man abides by the rules of the society and laws of the state willingly. But when these rules and laws of the society and state are imposed upon man then it would not be freedom, but it would be social slavery or political slavery.

The spiritualistic philosophers lay more emphasis on the spiritual aspect of man as compared to his materialistic aspect. By 'self' they mean the soul. In their view, the situation of freedom is coming out of man from

the realm of his senses in order to work according to his essence or soul. An individual controlled by the soul cannot be bound by any limitations of the world, and such an individual is termed as the emancipated individual. This is a spiritual situation and is beyond the realm of our discussion.

On the basis of the above discussion, we can conclude that freedom means to be governed by one self. Only we will have to take self in its justified sense. Now, if we desire to define freedom, it can be done as follows :

**Opportunity to think and act in the social limits is freedom.**

### **Meaning of Freedom in the Field of Education**

In the field of education, the word 'freedom' is generally used in two forms. Some educationists do not want to impose any type of bindings on children. They want to bind children neither by any definite curriculum, nor by school limits. They allow freedom to children to learn according to their interest, aptitude and needs, at any place and at any time. But in such a situation, planned education cannot be provided. So we cannot support this type of freedom in education. Another meaning of freedom in the field of education is to provide complete opportunities to children to develop according to their interests, aptitudes and needs and to allow them to present their thoughts and problems before the teachers, but with the caution that no harm is caused to other students. Every student should be free to effect his development, but should not be so free as to hinder other's development. The development of human being should be in the context of society. Today, freedom in the field of education is taken in this second meaning.

### **Freedom and Volition**

In real sense freedom is the situation in which a person follows the rules made or approved by himself. This is the situation in which a man has the liberty to do all that which is good for him and good for others and it harms none. On the contrary, volition is that state in which a man has the liberty to do anything, whether it is good or harmful for him and for others. It is clear that freedom is helpful in the development of human beings and volition is not.

### **Meaning and Definition of Discipline**

In general usage, discipline is meant to abide by the rules, but in real sense discipline is somewhat different from it. Its verbal meaning is order or control. In the beginning, both these words were taken to mean by

abidance of rules or living in control, but today, discipline is taken in a somewhat different form.

The naturalistic philosophers do not accept any type of external control on man, they are in the favour of keeping him in his own control. They reason that man selects his actions on the basis of his pleasure and grief and repeats or does not repeat his actions on this basis. But man also derives pleasure from such actions also which are unsocial and impractical. Sometimes these actions are an obstacle in others' pleasure. Then how can this thought concerning discipline be accepted?

According to socialistic philosophers, an individual develops a mental organization of working system actually by taking part in the activities of society. According to them to live under the control of this mental organization and behave accordingly, is discipline. The pragmatistic philosopher, **John Dewey** has accepted discipline as a power. In his words :

**Discipline means power at command, mastery of the resources available for carrying through the action undertaken. —John Dewey**

The spiritualistic philosophers consider man as perfect from birth. They reason that man possesses the soul and the soul is omnipresent, omniscient and omnipotent. According to them, discipline is that in which man thinks and works under the control of his soul. But how can one live under the control of soul without knowing the form of it ! So, this thought concerning discipline is quite impracticable. In this context, this contention of the idealists may be accepted that man should control his instinctive behaviour and should behave according to the social norms. In the words of **Sir T.P. Nunn** :

**Discipline consists in the submission of one's impulses and powers to regulation which imposes from upon chaos. —Nunn**

Today, discipline is taken in a somewhat wider form, it includes internal motivation, self-control, self-restraint and external behaviour, everything. We can define it in the following form :

**In its real form, discipline is the sum total of man's internal sentiments, power of self-control and socially approved conduct.**

### Meaning of Discipline in the Field of Education

Etymologically by discipline is meant order or control. Until the medieval times, this term was used by the abidance of the teacher's orders or instructions and living under his control. But in the present times, this is taken in a wider form. Today, in the field of education, by discipline is meant abidance of school rules and socially approved conduct by the students. However, the school rules are not imposed upon them under any

situation, nor they are compelled for socially approved conduct, today, they are given such an environment in which they themselves think to do all this themselves and to develop the power within themselves to act according to their will power. It is called as self-discipline by modern educationists and they consider it as true discipline.

### **Discipline and Order**

Generally, people do not distinguish between discipline and order, but there is a great distinction between them. By order is meant abidance by rules, while discipline means abidance by rules with the belief in the abidance by rules. Besides this, order is related to the present only, while discipline is related to the present and the future both. Thirdly and lastly, order is imposed by external control while discipline is controlled by the inner self. This is the reason that order may be present there where there is no discipline, but the vice versa is not true. A disciplined individual is influenced by his inner self to conduct himself according to the socially approved norms, so no disorder can take place there where there is discipline. The disciplined children conduct themselves according to socially approved norms in and outside the school, while the children who abide by school rules due to the fear of punishment are free to do anything of their free volition the moment the fear of punishment is gone. This is the basic difference between discipline and order.

### **Types of Discipline**

Discipline comprises of three factors — inner motivation, power of self-control and socially-approved conduct. When we speak of maintaining discipline in schools, we mean to make students aware of socially-approved conduct, to motivate them to behave accordingly, to enable them to have control over themselves and to enable them to follow the school rules. When the students abide by the school rules motivated by themselves and conduct according to social norms, then we say that the school has a good discipline.

For the development of discipline in schools, some scholars speak of the system of punishment, while some scholars speak of the imitable conduct of the teachers and traditions in the schools, while some of them speak about freedom of thought and conduct to children. On this basis, an English scholar, **John Adam** has classified discipline into three types — **repressionistic**, **impressionistic** and **emancipationistic**. Some educationists take these as philosophical principles of discipline. It is necessary to discuss them in brief.

### Repressionistic Discipline

In the western countries, the teachers in the ancient times used force in order to get themselves obeyed. At that time, the rules in the schools were very strict and the children were forced to abide by them, and those who did not follow them were punished. Even today, there is no lack of such type of schools and teachers. Repression of instincts, interests and aptitudes of the children and to make them behave according to the desired conduct is termed as repressionistic discipline by Adam. This type of discipline has the following disadvantages :

- (1) Excessive punishment causes physical and mental harm. Sometimes a child may suffer physical deformity. A slap on the ear can adversely affect the eyesight or auditory power. Sometimes a child may become deaf.
- (2) Repression of the child's desires creates mental complexes in him and he becomes victimized of several types of mental diseases. A mentally ill child cannot be expected to behave properly. Besides, mental illness affect the physical health of the children and they are deprived of their invaluable wealth of health.
- (3) We can prevent the children from doing something unwanted by the fear of the rod, but we cannot inculcate in them the innate motivation to do approved behaviour. It is difficult to say if they would remain disciplined in the absence of the rod; after all, how long this fear can prevail.
- (4) This type of discipline certainly keeps the children disciplined externally, they sit silently in the classroom, but their mind works otherwise. The externally imposed rules can transform a child into a rebel in the absence of the rod.
- (5) In this type of discipline, the students work mechanically, they do not develop the capability of thinking and acting independently.
- (6) The fear of punishment hinders their individual development, they do not inculcate the leadership qualities, they are victimized of the sentiment of slavery and dance on others' tunes.
- (7) The provision of punishment is not acceptable in a democratic society. **Huxley** has said : "If your goal is liberty then you must teach your pupils how to be free and how to govern themselves."

Even after realizing the above disadvantages and harmful effects of the punishment system, some educationists still feel its need. They say that man is born with animal instincts from birth and we sublimate them

by education. But sometimes such a situation is reached when some children are limited to their instinctive behaviour. In such a situation, the provision of punishment is very helpful. Punishment is needed for controlling the animal instincts of children.

Some scholars go to the extent of saying that we cannot develop sociality in the absence of the fear of punishment. In our view, they are mistaken. Punishment is needed only when we fail to effect desirable change in the children. This is a myth to think that a teacher can cultivate devotion in the children by the fear of the rod. The fear of rod can make students orderly to the teachers, but they would not inculcate any devotion for them. Our experience goes that the use of rod has made the children even to revolt. It should not be done in this democratic age.

We support the use of punishment under severe circumstances, but a teacher should think well before giving punishment to the student, the punishment should be given in such a manner that the punished student and other students may realize its utility, else the teacher may face a demonic collective indiscipline of the students.

### **Impressionistic Discipline**

The idealists say that a teacher should influence his students by his ideal personality and conduct, and he should behave with them in such a manner that they adopt his qualities and conduct and behave accordingly. In ancient India, almost all teachers accepted this. The teachers used to live a very restrained life and they impressed their pupils by their knowledge, conduct and ideals. The pupils were greatly influenced by their knowledge, conduct and ideals and were trained in leading a restrained life. When this sense of discipline prevailed in our country, other races of the world lived the primitive life. Later, the proponents of idealism in the western world, Socrates and Plato also accepted discipline in this form. In the eighteenth century, the principal of Uppingham School, Mr. Thring and principal of Rugby school, Mr. Arnold, adopted this type of discipline. Adam has termed this type of discipline as impressionistic discipline. Some of the modern educationists do not consider impressionistic discipline as the most suitable. They present many arguments against it :

- (1) Impressionistic discipline can be realized only when the teachers live an ideal life, the students have respect for their teachers, and the society respects its teachers. In the ancient times, the teachers and pupils maintained cordial relationships, moreover, affection flowed downwards while respect flowed upwards. At that time, the pupils were influenced by the ideals of the teachers. Today,

the teachers neither have those high ideals, nor have that respectable place in the society. In such a situation, a few students are influenced by them.

- (2) Some scholars also opine that in this method, the students are influenced by the teachers and learn everything whether good or bad; in this way, true discipline cannot be realized.
- (3) This argument is also forwarded against it that blindly following the teachers inculcate inferiority complex in the students and their personality is not developed properly. Impressed by the teachers, they grow into a mere duplicate copy of them.
- (4) Besides, our behaviour is influenced not only by circumstances, but also by our ideals. The behaviour learnt by imitation cannot be lifelong. For this, we ought to have some ideals before us. Ideals are formed by prudence and reason, so it is necessary to give children opportunities for determining their behaviour.

Along side these demerits, there are some merits also in this, so we should take advantage of them. First, the children learn mostly by imitation. However the situation has changed, the students are still impressed by their teachers. The able and polite teachers with good moral conduct command as much respect and influence as at one time and the teachers in the ashramas commanded in the ancient times, and the children imitate them. We cannot overlook this fact that the moral feelings, attitude towards life and encouragement are received from ideal persons. **Ross** has accepted this fact. In his words : "We do get our moral sentiments, attitudes and enthusiasms in the first instance by contagion from admired personalities."

The process of education is conducted between two individuals — one who influences (teacher) and the other who is influenced (student). This process is more effective in that situation in which both of these have the relationship of affection and dedication, and this can occur when the teacher is able, polite and a person of good moral conduct. The teachers of today should attempt to become ideal teachers and should impress the students by their behaviour and conduct. In order to enable students to determine their behaviour under newer circumstances, they should be presented with some solid ideals.

Here we would like to make it clear that this view of the people that the students become only a reflection of the teachers by impressionistic method and that their natural development does not occur, is not correct. It can be the result of the misuse of the rod, and not that of impressionistic discipline. The teachers attempt to impress their students by their conduct,

behaviour and ideals. Now this depends on the students and their guardians in which schools they go for education and by which teachers they are impressed. Thus, there is no question of impediment in the natural development of the students. The students attempt to select their ideals according to their interest, ability and capability.

Whatever the proponents of freedom may cry hoarse for, but we think that the impressionistic method is a good method for teaching as well as training, but only when force is not used in it and the children have the liberty to take or not to take ideal as such. If the ideals, behaviour and conduct are truthful, then the students are impressed by them, there would be no need for the use of force. In the situation of use of force, the students flee from the truth. So the teachers should be careful in their approach.

### **Emancipationistic Discipline**

The psychologists hold that repressonistic and impressionistic discipline, are not proper. The students should be left free for establishing discipline and they should be given opportunities for their development according to their instincts, interests, aptitudes and abilities. The children behave properly in that situation. The naturalist educationists **Rousseau** and **Herbert Spencer** have favoured this thought. Adam has termed this as emancipationistic discipline. This thought of Rousseau about discipline was only a reaction to the ancient idealistic thought, and not its remedy. If ancient thought lies on one end, the thought of Rousseau is on the other end. Both of them are impracticable. The ideology of Rousseau cannot be accepted because :

- (1) Complete freedom to students means to leave them under the control of their instincts and to give them the opportunities to behave themselves like animals. Discipline based on complete freedom makes students unsocial, impolite and volitional. Today this cannot be done in view of the social consciousness.
- (2) **Rousseau** talked of leaving the students to the mercy of nature fully, but he could not maintain a balanced intellect in revolt.
- (3) **Rousseau** blamed the society and talked of keeping children away from the society. How and how long can the children be kept away from the society? This fancy is not meaningful.
- (4) **Rousseau** has neglected the society, he forgot that man is a social being and social traits cannot be developed in him by keeping him away from the society.
- (5) This type of ideology related to discipline leaves man to the mercy

of nature and hinders his development. The principle of natural justice, as propounded by the proponents of emancipationistic discipline, is also not proper because the nature metes out equal punishment for unequal acts of error. Whether someone puts hand in the fire knowingly or unknowingly, the nature punishes them equally. There is no place to feelings in the principle of natural justice. This is not at all proper for a sentimental man in the world.

Whatever the case, the need of freedom has been accepted by other educationists as against the use of the rod. Freedom is the first requirement for the natural development of the child. In the free environment, the students are saved from the mental complexes that arise due to fear and their physical and mental development takes place at its natural rate. The scholars opine that love and sympathy should be used in place of punishment in order to forbid students from inhuman acts. The Swiss educationist, **Pestalozzi** has talked of making love and sympathy as the basis of discipline. In his words : "*Discipline should be based on and controlled by love.*" He believed that love and sympathy can be used to produce external and internal, both types of inspirations. He supported complete freedom to the students and boycotted the rod.

**Herbart**, the pupil of Pestalozzi, raised the slogan of giving up the rod. He said that if a child does an impractical action, then he would be punished himself and then he would not repeat that action.

Another pupil of Pestalozzi, **Froebel** gave new thoughts regarding discipline. According to him, the teachers should act as assistants in the free development of the students. If a child does an improper act, then too he should not be punished, and he should not be compelled by the teacher to do the proper work. The child should be allowed to think himself by which he does not do any such act due to which any type of disorder or impediment is created in the school work. Thus, Froebel has emphasized on self-discipline based on complete freedom.

### Conclusion

It is clear from the above discussion that all the three types of discipline as classified by John Adam have merits and demerits. Though repressionistic discipline is not considered good, yet it has its own utility. Impressionistic discipline is better than repressionistic discipline, but it is not completely free from shortcomings. Emancipationistic discipline has its own limitations. Discipline cannot be imagined in complete freedom. But it is good to give freedom up to a certain extent. Emancipationistic discipline is as good and bad as is repressionistic discipline.

It would be better if we accept the balanced form of these three. The pragmatists have done just this. They lay emphasis on the need of higher social environment in order to impress the children and give the children the freedom to effect their development according to their interest, aptitude and ability. But they do not give freedom to effect their unsocial development or behaviour. They believe in love, sympathy and cooperation. They consider social control as necessary. Today, children are kept in higher social environment in order to incline them towards social welfare and desirable conduct after being impressed by themselves. This type of discipline is called self-discipline. This is true discipline.

### **Relationship between Freedom and Discipline**

Discipline is the slogan of idealists and freedom that of naturalists. According to the idealists, man is born with spiritual perfection and animal instincts, both. It is the function of education to control his animal instincts and effect his spiritual development. For this, they want to create higher social environment in the schools and prepare the code of conduct and rules there. They expect from the students that they would abide by the school rules and work according to the system of the school. They call it discipline. They argue that by the abidance of school rules, that is, by discipline, the following are facilitated :

- (1) The process of education runs smoothly.
- (2) The children do not get an opportunity to do instinctive behaviour.
- (3) Every task in the school is done at its specified time and it makes good use of time and energy.
- (4) The children develop the habit of social conduct and they are prevented from being unsocial.
- (5) Discipline gives the individual the motivation to carry out his responsibilities and power to face difficulties. The students abiding by discipline in the schools develop these traits.
- (6) In abiding by discipline, the children have to control their sense organs and have to abide by the social conduct. Thus, they get training in controlling sense organs and self-realization.
- (7) When discipline is maintained in the schools, we succeed in teaching the students all that we desire to teach them.

However, the naturalists have opposed this thought of the idealists. They have said that man loves freedom, he does not accept any bindings, so, he should get such an environment in the school where no binding exists. He should be free to read any thing and do any thing at any time. In this regard, their arguments are as follows :

- (1) If we keep the students under any type of control, their natural development cannot take place.
- (2) Repression of instincts creates mental complexes in the students and their behaviour becomes unsocial.
- (3) The system of fear for the establishment of discipline is also very harmful. The students do not inculcate interest for study under a situation of fear.
- (4) Complete freedom to children effects their natural development, they develop according to their interest, aptitude and ability.
- (5) In an environment of complete freedom, the students succeed in developing their individual abilities.
- (6) In the lack of social control, they are saved from the ill-effect of the society or teachers.
- (7) In an environment of complete freedom, they become as the nature wants to make them.

These contradictory thoughts of the idealists and naturalists have given opposite forms to discipline and freedom. If we take discipline as the situation created by the system of punishment and take freedom as the freedom to children for instinctive behaviour, then they are contradictory to each other. However, if we consider discipline and freedom in their real sense, we find that they are not distinct from each other, but they are complementary to each other.

Discipline is an innate motivation, self-control and self-restraint which is manifested in external behaviour. It cannot be developed by the fear of punishment. Punishment can establish order, not discipline. Discipline requires fearless higher social environment replete with love, sympathy and cooperation, in which the students are educated in social conduct and feel pleasure in doing it. This is called self-discipline. A disciplined person does not work due to the fear of others, rather he is motivated by his inner self.

On the other hand, when we say that it is the birth right of man to develop himself according to his desire and he should be given freedom for it, then we should not forget that any person can be free for his development only in such a situation when he is not an obstacle in the development of others. Not being an obstacle in others' path is a social rule. Thus, freedom is protected by following the social rules and conducting socially approved behaviour, and following the rules and conducting socially approved behaviour is an element of discipline. Thus, discipline is a compulsory element of freedom.

It becomes clear from the above discussion that freedom is needed for real discipline and discipline is needed for real freedom. And if we say that when we speak of one of them, the other is inherent in it. They are inseparable like the two sides of the same coin.

Now a question arises, in which form and how much freedom should be given to children in schools. Most of the modern educationists are in the favour of giving freedom to children for the selection of subjects and activities according to their interests, aptitudes and needs. In this context, we beg to submit that the general education should be equal for all in a society, state or nation, that is, its curriculum should be the same for all, but the further education should be based on freedom to students for selection of subjects and activities according to their interests, aptitudes and needs. Though in our country India, the education for children up to the age of 14 years (class VIII) is general, compulsory and free, yet it should be general, compulsory and free up to first ten years (up to class X) under the new national educational structure (10 + 2 + 3). Its curriculum should be the same for all and should be such by which the students are able to lead normal life, and they should have the freedom for selection of subjects and activities according to their interests, aptitudes and needs at +2 and +3 levels.

From the practical viewpoint, the children should have freedom to express their views in the schools and they should have the freedom to present their problems before the teachers, but with the care that it should not have any obstacle in the path of other students and they should not be harmed in any way. It is also necessary that the students follow the school rules and conduct themselves according to socially approved rules. But they should not be pressurized for all this. Our first effort in this regard should be that higher traditions should be maintained in the schools. The environment there should be such where the children get inspiration to conduct themselves accordingly. Our second effort should be to behave with children with love, sympathy and cooperation. When the children conduct themselves otherwise, their problems should be understood and they should be made to understand with love. We support punishment under severe circumstances, but whenever a child is punished, it should be done after due consideration. The punished child as well as other children should experience that the punishment is being given for the welfare of all children and not out of any enmity. Today, in the schools, neither harsh control nor complete freedom is considered appropriate; the balanced form is considered to be the most suitable.

<b>Test Questions</b>
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**Essay Type Questions**

1. What do you understand by freedom and discipline? Discuss their relative utility in the education of a child.
2. 'In their real form, freedom and discipline are the two sides of the same coin.' How far do you agree with this statement and why?
3. Discuss different principles of discipline. Which of them is the most suitable for our schools, and why?
4. "Discipline is the slogan of the idealists and freedom is the cry of the naturalists." Analyze this statement and discuss the relative importance of discipline and freedom in education.

**Short Answer Type Questions**

5. What is the meaning of freedom in the field of education?
6. Why has Rousseau advocated freedom in the field of education?
7. What is the meaning of discipline in the field of education?
8. Why do the idealists advocate discipline in the field of education?
9. Elaborate the pragmatistic viewpoint regarding discipline in schools.

**Objective Questions**

10. Who have made the following statements?
  - (i) Discipline means power at command, mastery of the resources available for carrying through the action undertaken.
  - (ii) Discipline consists in the submission of one's impulses and powers to regulation which imposes from upon chaos.

<b>Answers</b>
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10. (i) Dewey	10. (ii) Nunn
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## Culture and Education

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### Meaning and Definition of Culture

The meaning of culture has been taken in different forms in different disciplines. Not only this, there are differences of opinion among scholars about the basic elements of culture even in a particular discipline. Therefore, we should first attempt to understand the concept of culture.

This world is amazing. We can classify all its objects and activities into two broad classes — natural and man made. Culture includes all that is made and developed by man, such as pottery, clothes, ornaments, houses, tools, arms, means of communication and transport, lifestyle, eating manners, behavioural norms, language, literature, art, skills, music, dance, religion, philosophy, ideals, beliefs and values. But some scholars do not consider all achievements of man as culture. From Indian viewpoint, only welfare-oriented achievements form a part of culture. The equivalent word in Hindi is **Sanskriti** which means the tasks done with due prudence. Indian literature takes culture by the outcomes of **sanskara** (attributes). Now the question arises — What is the outcome of attributes? We are aware that the innate nature of man is similar to that of other animals, a change is brought about in his nature and process of mental attributes by education. Now if this change is welfare-oriented, it is called culture, else it is condemned as non-culture. In the Hindu society, a person is called cultured who has passed through the process of **sanskaras** (attributes) and conducts himself accordingly. In ethics, by culture, means only religion, philosophy, ideals, beliefs and values.

Much contemplation on culture in this age has been undertaken by anthropologists and sociologists. Anthropologists do not consider all achievements of man as culture, nor they limit it to only religion, philosophy, ideals, beliefs and values. In their view, the culture of a human

society includes all that man learns as a member of society, such as knowledge, science, art, skill and customs, etc. The famous western anthropologist Taylor has defined culture in this form. In his words :

**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.**  
—E.B. Taylor

Sociologists too accept culture as the learned behaviour. In their view, culture includes all that which the individuals learn as the members of society. Thus, they accept culture in the form of social achievement and social heritage. But sociologists are not in agreement about the basic elements of culture. The American sociologist Ogburn has considered all human achievements as culture and has divided it into two classes — material culture and non-material culture. In material culture he has included all objects made by man, such as pottery, clothes, ornaments, houses, machines, tools, weapons and means of transport and communication; and in non-material culture he has included conceptual achievements, such as lifestyle, eating manners, behavioural norms, customs, traditions, art, skill, language, literature, religion, philosophy, ideals, beliefs and values, etc. The famous western educational sociologist Ottaway has accepted culture in this extensive form. In his words :

**The culture of a society means the total way of life of the society.**  
—A.K.C. Ottaway

But American sociologists MacIver and Page do not agree with the above view of Ottaway. They have taken culture as the form of human nature. In their words :

**Culture is the expression of our nature in our modes of living and of thinking, in our every day intercourse in art, in literature, in religion, in recreation and enjoyment.**  
—MacIver and Page

In order to understand the true concept of culture, we will have to think in our own way. If we think of the process of human development, it becomes clear that men lived like animals in the ancient times. Gradually they created several articles and developed methods of their living and eating by the use of their body, brain and intellect in order to make their lives simple and comfortable, and they developed language for the exchange of ideas. Because there were not available the means and ways of transport, so the people in different parts of the world created articles in their own unique way, developed their unique living and eating manners and developed their own languages. With the passage of time, they developed their behavioural norms, customs, traditions, arts and skills, dance and music,

language and literature, religion and philosophy and ideals, beliefs and values. Such a rate of progress was achieved in this process of development that they begot contentment. As a result, it formed a part of their life. Historians call it human civilization and sociologists call it human culture. In the process of development, we constructed roads and developed means of transport and thus came into contact with one another and we started to learn one another's civilization and culture. The means of transport have greatly developed in the modern period. The unlimited world of yesterdays has transformed into a limited world and we are accepting the elements of global civilization and culture. But if we look carefully, we find that there are some basic elements in different civilizations and cultures which have their own unique identification. In our view, these basic elements are the cultures of particular societies, and these basic elements can be seen in the form of their unique lifestyle and eating manners, behavioural norms, customs and traditions, language and literature, arts and skills, music and dance, religion and philosophy and ideals, beliefs and values. Let us make ourselves clearer. Each society has developed its own languages, lifestyle, eating manners, behavioural norms, customs, traditions, language, literature, arts, skills, music, dance, religion, philosophy, ideals, beliefs and values, and they are different from those of others, and they serve as its identity. In such a case, culture should be defined as follows :

**By culture of a society is meant that specific form of its lifestyle, eating manners, behavioural norms, conduct and thought, customs and traditions, art and skill, music and dance, language and literature, religion and philosophy and ideals, beliefs and values in which it has faith and which are the marks of its identity.**

### **Culture and civilization**

Generally, people do not distinguish between culture and civilization, and some people use civilization and culture as a joint concept, such as Vedic civilization and culture, western civilization and culture and modern civilization and culture, etc. And the chief cause of this is that there are some common basic elements in civilization and culture, but they are two different concepts.

Civilization of a society includes all that which determines standard of life. In order to raise the standard of life of man that existed in the ancient times, the society has created certain articles, such as food, clothes, houses, means of transport and communication, etc.; and the activities that it has developed such as lifestyle and eating manners, arts and skills and music and dance; and the thoughts that it has developed, such as

language, literature, religion, philosophy, ideals, beliefs and values: all these form part of his civilization. But his culture comprises only that specific form of his lifestyle and eating manners, behavioural norms, customs and traditions, arts and skills, music and dance, language and literature, religion and philosophy, ideals, beliefs and values, in which it has faith and which are its own identity. We shall make out the distinction between civilization and culture with some examples.

We covered our body with tree leaves and tree barks in the ancient times, then we used animal skins for this purpose, and later we made clothes and covered our body with them. This is called the development of civilization. And today numerous types of good and beautiful clothes are being created in the world. All this is the part of civilization of the particular society. But the type of apparels that are made in a society, is part of its culture. Today some apparels are worn in all societies, such as shirt, trousers and coat. But still, some apparels are the specific identity of particular society. We are aware that different types of clothes are worn at different occasions in different societies. The dress of a newly wed bride or bridegroom can easily make out the society to which he or she belongs.

Take another example for instance. All societies have developed their unique languages for expression and communication of their ideas. Language symbolizes their civilization, but the language developed by a particular society and its faith in a particular language forms part of its culture. Let us understand one thing more. Language is ever changing, but the form of language that becomes a part of its culture remains so, such as Sanskrit language is established as the language of Indian Hindu culture, and its literature is the cultural heritage of Hindu society.

Let us take yet another example. The institution of marriage has been developed in almost all societies. This is a symbol of the development of our civilization, but the customs and traditions in which the marriage ceremony is performed, and the ideals, beliefs and values for the institution of marriage in the members of that society, form part of its culture.

It is evident that the articles, activities and thoughts that have been constructed and developed in order to raise the standard of life of man in a society, form part of its civilization; and the articles, activities and thoughts in which the particular society has faith and which are its own identity are its culture.

Another distinction between civilization and culture is that the form of civilization of all societies is uniform, such as bicycle, scooter, car,

radio and television, etc., and their construction and use is also similar in all societies, but the elements of their cultures are dissimilar, such as customs, traditions, language, literature, religion and philosophy.

There is also an indirect distinction between the two. Civilization is the contribution of intelligence aspect of man, while its culture is the approval of its emotional aspect. So it is said that civilization is that in which man lives, and culture is that which lives in man.

In order to have clear knowledge of the concept of culture, it is essential to know the four facts pertaining to culture — cultural lag, cultural ambivalence, cultural pluralism and cultural conflict. We shall discuss them in brief in the following paragraphs.

### **Meaning and Definition of Cultural Lag**

The American sociologist **W.F. Ogburn** has considered all achievements of a society as its culture and has classified it into two classes — material culture and non-material culture. In material culture he has included all its material achievements (pottery, clothes, buildings, machinery, tools, scooter, car, train, aeroplane, radio, television and all other articles); and in non-material culture he has placed all his conceptual achievements (lifestyle and eating manners, behavioural norms, customs, traditions, arts, skills, music, dance, language, literature, ideals, beliefs, religion, philosophy and values, etc.) Ogburn found in his study that material culture of a society has rapid development as compared to non-material culture which develops at a slow rate, and he has called it cultural lag. We can define it in the following way :

**By cultural lag is meant the less rate of development of non-material culture of a society as compared to its material culture.**

But what Ogburn has placed under material culture, has been included by most sociologists in civilization. These sociologists have clarified that whatever development that takes place in a society's civilization, has more or less influence on its culture, but with an interval of time. They have called it cultural lag. We can define it as follows :

**Non-occurrence of development in the culture of a society at equal rate of its development in its civilization is cultural lag.**

### **Special Mention**

Though some sociologists do not agree with the concept of cultural lag, yet all of them agree — the less the difference in the rate of change and development in civilization and culture of a society, the more rapid is the rate of development of that society.

### Meaning and Definition of Cultural Ambivalence

Some sociologists do not at all agree with the concept of cultural lag. In this context, the American sociologists **Maclver and Page** argue that it is not necessary that the rate of development of a society's culture will always be less as compared to the rate of development of its civilization; sometimes the change in a society's culture occurs before a change in its civilization. For example, if some people convert to another religion, their culture undergoes a sudden change, but their civilization does not change in any way. This is the reason that Maclver and Page have used the concept of cultural ambivalence in place of cultural lag. We can define it in the following way :

**By cultural ambivalence is meant unequal rate of change and development in a society's civilization and culture.**

### Special Mention

The truth remains that the civilization and culture of a society are proximally related to each other; change in one necessarily effect change in the other. The society in which civilization and culture move forward with each other cooperation, that society develops more rapidly.

### Meaning and Definition of Cultural Pluralism

In the beginning when the means of transport were not available the human societies living in particular places developed their respective cultures. With the passage of time when the means of transport were developed and the people of one culture came into contact with the people of other cultures, they were introduced to one other cultures, but they continued to affiliate with their respective cultures. In the modern age, people of different cultures live together in all countries of the world; some biologically, some geographically, some sociologically, some politically, some commercially and some due to their employment. The people of different cultures living in proximity to one another have mutual interactions which has made them acquire some elements of each other cultures; it is another thing that they have not been able to renounce the basic elements of their respective cultures. This is effecting assimilation of certain elements in the elements of respective cultures; there may be a difference of degree in the elements. It is called cultural pluralism in sociology. We can define it as follows :

**By cultural pluralism is meant the assimilation of the elements of one culture into another due to the people of different cultures living together and interacting with one another.**

**Special Mention**

There are no two opinions about the fact that in any country of the world, due to the people of different cultures living together and interacting with one another has brought about assimilation of certain elements of one culture into another, but still the basic form of their cultures is still preserved. This remains the greatest feature of a culture; a culture devoid of this feature will get eliminated with the passage of time.

**Meaning and Definition of Cultural Conflict**

There are several cultures in the world; some are liberal and some are fundamentalist. Sometimes the people of one culture attack other cultures in order to preserve the existence of their respective culture. In such a situation, it is natural for them to have a conflict. This is called cultural conflict.

Some sociologists think that the chief cause of wars in the world is cultural conflict. But we do not agree with this. History is witness that at one time these wars took place due to property, women and territory; then they occurred due to religion; and now they occur due to ego. But there can be no two views that cultural conflicts continuously occur in the world. The conflict between Hindus and Muslims in India and between Whites and Blacks in America are cultural conflicts in essence. We can define it in the following way :

**When the people of one culture attempt to envelop other culture(s) in order to defend their culture and maintain its existence, the conflict arising as a result of this attempt is called cultural conflict.**

Some sociologists term the mental situation in which a person is unable to choose one element out of two elements pertaining to different cultures as cultural conflict; such as a Hindu boy and a Christian girl are not being able to decide upon the customs to be followed in case of their marriage, in the temple or in a church. In our view, it is not proper to term it cultural conflict. In such a case the very definition of conflict will have to be changed.

**Special Mention**

At present due to expansion of education, advancement in science and globalization, the incidences of cultural conflicts are diminished. The people of different cultures are living in harmony and cooperation with others while following their respective cultures, and leaving alone some fundamentalist people, all of them are emphasizing on cultural forbearance and development of inter-cultural understanding. Conflict is an animal instinct and culture is a human achievement. Man is called cultured when he lives with love and cooperation in place of conflict.

## **Nature and Characteristics of Culture**

Theoretically all scholars are not in agreement about the concept of culture, yet they hold uniform views about its practical aspect. We shall present its nature and characteristics in the following lines.

**1. Culture is the Characteristic of Human Beings :** Whether we take culture in material and non-material forms or only in non-material form, but it is found only in human beings. Though the animals and birds too have their own speeches and life style manners; but all their activities are limited to self-defence; and secondly, they are dependent on nature fully even today; they have not been able to make any material and conceptual achievement; so their activities cannot be called culture.

**2. Culture is the Outcome of Deep Thought of Human Society over Ages :** It took a long time for any society to develop its culture. At one time, human beings too lived like other animals, but with their specific physical construction and use of intelligence, they have raised the standard of their life progressively, and the human beings located in different regions of the world have created unique articles, have developed their unique languages and have developed their unique lifestyles, and thus they succeeded in developing their literature, religion and philosophy. All of these which became the object of their feeling and faith, became a part of their culture.

**3. Culture is a Specific Organization of Cultural Elements :** Most of the scholars take culture as the lifestyle and eating manners, behavioural norms, conduct and thought, customs and traditions, art and skills, music and dance, language and literature, religion and philosophy and ideals, beliefs and values of a society, in which it has faith and which are its own identities. But culture is not the total sum of all these elements, it is a specific organization of all these. As mere sum of bricks, cement and iron does not make a building, rather a building is a specific type of structure; in the same way, culture too is a specific organization of different cultural elements.

**4. Different Societies Have Different Cultures :** In the beginning, the human beings living in different parts of the world developed their respective cultures. Despite the modern means of transport and expansion of area of contact, these have their own unique lifestyle and eating manners, their own languages, their own customs and traditions and their own religions, philosophies and values and they have their own identities.

**5. Culture is an Ideal for a Society :** The persons of a society have profound faith in the culture of their society, it is an ideal for them, they

learn it in order to adjust with the society and assimilate it in order to become respectable members of the society. It is another thing that they also assimilate the language, behavioural norms and some other elements of other cultures in order to adjust with persons of other cultures.

**6. Culture Unites People of a Society :** The society in which a man takes birth, he participates in its social activities and learns its culture. Thus, the members of a culture have emotional relationship with other members, they are united as one.

**7. Culture Creates Personality of Man :** The foundation of personality is laid in the infancy; this is the stage when the child sits among the members of a society and learns their culture by imitating them. Culture is the characteristic of a particular society, as a result, the child develops a particular type of personality in a particular culture.

**8. Culture is Transmitted from One Generation to the Next :** Man has to learn the culture of the society for adjustment in the society in which he takes birth. On the other hand, he arranges education in order to acquaint the members of next generation with his literature, religion, philosophy and values. Thus, the culture of a society is transmitted from one generation to the next.

**9. Culture is Changeable and Progressive :** Generally, no society wants to effect any change in its previously developed culture, but with the expansion of the area of knowledge and science and due to the contact and interactions with the persons of other cultures, some change and development certainly take place in its own culture, though the rate of this change and development is very slow.

### **Relationship between Culture and Education**

Culture is the identity of a society. It lives in the specific form of its lifestyle and eating manners, behavioural norms, arts and skills, music and dance, language and literature, religion and philosophy and ideals, beliefs and values. So it is natural for the education of any society to be influenced by its culture. You can see that the society in which society's culture is spiritual, the education in that society is inclined towards the abstract as compared to the concrete; and the society in which the culture is materialistic, its education is based on competition and in the educational field human labour is planned towards the achievement of material aims. On the other hand, a society preserves its culture, transmits it from one generation to the next and effects change and development in it with the help of education. Thus, culture and education are deeply related, they

influence each other. Truly speaking, we cannot imagine one's development without the other. We shall here discuss the influence of one on the other.

### **Impact of Culture on Education**

Today, the education in a society depends on its religion, philosophy, its form, its political system, its economic system, psychological discoveries and scientific inventions. In other words, these are called the philosophical, sociological, political, economic, psychological and scientific bases of education. Of the sociological bases, the most effective element is the culture of a society.

**1. Culture and Aims of Education :** Culture is a very broad concept, it symbolizes the whole lifestyle of a society. It comprises of lifestyle and eating manners, behavioural norms, conduct and thought, customs and traditions, arts and skills, music and dance, language and literature, religion and philosophy and ideals, beliefs and values, everything of a society. And each society wants to train its next generation in all these, and determines the aims of education accordingly. We can see that more emphasis is laid on character and moral development in the societies replete with religious cultures, while in the societies having materialistic cultures emphasis is laid on vocational development. It is evident that the culture of a society influences the aims of its education.

**2. Culture and Curriculum of Education :** The curriculum is the medium of achieving aims. When the culture of a society influences aims of its education, it is natural for it to have influence over its curriculum too. The general and basic curriculum of a society is basically based on its culture; it comprises the language, literature, arts and skills, music and dance and ideals, beliefs and values of that society in it. Because all countries of the world are being influenced by one another today, so the aims of their education are becoming broad and as such the curriculum of their education is also becoming extensive.

**3. Culture and Teaching Methods :** In this context the first thing is that the teaching methods developed in societies are used the most in them. For example, take Indian society. It uses the inductive and deductive, discussion and reasoning methods the most. Secondly, the societies with liberal cultures accept new methods of teaching that have been developed in other societies, but this is not done in the societies having narrow cultures. For example, the Hindu society does not hesitate to adopt anything from anywhere, while the Muslim society still sticks to its age old practice of learning by rote.

**4. Culture and Discipline :** It is no secret that more significance is attached to discipline in religious cultures as compared to non-religious cultures, and so is the case in their respective education. There is one more great difference in them, and that is, discipline in religious cultures is taken as an internal force, while in non-religious cultures it is taken as an external order. Thus, the culture of a particular society influences both the form and significance of discipline in its education.

**5. Culture and Teacher :** The culture also determines the form of the teacher and influences his significance. In religious cultures, the teacher is respected like a guide to the society, while in industrial cultures he is taken as the guide to the children. In one the teacher is taken as the salaried guide, while in the other a salaried worker. Not only this, every society has definite behavioural norms for its members in all fields, including for the teachers.

**6. Culture and Student :** The culture also influences the form of students. Today, psychology has provided a central place to the students, yet their position is different in different societies with different cultures. In our country India, the students are expected to behave themselves politely, while it is not expected so in America. Not only this, the behavioural norms for persons in different fields of the society are also definite, including for the students.

**7. Culture and School :** The school is a social institution; its form is influenced by the society, i.e. the culture of the society. Its buildings are constructed according to the society's culture and its teachers and students adopt behavioural norms according to its culture. Though there is a tendency in all societies to learn from other societies, yet we can see the impact of their respective cultures on them.

**8. Culture and Other Aspects of Education :** The culture also influences other aspects of education in one or the other way. The cultures of societies in which class distinction exists, mass education is neglected there, while the cultures not having class discrimination provide mass education. In the same way, man-dominated cultures neglect women education, and the cultures without discrimination between man and woman, provide equal educational opportunities for all, men and women. In the same way, industrial cultures lay more emphasis on industrial education, while religious cultures lay more emphasis on religious education.

### **Impact of Education on Culture**

If it is true that the culture of a society has its influence on its education;

then it is also equally true that the education of a society influences its culture. We can analyze the influence of education on culture in the following paragraphs.

**1. Education and Preservation of Culture :** The culture of a society is the outcome of practice over ages, it has specific attachment to it and it wants to preserve it. Education assists it in this task. We can see today that scientific inventions have changed the life of Indians to a great deal, yet we have faith in our cultural language Sanskrit and its literature; our ideals, beliefs and values remain the same as that of our culture. We continue to hold the support of spirituality despite massive changes. After all, who is doing all this? This function is being done by our education. If Sanskrit language, Sanskrit literature and ancient history are deleted from the curriculum of education, we shall have to lost our culture.

**2. Education and Transfer of Culture :** Generally, people adjust in the society by taking part in its activities and learning its culture, and thus, the culture of a society is transferred from one generation to the next. Education plays a great role in this function. Any society transfers its culture to the next generation by education; it is immaterial whether it does it by informal education or formal education or non-formal education. The children come to know of their true culture by formal education. This is the reason that one of the aims of education in all societies is cultural development. Of course, this cultural development is taken to mean differently in different societies.

**3. Education and Development of Culture :** Each society wants to preserve its culture in the same form, yet change is the eternal law of nature; change and development also take place in culture; it is another thing whether the rate of this change is slow or a little faster. But no culture renounces its original form. By education the children receive the knowledge of their culture on the one hand; and on the other, receive the knowledge of other cultures of the country and abroad. Besides, education develops in them reasoning power with the help of which they select the fundamental elements of their culture, and effect some changes in it on the basis of their experiences and reasoning, and thus effect development of their culture. Not only this, they also assimilate the elements of other cultures in order to develop their own culture. Our Indian culture is liberal; it does not hesitate to draw anything good from anywhere; it is another thing that it assimilates it making it as its own. This is the reason that it is the most prosperous culture of the world.

**4. Education and Cultural Forbearance :** There are different cultures of different societies in the world, and all societies consider their respective cultures as great. Sometimes it presents a situation of cultural conflict. This situation becomes very fatal when different cultures of a country conflict. Moreover, today is the age of internationalism; cultural forbearance is developed in place of cultural narrowness, and this function is performed by education. The children are acquainted with their society's culture in the family and community and in schools they are imparted the knowledge of different cultures of the country and abroad, and this knowledge is chiefly imparted by history and geography. Besides, they are acquainted with the characteristics of these cultures, and thus, liberal attitude is developed in them towards different cultures of the world. It does not only eliminate class conflict, but also effects the development of all cultures.

### **Conclusion**

At present, the education of a society depends chiefly on its philosophy, form, political system, economic system, psychological facts and scientific inventions. And the form, religion and philosophy of a society are parts of its culture. So it would not be out of place to mention that the education of a society is greatly influenced by its culture. On the other hand, the education of a society preserves the culture of the society, and transfers it from one generation to the next generation and effects development to it. Today is the age of internationalism. All of progressive societies are making effort in developing cultural forbearance in their children and they are accomplishing this task with the help of education. In brief we can say that the culture and education of a society influence each other in a more or less degree, and it is such a cycle which has been continuing from time immemorial, and would go on forever.

## **Cultural Heritage of India and Education**

### **Cultural Heritage of India**

Indian culture is the ancient most culture of the world. The greatest feature of this culture is that it has maintained its original form despite the storms of time and powers. Today when many ancient cultures have lost their existence, Indian culture continues to preserve its existence, and the chief cause of it is its liberal nature or attitude.

Spirituality is the chief basis of Indian culture, the whole of its structure stands on this foundation. It believes in the principle of karma and rebirth. It is the culture of four Varnas (Brahman, Kshatriya, Vaishya and Shudra),

four Ashramas (Brahmacharya, Grahastha, Vanprastha and Sanyas) and four Purusharthas (Dharma, Artha, Kama and Moksha). Its other fundamental characteristics include devotion, faith and respect to guests. It came into its first conflict with the native Dravidian culture. It assimilated it by adopting its methods of worship and devotional songs. Later, Jainism and Buddhism developed in its opposition, which resulted in the development of two cultures — Jainism and Buddhism. It came to adjust with them by adopting the five Mahavritas (Satya, Ahimsa, Asteya, Aparigraha and Brahmacharya) of Jainism and humanistic unity and pity of Buddhism. Amendment and enrichment is the greatest feature of this culture, so it is victorious. All of the above elements are considered to be cultural heritage of India.

India has been a centre of attraction for the foreigners. The people of several foreign cultures came here. The Muslims ruled here for over 500 years and propagated and expanded the Islamic culture, but the Indian culture remained unwavered. After that, European races arrived here. At first the Portuguese came, followed by Dutch, French and English. The English ruled here for over 200 years and propagated and expanded Christian religion and culture, and it could have influence on our lifestyle to some extent. We started to learn their language and read their literature, started to wear clothes like them and also started to adopt their customs and traditions. Yet we have not renounced our language, nor respect for our culture or our language Sanskrit, nor we have renounced our customs and traditions, nor our religion. Our Indian culture continues to be undefeated.

The truth remains that our Indian culture is liberal, it respects all cultures and does not hesitate to borrow anything good from any source. Even fundamentalist cultures bow before our cultural liberality. We are united despite our cultural diversity, we call it unity in diversity.

In the context of Indian culture, we would like to mention five facts. First, the people of several cultures live in our country, these cultures have external differences, yet they possess internal unity. Second, Indian culture is liberal and progressive, it does not hesitate to borrow anything good from any source. Third, all children receive their respective culture in their families and societies, which is called **enculturation** in sociological terminology. Fourth, when the children study in schools and colleges and come in contact with the people of other cultures, they assimilate the elements of other cultures that attract them. It is called **acculturation** in sociological terminology. And fifth, in our Indian society, some classes

are considered high and some low; the people of lower classes receive education and reach higher posts and then they assimilate the culture of higher class people and thus establish themselves in the higher class. This process is called **culturalization** in sociological terminology. At present, all these three processes are taking place in the Indian society, yet Indian culture is still intact in its original form. Whatever changes are occurring in it, they are progressive changes and they are effecting continuous development to Indian culture. This remains the most important characteristic of this culture, and due to this, it remains invincible.

### **Special Mention**

In modern India, the influence of western culture is having its impact rapidly. Our love for English language has multiplied as compared to before. As far as customs and traditions are concerned, we have started to cut cakes and blow out candles on birthdays, we have started to celebrate marriage anniversaries, silver, golden and diamond jubilees. The country in which people were bound for the whole life in marriage, divorces have become rampant there. Hotels, bars and dance bars are making their presence felt in even small towns. Boys are becoming fashionable and girls are roaming about half-naked. Beauty contests and fashion shows are spreading. It appears as if cultural values are being removed from our life. It appears that cultural crisis has started to occur in the country. The orthodox people are very worried at all these.

In this context, our attitude is somewhat different. First, all these have become a part of our civilization and they have not yet been assimilated in our culture. Second, only a few people are attracted towards them; most of the people are neither renouncing their language, nor their customs and traditions, nor their religion. This materialist culture will never be able to overcome our spiritual culture. If you look at the world around you, you can see that the people are becoming tired of this materialist culture and they are seeking spirituality in search of real happiness and peace. It is our belief that our spiritual Indian culture will teach the world a lesson in happiness and peace and will protect humanity in the world.

### **Cultural Heritage of India and Education**

At present, the most influence on the education of a country is that of its political system, yet the situation in India is somewhat different. Both of political system and culture are liberal in this country, so they have good balance and both of them have equal influence on education of the country.

Indian culture believes in the happiness of all and Indian political system believes in the welfare of all. As a result, the right of education is given to all persons in an equal measure.

The attitude of both of Indian culture and Indian democracy is very broad, as a result the aims of education in this country are very broad. Besides the universal and perennial aims of education, modern aims too have been included in the country's education and they are given equal weightage.

Due to broad attitude of both of Indian culture and Indian political system, the curriculum of education is also extensive. Due to its liberal nature, besides including Indian languages and literatures, it also comprises of foreign languages and their literatures; it is another thing that the study of Indian languages is compulsory, while that of foreign languages is optional. Utility of other subjects and activities are kept in view, no distinction is made in them on the grounds of their being native or foreign.

It is a well known fact that when the other human races in the world were living a primitive life, a very progressive educational system was developed in India. At that time, lecture, question-answer, illustration, debate and reasoning methods were used in education in the country. We have received these methods as cultural heritage. These methods are still used in our country, besides making use of other effective methods that have been developed in the country and abroad. Both of our Indian culture and democracy declare — receive the good knowledge and skill from wherever they may be available.

The main basis of Indian culture is spiritual, it gives equal place to each man, it respects him equally, and Indian democracy also respects individuality, as a result, repressonistic discipline is not considered good here, we still advocate impressionistic discipline.

In the meanwhile, much difference of opinion has existed about the place of teacher and student, but the influence of Indian culture remains as far as their place and their mutual relationships are concerned. In India, the teachers occupy a higher place in the society and emphasis is laid on father-son like relations between teacher and student. It is another thing that some downfall is seen in this aspect due to the falling of standards in teachers themselves.

Though schools, colleges and universities with massive buildings have been established in the place of ancient guru ashramas, where no daily yajnas or evening prayers are conducted, yet most of the schools begin

their day with prayers to God and the students are given moral education in the morning assemblies. The aim of both Indian culture and Indian democracy is the development of religious tolerance.

There is a great synthesis of purpose between Indian culture and Indian democracy as far as other aspects of education are concerned. Both of them favour mass education, women education and vocational education, and both of them possess liberal attitude as far as religious education is concerned.

In brief it can be said that because India's cultural heritage and Indian democratic political system are liberal, so liberal policy is adopted in the formulation of education policy in the country and in determining the aims, curriculum and teaching methods. If some impediments are presented in this, they are due to some fundamentalist people and the politicians having motives in vote politics. We should remain cautious of both of them.

### Test Questions

#### Essay Type Questions

1. What do you understand by culture? How does the culture of a society influence its education?
2. What is the relationship between culture and education? How do they influence each other? Illustrate.
3. 'Education performs two tasks regarding culture — preservation of its form and development of its form.' elaborate.
4. What do you understand by cultural heritage of India? How is it influencing present education in India?

#### Short Answer Type Questions

5. What is the true concept of culture?
6. What is the distinction between culture and civilization?
7. What do you understand by cultural lag?
8. Clarify the concept of cultural ambivalence.
9. What do you understand by cultural pluralism?
10. What do you understand by cultural conflict?
11. What do you understand by enculturation?

12. When and how does the process of acculturation run?
13. What assistance is rendered by culturalization in cultural development?
14. Discuss the universal elements of original culture of India.

**Objective Questions**

15. Whose statements are the following?
  - (i) The culture of a society means the total way of life of the society.
 

(a) Taylor	(b) Ottaway
(c) MacIver and Page	(d) Brown
  - (ii) Culture is the expression of our nature in our modes of living and of thinking, in our everyday intercourse in art, in literature, in religion, in recreation and enjoyment.
 

(a) Taylor	(b) Ottaway
(c) MacIver and Page	(d) Brown

**Answers**

15. (i) Ottaway

15. (ii) MacIver and Page.



# 24

## Education and Emotional and National Integration

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### Meaning and Definition of Emotional Integration

Man is an emotional being. People attach with one another due to emotions, and separate from one another due to emotions. When two or more persons are attracted to one another due to some similarity, such as blood, caste, place, lifestyle, eating habits, customs, traditions, language, literature, religion, conduct and thought, etc. or due to any other reason, and when there is no possibility of their being separated, we say that they have emotional integration, and when this emotional integration ceases, their existence is imperilled.

But there is no definite limit of emotional integration. This term is used for the integration established on personal level and for the integration established on the levels of caste, region, religion, economic, political, national and international. In the field of education, emotional integration is taken in the context of national integration. The opinion of **Pandit Jawaharlal Nehru** is worth mentioning in this regard. In his words :

**By emotional integration, I mean the integration of our minds and hearts, the suppression of feelings of separatism.**

—*Jawaharlal Nehru*

However small or large a country may be, people of different races and religions live in it. There is difference in their lifestyle, eating manners, conduct and thought, beliefs, faiths and values. Despite these differences, if the citizens of the nation become united in the name of the nation, then we say that there is emotional integration in the people of that nation. In this context, the words of **K.G. Saiyidain** are important. In his words :

**Emotional integration does not mean a levelling down of differences. It means that the people have the right to differ and express**

**their differences reasonably and fearlessly within the larger framework of national unity and basic loyalties.** —*K.G. Saiyidain*

### **Meaning and Definition of National Integration**

By national integration is meant the 'we' feeling among all people of the nation. When all people of a country are connected to each other by 'we' feeling despite their differences in regions, castes, cultures and religions, etc., and renounce their individual and collective interests before national interests, then we say that national integration is there in the nation. National integration is the chief element of a nation, without it the existence of a nation cannot be imagined even. In its absence, a nation cannot live for a very long time.

Now the question arises what a nation is. In general, we use the terms country, state and nation as synonymous terms, but the concept of all three of them is different. Country is a geographical concept; its chief component is only the geographical area. State is a political concept; it has four basic components — territory, population, government and sovereignty. And nation is an emotional concept; its two chief components are — population and the feeling or spirit of 'we' among all people of the nation. It is another thing that each nation tries to establish its state for the protection of its interests. Most of the nations have their respective states, so nation and state have become synonymous.

The nations are of two types — primitive nations and modern nations. The primitive nations were made on the basis of caste, language, culture and religion. Later these nations established their own states for the protection of their interests; it is another thing that sometimes they could defend themselves, and sometimes they had to live under alien rule. Thus, the primitive nations are cultural concepts in themselves. However, as progress in scientific field was achieved and industrial revolution occurred in the world, the people of different castes, languages, cultures and religions became bound by the feeling of 'we' and a new type of nations came into being. They are called modern nations. In the people of these modern nations, there is common interest on the basis of feeling of 'we', which is met by the state. There are some nations that have emerged from primitive nations to modern nations; such as India; and a few others came into existence in the modern period itself; such as America. But it applies to all nations that their people are bound by we feeling and their common interests are realized by their states. And the state can perform this task only when it keeps the interest of the individual and groups at par with national interest.

The above discussion makes out four facts. First, there are people of different regions, castes, languages, cultures and religions in a nation. Second, despite these differences, the people of a nation are united on the basis of common interests. Third, the common interests of the people are protected by the state. And fourth, the state can perform this task only when the people of the nation pay more attention to national interest as compared to their individual and collective interests. Now we can define national integration in the following way :

**National integration is the feeling of oneness among the people of a nation developed on the basis of common interests, which binds them to the nation despite their differences of regions, castes, languages, cultures and religions, and they renounce their individual and collective interests before the national interests.**

### **National integration and Emotional Integration**

National integration is the specific form of emotional integration. Emotional integration can be on any basis like place, caste, language, culture or religion, and its scope can cover from any two persons to the whole mankind of the world; but when this emotional integration is found among all persons of a nation on the basis of common interests, and they renounce their individual and collective interests before the national interests, it is called national integration. Thus, the basis and scope of national integration is definite and it is necessary to renounce individual and collective interests before the national interests. However, when we talk of emotional integration in the educational field, by it we mean national integration. We have taken these two concepts as national integration.

### **National integration and Nationalism**

By national integration is meant the feeling of oneness in the people of a nation, and the norm of the feeling of oneness is to consider the national interest as supreme, and to renounce the individual and collective interests before national interest. Considering national interest as supreme is called nationalism.

Nationalism is of two types — narrow nationalism and liberal nationalism. When the people of a nation think about the interests of their own nation only, it is called narrow nationalism. Narrow nationalism develops several evils in its citizens; they think that their nation is supreme and that only their nation should advance. This type of nationalism has proved fatal to the world. Blood has flowed due to this in the past, and clouds of wars envelop due to it at present. On the other hand, liberal

nationalism teaches the people to sacrifice their interests for the national interest, but it does not allow to harm the interests of any other nation. This type of nationalism believes in coexistence.

#### **Merits of Liberal Nationalism**

- (1) Nationalism binds the people of a nation. They are one in the name of nation despite their differences of place, caste, language, religion, culture, etc.
- (2) Nationalism prepares people to sacrifice everything of their own for the national interest. In its absence, no nation can defend its frontiers.
- (3) Nationalism defends the prestige of the nation. If the people of a nation lack in the spirit of nationalism, it cannot defend its form.
- (4) Nationalism creates in the nations the spirit of competition and they make efforts to progress more than the other nations.
- (5) Liberal nationalism prepares its people for taking cooperation of other nations in the progress of the nation.
- (6) Liberal nationalism prepares its people to give cooperation in the progress of other nations.
- (7) Liberal nationalism is helpful in the spirit of internationalism.

#### **Demerits of Narrow Nationalism**

- (1) Nationalism binds the people of the nation in one thread, but narrow nationalism develops in them evil qualities of thinking that their own nation is great, and this narrow nationalism is fatal to the world.
- (2) Nationalism prepares people to defend the frontiers of the nation, but narrow nationalism enthuses them for expansion of their frontiers which causes wars.
- (3) Nationalism creates the spirit of defending the honour of the nation, it is good; yet narrow nationalism motivates the people to destroy the honour of other nations, which is bad.
- (4) Nationalism produces competition among nations, but narrow nationalism transforms it into jealousy. In such a case, it becomes an impediment in the progress of nations.
- (5) When nationalism changes into narrow nationalism, it does not put a nation in the situation of taking help from other nations.
- (6) Narrow nationalism prevents a nation from helping other nations.
- (7) Narrow nationalism is an impediment in the development of spirit of internationalism.

## **Need of Emotional and National Integration in India**

The first basic need for the existence of a nation is national integration. Our country is of special form; here the people of different castes, languages, cultures and religions live and they are divided into specific classes on these bases and they think of their selfish interests only, and the national interest has taken the backseat. It has created many dangers. In order to protect from these dangers, national integration is especially important in our country; it is greatly needed.

**1. For Defending the Existence of Nation :** Each nation wants to defend its existence, including our nation India. For it the foremost need is that of national integration, that is the feeling of oneness among the citizens of the country and cultivation of the feeling and power of sacrificing individual and collective interests for the national interests.

**2. For Inculcating Faith in the National Political System :** The second basic element is the citizens' faith in the political system of the nation, and the situation in our country is that most of the people here do not understand the meaning of democracy, and some people are engaged in defacing its form. The citizens of the nation can have faith in democracy only when there exists national integration.

**3. For Eradication of Disintegrative Elements :** Though the people of our country, if are different in the name of castes, they are one in the name of language, culture or religion; if they are different in the name of language, they are one in the name of caste, culture and religion; and if they are different in the name of culture, then they are one in the name of caste and language and this series is so multilayered and broad that each citizen of the country is related to another in one or the other way. However, some selfish people are dividing the people of the country in the name of region, caste, religion or language in order to serve their self interests. It is pitiable to listen to a union minister who calls himself a Hindu and talks of defending the right of Hindus and another who calls himself a Muslim and describes himself as the defender of rights of Muslims, still another who describes himself as a backward and says he is a protector of backward classes. And in the same manner, some ministers make out themselves as the protector of scheduled tribes, scheduled castes and of others. Only a few think of the national interest. Therefore, it is very essential to relate all these people with national interest and to prepare them to sacrifice their individual, caste, regional or other interests before national interests, and to inculcate the feeling of national integration in them.

**4. For Eradication of Regional Narrowness :** Our country is divided into several states. These states have been formed on the basis of geographical territories and languages. This is the basic difference in these states. Secondly, some elements are creating regional narrowness in them to serve their selfish interests. The outcome is that there are problems relating to their territories, division of water between states and interstate trade. Not only this, the people of certain regions within a state demand for a separate state for themselves. Haryana, Himachal Pradesh, Arunachal Pradesh, Uttaranchal, Chhatisgarh and Jharkhand are created due to this. National integration is greatly needed in order to check this division.

**5. For Elimination of Class Struggle :** There occur in India class conflicts on the basis of region, caste, culture and religion; besides there also occur conflicts between government and political parties, government and government employees, industrialists and mill workers, etc.; and the worst thing is that the work is stopped during the conflict. Still worse is that violence and destruction occur and normal life is disturbed, and losses to the tune of crores of rupees occur. By democracy is meant the rule for people's welfare, while only strikes and violence occur in the name of democracy every other day in our country. In order to overcome all this, it is essential to have national integration in the nation. So long the people do not connect themselves to the nation and do think of national interest, the situation cannot improve.

**6. For National Defence :** National integration is essential for the defence of the nation. Moreover, we have common frontiers with terrorist Pakistan and expansionist China. Not only this, the number of people in our country looking to Pakistan and China is no small. So long these people are not connected to the nation and prepared for national interest, danger to the nation would remain alive.

**7. For National Development and Raising the Standard of Life :** Any type of development, including economic development, in a nation depends on its policies and people cooperation. National policies can be framed in the people's interest only when the people in the government think of national interest, that is, they are replete with the spirit of national integration. These policies can be run smoothly when people cooperate in abiding and executing them; and people's cooperation can be available in case of spirit of national integration. So it would not be out of place to say that the development of a nation depends on national integration. Therefore, national integration is very essential in order to raise the standard of life.

### **Obstacles in Emotional and National Integration in India**

This is a well known fact that we fought for our freedom unitedly. At that time we only thought that we are Indians, but a few years down the line diminished our emotional (national) integration. It was but natural for the government to pay attention to it. Conferences were organized on this topic in the educational world too and the causes of absence of national integration and their remedies came to be considered. We are presenting the thoughts of some important conferences, committees and meetings.

**1. National Integration Council (1958) :** This council was organized by University Grants Commission (UGC). Several educationists took part in it. In their view, the chief cause of lack of national integration in India is discrimination on the basis of caste and religion.

**2. Vice Chancellors Conference (1961) :** In this conference, the vice chancellors described discrimination practised on the grounds of regions, castes, religions and languages as an obstacle to national integration.

**3. Indira Gandhi National Integration Committee (1961) :** This committee was formed in Congress Session at Bhavnagar. In the view of this committee, the obstacles in the way of national integration are casteism, religious narrowness, illiteracy, backwardness and insecurity of the individuals and of their property.

**4. Chief Ministers' Conference (1961) :** The union government called upon the conference of state chief ministers on 31 May, 1961. This conference was also attended by several union ministers. The conference was chaired by the then Prime Minister, Pt. Jawaharlal Nehru. One day was hardly sufficient for it. So this conference was convened again on 10 August the same year and it went on up to 12 August. This time, the proposals of Indira Gandhi National Integration Committee were taken seriously. It agreed that the chief causes of lack of national integration in India were casteism, linguisticism, regionalism and communalism; national integration cannot be developed until these are controlled.

**5. Dr. Sampurnanand Emotional Integration Committee (1961-62) :** This committee was constituted in 1961 by the union government. Its purpose was to find out the causes of lack of national integration and to suggest remedies and to determine the role of education in the development of national integration. This committee presented its recommendations in 1962. According to this committee, the chief obstacles in the path of emotional (national) integration are casteism, linguisticism, regionalism, stateism, communalism, pessimism in youth and lack of ideals.

**6. National Integration Committee (1967) :** The policy of our government in the beginning was — more thinking and less work. After

Indo-Pak war, the union government constituted the national integration committee afresh and it was comprised of the people of all political parties. Its first meeting was held in June, 1968 in Srinagar, under the chairmanship of the then Prime Minister, Smt. Indira Gandhi. This meeting mainly discussed stateism and communalism. The second meeting of this committee was held in 1980 and the third in 1984. Every meeting expressed its concern on increasing casteism, linguisticism, regionalism and communalism. But no one assigned its responsibility to the political parties and government itself. Who will blame himself after all!

**7. Other Meetings of Educational World :** In the meanwhile, several other meetings were held in the educational world. These meetings have expressed their concern over casteism, linguisticism, regionalism and communalism; besides they blamed prevalent education for it. The courage of admitting their fault is possessed by educationists, and not by politicians.

### **Our Own View**

We think that the chief obstacles in the way of national integration are casteism, linguisticism, communalism and regionalism. Now the question arises who is encouraging these. In our view, the government and political parties are encouraging these. Besides, rising population, economic disparity and interference of other countries are also presenting impediments in the way of national integration in our country. And as the educationists themselves accept, lack of liberal education is also responsible for it. It becomes necessary to discuss them.

**1. Casteism, Linguisticism, Communalism and Stateism :** Ours is a large country. There are thousands castes and languages, several religious communities and it is divided into several states from the viewpoint of administration. Class conflict is natural where there are classes, and where conflict pervades, the question of unity does not arise. The truth is that these different castes, languages, religious communities and different regions (based on language and culture, and not on place) were existed at the time when we fought for our freedom, at that time, national integration was at its zenith. However, we can see a downfall in national integration after we have attained freedom; and the chief causes behind it are our government and political parties.

**2. Discriminating Policy of the State :** The fundamental principles of our democracy are — freedom, equality, fraternity, socialism, secularism and justice. Our Constitution too has declared that the state will not discriminate anyone on the basis of region, caste and sex etc. How sad it is to find that our state itself is discriminating among people on the basis of place, caste, sex and religion. You can see this discrimination around

you. The consequence is that the spirit of equal citizenship could not be developed in the citizens of the nation, which is the fundamental basis of national integration.

**3. Vote Politics :** Different castes, languages and religious communities existed even earlier in India, yet the task of dividing them has been done by political parties for their vote politics, and it would not be an exaggeration to say that this vote politics is the greatest obstacle in the way of national integration. In this context the first fact is that most of the political parties in our country are formed on the basis of caste, language or region; and second, all political parties gather votes in the name of caste, language and region. One supports the dalits and another backward classes, and yet another supports minorities. Not only this, someone describes himself a defender of the farmers' rights, yet another a protector of workers' interests. Someone asks for vote in the name of region and still another in the name of language. The people thinking of national interest are hardly a few. How can we imagine of national integration in the country in such a situation?

**4.Lack of National Norms for Political Parties :** Laws have been created for every field, yet no national norms have been formulated for the creation of political parties; consequently, there are numerous regional political parties which are promoting regional narrowness. It is a great obstacle in the way of national integration.

**5.Economic Disparity :** Whatever economic policy we adopted, it has increased economic disparity in place of reducing it. There is no doubt that the economic development of the country is taking place, per capita income is rising in the country and the standard of life is rising; yet the rapidity with which the rich is becoming richer, the economic standard of common people is not rising at that rate. In this economic race, the people are not able to think of national interests before their self- interests, which remains the first condition for national integration.

**6.Interference of Other Nations :** On the one hand, we ourselves are not able to think of our national interest, and on the other, some nations are trying to divide our country internally. The disintegration that is taking place in the country and terrorist culture is developing, are mainly due to the interference of other nations in the internal affairs of our nation. They aim to weaken our country. This is also an obstacle in the way of national integration.

**7.Lack of Liberal Education :** Whose function is it to found proper attributes in the country's citizens? Family, society or state? We tend to

ask — whose duty is it to reform the family, society or state? The only answer is — it is that of education. Education is the basic means and basis of constructing man, society and state. We may have effected amendment and development in its form from physical viewpoint, yet we have not paid as much attention to the aspect of creating devoted citizens who possess character, loyalty and think of national interest. This fact is accepted by the people connected with the educational world.

### **Means of Developing Emotional and National Integration in India**

A few years after achieving independence we came to feel that emotional and national integration is diminishing in the country, and since then, attention has been paid to its causes and remedies. In the context of its basic causes, we have already discussed the conferences, meetings and their decisions. It is necessary to discuss the remedies as recommended by them for the development of national integration.

**1. Suggestions of National Integration Council (1958) :** This council convened by the University Grants Commission for development of national integration, has given the following suggestions :

- (1) Indian history be accounted properly.
- (2) National festivals be celebrated in the educational institutions.
- (3) Scholarships should not be given in the name of religion and caste.
- (4) Hostels should not be constructed in the name of religion and caste.

**2. Suggestions of Vice Chancellors Conference (1961) :** Its scope was limited to only the role of universities. It has put forward the following suggestions regarding the form and functions of universities for the development of national integration :

- (1) The caste identity of universities be ended, such as Hindu University, Varanasi, and Muslim University, Aligarh.
- (2) Regional and linguistic form of universities be ended. Universities should admit the youth of any region of the country on the basis of their ability. The medium of education should be necessarily one; and it can be the national language Hindi or international language English.
- (3) There should be proper arrangement for the education of different languages and basic principles of different religions.
- (4) No discrimination should be practised on the basis of caste, sex, language, region or religion in the appointment of teachers and admission of students.

**3. Suggestions of Indira Gandhi National Integration Committee (1961) :** This committee was formed by the Congress, so it was natural for its recommendations to be based on politics of vote. It submitted the following suggestions :

- (1) Encouragement to national attitude in education and other fields.
- (2) control over disintegrating attitudes.
- (3) control over caste and religious tendencies in government services.
- (4) Increase in the opportunities for minorities.
- (5) Opportunities to the persons of backward classes for their development.
- (6) Equal treatment with all persons.
- (7) Guarantee of security to individual and property.

**4. Suggestions of Chief Ministers Conference (1961) :** It was also a conference of political leaders, so they were helpless to express their views rising above regionalism and stateism. They put forward the following suggestions regarding the development of national integration :

- (1) Propagation of national language Hindi.
- (2) Single script for all Indian languages.
- (3) Continuation of international language English.
- (4) Three-language formula be adopted (1. mother tongue, 2. Hindi in non-Hindi regions and any other Indian language in Hindi regions, and 3. English or any other language of international importance).
- (5) The medium of examinations should be Hindi and English besides regional languages.
- (6) Only English or Hindi should be the medium of university education, and only Hindi in future.
- (7) Creation of textbooks which are helpful in educational reforms and national integration.
- (8) Expansion of scope of all India services, transfer of officers among union and state governments.
- (9) Elimination of disintegrative elements.

**5. Suggestions of Dr. Sampooranand Emotional Integration Committee (1961-62) :** This committee clarified that education can play a vital role in the development of emotional and national integration. It gave the following suggestions :

- (1) The school programme should be formulated in such a way that class narrowness in the children is eliminated and proper ideals are created in them.

- (2) Education should be such that assures the children for their future.
- (3) Education should be such that develops in the children dutifulness towards the nation.

**6. Suggestions of National Integration Committee (1967) :** This committee comprised of political people, so its suggestions were politically motivated. It put forward the following suggestions :

- (1) Suppression of communalism.
- (2) Ban on rioting militant organizations, such as Tamil Sena, Nag Sena, etc.
- (3) Solution to language problem.
- (4) Reform in education.

**7. Suggestions of Other Committees and Meetings in the Educational World :** In the meanwhile, several other committees were organized and they also submitted their suggestions, it is not feasible to produce their suggestions here. But all of them talked of raising education from the narrow basis of caste, language, region or religion to relate it to national interest. Several suggestions were submitted on how to achieve this aim, in them the chief ones are making aims of education extensive and including such educational material in the curriculum which is in the national interest.

### **Our Own View**

Various efforts are being made for the development of national integration. People deliver speeches about national integration, cultural and literary programmes are organized and radio and television relay meetings, debates, expression, plays, serials and songs pertaining to national integration, but all this has no effect. There can be no effect without improving upon oneself. In our view, it is not sufficient to only remove the thorns, their roots will have to be eliminated, and it would require the following measures.

**1. Prohibition of Casteism, Linguisticism, Stateism and Communalism :** In our view, it is not bad to be bound in caste, language, region or religion; what is bad is to be involved in its narrowness. Moreover, the people of different castes follow a common religion, they are divided in the name of caste but one in the name of religion. In the same way, people following different religions live in the same state and speak a common language; they are divided in the name of religion yet they are united in the name of region and language; and this series is so broad and multilayered that makes each and every citizen of India related to every other citizen in one or the other form. The need of the hour is to connect

them to national interests. The obstacle in this job is being presented by the unprincipled political parties for their narrow selfish ends. This task can become possible only when the patriot people take over the government and prohibit casteism, linguisticism, stateism and communalism.

**2. End to Discriminating Policy of the State :** We can see that the state is practising discrimination on the basis of caste, sex and religion, and its consequence is that the people enjoying special concessions in the name of caste, sex or religion are demanding even more concessions; and the people who are deprived of these concessions are enraged. The need is to assist the socially and economically backward people, to bring them forward and to raise them. 'We' feeling can be developed in the citizens only then and they will come to think of national interest only then.

**3. Common National Laws :** There are national laws for the protection of fundamental rights in our country; but there are separate laws for social justice based on caste and religion, such as Hindu law and Muslim law. The most interesting is that the desired concessions have been provided to the minorities. The minorities do not enjoy so much of rights in any other country as in India. It has been done under the policy of appeasement to meet the ends of vote politics. How can we then form a classless society. If we want to bind Indian people to the feeling of oneness, we will have to provide equal law for them all. The time has come for the leaders to be awakened.

**4. Elimination of Vote Politics Based on Class Discrimination :** We can see that political parties fight elections in the name of caste, language and region; their estimate is based on caste, language and region. They have no principles and no programmes except coming to power. When the leaders conduct themselves in such a way, how can the people be bound by the feeling of oneness. In our view, the constitution of political parties on the basis of caste, language and region should be band, and the tools of getting votes on their bases be declared as illegal. The elections should be fought on principles; and not on the basis of caste, region, religion or culture. The policy of appeasement should be ceased forthwith and all citizens of the country should be given equal rights and concessions.

**5. Creation of National Norms for the formation of Political Parties :** We can see that the largest obstacles in the way of national integration are political parties. So it is necessary to legislate national norms for their formation; It is also necessary to make a code of conduct for them. The sad thing is that the legislators are not legislating for themselves. This task will have to be done by people's revolution.

**6. Elimination of Economic Disparity :** We have been crying hoarse for socialism in the economic field, yet our policies have only encouraged economic disparity. The need of the hour is that justified economic social system is created; unemployment is eliminated and disparity between the rich and the poor is lessened. The chief cause of class discrimination in our country is economic disparity. The whole country is facing the class conflict between the capitalists and workers. Movements for raising salaries are getting momentum and the powerful organizations are succeeding in it. The salaries of legislators, parliamentarians and ministers rise without any effort; and most interesting is the fact that one receives lifelong pension once he has become a legislator. Politics has become a profession in our country. Those who lag behind in this race are natural to feel angry. For elimination of difference between physical workers and mental workers, the difference in their salary will have to be reduced and the capitalists will have to be brought down by taxing their consumption. The question is who will do that!

**7. Supremacy of Objects and Activities of National Importance** : There is nothing like nation in the mind of our countrymen today. People don't care for the national flag even. We can see the people moving about, and talking while the national anthem is being played; and the people of many states are alarmed at the mention of national language. The development of the feeling of oneness is necessary for the development of emotional and national integration. For it, the national anthem and national flag should be respected and Hindi should be made the working language of the country in place of English, and no compromise be made on this issue.

**8. Abidance by Ideals :** In the view of Emotional Integration Committee, lack of ideals is a great obstacle in the achievement of emotional and national integration. We can see that we have approved of great ideals theoretically, yet there are hardly a few to abide by them. There is much difference between our saying and doing. The need is to establish the ideals and to practise them in life. The three eternal ideals and values are — satyam, shivam and sundaram. Besides, five ideals and values of truth, non-violence, non-stealing, non-hoarding and celibacy are marks of our identity. Now we have to establish the principles of democracy — freedom, equality, fraternity, socialism, secularism and justice and have to practise them in our everyday life. The leaders will have to take the step first in this regard; until they do abide by these ideals in their life, we cannot expect common people to follow them either.

**9. Proper Education :** The most effective and basic means for realization of any aim is education. We cannot hope much from this ill-formed Indian society. Of course, if our leaders become conscious and

they use the political system for this purpose, then we can proceed further in this direction. But they are entangled in vote politics. In such a case, the best remedy is to develop emotional and national integration in the future generation by education. This task should be accomplished by formal and non-formal education both. Because we are more related to education, so we should discuss the development of emotional and national integration by education in more detail.

### **Education and Emotional and National Integration**

In the opinion of Dr. Sampooranand Emotional Integration Committee, education can play a vital role in strengthening emotional and national integration. For it, the committee has submitted the following suggestions :

- (1) Educational policies should be determined at the all-India level and compulsory primary education and adult education should be provided in the whole country. The children of scheduled and backward classes should be given special facilities for the first ten-year education.
- (2) School curriculum should be changed and it should be made according to the prevailing situation of the country and its needs.
  - (i) In the primary level curriculum, emphasis should be laid on the study of social subjects besides language and mathematics, and national songs, poems and stories should be included in it.
  - (ii) In the curriculum for secondary level, besides language, literature, social studies, religious and moral education and literary and cultural co-curricular activities of national importance should be specifically included. At least four national plays should be organized in a year.
  - (iii) Provision should be made for the study of different languages, literatures, cultures, arts and social sciences at the university level, and the teachers and students should be given opportunity for touring the country.
- (3) Definite policy should be formulated for language, and the interest of minorities should be kept in view.
  - (i) Three-language formula should be adopted in the whole country.
  - (ii) Hindi should be made popular in non-Hindi areas; for it, Hindi books should be prepared in regional scripts.
  - (iii) The level of Hindi and English should be kept equal at university level.
  - (iv) International numerals should be used in the whole country.
- (4) Necessary amendments should be made in the textbooks, and their materials should be so organized that they become helpful in the development of emotional integration.

- (5) Admission and scholarships, etc. in schools should be arranged on the basis of ability, no importance should be given to caste, religion and community.
- (6) The school hostels should not house the children of only one caste or class. All students should be treated as equal.
- (7) The dress of the school should be definite so that the students consider themselves the members of the school; and not that of a particular caste, religion or class.
- (8) The school should begin with assembly and prayers and at this time, the national importance should be discussed.
- (9) Sentiment for national flag, national anthem and national language should be developed among the students and they should be inclined towards respecting them.
- (10) The national festivals — 26, January, 15, August and 2, October should be celebrated with devotion and vigour.
- (11) The speeches on emotional integration should be organized in the schools from time to time; the determination for service to the nation should be around time to time and oath should be taken.
- (12) All India Youth Committee should be established in order to establish cordial relations in youth programmes.
- (13) Teachers' exchange programmes should be held in the universities.
- (14) The condition of the teachers should be improved; the salary for the primary, pre-secondary and secondary school teachers should be equal all over the country.

### **Our Own View**

The Emotional Integration Committee submitted the above suggestions in 1962. Since then, several meetings on 'the role of education in the development of national integration' have been held in NCERT, Delhi and different universities and they have raised much voice about national integration in education; however, only superficial tasks have been completed; it's all, more talk and no work. On the basis of above study and our experience, we think it necessary to formulate the following educational programmes for the development of emotional and national integration :

**1. Clear Aims of Education :** Theoretically several aims of education have been accepted in our country, but we can see that our education is still examination-oriented, less attention is paid to the health, conduct and emotions of the children. Therefore, it is needed that the aims of education are clear, and one of them should be the development of emotional and national integration.

**2. Reconstruction of Curriculum :** Change in the curriculum should be effected and in it, the tasks of social work and national service

work should be made compulsory. Celebrating national festivals and occasions should be included in it. Special place should be accorded to folk songs and stories pertaining to different parts of the country in the primary level curriculum. It should include the material presenting geographical knowledge and cultural scenery of the different parts of the country. The curriculum for the secondary level should include religious and moral education and co-curricular activities of cultural and national importance. The subjects related to industrial and economic development of the country should also be included in it. Arrangement for comparative study of different languages, religions and cultures should be made at the university level.

**3. Reform in Teaching Methods :** Teaching methods are indirectly related to the teacher behaviour with students. Therefore, those teaching methods should be selected in which teachers and students work in cooperation; teachers should assist all students equally, and all children should get equal opportunities for developing their abilities. Taking part in the collective class activities will help develop the spirit of collectivity and they will be bound in the spirit of oneness.

**4. Reform in Textbooks :** Necessary amendments should be effected in textbooks and such subject-matter should be deleted from them which is an obstacle in national integration, and such material should be included in them which promotes national integration. For it, subject-matter pertaining to civilization and cultures of the country be selected.

**5. Equal Treatment :** All types of class discrimination based on caste, religion, community or any other basis should be eliminated. The selection of teachers and admission of students should be based on ability and scholarships to students should be awarded solely on merit. If a mark of national identity is put on the dress of the students, it would help in the development of national integration.

**6. Daily Morning Assembly :** The school should begin with a 15-minute daily morning assembly. At this time, prayers in the beginning and national anthem at the end should be played and the intervening period should be used for health rules, collective health examination, religious and moral teaching, matters of national importance, the importance of national anthem and national flag, national integration and international spirit.

**7. Celebration of Social, Religious and National Festivals :** National festivals are generally celebrated in our schools, while it is a holiday on social and religious festivals. If these festivals are also celebrated in schools and all children take part in them, it would inculcate in them liberal feelings towards other religions and they will be bound in the spirit

of oneness. The national festivals should be celebrated in the schools with devotion and fanfare.

**8. Development of Respect for Languages of National Level and National Language Hindi :** Our country has accorded 22 languages with the status of languages of national importance. Though the number of people speaking these is less, but they are rich in their respective literatures, in which the culture of India finds refuge. We should respect these languages, but most attention should be paid to the development of national language Hindi. The national language binds us with one thread.

**9. Birthdays of Leaders :** The birthdays of social, religious and national leaders should be celebrated in schools. When the birthdays of leaders born in different states are celebrated all over the country, it would develop the spirit of national integration in the students.

**10. Inter-State Games :** Inter-state games and sports competitions should be held for school students. It would expand the contact area of the children, they would be acquainted with one another and emotional relationships would be established in them. But it would be possible only when the players play with the spirit of game.

**11. Inter-State Cultural Programmes :** Besides inter-state games and sports competitions, inter-state cultural programmes should also be organized. When the students present the glimpses of their respective cultures, they are acquainted with others' cultures (folk dances, folk songs, etc.). It would recreate them as well as they would see the national cultural glimpses. We can see a glimpse of national culture in the national parade on 26, January in New Delhi, which is also relayed on television to enable a large number of people to watch it.

**12. Inter-State Exhibitions :** Schools should organize inter-state exhibitions. If such exhibitions are organized on the occasions of regional games and sports championships, then the children of different schools can have a chance to see them. These exhibitions should provide a glimpse of the civilization and culture of the country.

**13. Use of Radio and Television :** Such educational programmes should be broadcast on radio and television which are helpful in the development of national integration. We are elated that radio and television broadcast stories, plays, songs and poetry, etc. related to different languages, religions, civilizations and cultures. It gives us a chance to see the glimpse of the whole country in the comfort of our homes. The need is to balance and coordinate between these programmes and school programmes.

**14. Respect to Diversity of Nation :** We should inculcate love for different castes, religions and cultures of the country in our students and

should develop in them social, religious and cultural liberty. In such a case there would not be any chance for disintegration, yet we cannot support the development of blind devotion and blind nationalism. We desire that the citizens of the country are aware about the evils of the country and should make effort for their elimination. This is the requirement of true nationalism.

**15. Teacher Exchange Programme at National Level :** The teachers should be exchanged at the national level. When the teachers belonging to different languages, castes, religions and communities would work in the schools of different places, it would develop intercultural spirit in the students and the whole country will be united. It is pleasant to note that this system has been adopted in the Central and Navodaya schools.

**16. Provision of Study at National Level :** The level of education should be equal all over the country, and the children of one state should have the facility to study in other states. This facility should be specifically given at the university level. It would develop the inter-cultural spirit and would help in the development of national integration. It is a matter of pleasure that this provision has been made in Central and Navodaya schools at secondary level. This provision already exists at the university level.

**17. National Excursions :** The teachers and students should be given opportunities for visiting different places of the country, especially the places of historical, cultural, industrial and national importance. It would help them know the size and different cultures of the country; they would understand one another and it would develop in them the spirit of national integration.

### **Special Mention**

Success of education depends on the teachers the most. Emotional and national integration can be achieved when the teachers are able and they make effort for it. Besides, non-formal agencies of education should cooperate in it in addition. Therefore, it is necessary to discuss their role in the development of national integration.

### **Role of Teachers in the Development of National Integration**

The most powerful means of emotional and national integration is education. However, several changes will have to be effected in the educational field for it. As far as aims of education, curriculum, textbooks, radio and television relays, transfer of teachers at national level and facility of study to the students at national level are concerned, all these tasks are the responsibility of the education department and of the government; but the remaining tasks will have to be done by schools; and these tasks can be accomplished in schools only when the principals and teachers are

interested in them. The responsibility of the teachers is still more because they come in direct contact with the students. The students consider their teachers as their ideals and imitate them and thus adopt their merits and demerits knowingly or unknowingly. Therefore, it is necessary for the teachers to have the national spirit and give up their individual and collective interests before the national interests. The conduct of teachers will influence the students.

Let us discuss the role of teachers in brief. First, they should not discriminate among children on the basis of any of place, caste, religion and culture, etc.; they should treat all children equally whether it pertains to their admission or option for subjects, or class teaching, or participation in co-curricular activities, or award of scholarships, or admission in hostels. The teachers can treat all children equally when they have liberal feelings for all regions, castes, religions, languages and their literatures and all cultures.

Not only this, but the teachers will have to develop liberal attitude for all regions, all languages and their literatures, all castes, all religions and all cultures among the students. For it, they should seek every available opportunity in morning assembly, in class teaching, in execution of co-curricular activities and everywhere else, and inculcate in the children the spirit of liberal attitude for all castes, languages, literatures, religions and cultures of the country. There are several opportunities presented before the teachers while teaching social subjects, such as history, geography and civics; while celebrating birthdays of social, religious and national leaders; during the organization of inter-state games and cultural programmes and during excursions. The teachers should take benefit of all these opportunities.

Despite the existence of several diversities, a nation has its own identity; it has its own national symbol, national flag, national anthem and national language. The teachers should respect them and should incline the students towards respecting them. The national flag is unfurled and national anthem is played on national festivals in government institutions and educational institutions, and the matters of national importance are discussed. We can see that all this has become mere formality. The teachers should become sensitive to this and should respect the national flag and sing the national anthem respectfully. Only then the children will follow them. If the teachers possess respect, honour and devotion for the national flag and national anthem, the children would watch it and they too will develop it in themselves. These are only a few objects and activities of national importance that bind us in the spirit of oneness in the name of nation.

Exchange of opinions is very essential for being bound by the spirit of oneness, and language is necessary for the exchange of opinions. For it, there should be a national language. All teachers of the nation should learn national language Hindi and should use it in schools. In our country, regional languages have been accepted as the medium of education, yet English has also been accepted for higher education. The use of national language is necessary for national integration. It may not be made the medium of education, yet the arrangement for its teaching-learning should be made in all educational institutions. It can be possible only when all teachers respect the national language, learn it and motivate others to learn it. It should be the duty of the teachers to do social service and national service. They should perform this duty with devotion and honesty. Then they would be able to develop national integration by education.

However, the teachers cannot succeed in this task until they get the cooperation of the guardians of the students. So the teachers will have to make effort for getting guardians' cooperation. The cooperation of family, community and religious institutions will help in the development of national integration. And more cooperation is expected from the government. The education policy, its aims and curriculum are determined by the state. May God guide everybody on the right path!

### **Role of Democratic Interaction, Cultural Heritage, Religions and Festivals in the Development of National Integration and Human Upliftment**

On the base of the model curriculum prepared by UGC, some universities have emphasized on specific study of democratic interaction, cultural heritage, different religions and Indian festivals in the development of national integration and human upliftment, in their curricula, we discuss these here.

#### **Contribution of Democratic Interaction**

Democracy looks at individual with great respect and attaches equal importance to both individual and society. By democratic interaction is meant that every individual expresses his thoughts and listens to others' opinion, and accords equal place and respect to other persons. All this type of interaction takes place among all individuals, it would eradicate the differences between the individual and individual and society and society in the nation and the people will be bound by the spirit of oneness. This spirit of oneness is national integration. It would also bring about human upliftment because enmity will be replaced by love and conflict by cooperation. Therefore, democratic interactions should occur with children

at all places, such as family, society and schools, it would be helpful in national integration and human upliftment.

However, it can be possible only when the people understand the meaning of democracy and live a democratic life. The situation in our country is just opposite to it. In this context, the national laws are not being followed, the people interested in vote politics are destroying democracy. In such a situation it would be an exaggerated demand on the part of teachers to accomplish this task to sow the seeds of national integration in the children by democratic interaction and make them think of national interests.

### **Contribution of Cultural Heritage**

The culture of a country is the outcome of the labour of people over ages. It distinguishes man from other beings, it raises him above others. Our Indian culture is the oldest culture of the world and is the most enriched one. It has taught the world the lesson of universal brotherhood. It is the culture of four purusharthas — dharma, artha, kama and moksha; and it is the culture of developing all the three aspects of man — natural, social and spiritual. This culture of ours is the culture of auspiciousness, well-being and welfare of the mankind, and it has inclined us towards the well-being of all people. It is our Indian culture that teaches us to live, not for the nation alone, but for the whole world. So it should be helpful in the development of national integration.

However, the people of different cultures live in our country at present. The cultures of Indian origin are similar in some respects and dissimilar in some respects and we have assimilated in our culture some cultures of foreign origin, and we call it unity in diversity. But some foreign cultures are such that are entirely different from basic Indian culture, their customs and traditions are different, their language and literature and religion and philosophy are different altogether, even to the extent that they have separate social laws. This cultural diversity is not allowing us to come nearer each other. It is mere fancy to think of national integration and human upliftment in the name of cultural heritage.

### **Contribution of Different Religions**

All religions of the world teach the lesson of humanity. The Vedic religion lays utmost emphasis on kindness, donation and restraint. The Arya Samaj lays emphasis on devotion, faith and prudence. Jainism lays emphasis on truth, non-violence and non-stealing. Buddhism lays emphasis on patience, pity and kindness. Sikhism lays emphasis on devotion to Guru and service to humanity. Christianity lays stress on love and human service.

Islam lays emphasis on peace and brotherhood. and Parsee religion lays emphasis on purity. If any of these qualities are adopted by a man, it would not evoke the feeling of enmity, and in such a case, any religion would serve to meet the ends of development of national integration and human upliftment. As it is, all religions teach the lesson of national service to the people.

But we can see politics being played in the name of religion. The people are being divided in the classes; some people are demanding Hindu votes and others Muslim votes. Not only this, riots take place in the name of religion and this religious fanaticism is increasing in India. How can then the people unit in the name of religions! It is evident that religions in our country are obstacles in the development of national integration and human upliftment in place of helping these causes.

### **Contribution of Indian Festivals**

Nearly 864 festivals are celebrated in 365 days in India, and the reasons for celebrating them are different. The reasons why some of these festivals are celebrated are being discussed here. Dussehra is celebrated to mark the victory of Rama (truth) over Ravana (untruth). Diwali is celebrated to mark the return of Rama to home after his victory over Ravana. Holi is celebrated to mark the devotion of Prahlada after repression by Hiranyakashyap and Holika. Mahavir Jayanti is celebrated to mark the birthday of 24th Tirthankara of Jainism Mahavir. Buddha Purnima is celebrated on the day of attainment of Buddhatva by its founder Buddha. Gurunanak Divas is celebrated to mark the birthday of Guru Nanak. Eid is celebrated on the second day of the appearance of the moon to mark the end of 30-day fasting in the month of Ramzan. Christmas Day is celebrated to mark the birthday of Jesus Christ, the founder of Christianity. The people celebrating them express goodwill for each-other; it inculcates in them the feeling of truth, love and devotion. We can think it to be the **philosophy of religions**. If these three qualities are developed in man, it would develop international goodwill too, leave alone national integration. At present, three national festivals — 26 January, 15 August and 2 October are also celebrated in our country. The feelings of love and devotion for nation are hidden behind them. So these festivals should be helpful in the development of national integration.

However, different communities celebrate different festivals. It is seen that instead of cooperation, the people of other communities impede the celebrations and the government has to employ police force to maintain law and order. We can see only police force around on the occasion of certain festivals, as if violence is just about to erupt. The truth is that we are divided

in the name of festivals also, and the sad thing is that we do not celebrate even the national festivals with devotion to nation; only celebrate them as a formality. Some people go to the extent of disrespecting the national flag and national anthem. The worse thing is that the government does not take any action against them. In such a scenario, the talk of developing national integration and human upliftment through festivals seems mere fancy.

### **Special Mention**

India is a country of diversities. The people of different castes, cultures, religions live here and celebrate their festivals in their unique manner. Democracy provides this freedom to the citizens. The need is to keep in mind the freedom of others besides one's own and to consider the national interest foremost. It would be possible when people involve themselves in the politics for national interests and not for their selfish ends. It is the time when the youth should raise their voice in this regard.

## Test Questions

### **Essay Type Questions**

1. What do you understand by emotional integration? Does emotional integration lack in our country? What type of changes will have to be effected in school programmes for its development?
2. What are the obstacles in the development of emotional and national integration in our country? Discuss the suggestions submitted by the Emotional Integration Committee for the development of emotional and national integration?
3. What is the need of the development of national integration in India? Prepare an educational programme for its development and discuss the role of teachers in it.
4. What do you understand by national integration? Elaborate the distinction between narrow nationalism and liberal nationalism and discuss their merits and demerits.
5. How can education contribute in the development of national integration in India? Clarify.
6. "The aim of education is not to develop knowledge and build up character only, rather national integration too should be achieved by it." How far do you agree with this statement? Discuss the functions of school for the development of national integration.

7. What are the chief obstacles in the development of national integration? What remedies do you suggest to remove these obstacles for the development of national integration?

### Short Answer Type Questions

8. Mention the suggestions of the National Integration Committee for the development of national integration.
9. What suggestions were submitted by Dr. Sampooranand Committee for the development of national integration?
10. Elaborate the role of teachers in the development of national integration.
11. What use has the television in the development of national integration?
12. Illuminate the contribution of different religions in the development of national integration.
13. How is our Indian culture helpful in the development of national integration?
14. What is the contribution of Indian festivals in the development of national integration?

### Objective Questions

15. Tick the right alternatives :
- (i) How many are the components of state?
- (a) One (b) Two  
(c) Three (d) Four
- (ii) What is the supreme most symbol of a nation?
- (a) National language (b) National flag  
(c) National anthem (d) National bird
- (iii) When was Dr. Sampooranand Emotional Integration Committee constituted?
- (a) 1951 (b) 1961  
(c) 1971 (d) 1981
- (iv) When was the National Integration Committee constituted?
- (a) 1967 (b) 1977  
(c) 1987 (d) 1997

### Answers

- |                |                        |
|----------------|------------------------|
| 15. (i) Four   | 15. (ii) National flag |
| 15. (iii) 1961 | 15. (iv) 1967          |

## Education and International Understanding

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### Meaning and Definition of International Understanding

By international understanding is meant good understanding and goodwill among different nations of the world. By understanding is meant the knowledge of culture, science and technology and of other fields of other nations; and by goodwill is meant possessing a liberal attitude towards the culture of other nations and exchange in the field of science and technology. It is the stage in which the developed nations help the backward and developing nations in their development. However, some people take the meaning of internationalism differently. According to them, internationalism is that feeling which takes out an individual out of the national limit and makes him a citizen of the global nation. In the words of Goldsmith :

**Internationalism is a feeling that the individual is not only a member of his state, but a citizen of the world.** —Goldsmith

It means that there is a global nation above nations, and all individuals are also the citizens of this global nation besides being the citizens of their own nations. In such a case, the definitions of nation and citizenship will continue to change. The reality is that the spirit of internationalism does not create a global nation, rather it believes in the independent existence of all nations of the world. It is a political concept which is based on the following five basic principles :

- (1) Peaceful coexistence.
- (2) Cooperation.
- (3) Non-interference in internal matters.
- (4) Non-aggression.
- (5) Peaceful solution to problems.

Now we can define internationalism in the following way :

**When there exists good understanding and goodwill among different nations and they believe in coexistence and cooperation, then it is called international understanding or internationalism.**

### **Emotional Integration, National Integration and Internationalism**

When two or more persons bind themselves with 'we' feeling on the basis of caste, sex, religion, culture, profession or any other basis, it is called emotional integration. Its scope can be smallest to largest. National integration and internationalism are the broad form of this.

National integration is that feeling of oneness in the people of a nation based on common interest, that binds them to their nation despite their differences on the basis of regions, castes, sexes, religions, cultures and on other bases, and they give up their individual and collective interests before national interests.

And internationalism is that feeling that creates good understanding and goodwill among different nations and the different nations of the world believe in coexistence and cooperation.

There are two forms of nationalism — narrow nationalism and liberal nationalism. Narrow nationalism (my nation is best) does not believe in the basic principles of internationalism — coexistence and cooperation; it keeps the individual limited to the national interests only; so there is basic difference between it and internationalism. However, liberal nationalism allows the individual to respect other nations besides his own and does not permit harm to other nations in the interest of his own nation. This liberal attitude gives birth to coexistence and cooperation. It has no conflict with internationalism. Really, individuals can work in the interests of other nations too while being loyal to their own nations; this is true nationalism and it is internationalism too.

### **Merits and Demerits of Internationalism**

Man has his own unique nature; his heart is the abode of love and hate, cooperation and non-cooperation and peace and war at the same time. His feeling of love, cooperation and peace has given birth to internationalism. The development of this feeling will benefit the world in the following ways :

- (1) All nations of the world will abide by the principles of coexistence and cooperation and conflict among them will cease.
- (2) The developed nations will cooperate in the development of developing and backward nations and backwardness of the nations will be rid of.

- (3) There will be no fear of wars and the whole power of all nations will be directed towards human welfare.
- (4) The money spent on wars will be saved and it will help rise the standard of human life.
- (5) Internationalism is the demand of humanity, it must be developed.

This is also true that too many conveniences can make life difficult. In the view of some scholars, the development of internationalism can possibly cause the following disadvantages :

- (1) The feeling of competition among nations will cease and it is beyond conception that any nation will still develop at the same rate.
- (2) When the developed and strong nations will help the undeveloped and weak nations of the world only on the basis of humanity, it will make half the population of the world inactive.
- (3) It is mere fantasy that a nation will help any other nation without a selfish motive.
- (4) The rich nations will only exploit, the poor nations.
- (5) Internationalism is the sweet slogan of exploiters, it is a political movement, we should be careful of it.

In our view, by the development of internationalism, the competition among nations will not cease. Competition is our natural instinct; it also exists between two brothers from the same parents who live with love. Internationalism raises the people from the low ground of enmity, jealousy and non-cooperation to the higher ground of love, sympathy and cooperation. In its real sense, it takes us forward to the welfare of mankind. We must develop this feeling in the world.

### **Need of International Understanding in the Modern Age**

Our country India taught universal fraternity thousands of years ago. The welfare of people of the world is inherent in it. But the internationalism that we are talking about is the contribution of the modern age. Universal fraternity is the principle of Vedic religion, internationalism is the need of modern politics. Attention towards internationalism was first given in 1912, by the then American President **Taft** in order to prevent the First World War, but he did not succeed in it. The **League of Nations** was formed in 1920, but it could not prevent the Second World War. The **United Nations Organization** (UNO) was formed in 1945. At present, the world is passing through a new turn of events. International understanding is essential today in order to save the world from future political calamities :

**1. For the Protection of Independent Existence of Nations :** The first principle of UNO is coexistence. It believes in the independent existence of all nations. It is possible only when all persons of the world have international understanding and possess goodwill towards all nations of the world. From this view, international understanding is very important in the world today.

**2. For the Cessation of Wars :** The UNO also supports non-aggression besides coexistence. But the situation is that we are on the threshold of the third world war. Observe the national budget of any country, you will find a large sum of money being spent on defence. Some large countries possess such a large stock of weapons of mass destruction that they can eliminate the entire world in a few hours. It is definite that if this third world war is not prevented, the mankind will be eliminated from the surface of the earth. The world needs international understanding in order to prevent from this danger.

**3. For the Fulfilment of Physical Needs :** It is the age of science and technology. Our physical needs have increased manifolds. For the fulfilment of these needs, the nations of the world depend on one another. This exchange can take place only in the case of international understanding.

**4. For International Trade :** Each nation of the world has its unique features — some natural and some man made. Some countries produce much grain while others produce oil; some countries are rich in minerals and some in petroleum products; some countries produce a large quantity of cloth, while some are very proficient in electronic goods; and so on. All countries meet their needs by international trade today. In order to have this exchange between all nations, international understanding is the first requirement.

**5. For the Development of Backward Nations :** Even today a large number of the countries in the world is backward. The development of these countries can take place when the developed nations help them and give them economic and technological support. It can be possible in the event of international understanding. From this view too, international understanding is a great need of today.

**6. For the Well-Being of Mankind :** At present, some nations are at the zenith of materialistic development, the standard of life there is very high, but they lack peace of mind, and their desire for advancement and ill-will of others' exploitation has distanced them from mental and spiritual peace. The powerful nations are endangered by each other; they have to

guard themselves at all times; their people are restless. The only remedy to rise above this situation is international understanding. In such a case they will not exploit one another. Besides, they will also cooperate with one another and it will benefit the whole mankind.

### **Obstacles in the Development of International Understanding**

All nations of the world are feeling the need of international understanding today, especially the undeveloped and developing nations, and they are making efforts for its development too; but it has not happened due to some causes. These causes are as follows :

**1. Narrow Nationalism :** When the people of a nation think only of their own national interest, it is called narrow nationalism. It creates in citizens several evil qualities; they think that their nation is the best and that only their nation should advance and rise higher and become even better. This narrow nationalism gives birth to expansionist ideology. Such nations do not believe in coexistence and cooperation; they believe only in their expansion by the use of force. This is a great obstacle in the development of international understanding.

**2. Different Political Ideologies :** There are several political ideologies today and accordingly there are several types of political systems too, and all nations think that their respective political system is the best. Democracy is flourishing in the world today, yet communism is stable at its own place. Some countries have monarchic or autocratic political systems. The rulers of these countries want to share a common platform but the difference in their political systems does not allow them to do so from within. This is another obstacle in the development of international understanding.

**3. Different National Groups :** The nations of the world are divided into several forums or groups. Some nations have come together and formed non-alliance movement. Said truly, politics depends on cleverness and wiliness. When these groups meet at the international level, they treat each other cleverly. This groupism makes out in the UNO. When international forums are made by groupism, it becomes difficult to develop the feeling of international understanding.

**4. Cultural Difference :** Culture is a very broad concept. By the culture of a nation is meant that specific form of its lifestyle and eating manners, behavioural norms, conduct and thought, customs and traditions, arts and skills, music and dance, language and literature, religion and philosophy, ideals, beliefs and values of the people in which it believes and has faith and which are the marks of its identity. 'My culture is the best' this

feeling is the greatest hurdle in the development of the spirit of international understanding. And the highest obstacle is the religious narrowness.

### **Development of International Understanding**

Thought has been spared on the need and development of internationalism since long ago. In 1912, the then American President Taft had made efforts to call an international conference at Hague in order to prevent the world war, yet he did not succeed in it and it culminated in the First World War in 1914. More attention was paid to the need of internationalism after this. The UNO was founded for this purpose. The UNO supports the principles of coexistence, non-interference in internal matters, non-aggression and peaceful solution to problems. One of its agencies is the United Nations Educational, Scientific and Cultural Organization (UNESCO). Its chief function is the development of international understanding.

### **Role of UNESCO in the Development of International Understanding**

The functions of UNESCO, as far as the development of internationalism is concerned, are very important. This agency of the UNO provides education at the international level and makes effort in creating the spirit of internationalism in the children of different countries. It is contributing especially in the countries that have suffered during the second world war and other backward countries of the world. It is making efforts for the removal of illiteracy and ignorance from the world. Thus, it is educating every individual in the world in order to expand his attitude. This organization also conducts teacher exchange programmes, excursions in other countries and organization of cultural programmes in order to bring the people of the world nearer. This also organizes art and literature exhibitions of international level in different countries. It provides students the facilities for excursions in other countries. The UNESCO believes that wars start in the mind. When the people have the feeling of enmity in their minds, wars occur. Enmity towards one another develops on several bases. The most powerful basis for this is cultural difference. So the UNESCO lays foremost emphasis on the development and synthesis of the cultures. It helps develop internationalism.

The UNESCO distributes related literature among all member nations. Through this literature, the children are acquainted with the aims and methodology of the organization and make effort to organize international festivals in their schools. Thus, the UNESCO believes in the exchange of education, science and culture, and is especially active in this field. We should cooperate with it in order to give momentum to its efforts.

## **Education and International Understanding**

Education is the basic means of development of internationalism. For the development of internationalism by education, we will have to do two tasks — checking narrow nationalism and development of internationalism.

### **Methods of Preventing Narrow Nationalism**

In order to prevent the expansion of narrow nationalism, we have to widen our attitude. First, we have to develop in the students respect for other national languages and flags, besides our own national language and flag. Second, we have to develop among our students respect for other cultures and religions besides our own culture and religion. The tension between nations can be eliminated only then.

International days should be celebrated to teach children to respect the flags of other nations besides their own national flag. The children get opportunity to respect the national flags of different countries on such occasions, and thus the chances to develop narrow nationalism are fewer.

While celebrating national festivals, we should not describe other nations as inferior. The interests of other nations too should be kept in view besides of our own. It is not considered proper to celebrate the birthdays of the leaders who favoured narrow nationalism. We should celebrate the birthdays of the leaders who adopted proper methods for the realization of their aims.

### **Methods of Development of Internationalism**

We will have to effect some changes in the aims of education, curriculum, teaching methods and other educational programmes for the education of internationalism. We can discuss them under the following headings :

**1. Broad Aims of Education :** This is necessary for the development of internationalism that the aims of education are broad. Besides the aims of children's physical, mental, social, cultural, moral and character and vocational development, we will have to include the aims of development of national integration and internationalism too.

**2. Broad Curriculum :** The curriculum should be constructed according to the aims. The curriculum will have to be made wider for development of internationalism. In the subjects geography, history and other social subjects, we will have to include the geographical conditions, histories and cultures of different countries in the curriculum. It is necessary to tell the students about the institutions and organizations of international importance, so they too should be included in the curriculum. Besides co-

curricular activities of international standard should be included in it, such as celebration of international days, birthdays of leaders of international fame, debates on international topics, cultural programmes based on civilizations and cultures of different countries, etc. Language is the basis of these all. We should know our national language to understand our nation, and national languages of other countries to understand them. Because there are numerous languages, only languages of international importance should be included in the curriculum. But their study should not be made compulsory under any circumstances.

**3. Reform in Teaching Methods :** For the development of internationalism, the children should necessarily have free thinking, free expression, self-confidence and broad attitude, and all these can be developed by proper teaching methods. For it, those teaching methods should be especially adopted in which the children get opportunities to learn by doing and self-experience, and in which the children perform activities with each other cooperation.

**4. Reform in Textbooks :** Necessary amendments should be done in language textbooks. Such subject-matter should be deleted from them which encourages narrow nationalism. It should include the life sketch and incidences from the lives of international leaders. The natural location of other countries and material regarding their civilization and culture should also be included in them.

**5. Equal Behaviour :** We should treat the children and objects of other nations, especially their national flags and cultures with respect. We ought to develop the attitude of accepting the good and renouncing the evil. The good can be borrowed from anywhere.

**6. Morning Assembly :** The school should begin with a 15-minute morning assembly. This should begin with prayers and end with national anthem. The remaining time should be utilized for health discussion, moral education, discussion of different cultures of our and other countries, emotional integration, national integration and need of internationalism, etc. If this time is utilized for presenting the ancient ideals of universal happiness, the children will learn the lesson of universal fraternity. Only slogans cannot achieve it, it should have solid moral basis.

**7. International Days :** International days should be celebrated in the schools. Each school should have the flags of all nations of the world which should be unfurled at these occasions and play the national anthem of the country. Ten minute time may be given in the morning assembly for this purpose.

**8. Speeches of International Leaders :** The world has shrunk today, we can go to any place at any time. We should take advantage of this situation and should present the leaders of the country and other nations for delivering speeches. It would give the children opportunities to acquaint themselves with others' views. This task can be done on international days. The tapes of speeches can be played in the absence of persons.

**9. Birthdays of International Leaders :** We should celebrate the birthdays of top most leaders of the world in schools. We may devote ten minutes in their praise at morning assembly.

**10. International Games and Sports :** Games and sports should be organized at international level for the development of internationalism. It is generally seen that when a country wins or loses in the competitions of this level, the whole country rejoices or feels sad and each individual looks at the win or loss from national perspective, but it also occurs when two brothers play; it should not create ill-will but competition. The nations progress due to this feeling.

**11. Cultural Programmes at International Level :** Youth programmes should be organized at international level and all countries should present their respective cultural glimpses. It acquaints the youths with the cultures of different countries, they begin to respect them and it develops internationalism.

**12. International Exhibitions :** This type of exhibitions can be very helpful in the development of internationalism, such as exhibitions of costume, art, handicraft, literature, books, cottage industries, heavy industries, scientific inventions, etc. The small children take interest in toys made in the country and abroad, so their exhibition should be organized. Through them the children are acquainted with the civilizations and cultures of the country and abroad, and all this is included in their knowledge sphere.

**13. International Programmes on Radio and Television :** Radio and television should relay the programmes which are helpful in the development of internationalism during the period of schools. It is pleasant to note that our government is making efforts in this direction. Newspapers and periodicals too can play a great role in the development of internationalism. We should procure literature of international importance in school libraries and reading rooms.

**14. International Friends :** We suggest in this regard that children should make friends in other countries by correspondence or internet. When they wish one another from time to time, it would inculcate goodwill in

them and it is necessary for the development of internationalism. But this task can be accomplished by a few children only.

**15. Exchange of Teachers at International Level :** For the development of this spirit, exchange of teachers should be conducted at the international level. This programme can be adopted at the university level. When the teachers of one country visit another country, it expands their cultures and the right picture of the world is presented before the students

**16. Arrangement of Studies at International Level :** The need for the students of one country to visit another for studies is being felt. We can see that the students who study in other countries love them as much as their own countries. This task may not be possible at a large scale, but it can be certainly expanded.

**17. Foreign Tours :** The only way to get rid of narrowness is to come out of the circle. The world vision is necessary for getting rid of narrow nationalism. Though this facility cannot be granted to all students, yet some students can certainly make it, while other students can benefit from it by their experiences. Visiting the country and abroad naturally develops the experience of unity in the world. We should make efforts in this direction.

### **Special Mention**

The matter of development of internationalism is being considered all over the world, but the fact remains that the more we cry for it, the less it is achieved. We feel that each gives out the slogan of internationalism only to make other inactive. Disarmament and coexistence are only political slogans, the world is at the brink of the third world war. If we want to save ourselves from the destruction of this war, we will have to adopt the principle of coexistence in its proper sense. The whole world must understand this fact that if a nation is helpful in the development of other nations, all nations will progress with one another's cooperation, else they will continue to spend their income on wars, and God forbid, if the third world war takes place, the whole world would see its end.

We will have to acquaint our children with this attitude. The most effective effort will be to make them understand, if we do not think of others' interest, those nations too will not involve themselves in our interest. We should relate religion to all this. Our religion tells us that the whole mankind is one, the whole world is like a family, and we should live together with love. By awakening love for the whole mankind, we can develop the spirit of internationalism. For it, the schools and other informal agencies

will have to cooperate. The teachers will have to play the most vital role in it; they should come out of narrowness to march towards universal brotherhood, only then they can teach their students the lesson in world brotherhood.

### Test Questions

#### Essay Type Questions

1. What do you understand by international understanding? Why is its development needed? Prepare an educational programme for its development.
2. What is meant by international understanding? Is there any conflict between nationalism and internationalism? How will you develop the attitude of internationalism in the children?
3. What is the need of making the development of internationalism as an educational aim? What changes are required to be made in the curriculum and school programmes for the realization of this aim?

#### Short Answer Type Questions

4. What do you understand by international understanding?
5. Discuss the aims and functions of UNESCO.
6. What measures will you adopt to prevent narrow nationalism?
7. What changes will you effect in the school programmes for the development of internationalism?

#### Objective Questions

8. Determine true and false :
  - (i) Internationalism believes in coexistence.
  - (ii) Internationalism emphasizes on making individual a world citizen.
  - (iii) Nationalism is an obstacle in the creation of Internationalism.
  - (iv) UNESCO is playing a vital role in the development of internationalism.

### Answers

8. (i) true

8. (iii) false

8. (ii) false

8. (iv) true

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## Humanistic Assumptions of Education and Human Rights Education

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### Meaning and Definition of Humanism

The focal point of any type of thought of man is man himself. In philosophical thought, his present as well his origin and end are discussed and accordingly the code of conduct is formed for him. In social thought, his social life is discussed and norms for his behaviour are determined in order to make his social life better. In political thought, political systems are discussed and the most suitable political system is selected for him. In economic thought, different economic systems and the methods of economic development are discussed in order to raise the standard of his life. In psychological thought, fundamental bases and factors of man's behaviour are discussed and his development is effected. In scientific thought, utility of matter for man is discovered and attempt is made to make human life happy by their use. Thus, the focal point of all types of thoughts is man himself, and all thoughts are inclined towards betterment of human life. Thus, all types of thoughts are basically humanistic. But when we talk of humanistic thought today, it means by a specific philosophical thought of the modern times, which considers the whole world as one family and is inclined towards the discovery of the path of happiness and peace for the whole human community.

History is witness that religion (Church) ruled the roost in Europe until the end of thirteenth century, the people there lived life bound by religion. Scientific inventions began to occur there in the fourteenth century. It ended several religious orthodox beliefs and started the process of industrialization. As a result the people were attracted towards the physical comforts in place of spiritual bliss. It begot some benefits, and some harms. Man came to be considered a machine and despite material prosperity, his

life became sad. The intellectual people started to raise their voice against this inclination towards science, and made efforts to re-establish the honour of man. Some scholars consider it as the beginning of humanism. "But the fact is that humanism did not develop during that period in the form of a philosophy.

The present humanism started in the eighteenth century in its proper form. This century saw the beginning of a revolutionary thought against the contemporary religious, political and elite systems and capitalism, etc. In the first half of eighteenth century, **Voltaire** raised his voice against intellectual repression. He gave the slogan of knowledge against ignorance. His thought was called **Rationalism**. In the latter half of eighteenth century, **Rousseau** challenged the contemporary monarchical political system, exploitative religion and class based social system and gave the slogan of 'return to nature' in order to save the people from sufferings. His thought was called **Naturalism**. Though both these thinkers made efforts to save people from all types of bounds and make their life better, but the paths that they chose did not do much benefit to man. Some of the thinkers of modern age opposed religion and science both but accepted the significance of literature and culture and chose the path of peace instead of struggle and revolution for its propagation. The beginning of modern humanism is considered to be from here. This thought is called **Classical Humanism**.

On the other hand, some philosophers, **Schiller**, etc. accepted the significance of science, but along side laid emphasis on two things — man should not be a slave of machinery and science should be used for constructive tasks. These thinkers were in the favour of making science as slave to man, and not otherwise. They tried to free man from religious orthodox beliefs and dogmas, and secondly inclined man towards the proper constructive use of science. Due to their emphasis on the use of science for the benefit of mankind, their thought is called **Scientific Humanism**.

Humanism is inclined towards the welfare of the whole mankind, so it has been defined in **Encyclopaedia Britannica** as follows :

**Humanism is the attitude of mind which attaches primary importance to man and to his faculties, affairs, temporal aspirations and well-being.** —*Encyclopaedia Britannica*

**Maslow** has defined humanism in the following way :

**Humanism is a word which is used by writers in many different senses. One of these implies that man makes up the entire framework of human thought, that there is no God, no super human reality to which he can be related or can relate himself.** —*Maslow*

### **Fundamental Principles of Humanism**

In following are the fundamental principle of humanism

**1. There is No Regulating Entity of the World :** In the viewpoint of humanists, the world has its own creative powers, it is made from those powers, and there is no other creator of it.

**2. This Material World is True, Besides it There is No Other Spiritual World :** Humanists consider this material world as true and consider all its objects and activities as true. They argue that man has to live in this material world, so it is the only truth for him. They consider the world as changeable and progressive. Besides it, they do not believe in any other world.

**3. There is No Existence of God :** Humanistic thinkers have thought only about physical comfort of man. In their viewpoint, God does not help man in this task. There is nothing like God in the world, He has no existence.

**4. Man is the Peak of the Development of this material World:** In the viewpoint of humanists, man is not an ordinary being or a machine but is a rational being. He is armed with constructive abilities and infinite possibilities of development.

**5. Human Development Depends on Himself :** Humanists do not believe in God and fate, they believe in action. In their view, whatever physical and intellectual capabilities that man has got from the world, are the fundamental bases of his development.

**6. The Aim of Human Life is to Live Happily :** By happy living, the humanists mean physical comfort, they consider only material satisfaction as happiness.

**7. Fulfillment of Physical Needs is Necessary for Happy Living :** Humanists do not hold uniform views regarding physical needs of man, some of them lay emphasis on the fulfillment of only material needs, and some also emphasize on the fulfillment of emotional needs besides material needs.

**8. Abidance by Human Values is Necessary for the Fulfillment of All Types of Needs :** Humanists clearly opine that the material and emotional needs can be fulfilled only when all men follow the humanistic values. In their view, 'good for all' is the greatest human value. They have laid the most stress on love and cooperation.

**9. Chief Function of State is to Protect Human Rights :** Humanists are dead against of the exploitation of man by the state. In their view, the state should protect man's freedom and should also protect the well-being

of the world. It can be possible only when the state protects the human rights of man, and incline him towards human tasks. In their view, all this can be possible only in democracy. They are the supporters of democratic political system.

### **Humanistic Assumptions of Education**

The humanists believe in the rise of mankind. In their view, this can be possible only when all men live for one another. For it, it is necessary that they think that whatever exists in the world is for everybody. The classical humanists lay more emphasis on the realization of affective (social and cultural) needs of man and the scientific humanists lay more emphasis on the realization of material needs, and for all this, the humanists consider education as necessary. They have drafted an exhaustive outline for human education. We shall discuss it in brief.

#### **Education is a Fundamental Right of Man**

The humanists consider education as a fundamental right of man. In their view, each state should provide proper education for every child without any discrimination. And the states which are unable to do so, the prosperous and developed nations should assist them economically in this work, and the nations which require technological assistance, they should be rendered this assistance. The humanists desire to bring out all men from the darkness of ignorance to the light of knowledge.

#### **Concept of Education**

The humanists do not consider only school education as education, rather they include all those experiences in education which the children get in the family, society and school or at any other place. It is clear that they take education in its wide form. In their view, education is a creative process which makes the present as well as the future of man beautiful and progressive.

#### **Aims of Education**

According to the humanists, the chief aim of education should be to make a man a good man and he should be made a creative and progressive man, and this can be possible only when he is physically healthy, intellectually rich and has developed human values. They believe in the happiness and prosperity of the whole mankind. And this can be possible when man is skilled in production and distribution of articles. In their view, all these should be the aims of education.

#### **Curriculum of Education**

The humanists stress on making man a good man. In their view, a good man is the one who believes in the goodness of all and conducts

himself accordingly. They have determined the aims of education on this basis and have constructed the curriculum of education for the realization of such aims.

In their view, the curriculum should comprise of hygiene and exercise (sports) for the protection and development of health, logical subjects and activities for the development of logic power, different languages, literature, history, art and other humanities for the social and cultural development; social service for the development of high human values; arts, skills, science and technology for the development of productive capability, and creative activities for the development of creativity.

### **Teaching Methods**

The humanists have emphasized logic and wisdom most. They emphasize of testing the knowledge experienced by sense organs on logic and wisdom before accepting it. In their view, the questions, debate, problem-solving and logic are the most suitable methods of teaching-learning. They have laid special emphasis on the following facts regarding teaching :

- (1) The teaching methods should be selected on the basis of physical and mental development of students.
- (2) The students should be given independent opportunities for learning.
- (3) The students should take active part in the process of teaching-learning.
- (4) The intelligence and logic power of students should be utilized in the process of teaching-learning.
- (5) Whatever is taught and learnt should be related to their life.
- (6) The individual differences of students should be kept in view.
- (7) Remedial teaching should be arranged for the backward students.

### **Discipline**

The humanists favour self-discipline. In their view, true discipline can be maintained neither by directions, nor by reward, nor by punishment. They consider punishment as an inhuman act. In their view, discipline can be developed by discipline only. If the teachers abide by discipline, then the learners would follow discipline of themselves. In their view, remedy should be done by love, and not by punishment.

### **Teacher**

In the viewpoint of humanists, the teachers should possess the clear knowledge of the subjects and of their students, that is, they should know

what they have to teach and how they have to teach. Their attitude should be liberal, they should respect the personality of students and should carry out the responsibility of their complete development. The teachers should be progressive and should have faith in the reconstruction of the society.

### **Student**

The humanists respect the personality of students, they are not in favour of making them the blind followers of the teachers, they are in the favour of giving them the independence of thinking and decision-making. As far as the relationship between teacher and student is concerned, the humanists staunchly oppose a relationship of the ruler and the ruled between them. They favour human relationships between them which is based on love and cooperation. They expect from teachers that they would keep their students free from any type of fear, conflict or tension. In their view, only in such a situation the humanistic qualities can be developed in the students.

### **School**

The humanists consider schools as the laboratory of human development. According to them, everybody in schools should behave with others humanly and should cooperate with one another.

### **Other Aspects of Education**

**1. Mass Education :** According to the humanists, education is a fundamental right of man. In their view, the state should provide free and compulsory education for its citizens up to a certain level. They are great supporters of mass education.

**2. Women Education :** The humanists do not distinguish man and man on any basis. According to them, the women should have the right to get education of any type, just like men, and the state should assist them in realizing this right.

**3. Vocational Education :** The humanists want to see the whole mankind happy and prosperous, and for it, they lay emphasis on developing humanistic qualities in them. Besides it, they want to make them skilled in a vocation for earning their livelihood.

**4. Religious Education :** The humanists are staunchly opposed to the exploitation in the name of religion. They are in the favour of imparting humanistic religion and philosophy in place of theological religion and philosophy.

### **Conclusion**

In brief it can be said that humanism consider education as the

fundamental right of man. They believe that man can be made a good man only by education, and it can be possible when the curriculum of education includes humanities (language and literature, etc.) and humanistic activities (social service, etc.). They assume that a child is not born for education, rather education is provided for a child, so the whole system of education should be made on this basis.

### **Meaning and Definition of Human Rights**

Human right is a new concept. It is the gift of the modern age. This is based on two fundamental principles—first, every man in the world has the right to live; and second, he has the right to live with dignity. You may say, what novel thing we are talking about, because it has been accepted by all human societies since the beginning, in one or the other form. Of course, this is no novel concept, but its sentiment and expression are somewhat novel. We explain.

At one time, man lived an animal life. In the chronology of development of civilization, he constituted the society for himself and determined the behavioural norms based on love and cooperation. Later, the state was set up. The state formulated laws and rules for the citizens and provided security to them. In this development of civilization, different religions developed in different countries of the world. All these religions emphasized on developing human qualities, such as love and cooperation in man. India is considered to be a leader in this respect. This is the first which gave the message of world brotherhood to the whole mankind. The basic feeling behind this message is that all human beings in the world are equal, they should love one another like members of a family and should cooperate in one another's development.

However, the history of the world reveals that the mighty have always ruled in all the countries and at all times, in this world. The physically mighty have troubled the physically weak, the intellectually brilliant have exploited the less intelligent and the economically strong have exploited the common people; on the other hand, the resourceless class came into being and the resourceful people continued to exploit them. In it, it was common for the state to exploit the people.

Though the people have always raised their voice against exploitation, but to no avail. The first struggle for human rights started in the world in France. As a result of the French Revolution of 1789, freedom and equality of human beings were declared for the first time. We can consider this as the beginning of human rights. After France, the exploited in several other countries also began their struggles against the exploiters. Of these, the

Russian Revolution in 1917 finished with the rule of Czars and set up the communist state, but exploitation continued to exist, now more powerful men exploited the less powerful. Possibly, the second world war started due to conflict of power. The use of atom bombs on Hiroshima and Nagasaki, the twin cities of Japan, blotted the entire humanity. Thousands of people lost their lives and many more became handicapped. The destruction caused by the second world war shook the world at its foundation, and the need for world peace was felt. In this direction, the first step was taken on 24 October, 1945 when the United Nations Organization (UNO) was established. Its basic purpose is to end the wars and establishment of world peace. Its charter expresses faith in the fundamental human rights, dignity of individual, equal rights for all men and women and equal rights for all big and small nations. It believes that until all nations are not guaranteed security at the international level, world peace cannot be established. And this can be possible only when all men in the world are given equal rights.

**Human rights are those rights by the realization and proper use of which all men in the world would live with dignity and peace.**

### **Universal Declaration of Human Rights**

The UNO assigned the listing and execution of human rights to its Economic and Social Council. This council decided to constitute the Human Rights Commission in February, 1946 and constituted 18-member Human Rights commission on 21 June, 1946. This commission presented a human rights bill in the general assembly of UNO which could not be approved then. After this, the commission presented this in the form of Universal Declaration of Human Rights. This declaration was approved on 10 December, 1948. This declaration comprises of 30 articles in which about 40 human rights have been mentioned. The important human rights among them are as follows :

- (1) All men are born free and are equal in dignity and rights. They possess logic and wisdom and they should have the feeling of brotherhood for one another. (Article—1)
- (2) Every man has the right to life, freedom and security. (Article—3)
- (3) The slavery system and slave trade are prohibited. (Article—4)
- (4) No physical punishment will be given to anybody and no cruel, inhuman or insulting behaviour will be done to anybody. (Article—5)
- (5) Everybody has the right to be accepted as a man before the law. (Article—6)

- (6) All individuals are eligible for equality and protection before the law against discrimination. (Article—7)
- (7) No individual will be arrested or expatriated from the country without a cause. (Article—9)
- (8) Every individual will be considered innocent until he has been held guilty by the court of law. (Article—11)
- (9) Every individual will have the right to move freely within the territory of the country. (Article—13)
- (10) Every individual has the right to take refuge in other countries in order to protect himself from political turmoil. (Article—14)
- (11) Every individual has the right of citizenship of any particular country. (Article—15)
- (12) Every individual will have the right to marry outside the limits of religion and nation and equal right to divorce. (Article—16)
- (13) Every individual has the right to possess property individually and collectively. (Article—17)
- (14) Every individual has the right to freedom of thought, wisdom and religion. (Article—18)
- (15) Every individual has the right to freedom of expression of his opinion. (Article—19)
- (16) Every individual has the freedom to gather and conduct a meeting peacefully; no individual will be compelled to join an institution against his will. (Article—20)
- (17) Every individual has the equal right to get government jobs of his country. (Article—21)
- (18) Every individual has the right to social security and has the economic, social and cultural right which is inevitable for individual dignity and free development. (Article—22)
- (19) Every individual has the right to work, choose occupation for his livelihood, get favourable conditions for work and protection from unemployment. Every body has the right to get proper wages for his work. Every individual has the right to form trade union and become its member. (Article—23)
- (20) Every body has the right to rest and leisure. It includes the proper limit of working hours and provision for leaves with pay from time to time. (Article—24)
- (21) Every individual has the right to get his necessary needs—food, clothing, shelter, health services, etc. (Article—25)
- (22) Every individual will have the right to education. This education will be free in the initial and basic state.

- (23) Any individual will exercise his rights within that limit in which he does not obstruct the rights of any other individual or individuals. (Article—29)
- (24) No such provision can be made from this Declaration by which any individual, party or state get a right to do such things which obstruct the attainment of the aims mentioned in the Declaration.

In principle, this Declaration is a great contribution of the UNO; however, it is a matter of regret that these human rights are not available to the citizens of any country in proper form and conflict for the attainment of human rights continues in the world.

### **Constitution of India and Human Rights**

India attained her freedom on 15 August, 1945 and the new Constitution came into being on 26 January, 1950. The Preamble to the Constitution embodies the basic determination. Here it is for you to study :

“WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens :

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of operation; and to promote among the all:

FRATERNITY assuring the dignity of the individual and the unity and integrity of the nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.”

This is clear from the preamble that India is a democratic republic and its democracy is based on six principles — freedom, equality, fraternity, socialism, secularism and justice. And if these principles are understood deeply, it becomes clear that the Constitution of India provides all those human rights that have been announced in the Universal Declaration of Human Rights of the UNO.

The Constitution of India has assigned seven fundamental rights to its citizens in the beginning, but in 1979 by the 44<sup>th</sup> Constitutional Amendment, the right to property was deleted from the list of fundamental rights and it was added in the list of legal rights, and thus, only 6 fundamental rights have remained. After this in 2002 by the 86<sup>th</sup> Constitutional Amendment, the right to education for 6-14 age group

children was ensured in the form of fundamental rights. At present, the Indian citizens enjoy six constitutional fundamental rights — (i) **right to equality**, (ii) **right to freedom**, (iii) **right against exploitation**, (iv) **right to religious freedom**, (v) **right to education** (children in 6-14 age group), and **culture** and (vi) **right to constitutional remedies**.

If we go deeply into these fundamental rights, we find that all those human rights have been protected in them that have been announced in the Universal Declaration of Human Rights by the UNO. The articles from 14 to 46 of the Constitution of India have analyzed these rights.

**Article 14** considers all citizens equal before the law.

**Article 15** prohibits discrimination on any basis of caste, culture, religion and sex, etc. and equal rights have been given to everybody for the use of public places.

**Article 16** provides equal opportunities to all citizens for public services.

**Article 17** abolishes untouchability and gives equal status to all citizens.

**Article 19** assigns freedom to all citizens for opinion, expression of opinion, conducting meetings, touring, residing, acquiring and selling property and choosing occupation and trade.

**Article 23** prohibits the beggar and slavery systems and bonded labour.

**Article 24** prohibits labour by children under 14 years of age.

**Article 25** gives freedom to all citizens for observing one's religion and worship and prohibits any forcible conversion of religion.

**Article 39** provides equal remuneration for equal work to all men and women.

**Article 45** provides compulsory and free education for all children in 6-14 age group.

**Article 46** provides social justice by upliftment of people of backward classes.

### **Human Rights to Children in India**

If the fundamental human rights as given in the Constitution of India are studied carefully, we find that the children in our country enjoy the following human rights :

- (1) All children of India in 6-14 age group have the right to get general, compulsory and free education.
- (2) All children have the right to get admission in any school without any discrimination.

- (3) All children possess equal status in all schools without any discrimination.
- (4) Imparting of religious education against the desire of a child is prohibited in any school. They have the right to profess their respective religion.
- (5) Physical punishment is prohibited in or outside the schools.
- (6) Any type of exploitation of the children in or outside the schools is illegal.
- (7) Child labour is prohibited. It is considered as an exploitation of the children.

### **Problem of Human rights in India**

A strange situation exists in India as far as human rights are concerned. The people either are deprived of their human rights or misuse them.

Most of the people in India are deprived of human rights. The foremost human right is the right to live, but thousands of people die in India due to starvation. Second human right is the right to live with dignity, but most of the people in India are compelled to live an undignified life. The children in 6-14 age group have the right to get free education compulsorily, but almost 2 crore children are deprived of this right at present (2009). Child labour is prohibited for children below 14 years of age, but almost 4 crore children under-14 years of age are working in one or the other sector. All men and women have the right to equality, but most of the women are deprived of this right in India. All individuals have the right to health services, but thousands of people die in India every year in the absence of proper health services. All people have the right to food, clothing and shelter, but this is not available to about 22 percent people in India in its proper form.

On the other hand, most of the people do not understand the true sense of human rights and misuse them which obstruct the enjoyment of others' human rights. For example, take the human right to freedom of expression. The people say what they want to express, but don't care to listen to others, even in such exalted institutions as Vidhan Sabha, Vidhan Parishad, Lok Sabha and Rajya Sabha, there is much noise and din without essence. They throw missiles on others and manhandle others. In such a situation, the matter of human rights becomes irrelevant. Let us consider yet another example. All individuals have the right to oppose by peaceful means. This right is more misused than enjoyed in India, perhaps no other country faces this phenomenon. The people in the name of freedom to oppose, block roads, destroy public property, put buses and vehicles on

fire and stop trains. It is a well known fact how far these obstruct others' freedom.

### **Steps Being Taken for the Safeguard of Human Rights in India**

As far as the safeguarding of human rights in India is concerned, it has been provided for in the Constitution itself, we have already made out this fact. In addition to this, the government has taken some solid steps in this regard. In this field, the first step of the Government of India was the declaration of the National Human Rights by the President's ordinance on 27 September, 1963. After this on 18 December, 1963, the Human Rights Protection Bill was passed in the Lok Sabha which was consented by the President on 8 January, 1964. For this, the National Human Rights Commission was constituted at the centre. After this, the State Human Rights Commissions were constituted in some states. Though these commissions do not possess the rights as enjoyed by the courts of law, yet their recommendations are heeded respectfully and action is taken accordingly. However, they are being availed by the educated and intellectual people only, and not by common people. The need of the hour is to make this available to all people.

In the mean time, the government has also formulated several laws for the protection of human rights; such as law prohibiting child labour, law prohibiting dowry and law prohibiting exploitation of scheduled castes, etc. But these laws have become quite ineffective, here the mighty rule.

The first need in India is to provide human rights to the deprived; secondly, the people should be acquainted with the true sense of the human rights and to use them in the right form. Every right is connected with a duty. For example, if an individual has the right to employment, it is his duty to become eligible for the employment which he wants to seek. The government efforts are not succeeding in this field, education should be sought after for this.

### **Education for Human Rights**

In this field, education will have to perform two functions — imparting knowledge of human rights and training to use the human rights in their proper form.

#### **Knowledge of Human Rights**

At present, the core curriculum is applicable in India at the first ten-year education. In it, the fundamental rights and duties are taught in class 9 and 10 in civics. It is needed that the human rights inherent in the

fundamental rights should be clearly taught and it should also be taught what provisions have been made in the Constitution of India for them and what laws have been framed by the government for their protection.

In this context, the students should be explained that any individual can make use of his human rights only when he does not obstruct the human rights of others, and this fact should be explained with the help of examples. We shall clarify it by a couple of examples.

We have already mentioned the human rights of freedom to expression and opposition. We shall repeat them briefly. Protection of others' freedom is the first condition for the protection of our own freedom. Until all individuals do not protect the freedom of one another, no individual can make use of his human rights to freedom. You have the human right to profess your religion and worship, but within the limit that it does not obstruct in the enjoyment of religious freedom of other people. The slavery system and bonded labour are considered against human rights and have been prohibited; it can be possible only when no individual enslaves others or keeps others under bonded labour. It can be said in lump sum that individuals can use their human rights only when they do not obstruct the human rights of others. Not only this, every right is enjoined with a duty, every individual should abide by it.

### **Training in the Use of Human Rights**

Its training will have to be commenced in education, in the form of social duties in the beginning and then in the form of human rights. The small children take much interest in playing. They should be taught to play much, but they should not obstruct others while playing. As they grow, questions are asked in the class, they should be trained that they should patiently listen to the student who is answering the question and express themselves only after that. The adolescents take interest in reading newspapers and magazines in reading rooms, making a noise should be prohibited there because it obstructs others. Whether they are infants, children or adolescents, they play and quarrel together. Their quarrels should be settled amicably without any discrimination and prejudice. All individuals are equal before justice, it would impart the training of fundamental rights naturally. The training of human rights can be given to all students from the beginning in the environment full of love and cooperation.

### **Conclusion**

In sum total it can be said that human rights is a movement against the exploitation of man by man and is a tool for all people in the world to

live with dignity and peace. Though in our country, the government has framed several rules and laws, yet people are deprived of the human rights or they misuse to the extent as to obstruct in others' human rights. The first need in this field is for the government to relinquish the vote politics and to enforce the laws strictly, and the second need concerns their education. Now the gap between principle and practice will have to be bridged.

### Test Questions

#### Essay Type Questions

1. Which issues were taken up by humanism in the beginning? What suggestions have been given by it for change in aims of education, curriculum of education and teaching methods?
2. Analyze the educational thought of humanism.
3. Evaluate the contribution of humanism to modern education.
4. What do you understand by human rights? Explain in the context of the Universal Declaration of Human Rights by UNO.
5. What provisions have been made in the Constitution of India in the context of human rights? Discuss.
6. What is the position of human rights in India at present? What efforts are being made by the government for the protection of human rights?
7. Elaborate the role of education in the proper use of human rights.

#### Short Answer Type Questions

8. Introduce humanism.
9. What is the difference between classical humanism and scientific humanism?
10. Mention the basic principles of humanism.
11. Write short notes on :
  - (i) Human rights.
  - (ii) Universal Declaration of Human Rights
12. Answer the following questions :
  - (i) In which fields has freedom been given in India in the form of human rights?

- (ii) Why is it necessary to protect others' freedom in order to protect one's own freedom?
- (iii) What laws has the Government of India framed for the protection of human rights of children?
- (iv) What laws has the Government of India framed for the protection of human rights for women?

**Objective Questions**

13. Determine true or false :

- (i) Humanism considers human as the zenith of development of the world.
- (ii) Humanism believes in the good of all.
- (iii) Humanism is opposed to science.
- (iv) Humanism is opposed to war.

**Answers**

13. (i) True	7. (ii) True
13. (iii) False	7. (iv) True

□□□

## Role of Teacher as a Reflective Practitioner

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### Teacher as a Reflective Practitioner

Man is a thoughtful being. Though he inherits this power from birth, yet it is developed by proper environment and education. As a result, this thinking power is more in some people while it is quite less in others. Every individual use this power in doing his work, including his occupation. From this viewpoint, any person in any occupation is a reflective practitioner. But when we use this term in the field of education, by reflective practitioner we mean such person who summarizes and criticizes his working system concerning his occupation, tests its merits and demerits and attempts to improve it. Because a teacher has to do this work in a more refined manner, so some scholars look at him in the form of a reflective practitioner.

If we look at the work of teachers from ancient times to the present times, we find that a good teacher has always worked in this capacity. The system of education was first developed in our country India. It had attained a very organized form during the Vedic period. At that time, education was completely under the control of teachers, so the teachers were responsible for the determination of its form, aims, curriculum and methods of teaching etc. The chief work of a teacher is teaching. History tells us that during the Vedic period, the teachers first thought **what** they have to teach, then they thought **why** they have to teach it, and then they thought **how** they have to teach it. At the time of teaching, they also solved the problems of their students. The lecture method, the illustration method and simile method were chiefly used at that time. History is witness that the teachers used to improve upon their work. In this context, it would suffice to mention Acharya Vishnu Sharma. When **Acharya Vishnu Sharma** was given the responsibility of teaching morality to the dull

princes, then he invented the story-telling method in order to impart moral education to them. During the Buddhist period, a sound educational system existed in India, right from primary education to university education. The aims of education for any level were specified, the curricula were constructed, the teaching methods were determined, the rules of admission in universities were specified, the methods of examinations were ascertained, different degrees were specified for different curricula and all this was the gift of reflective teachers.

After Buddhist period the Muslim rule was established in this country. In this period, Buddhist education centres were destroyed and the teachers were suppressed, and thus, an educational civilization came to an end. Some teachers attempted to rise again, but they could not stand against the Muslim education system. During the British period, the British acquainted us with the European educational system and European teaching methods. Today, even after achieving independence, we are still dependent on them, we still think what is being done there is good. Taking the teacher as a reflective practitioner is also the outcome of this type of thinking. Today, we will have to rise above this mental slavery.

### **Reflective Teaching**

Teaching has been a reflective process since the very beginning. A teacher thinks before he starts teaching; what he has to teach, why he has to teach and how he has to teach. This is the age of science. Due to the scientific thinking and use of scientific technology, a new discipline is being developed which is called educational technology. At present, most of the country are influenced by it greatly. In educational technology, the processes of education and of teaching and learning have been given a scientific form. In this context, we would like to present the views of **Davies** and **Glassar** at first. They have arranged the whole process of teaching into four steps :

**1. Planning of Teaching :** At this step, the teacher analyzes the content and sees which aims of education can be realized by its teaching and to what extent. He provides them an objective form in the form of teaching objectives. After this, he diagnoses the previous knowledge or behaviour of students. Then on this basis, he makes the working plan and constructs a standardized test for the evaluation of teaching outcome.

**2. Organization of Teaching :** Having determined the teaching objectives, the teacher constructs suitable teaching strategy for the realization of these objectives. He selects teaching methods and strategies and decides which teaching aids will be used at what time in order to

explain which fact or activity. Along with this, he also guesses about the problems likely to be faced during the process of teaching and their possible solutions.

**3. Leading of Teaching :** At this step, the teacher helps the students to learn by the use of predetermined teaching methods, strategies and teaching aids, he keeps them motivated from beginning to end and keeps them active. If needed, he guides them and provides them individual assistance.

**4. Controlling of Teaching :** At this step, the teacher sees how far the teaching objectives have been realized, that is, how much the students have learnt and how much change has occurred in their behaviour. If due to any reason, the definite teaching objectives have not been realized and desirable behavioural change has not occurred in the students, then the teacher re-inspects the first three steps, diagnoses the causes of not getting optimum success and then makes necessary improvement in it, and he continues to do this work until desirable behavioural change occurs in the students. Re-inspection of the previous steps, finding out their shortcomings and the process of removing the shortcomings, enhance the possibilities of continuous improvement in the teaching. All this task can be done by a reflective teacher only.

At present, the teachers in democratic countries are not only expected to improve their teaching methods continuously, but are also expected to participate in the whole educational process. This work cannot be done by all teachers, it requires very reflective teachers. From this view, **Schon** has developed such teaching steps according to which very reflective teachers can participate in the improvement of the whole educational process. These steps are — planning, teaching activity, monitoring and feedback.

**1. Planning Teaching :** At this step, the teacher keeps in view the aims of education, teaching objectives of the subject to be taught, the content to be taught, the level of students and available time, and does three functions — (i) determination of teaching objectives and explaining them in an objective manner; (ii) selection of suitable teaching methods, strategies and teaching aids; and (iii) to estimate the problems to be faced at the time of teaching and determination of methods and strategies of solving them. By the level of students, Schon means their physical and mental condition and their previous knowledge and behaviour. According to Schon, a teacher should diagnose the previous knowledge or behaviour of students very carefully.

**2. Engaging in Teaching Activity :** At this step, the teacher takes forward his teaching activity as per his planning. According to Schon, at this level, the teacher should diagnose the difficulties of the students and should remedy them immediately, and should provide necessary guidance and cooperation to them.

**3. Monitoring :** The teacher does this activity with the teaching activity. First, He keeps the students motivated. He sees to it what problem is being faced at what level and what are its causes. A reflective teacher immediately thinks for any problem that may arise suddenly and resolves it. In this context, we present an experience. A B.Ed pupil-teacher was teaching a lesson in Hindi. She said that the meaning of the word 'kangal' is nirdhan. One of the student stood up and said that the word kangal does not mean poor. The pupil-teacher asked him to sit down and commented, "If it is not poor, what else it is." The student sat down. Just then a pupil teacher sitting in the back stood up and asked the pupil-teacher to solve the problem. At this the pupil-teacher asked him to come to the blackboard and solve the problem. At this, this student came to blackboard and asked the same student, "Tell me what the word kangal means." He said, "I do not know, but it cannot be poor in any way." At this, the student wrote four words 'Dhani', 'Nirdhan', 'Kripan' and kangal on the blackboard and analyzed them with the help of students and thus he explained the meaning of the word kangal. In fact, such teachers are called reflective teachers who do not flee from any of their educational problems, rather they think over them and solve them too.

**4. Feedback :** At this step, the teacher evaluates the outcome of his teaching. In the situation of success, he provides feedback to the knowledge and skill by different methods. In the situation of limited success, he diagnoses the causes of failure and remove these causes and then provides feedback and re-feedback. According to Schon, a reflective teacher is ever ready to understand any educational problem, finding its solution and to improve the whole process of education.

### **Special Mention**

If you consider the four steps as given by **Davies** and **Glassar** and four steps of teaching as determined by **Schon**, it becomes clear that these steps are not different, there is difference of words only. The only difference is that the four steps given by **Davies** and **Glassar** are limited to the teaching process, while **Schon** has also emphasized on the diagnosis and remedy of the problems to be faced during this process. Diagnosis and remedy of the causes of the problems means improvement in the educational process.

The teacher of Davies and Glassar is limited to only the teaching-learning system, so they have established **teacher as a manager**; on the contrary, Schon has made his teacher to diagnose the causes of any problem in the educational process who reflects about their remedy, so he has established the **teacher as a reflective practitioner**.

### **Role of a Teacher as a Reflective Practitioner**

Schon has expressed the role of a teacher in the form of a reflective practitioner in a very brief but clear manner. We would like to add our experience and thought to it. In sum total, the role of a teacher in the form of a reflective practitioner can be summarized as follows :

- (1) At first, the teacher should accept this responsibility of his that he has to reflect on and has to improve all aspects of education in the democratic polity.
- (2) After this, he should effect a change in his attitude, and that is, he should analyze everything in place of accepting everything as it is, he should verify its merits and demerits and should make attempts for continuous improvement in it.
- (3) He should make exhaustive plan for teaching before starting his teaching. In this plan, he should determine the teaching objectives along with the analysis of the content and should provide them objective form. He should diagnose the physical and mental capacity of the students and their previous knowledge (behaviour) also, and should select teaching methods, strategies and teaching aids accordingly. He should also guess the forthcoming problems at the time of teaching and should determine their solutions.
- (4) While teaching he should proceed forward as per his plan, but he should not enslave himself to the plan, he should change it as per the need according to his insight and reflection.
- (5) He should keep the students motivated from beginning to end during teaching and should keep them active.
- (6) He should keep diagnose and remedy the difficulties of the students. He should not flee from the problems, he should solve them immediately. He should perform this task with the cooperation of students, he should guide them and should provide them individual assistance.
- (7) What he teaches, he should give feedback to it.
- (8) He should evaluate his teaching, and if he has not succeeded in it fully, then he should diagnose its causes. A reflective teacher should analyze the content, teaching objectives, previous

knowledge of students, use of teaching methods, strategies and teaching aids, his behaviour and activities of students, everything. He should look for their merits and demerits and should take rest after optimum success. At this level, he should also give suggestions for the improvement in the curriculum, teaching objectives and teaching methods.

- (9) The schools also hold other co-curricular activities along with class teaching. The reflective teachers should plan for their organization and should improve upon their working system and should benefit others with their experiences.
- (10) Generally, the problem of indiscipline is faced at the time of morning assembly, class teaching and organization of other programmes. A reflective teacher should at first diagnose the causes of indiscipline and then should remedy them. Which activities have helped him under which circumstances, he should benefit himself and his co-workers continuously.
- (11) A reflective teacher does never rest, he is always sensitive to the problems of the educational field and keeps thinking about their remedies. This is the difference between a common teacher and a reflective teacher. He should do this work continuously.

### **Conclusion**

In this context, our first submission is that a teacher is reflective naturally; this is another thing that in what measures. Second, to term him as a reflective practitioner is to diminish his dignity. He is not a practitioner, he is the constructor of the individual, society and nation. Third, the educational process cannot be run properly until the teacher and students do not maintain cordial relationships. Therefore, the human aspect should always be kept in view in any educational planning, teaching planning, learning planning and in any other educational planning. A reflective teacher should keep all this in his mind. Improvement in the field of education can be brought by the efforts of reflective teachers.

### **Test Questions**

#### **Essay Type Questions**

1. What do you understand by reflective teaching? Discuss the steps of reflective teaching as determined by Schon.
2. Why is a teacher called a reflective practitioner?

**Short Answer Type Questions**

3. What do you understand by reflective teaching?
4. Why is a teacher termed as reflective practitioner?
5. Introduce the teaching steps as determined by Davies and Glassar.
6. Introduce the teaching steps as determined by Schon.

**Objective Questions**

7. Determine true or false :
  - (i) The chief task of a reflective teacher is communication of knowledge.
  - (ii) Davies and Glassar have divided educational process into four steps.
  - (iii) Schon has classified reflective teaching process into only two steps.
  - (iv) Schon has given most emphasis on diagnosis and remedy in reflective teaching.

**Answers**

7. (i) False

7. (ii) True

7. (iii) False

7. (iv) True.

□□□

## Concept of an Educated Man

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### Concept of Man

Before we consider the concept of an educated man, we would have to understand the concept of man. As far as the form of man is concerned, he has been reflected upon the most by philosophers, anthropologists, sociologists, psychologists and zoologists. In order to understand the concept of man, we would proceed from bottom to top, that is, we shall first study the thoughts of zoologists, and then we would proceed to study the thoughts of psychologists, sociologists, anthropologists and philosophers.

The zoologists consider man only a higher animal. From their viewpoint, man is an animal because his instincts are just like of animals, and he is higher animal because his structure of body, organs of action and perception and intelligence are of such level that he has been able to effect his development.

The psychologists consider man as a psychophysical being who has all possibilities of his development, but it requires the development and sublimation of his innate powers. They have revealed the fact that there is some difference in the innate powers of different men, so all men cannot be made alike.

The sociologists consider man as a social being. According to them man learns all that, by participating in the social activities of the society, with which he adjusts in the society and becomes a respectable member of the society. They believe in the possibilities of his development and consider the provision of education necessary for it.

The anthropologists consider man from his primitive form to the present form and accept him as such a being who has his own civilization and culture. In their view, man is what his civilization and culture make

him. In their view, civilization and culture are the marks of his identity. They accept man as a civilized and cultured being.

The philosophers have considered man with their own viewpoint. The biological naturalists consider him as a higher animal, the mechanical naturalists consider him as a live machinery, the pragmatists consider him as a higher social being, and idealists consider him the sum total of body, mind and soul, and say that man is the only being in the world who possesses intellect and logic, by which he can effect his physical development as well his spiritual development. However, they consider education as necessary for this development.

In sum, we can conclude that man is a sum total of body, mind and soul. His physiological structure is such and his mind (intelligence and mental faculties) is of such level that he could make development and would continue to develop. He is a progressive being.

### **Concept of an Educated Man**

Generally, in any society, a person who has acquired higher education is called an educated man, but when the population census is conducted, all those persons are placed in the category of educated man who have acquired minimum general and compulsory education. The intellectual class has its own viewpoint regarding an educated man, some think that highly qualified people are educated, while others term those persons as educated who possess high moral character, etc. This question was first raised by **Prof. Whitehead** who worked in the Harvard University of America for a long time. In his views, the appropriate use of knowledge is education. From his viewpoint, an educated man is the one who makes proper use of his knowledge and skill acquired by him. And since then this topic has become a moot point for the educationists. Some scholars have written independent articles on this topic, but no universal concept has been formed about an educated man as yet, nor it can be, because the beliefs of the society keep changing. Since this topic has been included in the B.Ed curriculum, so it is necessary to consider it here.

We are aware that the education of any society or state, at present chiefly depends on its philosophy, its form, its political system and psychological facts, so we would attempt to look at the form of an educated man from these perspective and then we would go on to make a universal concept of an educated man on the basis of these projected thoughts.

### **Philosophical Concept of an Educated Man**

The scope of philosophy is very wide and there are several schools of philosophical thought also, so it is not possible to present the concept of

an educated man according to them all. Here we shall present the thoughts of some of those philosophers of the country and abroad who have considered the form of education of man in detail.

The first name that comes up among the foreign philosophers is that of the Greek philosopher, **Plato**. Plato considered man as the sum total of physiological and spiritual elements. In his view, real education is that which provides perfection to the body and soul of man to which he is eligible. In his words : "Education consists in giving to the body and soul all the perfection of which they are susceptible." For the realization of all this, Plato has emphasized on the abidance by three eternal values — truth, goodness and beauty. In the view of Plato, only that person can abide by these three values who have four virtues — restraint, patience, knowledge and justice. He further clarified that wisdom is necessary for the attainment of these virtues. So it would be appropriate to say that in the view of Plato, an educated man is the one who possesses wisdom, has developed restraint, patience, knowledge and justice, and who abides by truth, goodness and beauty, and makes attempt for the realization of spiritual perfection.

The naturalistic philosopher, **Rousseau** considered man as the best creation of the nature. In his view, the innate nature of man is simple and pure, that is to love one another and cooperate with one another, but he becomes wily while living in this exploitative society, so he should be given opportunities for his development according to his nature by education, and he should also be taught the Art of Living. By the Art of Living Rousseau meant the capability of man to carry out all responsibilities of life successfully. It is evident that in the viewpoint of Rousseau, an educated man is the one who loves everybody and cooperates with others, and performs all tasks of his life properly, and thus lives a happy life and is helpful to others in living happily.

The pragmatistic philosopher, **John Dewey** considered man as a social being. According to him, the first characteristic of man is his own thinking power. He succeeds in understanding his problems and solving them due to his thinking power. His second characteristic is that he accepts any fact after having verified it on the test of experience. In the view of Dewey, education is the development of all those abilities in man which provide him capability to control his environment and complete his possibilities. In his words : "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities." According to him, these two tasks can be performed by that

man who has developed social efficiency. By social efficiency, Dewey meant that capability of man by which he adjusts in the society in the correct form and thus leads a happy life. His contemporary pragmatist, **Prof. Bagle** has added two more elements in it—the capability to earn his livelihood and to limit his interests for the welfare of others. It is clear that in their view, an educated man is the one who has developed all those capabilities in him which are necessary for him to adjust with his circumstances properly, to earn his livelihood, to fulfil his possibilities and to relinquish his interests for the welfare of others, and who lives his life accordingly.

**Bertrand Russell** of England did not believe in religious and moral values, he was in the favour of social morality. Russel had witnessed the terrible outcomes of both the world wars in his life, so he wanted to incline man towards love in place of hatred, towards forbearance in place of lack of it, towards cooperation in place of exploitation, towards freedom in place of repression, towards peace in place of war and towards creative work in place of destruction. He considered love, forbearance, cooperation, freedom, peace and creativity as human values. For abiding by these, he emphasized on the development of character of man. According to Russell, a man should possess the four traits of character — vitality, courage, sensitiveness and intellect. By vitality he meant good physical health. He explained that good physical health is the basis of mental health, this enhances enthusiasm and bliss in man, and inclines him towards creative tasks. In his view, a person can do any creative work only when he is courageous. By courage he meant that trait in man by which he is not scared of any situation, he does not flee from it. Russell further explained that sensitiveness is necessary in order to refine courage, a sensitiveness which is replete with love and cooperation and that encourages man for the performance of good tasks. And all those tasks can be done by the man who has intellect and wisdom. It is clear that in the viewpoint of Russell an educated man is the one who has developed the four qualities of vitality, courage, sensitiveness and intellect to the maximum extent, and who is inclined towards love, forbearance, cooperation, freedom, peace and creative tasks and who lives happily and peacefully and cooperates with others to let them live happily and peacefully.

In our country India since Vedic times, by an educated man is meant such a man who has developed himself physically, mentally, socially, culturally, morally, professionally and spiritually by education, and who is inclined towards the welfare of himself, society, nation and the whole

mankind. In the present times also, the Indian philosophers take an educated man somewhat in this form. In this context, we would like to present the views of Gurudev Ravindranath Tagore first.

**Gurudev** considered man as the total sum of physical and spiritual powers and laid equal emphasis on both types of his development. He emphasized on making man a good man first, a man who is healthy by body, pure and sensitive by heart and possesses love for the whole mankind. He considered love a universal virtue. He opined that love is a feeling that inclines man towards the service of mankind. It makes the material life of man happy and begets him spirituality. From materialistic viewpoint, he has accepted education as a process which assists in knowing the real nature of useful objects, their use and protection of real life. In his words : "True education consists in knowing the use of any useful material that has been collected, to know its real nature and to build along with life a real shelter for life." And from spiritual viewpoint, he has taken education as a process which establishes harmony between our life and the whole universe. In his words : "The highest education is that which makes our life in harmony with all existence." It is clear that in the viewpoint of Gurudev, an educated man is the one whose heart is filled with love, who makes wise use of the worldly objects for making his materialistic life happy and who is inclined towards establishing harmony between his life and the whole existence in order to realize the spiritual life.

After Tagore comes the name of **Swami Vivekananda**. Swamiji has also laid equal emphasis on the development of both aspects of man — materialistic and spiritual. In the context of materialistic development, he declared that we require that education which constitutes the character, enhances the strength of mind, develops the intellect and makes man self-dependent. In his words : "We want that education by which character is formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet." And from the viewpoint of spiritual development, he emphasized on this point that education should be such by which man's inherent perfection can be experienced. In his words : "Education is manifestation of perfection already present in man." For materialistic development, he emphasized on the knowledge of the material world, and for spiritual development he emphasis on abidance by the truth, service to the poor and deprived and meditation. He considered service to the poor as the service to God. It is clear that in his viewpoint, an educated man is the one who lives his materialistic life happily by the help of material knowledge and use of science, and makes effort for spiritual perfection by abidance by the truth, service to humanity and meditation.

After Vivekananda, we would like to mention the thought of Mahatma **Gandhi**. Gandhiji considered man as the sum total of body, mind and soul and he considered that the ultimate aim of human life is the realization of truth, that is God. He has accepted the importance of labour, morality and character for the materialistic prosperity of man, and he has considered the Anashakti Yoga of the Gita as the best means for spiritual development. He considered these as values of human life. In the context of the prevailing situation in India, he emphasized on the abidance by the *Ēkadas Vrita* (truth, non-violence, celibacy, non-taste, not-stealing, non-hoarding, fearlessness, removal of untouchability, physical labour, religious goodwill and politeness). He declared that the function of education is not limited to only teaching how to read and write and do mathematics, etc., rather it should focus on the all-round development of the body, mind and soul. In his words : "By education I mean an all-round drawing out of the best in child and man — body, mind and spirit." It is clear that in the viewpoint of Gandhiji, an educated man is the one whose physical and mental development has been effected by education and who has been inclined towards the realization of spiritual development and who lives a happy life by following truth and non-violence, and who cooperates in the progress of others.

The thoughts of **Paramhans Yoganand** are quite simple regarding the concept of an educated man. Though Yoganand was a kriya yogi and trained the people in the kriya yoga all his life, yet he had a clear attitude about human life. He laid equal emphasis on his physical and spiritual aspects. He considered material knowledge and skills necessary for meeting the needs of the material life and considered kriya yoga necessary for the realization of the spiritual life, and considered love and service to mankind as necessary for both aspects. So he laid emphasis on providing such education for man which should effect his physical and mental development, besides developing moral and spiritual values in him. Yoganand said in clear terms that any type of education cannot have any meaning until it is manifested in the life and behaviour of man. According to him, man should live education in his life. In his own words : "The men should live education in their lives." It is clear that in the view of Yoganand an educated man is the one who has received material and spiritual knowledge and training according to his ability and who uses these in his life and works for the welfare of the whole mankind.

### **Sociological Concept of an Educated Man**

The sociologists look at man as a social being. Though the feeling of sociality is also found in other beings and some of them have it more

intense than the human beings, yet human society is different from the societies of other beings because it has succeeded in developing its civilization and culture and has effected development to it at all times. The sociologists have explained that an individual has to learn the language of the society and its behavioural norms, customs and traditions in order to adjust with it. The sociologists term this process as socialization. The sociologists emphasize that education should socialize man in the proper form and should train him in the exchange of his thoughts by the medium of the language and to behave according to social norms, and should enable him to effect continuous development in his civilization and culture. It is clear that in the viewpoint of sociologists, an educated man is the one who behaves according to the social norms, adjusts in his society properly and preserves his culture and civilization and develop them continuously.

### **Political Concept of an Educated Man**

From the very beginning, the state has emphasized on making patriots by education. About two thousand five years ago, the Greek philosopher, **Plato** had emphasized on creating able citizens by education. At present also, each state speaks of constructing able citizens by education, this is another thing that they mean differently by an able citizen. At present, the arrangement of education is considered to be the duty of the state. At this time, there are two types of political system in vogue — democratic and communistic. In a democratic political system, the people have the liberty to express their thoughts, so education in democratic countries prepare citizens who can think freely. On the contrary, in communistic political system, the people do not possess the right to express themselves freely, they have to admire the government and have to abide by the rules framed by the government, so education in communistic countries prepares blind followers of the state. It is clear that from political viewpoint, an educated man is the one who conducts himself according to the political system of the state, uses his rights given by the state and abides by the duties determined by the state; this is another thing that he has the right to raise his voice against the government in democratic countries, while he has to follow the government orders harshly in communistic countries.

### **Psychological Concept of an Educated Man**

According to the psychologists, every man is born with certain inherent faculties. They have revealed four facts about these inherent faculties. First, their amount is different in different individuals, so all individuals of the world cannot be made alike. Second, some of these faculties are like those of animals, it is necessary to modify them into

human form. Third, some faculties are specific in men, which differ man to man. Fourth, proper environment and education are needed for the development and refinement of these faculties. In their view, the first function of education is to develop and refine the common inherent faculties of man in order to make him a good man; and second function is to identify the specific faculties of man and to train him in the performance of a specific task accordingly. It is clear that in the viewpoint of the psychologists, an educated man is the one whose inherent faculties have been properly developed and refined and who has been trained in a specific task according to his inherent capability and who has adjusted with his circumstances in order to lead a happy life.

### **True Concept of an Educated Man**

Different people have different concepts of an educated man. There are some similarities and differences in them, so it is not only difficult but impossible to determine the true concept of an educated man. Of course, we can certainly define it in such a form in which all concepts of the educated man are included. The thoughts of the scholars regarding education conclude that education should effect proper development of all three aspects of man — natural, social and spiritual. But all these are meaningless until man uses his knowledge and skill, acquired from education, in the welfare of himself, society, nation and of whole mankind. From this view, an educated man is the one.

- (1) Whose inherent powers have been developed and sublimated properly.
- (2) Whose all-round (physical, mental, social, cultural, character and moral) development has been effected properly.
- (3) Whose specific ability have been developed properly and who is thus prepared for earning his bread.
- (4) Who has knowledge of the political system of his country and of his rights and duties as a citizen and conduct accordingly.
- (5) Who always thinks of his good as well as good of the society, nation and of the whole mankind and conducts accordingly.
- (6) Who lives a good life and helps others in living a good life.
- (7) Who is sensitive, wise and progressive and is always ready for effective change.

But at present there are some people who do not believe in spirituality and some are such who believe in spirituality but do not emphasize on its

development by education. So we can define an educated man in the following form :

**An educated man is the one whose inherent faculties have been properly developed and refined, and on the bases of these his all-round development has been effected, and who uses this development for the welfare of his own, society, nation and whole mankind. This is also necessary that he is progressive and is endeavours and active for the development of his own, society, nation and whole mankind.**

This definition comprises both aspects of an educated man — first, his complete development should have taken place, and second, he should be using his development for the welfare of his own, society, nation and whole mankind. Of course, all-round development would have its own flexible limit, any man, society or nation can have as much development of man as desirable and it can be increased or decreased with time.

**Lastly**

We would like to say that this topic is a subject of mere mental entertainment for the so-called educationists.

### Test Questions

#### Essay Type Questions

1. What do you understand by an educated man? On what basis have you formed this concept of an educated man?
2. Present the views of some educationists concerning the concept of an educated man and also present your own views.

#### Short Answer Type Questions

3. Whom did Plato consider an educated man?
4. What type of man Rousseau considered as an education man?
5. Who should be considered as an educated man, in the views of Dewey?
6. Which qualities are necessary for an educated man, according to Bertrand Russell?
7. What are the thoughts of Gurudev regarding the concept of an educated man?
8. In the view of Swami Vivekananda, who can be called an educated man?

9. In which form did Gandhiji want to look at an educated man?  
 10. Who can be called an educated man fully?

**Objective Questions**

11. Determine true or false :

- (i) Plato has emphasized only on spiritual development of man.  
 (ii) In the viewpoint of Rousseau, an educated man is the one whose natural development has taken place.  
 (iii) Vivekananda considered that man as educated whose physical and spiritual development has taken place and who considers social service as service to God.  
 (iv) In the view of Gandhiji, an educated man is the one whose body, mind and soul have been developed and who lives his life keeping the good of everybody before him.

**Answers**

- |                                 |                                  |
|---------------------------------|----------------------------------|
| 11. (i) False<br>11. (iii) True | 11. (ii) False<br>11. (iv) True. |
|---------------------------------|----------------------------------|

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