UNIT I

Meaning of Philosophy

The word philosophy is made up of two Greek words-" philo" and "sophos". Philo means love and "sophos" means wisdom. Then philosophy is the love of wisdom. It is the study which deals with the ultimate realities of the universe and the general causes and principles of those things that man observes and experiences. Plato, in his Republic says:" He who has a taste for every sort of knowledge and who is curious to learn and in never satisfied may be termed as a philosopher.

Definition of Education by Western

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

John Dewey-"Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his responsibilities.

Rousseasu-"Education of a man commences at his birth before he can speak, before he can understand he is already instructed. Experience is the fore-runner of precept.

Herbert Spencer-"Education is complete living".

Froebel-"Education is enfolded of what is already enfolded in the germ".

Definition of Education by Indian

Tagore -"The widest road leading to the solution of all our problems in education".

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

Vivekananda – "Education means the manifestation of the divine perfection, already existing in man."

Sri Aurobindo-" Education is that "which will offer the tools whereby one can live for the divine, for the country, for oneself and for others and this must be the ideal in every school in which calls itself national."

Education as a Process

Education of man does not begin at school, it begins at birth. It ends, not when he graduates from the university, but at his death. Hence education is a life long process. "Any modification brought about in the behavior of an individual as a result of his interaction with the environment

constituted learning." The children learn through Experience. It goes on forever without any break or barrier. Thus education becomes an active and dynamic process. It is much more than schooling, memorizing or learning a prescribed syllabus.

J.S.Makenzie rightly says," Education is a process that goes on throughout life' and is promoted by almost every experience in life." when the learner comes in contact with real situation, he utilizes all his past experiences that are relevant to it and gains new experiences throughout the life. Therefore, education is considered by the educationists as an active and dynamic process.

Meaning of Education

Education is the most important invention of mankind. Man without education still be just like a animal. It is education, which transformed man from a mere "two-legged animal into human. It helps him behave like a man and prevents him from behave like an animal.

The word 'Education' is like a diamond which appears to be of a different colour when seen from different angles. It is as basic to civilization, to social survival, as a reproduction and nutrition are essential to biological evolution.

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Narrow meaning of education

Education in the narrow sense is planned, organized and formalized process. It is imparted at a particular place (school, college or university) and at a definite time. It is also imparted by definite persons (the teachers) to definite persons (the students). Its curriculum too is formal. The amount of education received by the child is measured in terms of number and grade of examinations passed by them. The Teacher makes deliberate efforts to inculcate certain values, attitudes or habits in the children, which are considered to be most essential and useful.

The educators in the narrow sense aims at producing the literate man or the businessman, professional man, bureaucrat, farmer, mechanic, politician or a religious man or to produce a thinking or intellectual man. Thus man is deliberately 'taught to think' as the educator thinks. It is a specific influence brought to bear upon the child with a definite purpose, in a preplanned suitable and methodical manner by the parents, teachers and other members of the community whom we call as the educators.

How is the "Education "derived?

"Education" as the art of "Leading out". This explained was provided by the derivation of the term "Education – E" means "out of" and "duco" means "to lead". Thus education is to draw out

rather than to put in the whole of education – intellectual, moral and physical consisted in leading out the innate knowledge, virtues and powers of the child making the potential actual.

In Latin dictionary we find the word "educare" which means "to lead out". It is growth from within. This explanation is exactly a carbon copy of the previous one. In Latin dictionary we find the word "educere" meaning "to educate" "to bring up" or "to raise". Probably from this explanation the term "education "is directly derived.

The term education is derived from the Latin word "educatum" which means the art of teaching or training. Both "educere" and "educatum" education is external in nature. It is imposed on the child from outside.

Relationship between Philosophy and Education

Philosophy and education are related like flower and fragrance, skeleton, or flesh and blood. They are two flowers of one stem, and two sides of a coin. Then former is the contemplative side, while the latter is the active side of the coin. Philosophical knowledge has a fundamental role in clarifying questions of education.

Education is philosophy in Action

From what has been said already, it is obvious that Philosophy provides the purpose or the aim and education makes it practical. Their relationship is just like the relationship between a lame man and a blind man. The lame man is able t6o see but unable to walk the blind man is able to walk but unable to see. In order to reach the destination the blind and the lame man should co-operate with each other. The lame man will show the direction and the blind man will move accordingly. So also is our Philosophy and education. Philosophy will show the direction and education will proceed in that direction. Education without Philosophy is blind and Philosophy without education is invalid or lame. Thus education is the dynamic side of Philosophy. In other words, it is Philosophy in action.

Educational Philosophy is applied Philosophy

An educator does not pursue knowledge for his own sake. His activities lie within the sphere of the practical sciences, and he looks to Philosophy to provide him with principles so that he can place his work on a sound basis. In practical experience, a philosopher must think out his principles before they can be applied to human life. It is equally true that the purpose of the educator in studying Philosophy is to concentrate not so much on theoretical principles as upon their significance for life in general and for education in particular. Most of the educators would be prepared to regard the study of education as a branch of applied Philosophy. Hence Sir John Adam's description of education as the dynamic side of Philosophy is true.

Education is used for the Purpose of Teaching People what Philosophy to Believe

Originally, a philosopher is a lover of or seeker after wisdom. Wisdom is regarded by some as knowledge for the conduct of life and Philosophy is accepted as a way of life. It helps us to live the best kind of life. A Philosopher, being a constant seeker after wisdom, Should not withdraw himself entirely from reality and live in "an ivory tower." He should feel it his sacred duty to be of service to his fellowmen and propagate his own Philosophy of life to convert others to his beliefs. Then only can be become a true philosopher. After relishing the truth he should use education of teaching people what to believe-to believe in

Monism, in dualism or in, Pluralism or to believe in Communism, in Capitalism, democracy, Nationalism etc. Education thus is used by the philosophers for the purpose of ideological propaganda. One of the outstanding instances of Philosophy using education for the purpose of propagation is Buddha and his followers. They could change the religious pattern of India through the propagation of Buddhism. The teachings of Karl Marx and his followers too influenced the communist countries of the world. They regarded dialectical materialism as taking the place of religion in the communist States.

Philosophy shows the Direction for Modification of Natural development

Education cannot take place without influence. The modern naturalistic movement in educational theory and practice advocates that the best education is that which keeps the child away from adult influence and allows him to develop entirely as his nature prompts. But in practice we find, even as A. S. Neil, who experimented naturalism in his dreadful school at summer hill and felt that schooling was all wrong, does not withdraw himself from his school. It has been felt by the educationists that his presence has some effect on the development of these children who were under his charge. Hence education implies a modification of natural development of the child. Without it, the child would have been an animal.

Now the question arises as to what are the agents that modify the behavior of the child. To answer this question John Sturat mill says "whatever helps to shape the human being; to make the individual what he is, or hinder him from being what he is not is part of his education." According to Mill, The influence to shape a human being is undeniable. The philosophers show the direction of this natural development. To influence students according to this direction, education takes the lead. Education here does not imply any influence, but purposive influence. When influence becomes purposive, we take the help of personal education. Thus education requires two persons, one the educator, who deliberately wants to modify the development of the child and the educated, who is being influenced. Hence education is a bi-polar process. From this explanation, it is sufficiently clear that education is the dynamic side of philosophy.

Aims of Education

Social Aims in Education

The educationists, who believe in the social aim of education advocate that "The state is conceived of as an idealized metaphysical entity, over and above the individual citizen, superior to him in every way, transcending all his desires and aspirations. It is the embodiment of all reason and justice; it has a mission and a destiny to fulfil, and it is conscious of that mission and destiny thus the aim of life in general and of education in particular is definitely the good of the state."

The supporters of this school of philosophy claim that the State has absolute control over the lives and destinies of the individuals living in it. They claim that society has a natural origin in human nature. The individuals living in it are not only rational but social and political beings. Therefore, they cannot live outside the society. Hence, it is natural that the individual can only develop as a human being in a society, a family, a village or a State. Thus he realizes his chief good as a member of the society.

The adherents of social aim in education hold an "organismic theory of society." Just as the human organism is an integrated whole, the mind controls all the parts of the body with each part performing its unique function. So they think that all the parts of the social

body are controlled by the State authority. Hence, the State becomes the end and the individuals the means.

Since the State lifted to this pinnacle of importance, uses education as the most powerful means to achieve its ends, students learn to realize the ends of the State. Which are less selfish and more far – reaching than their own. Education provides means for the students not for self – realization and selfexpression, but rather for self – sacrifice, for the greater glory of the state.

Naturally State controls the curriculum, methods of teaching, textbooks, teachers, discipline and all the important aspects of the students' learning centres. Students learn to show unquestionable loyalty to the State authority.

In matter of educational opportunities the aim of education is not to equalize educational opportunities, but rather to differentiate them. Thus education is not the birthright of the individual. Superior educational opportunities are given to the favoured few, who can render superior service to the State.

Views of Favour of Social Aims in Education

i. Concept of Social Mind

According to this view. Social mind is the corporate mind of all. In the field of education the corporate mind of the students and teacher organize around some principle of knowledge on which all minds think as one. Even to learn a lesson, an individual has to become the member of a class. Thus the social tie binds the teacher and the student together into a class. "A child can be a student only in relation to a teacher and an adult a teacher only in relation to a student." This thesis and antithesis of student –teacher relation results in a synthesis of a social mind. Hence the aim of education should be social rather than individual.

ii. Organismic View

Another view of society regards it as an organism. Just as a biological organism is a whole consisting of many parts, each performing its unique function in integration with the rest, so also the society consists of many individual persons in its whole. All make their unique contributions towards the integrated totality. Hence more importance should be given to the society than to the individuals.

iii. Society Originates in Human Nature Itself

Another theory of the nature of society regards individual as endowed with a social nature. Man is social by instinct. He is born with underdeveloped potentialities. To actualize the full potentialities with which he is born, he needs a large society. Hence education should lay emphasis on social welfare for the development of the individual and the society.

iv. Society Changes the Animal Instinct of each Individual

Man is born with animal instincts. His animal instinct gets modified because of the magic touch of social environment. Therefore, "The aim of life in general and of education in particular is definitely the good of the stat not of the individual."

v. The Duty of Every individual is to serve Society

people living together are said to live in a society. One of the important functions of education is to prepare individuals for membership of their society. The sociological approach stresses that the development of an individual should be thought of in relation to his society and culture. At every stage of his development, by means of interaction between himself and his social and physical environment and individual develops his personality. Hence, it is the duty of every individual to serve society. He should develop a sense of social service and sacrifice.

Individual Aims in Education

Individual aim in education is not a new–comer to the field of education. If we open the pages of history, we find that in ancient India. Greece and some other ancient countries of the world, this aim of education was given due emphasis. In the present-day world, since the arrival of psychology in the domain of education, the great and many others have been laying greater emphasis on the individual aims of education.

Educationists who support the individual aim in education, advocate that the individual must always remain in the front of the picture.   The central notion of their philosophy is "Individuality is the ideal of life" To call it ideal has two implications. First life as a whole is autonomous. Autonomy is the essence of man's freedom as a self-determining agent. To make potential actual, the child should enjoy freedom in life and in academic field. Secondly, life constantly strives after unity, which is felt by him as a pulse of the energy, which is the very stuff of his life. From these two illustrations it appears although the supporters of this philosophy give recognition to the individual in his role as a member of the society, they also emphasise individualism. They do not like to lay stress on the duties of the individual as a citizen which will be like "putting the cart before the horse. :In the third edition of the book, "Education, its Data and first Principle," T.P.Nunn maintains that the primary aim of all educational efforts should be to help boys and girls to achieve the highest degree of individual development of which they are capable. "A widespread acceptance of this idea is a striking end, it is to be hoped, a permanent by-product of the war years; but there is still some disposition to suspect that one who impresses in to heartily may be led to undervalue the just claims of public duty and social service.

Views in Favour of Individual Aim Education

i. Views of the Biologist

The biologist believes in the concept of individual differences. Every individual child, according to him is a distinct entity. It is not possible on the part of an external body to change its nature. Therefore, education is meant for the individual. It is to enable the individual to survive and to lead a complete life. Aim of education can be nothing else but to develop the unique individuality naturally and distinctly of each and every individual living in a society. Society exists for individual not vice versa. History shows that when the natural development of the individuals was suppressed many dangerous consequences occurred. The examples are the two global wars. Where people were engaged in economically unproductive activity of organized destruction, because of the repression of individuality.

ii. Views of the Psychologists

Research in the field of psychology has proved these days that so far as interests, tastes, aptitudes, needs and capacities are concerned, children differ from one another. If a child is forced to behave in a particular manner, tension, stress and strain will occur. He will face mental conflict and will be maladjusted. Therefore, it is not desirable to follow a rigid and uniform curriculum for a large number of children. A broadbased and flexible curriculum, suitable methods, textbooks etc. should be followed in educational institutions. Those who support individual aim in education, therefore advocate that education should aim at developing the innate potentiality and unique individuality of each child according to his nature.

iii. Views of the Progressivists

Progressivists are of opinion that "the development of individual leads to the development of the society. History proves that all important social and cultural changes are brought about by men of genious. "No one can deny the personal influence of exceptional individuals in the field of moral, religious, political or economic life of the people in a society. For example, Sankaracharya, Buddha, Mahatma Gandhi in India, Lenin in Russia, have had a profound influence on the life on the people. Bottmore, therefore, says "it would be difficult to demonstrate that our world would have been the same had they not lived and acted as they did. Of course they too were influenced by their environment, and their authority arose in part from their ability to formulate and interpret the latest aspiration of large number of people, but they were also leaders, owing their position of leadership to personal qualities and imposing upon events the imprint of their own values." Thus individual create society and preserve, purify, promote and transmit its culture to the oncoming generation. As a result, the progress of society continues smoothly. Hence aim of education should be the development of individuality.

iv. Views of the Spirtualists

The spiritualists are of opinion that spiritual progress and self, realization is an individual process. They believe in the doctrine of 'Karma', according to which an individual cannot escape from the effect of good or bad deeds. "Man is potentially divine." Therefore, education should develop the capacity in every individual to realize the self. Goethe therefore, says. "No one can be like another but every one can be like the Highest. How is that to be? Let every one be perfect himself." Thus from spiritual point of view, education is an individual process.

v. Views of the Democrats

"Democracy believes in the essential dignity of all persons." It emphasizes that every person be treated always as an end. Man, therefore, should be educated as a man, because his nature is human. If we fail to realize his peculiar potentialities, we will do harm to him and also to the society of which he is a member. Hence the aim of education should be the development of innate potentialities and qualities of initiative, enterprise and self-reliance of the individuals.

Views of some Eminent Educators on Moral and Character Building Aims of Education

i. Gandhi: "Character buildings is the aim in education. It would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. I should feel that if we succeed in building the character of the individual, society will take care of itselt."

ii. Dayananda: "We want that education by which character in formed, strength of mind is increased, the intellect is expanded and by which one can stand on one's own feet.

iii. Herbart: "The whole problem of education may be comprised in a single concept morality"

iv. Dewey: "Establishing of character is a comprehensive aim of school instruction and discipline."

v. Raymont: "The teacher's ultimate concern is to cultivate, not wealth or muscle, nor fullness of knowledge, nor refinement of feeling, but strength and purity of character."

The Vocational Aim

It is realized by all that education is important not only tot the presentation and transmission of culture but is also an important instrument in all spheres-social, economic, political and vocational. But at present moment, preparation for vocation is taken by many as the fundamental aim of education Earning of livelihood has become most difficult in the modern world. Vocational aim in education makes the students self-sufficient in life. This self-sufficiency develops satisfaction mental and moral and self-confidence. As a result, an individual gets satisfaction is life.

Vocational aim in education makes education a purposeful activity. It develops interests and arouses thoughts and feelings of the students.

Vocational aim in education bridges the gulf between the upper class and lower class. Both the classes of students receive equal vocational education in the centres of learning.

Children having lower intelligence get benefit from vocational education. For want of intelligence they face a lot of difficulty in receiving knowledge of academic subjects. They can receive vocational education without any difficulty.

Vocational education strikes a balance between economic and industrial development. Students are prepared for a useful life and useful occupation.

Importance of verbalism and mere intellectual domination in the field of education is altogether eliminated.

Citizenship as the Aim of Education

With the development of democracy, training for citizenship is being advocated in many quarters as the aim of education. Education should offer such experiences as would make one a good citizen of a democratic state. This view is mostly the outcome of sociological approach to education. Education should prepare the individual for the different

roles he has to perform in life. In a democratic society the political role to be played is very complicated and at the same time important. As a citizen an individual has certain rights from it. Education for, citizenship should train him to discharge his duties and make him conscious of his rights. In practice, education for citizenship results only in training to work out the political machineries of democracy such as election, a responsible executive to carry on public business, legislation by discussions and debates etc. it is because of this that the democratic machineries are introduced to regulate the group life in school. The students run their own union by electing office-bearers for it; they are trained in debates. In progressive scliools, the library, the school discipline etc. are also managed by the students through their elected self-governing councils. But if the aim of education lor citizenship is only the training in running the political machineries of a democratic society, it is a very limited aim. It ay be noted that the political role is not the only role which a citizen has to play in life; In economic, social and religious roles are nonetheless important. Besides an individual is not only a member of society, but he is also an autonomous entity himself; no doubt he is a social being but he is an individual all the same. Hence if education caters only to his social side neglecting his individual one, it is necessary to have a wider and more comprehensive aim for education.

Complete Living as the Aim of Education

In the middle of the nineteenth century, however, Herbert Spencer expounded "complete living: as the aim of education. Spencer was a social philosopher and he tried to make educational aims more concrete and more utilitarian. He arranged them in order of their survival value to the individual and to society and this order was a follows:

i.   It should teach one how to earn a living.
ii.   It should prepare the pupils for social and political duties.
iii.   Education should teach the art of self-preservation
iv.   It should ensure survival by imparting knowledge about bearing and rearing children.
v.   It should equip one for the enjoyment of the refinements of culture, art, literature and the like.

This is another illustration of the sociological approach to education in which the demands of life in society are made the principal criteria for the determination of educational aim. Criticisms, however, may be leveled against the arbitrary division of the requirements of life which are made once for all. Again, though Spencer provided for the development of the individual by trying to equip him for the enjoyment of culture, lie development of the individual as an individual is never thought of.

Criticism

Many take this aim of education as the extreme form of utilitarianism. The animal side of man cannot be denied. Everybody recogrnses the value of mind and soul in man. Man of education cannot be taken as a model which tries to bring out excellence only in respect of one side of man. Spencer laid more stress on the physical development of the student than on his mental and spiritual development.

Complete living is a relative term. It is difficult to say that comes within the purview of complete living. Man has different conceptions about complete living.

This aim of education has put importance on the future. The peculiarities of the student have been neglected. The natural tendency of the children to grow has been

ignored and attempts have been made for their development in making them fit for an uncertain life in the future. It is difficult to understand the present in the modern dynamic society. It is all the more difficult or rather impossible to have a definite idea about the future. This aim of education cannot establish any lively connection between education and the pupil. The static aim of education is useless in a dynamic society. The aim of education is not preparation but actual living, both rich and abundant.

The aim of education under discussion has paid little attention to the needs of modern life and so the necessity of school life of the student. According this aim of education cannot be wholly accepted. The aim of education is not to improve the body, mind, intellect, emotions etc. the aim of education is not to improve the body or intellect alone but to improve the whole of individuality of man. Education aims at present. When the student succeeds in making his present education effective, his preparation for the future comes as a matter of course. The harmonious development of the student in the present is the best preparation for complete living in future. Education is not an isolated part of life. It reflects the entire life of man.

Self-expression as an Aim of Education

Some Education are of the opinion that self-expression is the aim of education. In the opinion of Froebel, abilities of man remain dormant in childhood and it is function of education to arouse them. The theory of self-expression has behind it the idea of organic evolution Education of man is compared with the growth of a sapling. The change from the seed the to sapling and from the sapling to the tree is not meaningless. It shows that an unnoticed power is at work every where. The principle behind the gradual unfolding of the seed applies equally in the case of man in the field of his mind and soul. Human activity develops gradually. It grows into the complex from the simple. Man carries the power of God himself. He alone knows that power. Man possesses self-consciousness. It helps him in knowing his experiences, in determining his ideal in life, in expressing his individual existence and in talking him towards the path of perfection. In his present growth, man carries of his past growth and it impels him towards his further growth in future. Each stage has its peculiarities. Every stage of growth in man is equally important and the stages. Accordingly, self-expression means the full development of human abilities. Man is creative in nature. His genius, hopes, desires, aspirations, pattern of outlook, and pattern of though can be Sunderstood only when they are expressed in reality. Self-expression leads to self-realization. Man's emotions are revealed through his activities, so also his spiritual power.

It is through self-expression that man realizes the limitless within limits, finds God in man and establishes the kingdom of heaven on earth. It is to be remembered that self-expression implies fullness of character. Man possesses many conflicting qualities in him. Unless there is harmony among them, man cannot have self-expression and self-realization. The function of education must be aimed at giving expression to those activities which help man to realize himself.

Modern educationists give attention the self-expression a of the students through the medium of his free activity. They hold that a student should have both freedom of body and freedom of mind. The inherent inequality between man and should be recognized and education should suit the ability, inclination and eagerness of the individual.

Self-expression cannot be taken as the only aim education. Neither the individual nor the society wants that everything in the life of man should be expressed. Man has to base elements for his won development. Man has immense possibility and he possesses many talents. AH remain dormant in him. Man has to express these talents through his won efforts and by possible for man to give full expression to each of his powers and the perfect self-expression of man is not possible in the context of the present civilization.

Unit-II

SCHOOLS OF EDUCATIONAL THOUGHT IDEALISM

Meaning of Idealism:

- o Man has two facts
    - Spiritual
    - Material

- o When the emphasis is on the realization of spiritual life, it is called idealism.
- o Idealism is the oldest theory of Philosophy.
- o It reflects in the complete history of philosophy.
- o It is born out of Plato's 'Theory of Ideas'.
- o According to this, the ultimate supremacy is of ideas.
- o The word idealism has been derived from the word idea.
- o It should be taken as that of ideas and not to be confused with philosophy of ideals.
- o Plato and other idealism philosophers believed that only ideas are permanent.
- o Idealism holds that the essential nature of man is spiritual which is revealed in mental, religious and aesthetic areas.
- o To them spiritual world is more important than material world.
- o This spiritual world is a world of ideas and feelings.
- o To idealists 'Mind and Soul' are more important rather than Matter and body.
- o These ideas are eternal and unchanging.

Definitions:

Dutta: "Idealism holds that ultimate reality is spiritualism"

Ross: "To Idealistic Philosophy spirit is the essential world stuff and true reality is of a

mental character."

Supporters of Idealism:

Protagonists of Idealism are Plato, Socrates, Kant, Hegal, Green, Gentile, Vivekanand, Mahatma Gandhi and Dayanand.

Idealism and Philosophy:

Metaphysics:

- Idealism is concerned with the Nature of Reality.
- For Idealist Ultimate Reality is of the Nature of Mind.
- Universe is the idea of the division of reality.
- The visible universe does not exist of itself; its existence depends upon the real world of mind or spirit.
- Spiritual world is the reality and true.
- Man is different from other creatures due to his spiritual power.
- Man is the greatest creation of God.

Epistemology:

- For Idealists truth can exist only in the 'Real world of Ideas'.
- To arrive at truth man uses the methods of reasoning and intuition and through his mind transcends his physical impressions and gets some insight into the real world.
- Through logic and reason man discovers the pre-existent truths of the physical world and gains some insight into the ultimate truths of the world of ideas.

Axiology:

- Idealism believes in Truth, Goodness Beauty.
- These values are eternal and permanent.
- To this philosophy God is truth, beautiful and Good.
- It emphasizes faith in God, character building, social responsibilities and other values.

Fundamental Principles of idealism:

- Idealists believe that spiritual world is real and the ultimate truth whereas the material world is transitory and mortal.
- They hold that the order of the world is due to the manifestation in space and time of an eternal and spiritual reality.
- To them, ideas are the ultimate reality. They are eternal and unchanging.
- To idealists man is more important than material nature. It is because man can think and experience about material objects.
- The spiritual or cultural environment is an environment of man's own making.
- Idealism believes in spiritual values. They are truth, beauty and Goodness. The realization of these values is the realization of God.
- Idealists give full support to the principle of unity in diversity
- To them God is the supreme Force which is omnipotent and omnipresent
- Idealists insist upon the fullest development of the personality of an individual. Human personality is of supreme value and constitutes the noblest work of God.

Aims of Education:

1. Self-Realization
2. Spiritual Development
3. Character Formation
4. Preparation for Holy Life
5. Preservation and Enrichment of Cultural Heritage
6. Intellectual and Physical development
7. To develop the feeling of Integrity
8. Development of moral values
9. Universalization of Education

Self-Realization:

- Idealism considers self-realization as an important aim of education.
- Self-Realization involves full knowledge of the self.
- The aim of education is to enable man to become his truest self.
- Human personality is of supreme value and constitutes the noblest work of God.
- Every individual life has got the possibility of becoming a perfect pattern after his own self
- Ross: "The aim of education is the exhaltation of personality or Self-Realization, the making actual or real the highest potentialities of the self."

Spiritual Development:

- To idealism the aim of education is to develop the child mentally, morally and spiritually, teacher should so organize education as ti develop the child spiritually.
- To them truth, beauty and goodness should be encouraged more and more.
- The more an individual realizes these ideals the more spiritually enlightened he will be.

Character Formation:

- To develop morality in man is an important aim of Education.
- Man is essentially a moral being.
- Idealism emphasizes character building and character formation.
- The process of education must lead to the deepest spiritual insight to the highest moral and spiritual conduct.

Preparation for Holy Life:

- To Froebel "The object of education is the realization of a faithful, pure and holy life."
- Idealists uphold that education should create such conditions and provide an environment which are conducive to the development of spiritual values in a child.
- Good ideals will lead a child towards self-realization and prepare him for a holy life.

Preservation and Enrichment of Cultural Heritage:

- To idealists the aim of education is to acquaint the child with the cultural heritage so that he conserves, promotes and transmits it to the next generation.
- Our cultural heritage is of great value and worth.
- This cultural treasure belongs to the whole humanity and it is the purpose of education to preserve, develop and transmit it in all corners of the world.

Intellectual and Physical development:

- The aim of education is to ensure the intellectual development and rationality of the child so that he may develop his innate and creative powers and thereby achieve his goal and seek adjustment with the environment.
- The aim of education is to ensure physical development of the child also.
- Sound mind lives in a sound body.
- Physically developed students can easily achieve their goals of life.

To develop the feeling of Integrity:

- Idealists give full support to the principle of unity in diversity.
- They believe that implicit in all the diversities is an essential unity.
- This implicit unifying factor is of spiritual nature.
- The underlying divine force is God which is omnipotent and omnipresent.
- On the basis of caste, sex, colour and religion there are differences in the society, but God is present in all humanity.
- Feeling of unity is developed among the students through education.

Development of Moral Values:

- The aim of education is to develop morality in students.
- Education should develop the will power of the child so that he may able to follow the good and avoid evil.
- This power can be developed by the correct appreciation of truth, Goodness and beauty which are the highest moral values.

Universalization of Education:

- Idealism is in favour of Universalization of Education so that an ideal society may be established.
- Every child must have an access to education.
- In idealistic society, no exception should be made in the education of children.
- It should be universal because all human beings are equally the children of God.

Idealism and Curriculum:

- Idealistic curriculum is thought-oriented and it stresses on those subjects which are related to the spiritual world.
- It provides for the training and cultivation of moral, intellectual and aesthetic activities.
- For the aesthetic and moral development Herbart gave prime importance to subjects like history, fine art, music, poetry, ethics and religion.
- For intellectual development of the child literature, language, science, social studies and mathematics are included in the curriculum.
- Ross holds the view that man can develop spiritually only when he is physically fit and healthy.
- This philosophy insists on a sound mind in a sound body.
- It is essential to keep the body in a proper working order through physical activities.
- Hence, this philosophy insists subjects related to care of body and skills, intellectual, moral, aesthetic and religious activities in the curriculum.
- B.B.Bogoslovasky in his 'Ideal School' has given the new scheme of Idealistic curriculum construction as follows:
  - The first is the universe division an enlarged science department in which students study the inanimate forces of nature, the origin of our solar system, the development of life and the entire background of human drama, the second section deals with the civilization which offers an inclusive study of social sciences.
  - By civilization means all the activities, achievements and institutions of humanity which control our environment, and provide the necessities of life.
  - Security and comfort, food, clothing, shelter, technology, communication and government are all within the field of civilization.
  - 'Culture Division' includes philosophy, art literature, religion etc.
  - The fourth is the 'personality division' which offers study of physical, physiological, emotional and intellectual factors that shape and determine the human personality.

Nature of Idealistic Curriculum is cleared through the following diagram:
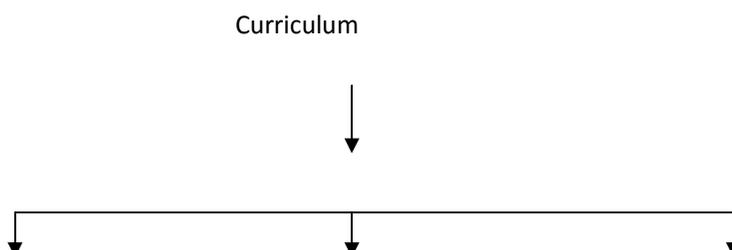
Curriculum

Truth (Intellectual)	Goodness(Moral)	Beauty(Aesthetic)
Mathematics, Language,	Religion and	Literature
Science, Geography,	Ethics	Music and Art
Philosophy		

In nut shell we can say that idealistic curriculum insists on values and ideals.

1. It gives more importance to religion, ethics music and art.
2. This curriculum is thoughtful-centred curriculum. In this only those subjects have been emphasized which are helpful in the personality development.
3. This curriculum lays more importance to those subjects which reflect the achievements of human culture and civilization.
4. It includes the subjects relating to social, spiritual, intellectual, moral, religious and aesthetic activities.
5. According to Horne "Information will become knowledge, books will become tools and best ideas will become ideals."

Methods of Teaching:

o The ultimate goal of the teacher is the attainment of the aims of education for his pupils. Therefore, whichever method is appropriate should be practiced. After all, method is a means and not the end.
o Teaching methods should be chosen according to the nature of ends and means.
o The teachers have also to put their maximum efforts in formulating the aims.
o They should select any method keeping in view the content or nature of learner, or the educational objectives.
o Idealists consider themselves creators and determiners of method, not devoters of some one method. An idealist has adopted different methods according to the needs such as
  ➢ Socrates followed Question method,
  ➢ Plato developed Dialectic method,
  ➢ Aristotle initiated Deductive-Inductive method,
  ➢ Hegal followed Instruction method and so on.
o Most of the idealists considered Lecture, Discussion and Questioning as the best methods of teaching.
o Froebel developed the methodology of play which is known as *Kindergarten*. He regards the school as garden and the teacher as a Gardener, whose main function is to tend the little human plants under his charge, very carefully, and thus help them to grow to beauty and perfection.
o There is a regulated and directed freedom for teachers in Idealistic methods of teaching. A teacher remains active, in teaching.
o To Butlre, "An Idealist teacher is the creater and determiner of independent teaching method. He is not slave of any method."

o Idealism has advised the teacher to follow the method of teaching according to his convenience.
o To Horn, " The aim of teacher is to develop the personality of the child. For fulfilling this aim, the teacher should select the teaching method."

NATURALISM

Although no system of education in the world may be found such as wholly operating according to the tenets of the philosophy of Naturalism, yet education in general throughout the world has been greatly influenced by it. In a sense the contributions made by naturalism to education are many. Some of the most important of these are as follows:

1. Paidocentric Movement
2. Education was Psychologized
3. Play way method of Teaching
4. Principle of Self-education
5. Principle of Direct Experience of Things

Paidocentric Movement:

John Adams:

- A natural consequence of the philosophy was that education was made paidocentric, i.e., child-centered.
- It constantly emphasized the nature of the child as the focal point of all aspects of education.
- The child was put in the forefront and all other things such as the educator, the books, the curriculum, the school, etc., were thrown into the background.
- This tendency was called by **John Adams** as the paidocentric tendency in education. This conception emphased that education is not preparation for life but life itself.
- Children should live like children and enjoy life. Education should be guided by the nature of the child. They take it for granted that the child is basically good.

Rousseau:

- Rousseau himself said,

    "Everything is good as it comes from the hands of the Author of Nature,

    but everything degenerates in the hands of the of men."

- The child is good, but he should be protected from a degrading environment.
- The child is desirable for his won sake.
- He should not be burdened with restrictions and made miserable.
- Allow him to develop naturally. These views constitute an important contribution of naturalism to education.

Education was Psychologized:

- This was another contribution made by the naturalists to education.
- When the naturalists stressed the nature and the natural development of the child, they immediately entered into the arena of psychology as it raised the question 'what is child's nature, what is natural development, and so on'. Thus, a psychological tendency was developed in education which forced educators to view every aspect of education from psychological point of view.
- It was emphasized that education must study the nature of the child and should adapt itself to this nature.

Rousseau:

- Rousseau may be considered the pioneer for introducing the psychological tendency in education.
- He was the first person among the naturalists to say that education should follow the child's nature.
- Rousseau's ideas were, then, put into practice by Pestalozzi, Herbert, Froebel and several other educators. This emphasis in education generated a lot of new ideas and approaches in the field of education.
- Research in child psychology gained momentum. Educational psychology assumed greater importance.
- Methods of teaching and curriculum construction began to be consider from psychological point of view.

McDougall:

- McDougall made valuable contributions to child psychology. Psychology of individual differences came into prominence.
- It was considered desirable to make education flexible in view of specific differences in the nature of the children.
- Psychoanalysis assumed still greater importance by bringing unconscious nature of the child into the picture.

Play way method of Teaching:

- Naturalism made a very great contribution to teaching method at the early stages of education.
- Play way method was exclusively the contribution of naturalism. Even this method is considered important by educationists.
- The psychology of play way method was made explicit by **Rousseau** and several other naturalists.
- It was emphasized that all learning should take place in the spirit and by the method of play.
- Play reveals the child's nature most clearly. It is considered nature's mode of education.

James S.Ross :

- To James S.Ross "Play way in its manifold forms in the outstanding general method of creative education and it is essentially naturalistic."

- It is a method of teaching which includes all methods of learning which foster the spirit of joyous spontaneous creative activity.

Neil's Summer hill:

- At Neil's Summer hill school children play all the day if they want to as childhood is play hood.
- Play way method has become the ideal of all infant schools.
- Montessori, Froebel and A.S. Neil developed methods of educating children which prominently use play way method of teaching-learning.
- In fact invention of play way method was a great contribution of naturalists to education.

Principle of Self-Education:

- This was another contribution to education made by naturalism.
- **Rousseau's** negative education was another name for child's self-education. He emphasized that it is child's natural development which should form the basis of child's education. For natural development self-education was the only means.
- The naturalistic educator should leave the child to himself. He should be there to only observe the child, not o give him knowledge or information.

o He should only provide an environment in which the child undergoes certain experiences and learns through them on his own.

Principle of Direct Experience of Things:

o Learning by doing or learning one's own experience is considered important even today. This was first emphasized by the naturalist philosophers.
o **Rousseau** said, "Give you scholar no verbal lesson; he should be taught by experience alone."

o Direct observation of things around and direct contact with the persons of object were considered important for this reason.
o It was stressed that science, instead of being taught through lecturers, should be taught through experimentation in the laboratory; Geometry by actual measurement of the places around and geography by taking the pupils to various parts of the country.
o Similarly, the child should be taught concepts of responsibilities, duties and obligations by direct experience of social life.
o For this reason it was insisted that the schools should have practice of self-government in which students can participate and learn through their own experience, self-discipline, self-control and self-regulation.

Forms of Naturalism:

1. *Naturalism of Physical Science* which has little to contribute to education
2. *Mechanical naturalism* which regards man as a machine and has given us the behaviourist psychology
3. *Biological Naturalism* which is founded on the notion of evolution and is most important of all forms of naturalism.

Aims of Education:

Rousseau:

o According to **Rousseau** education means, "natural development of organs and powers of the child."

o He said child's first education should be negative which means avoiding teaching of virtue or truth to him.
o He was against imparting any education to the child in early years of life.
o Development of body, development and strengthening of every part of the body and making the child grow healthy and strong was considered the most important aim of education during infancy.
o Then, developing child's sense organs and personality were considered important during childhood and adolescence.
o Development of emotions and sentiments leading to development of moral and social qualities including religious sentiment was emphasized at the level of the youth between 15 to 20 years.
o Thus the aim of education according to **Rousseau was bodily, sensory, mental, social and moral development of the individual.**

Herbert Spencer (1820- 1903) another modern naturalist, in his book 'Education' (1961) enumerated the following aims of education:

1. Self-preservation which means growth and development of both the body and the mind.
2. Earning a living
3. Upbringing of children which means making the students successful parents in future.

4. Development of citizenship through scientific study of history.
5. Teaching the individuals how to utilize their leisure time by teaching them painting, music, sculpture, poetry, recreation.

Ultimate Aim: "preparing the child for complete living"

Views on Curriculum:

Rousseau:

o **Rousseau** was against any kind of curricular teaching or learning up to twelfth year of life.
o He was against any kind of verbal lesson on history, geography, or even language. He was also against teaching of morality.
o This was his concept of negative education which suggested that child's mind should not be stuffed with informed of different kinds.
o So he objected to the use of any textbooks for education of the young child. Giving to the child a chance to learn everything through direct experience and observation is what was stressed by him by way of child's curriculum.
o Even morality was to be learnt by the child through natural consequences of his own action. Thus, upto the childhood stage no curriculum of any kind was needed.
o Formal curriculum consisting of education in natural science, language, mathematics, woodwork, music, painting social life, and some kind of professional training was suggested to be introduced at the adolescence stage.
o Rousseau, however, said that books do not give knowledge; they only train one to talk. So he emphasized that curriculum for adolescence stage should be based on active work than on books.
o The youth should,however, by taught history, mythological stories and religious stories with stress on moral and religious education.

Spencer:

o Spencer also, like Rousseau prescribed the formula of returning to nature as the basis of all learning. Providing an environment, to him, was enough of the curriculum.
o Learning by consequences was considered enough, although he said that in case of dangerous cosequences the child should be fore-warned.
o In order to realize the aim of complete living **Herbert Spencer** prescribed physical education which was considered necessary for good health.

In the words of Monroe Rousseau was the first person who proclaimed that

"education finds its purpose, its process, its means wholly within the child life and

the child experiences".

Views on Method of Teaching:

Rousseau was against the oral and theoretical methods of teaching which was pursued in his time. Instead he recommended play way method of teaching learning.

Real education to him was self-education acquired through experience and observation. Two great principles of teaching which he stressed were

❑ Learning through self-experience
❑ Learning by doing

Naturalism, thus, stands for a kind of teaching which is not dependent so much schools and books, as on the "manipulation of the actual life of the educand". Its watchword is "Back to Nature".

Herbert Spencer was the naturalist who enunciated several principles of teaching such as:

- ❑ Proceeding from easy to difficult situations and experiences.
- ❑ Proceeding from indefinite(vague) to definite (clear) meaning; thereby that the teacher should make child's Knowledge which is vague, clear and definite.
- ❑ Proceeding from known to unknown which means the new experience to be given should follow the one which the child has already undergone.
- ❑ Conforming to the stages of development which means that the method of teaching should be suitable from the point of view of the characteristics of child's development. For very young children play way is the most suitable method.
- ❑ Proceeding from concrete to abstract which means concrete things and experiences should be presented first and abstract ones after them.
- ❑ Proceeding from experimental to rational knowledge. It means that the child should, first, be allowed to experiment with things around. This will prepare him to acquire and retain rational knowledge given in books.
- ❑ Create interest in learning by using audio-visual aids, charts, diagrams etc., in order to concretize knowledge.

Thus, play way, experience and experimentation are the most desirable characteristics of teaching method according to naturalists.

Views on Place of the Child in Education:

- o In Naturalist child is the measure of all things, the center around which evolves every aspect of education.
- o Naturalists' view of the child is very close to that of **Wordsworth** who said 'child comes from heaven trailing clouds of Glory'.
- o They are interested in the child as he is rather than, as he will be. To them adult standards of behaviour are not at all important for being followed by the child.
- o They conceive of childhood as something desirable for its own sake and expect children to be children before they become men and women.
- o Hence, they abhor all kinds of restrictions to be imposed on children in schools.
- o They recommend that the nature powers and inclinations of the child should be allowed to develop freely with a minimum of guidance.
- o The naturalistic educators allow the child to follow the lines of his natural interests and to have free choice of activities with no interference or thwarting.
- o No knowledge, no development of any kind (social, moral or religious) should be forced on the child.
- o **James S.Ross** said,"These the child will forgo for himself. He knows better what he should learn, when and how he should learn it".
- o **Rousseau's** negative education advised to leave the child largely to himself.

Views on Discipline:

- o Discipline, according to Rousseau, is learnt by the as a consequence of his actions.
- o It cannot be imposed on him by the teacher.
- o Naturalists did not support the idea of punishing the child for ensuring discipline.
- o Rousseau said that consequences of child's action was enough and natural punishment.
- o Oral teaching of morality through lectures and preaching was against the naturalistic philosophy.
- o Left to himself the child will learn better discipline. This was their belief.

- o **Rousseau** and **Spencer** both had the same views.
- o In fact Rousseau's conception of education was it is

"the process of development into an enjoyable, rational, harmoniously

balanced, useful and hence natural life".

PRAGMATISM

Meaning:

- o Pragmatism is midway between idealism and Naturalism.
- o It is an American philosophy typical in nature and practical in approach.
- o The term pragmatism is derived from the Greek word ' **Pragma'** which means *activity or the work done*.
- o Pragmatism is also known as **Experimentalism** because pragmatists believe experiment as the only criterion of Truth.
- o It is noted that the fundamental start of Pragmatism is change. In this sense, no truth is permanent.
- o It is always changing from time to time, from place to place.
- o To them only those ideals and values are true which result in some utility to mankind in a certain set of circumferences, place or time.
- o It is intimately connected with human life and human welfare, that is why, it is called as a humanistic philosophy of life.
- o Idealism is psycho-centric, Naturalism is neutro-centric and pragmatism is anthropo-centric, according to which, man's own experiences are the centers of reality and truth.
- o Idealist looks before and after pines for what is not, naturalists look to present needs and problems and have no concern for future, Pragmatist looks here and now.
- o Idealist constructs a transcendental ideal which is beyond man's realisation. Naturalists follow the principle of struggle for existence and survival of the fittest.
- o Pragmatists are practical people believing in finishing the book here, solving the problem now, making the social contact immediately, striking the business deal at once. Whatever they wish to do, they examine its utility and do it immediately.
- o Idealists live in the world of ideals. Naturalists live in the lap of nature. Pragmatists live in the world of facts.
- o Pragmatism makes 'activity', 'engagement', 'commitment', and 'encounter' its central theme.

Prett : "Pragmatism offers a theory of knowledge, a theory of truth and a

theory of reality."

William James : "Pragmatism is a temper of mind, an attitude, it is also a theory of the

nature of ideas and truth, finally it is a theory of reality."

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 from that future."

Dr.Prem Nath : " The nature of Pragmatism is naturalistic, its duration is scientific and

practicable and its aim is social and humanistic."

Forms of Pragmatism:

Biological Pragmatism:

According to this the capacity of a human being is valuable and important which enables him to adjust with the environment or which makes him able to change his environment according to his needs and requirements.

Humanistic Pragmatism:

According to this 'whatever fulfills one's purpose, satisfies one's desire, develop one's life, is true.' It maintains what satisfies the human nature is only true and real.

Nominalistic Pragmatism:

It emphasises on the concreteness of an idea. When we do an experiment we come across future solutions. Its basis is concrete. It results in some visual solutions.

Experimental Pragmatism:

According to this whatever can be experimentally verified is true. That principle is true which can be verified as true by experiment.

Supporters:

- Perce
- William James
- Kil Patrick John Dewey

Characteristics of Pragmatism:

Faith in Democracy:

This philosophy believes in humanism which is in accordance with democracy. Pragmatism shows its deep faith in democracy, as democracy is a way of life and a spirit of sharing experiences.

It does not believe in eternal values:

Man makes his own values. Values change according to the change of time. They are relative. There is nothing in the name of eternal values. Truth is that which works serves some purpose and is useful to a man. Truth is man-made and the values of life and truth always change.

It is a revolt against Traditionalism:

This philosophy is a midway between Naturalism and Idealism. It neither believes in the established beliefs nor in the objective interpretation of naturalism. It lays emphasis on the practicability of thing and action.

Principle of Utility:

Pragmatism believes in the principle of utility. Utility is a measure of a view point. The thing which gives satisfaction is useful. According to this only ideas and things are true which have utility for man.

Thought in Subordinate to action:

Pragmatism sees thought as intrinsically connected with action. It gives supreme position to action.

Pragmatism and Philosophy:

Metaphysics:

Pragmatism regards the material world as true. It regards human being as the supreme person. He is a social being and his development is possible only in the society. To it this world is the combination of different elements. It considers truth as changeable. Truth is man-made. There is a change in its form and concept. Pragmatism believes in the power of God if the existence of God is helpful in the growth of human being otherwise not. It lays stress on action and its consequences. It considers reality as a process of the completion of a task.

Axiology:

Pragmatism does not believe in eternal values. Man himself creates values. Values are not predetermined. Pragmatists consider consequences as the basis of selection of all types of values. If the values are useful their selection is appropriate otherwise not. In the context of religion, Dewey has said, 'God is active relation between Ideal and Reality; they consider the use of intelligence in the solution of problems'.

Epistemology :

Pragmatism considers experience as the source of attaining knowledge. Human being receives knowledge through experience based activity and ideas by acting and reacting with human environment. Pragmatists consider experimental methods as the best means of attaining knowledge. To them problem, selection of problem, data collection, hypothesis and experimentation are the steps of experimental method. Truth is the outcome of expected consequences through this method.

Principles of Pragmatism:

Pragmatism believes in the power of God if the existence of God is helpful in the Growth of human beings otherwise not. It recognizes the importance of human power. The essence of human life is humanity. The world is like a laboratory where man solves his problems. In it means are more important than ends.

Stress on Social Values:

Pragmatists uphold social and democratic attitudes and values. Pragmatism holds that man is a social being. He is born in society and all his development takes place in and through society.

Principle of Utility:

Pragmatism is a utilitarian ideology which holds that the reality of a principle lies in its utility. Any idea or thing which is useful to us, is proper and right. In case it is of no use, it is improper, wrong and untrue.

God is not absolute:

To the pragmatists God is not infinite, absolute and immortal entity as the idealists proclaim. To them, God and soul are not immortal and infinite. These entities as well as the religion are useful to human beings only when they serve usefully to develop human personalities; otherwise Pragmatism shows an attitude of indifference towards moral and spiritual ideals and values.

Emphasis on Activity:

The greatest contribution of pragmatism to education is the principle of learning by doing. It lays great emphasis on activity rather than ideas. It holds the view that ideas are born out of activities. Man is active by nature. He learns by his activities.

Problems are Motivating Force:

According to Pragmatism, human life is like a laboratory wherein each individual undertakes various experiments to solve the problems which confront him in course of his growth and development. The success of the experiment is a search of truth. Hence problems are the motivating force for the search of Truth.

Past is Dead:

According to Pragmatism past is dead and gone. It is of no use to think and talk about what is dead and gone. To it each individual has to solve the problems of his present and future life. Hence present and immediate future are of great value to an individual.

Importance to Human Intelligence:

Pragmatism gives more importance to human intelligence and mental capacity which brings about harmonious and progressive adjustment with environment which results in human welfare and happiness. It is against old customs and traditions. It believes in realities of life.

Faith in Pluralism:

This philosophy is pluralistic. It takes "life" from naturalism and 'psyche' from mentalism and evaluates and explains God, nature and man. It is just in the middle of naturalism and idealism.

Pragmatism and Aims of Education:

All round development:

Education ensures all round development of the child. The child must develop physically, mentally, socially, morally and aesthetically. The aim of education is for development. To Dewey, "Education has no aims, only persons have aims." Therefore the aims of Pragmatic education are changeable.

According to **Ross**, "The general educational aim of the pragmatists is just the creation of new values. So the main task of the educator is to put the educand into a position of developing values for himself."

Adjustment:

Pragmatic education is flexible. Therefore it wants to develop a child as a dynamic and flexible intellectual so that he may adjust with the changing environment and ensure his progress by controlling it. It wants to enable a child adjust mentally for the present and future by making him as the center of education. The aim of education is 'to direct the impulses, interests and abilities towards the satisfaction of the left needs of the child, in the environment.

Social Efficiency:

Pragmatism wants to develop social efficiency in the child through education. Education wants a child to stand on his feet by providing him vocational efficiency so that he may fulfill the needs of his family and society besides his personal needs. Thus, social efficiency tries to enable him to adjust with the society.

Reconstruction of Experience:

As every individual is required to solve many diverse problems in his life, the aim of education should also be the formulation and cultivation of a dynamic, adoptable, resourceful and enterprising mind. It is with such a mind that original and creative thinking is possible which will enable a person to cope successfully with the varied situations of life.

Pragmatism and Curriculum:

o   Pragmatists want to construct such a flexible, dynamic and integrated curriculum which helps in the development of the child.
o   According to pragmatism only those subjects, activities and experiences should be included in the curriculum which are useful to the present needs of the child and meet the future expectations of adult life as well.
o   Knowledge of languages, hygiene, physical training, history, geography , mathematics, science, agriculture and professional subjects is compulsory.
o   The main purpose is to help the child more and more in his development in all the fields of human activity.
o   Only those activities and experiences in which the child takes interest should be included in the curriculum.
o   The curriculum should consist of such varieties of learning experiences which promote original thinking and freedom to develop social and purposeful attitudes.
o   According to Pragmatism Knowledge is one unit. It cannot be divided into water tight compartments of separate subjects.
o   Teaching of various units should be closely inter-linked and co-related so as to form right concept and proper understanding in the direction.

Pragmatism and Methods of Teaching:

o   Pragmatism is opposed to the traditional methods of teaching.
o   It favour child-centered, scientific and psychological and active methods of teaching.
o   Pragmatism has contributed significantly to the methods of teaching. Pragmatists laid stress on learning through activities and the real life situations.

- o Their main methods are project method and problem solving method.
- o Through these methods a child attains knowledge by solving his practical problems. These methods are experimental and creative.
- o These methods lay emphasis on learning by doing and learning through experience.
- o Both the teacher and taught remain active.
- o Pragmatism does not merely insist upon practical activities but tries to provide real life experiences and real life situations so that the child gains the required insight and capacities to face and solve the problems and challenges of life successfully.
- o To it only that method is most effective which employs correlation and integration of all subjects, activities and experiences.

Pragmatism and Discipline:

- o To Dewey discipline is a sort of mental state in the formation of which social conditions play a major role.
- o Pragmatism condemns enforced discipline and advocates social discipline based on child's interests, activities and a sense of social responsibility.
- o Pragmatism advocates the merging of play with work. This merging of play and work will develop interest and a sense of purpose in the child to do his work with joy and eagerness without interfering with the work of others.
- o This mental condition will infuse in him seriousness, sincerity and consideration for others.
- o He will develop self-confidence, self-reliance, co-operation, sacrifice, sympathy and fellow feeling for others.
- o With the development of these social qualities he will develop a sense of social discipline and moral obligation towards self and others.

Pragmatism and Student:

- o Pragmatism gives an important place to the child.
- o The aim of education should be to prepare the child for society so that he can become responsible citizen and succeed in life.
- o The philosophy stresses child-centred education. There are three aspects of child's personality – Biological, Psychological and social.
- o Pragmatism lays emphasis on social aspect. This philosophy considers a child as an important part of educative process.
- o It does not want to impose external ideas upon the child. It is in favour of giving him academic freedom. It wants to educate the child in social environment.

Pragmatism and Teacher:

- o According to Pragmatism teacher is a friend, guide and philosopher to the child.
- o He must educate the child in social environment so that he may attain social efficiency.
- o There must be positive relationship between teacher and taught. His behaviour towards children must be sympathetic.
- o His attitude should be democratic and child must have academic freedom. His function is to suggest problems to his pupils and to simulate them to find for themselves solutions which will work.
- o His emphasis is not on the knowledge as arranged and systematized in the text –books.
- o He wants the children to do one experiment or to have a particular experience. 'Doing' is more important than knowing.
- o Like Socrates the Pragmatist teacher wants
     " his pupils to think and act for themselves, to do rather than to know, to

originate rather than to repeat."

Pragmatism and School:

- o **John Dewey** maintains that school is a **'Miniature Society'** here a child gets real experiences to act and behave according to his interests, aptitudes and capacities.
- o Pragmatists regard school as a social institution where the child gains real experiences of actual life which develop in him social sense and a sense of duty towards society and the nation. Group games, working in laboratories and studying in libraries with others are the various activities and experiences which inculcate in children social qualities, social attitudes together with a spirit of mutual help and cooperative activities.
- o In this way, according to Pragmatism the school is not a center of education alone but it is also a community center of various activities and experiences.

Contribution of Pragmatism in Education:

Aims   *:* It lays more stress on social and vocational efficiency.

Teacher   *:* It gives important place to teacher.

Student   *:* It stresses on child-centered education.

Teaching Method   *:* New teaching methods are the contribution of Pragmatism.

Curriculum   *:* It lays more stress on experience and learning by doing.

Evaluation of Pragmatism:

Opposition of Pre-determined Ideas:

Pragmatism opposes pre-determined ideals and values. They are man-made and change according to the changes in circumstances, time and place.

Opposition of Eternal Truth:

Pragmatism does not have any faith in eternal truth. Pragmatists believe that if the result of an activity is satisfactory then it is true otherwise not.

No Fix system of Education:

Pragmatism provides academic freedom to every institution which leads them no where. Pragmatism gives no fixed ideal to education. Such an education is bound to be fruitless.

Emphasis on Material and Negation of Spiritual Values:

There is no room for spiritual values in pragmatism. It gives more weightage to material values. Without spiritual values, we cannot achieve happiness, contentment and peace of mind and can go astray.

Laxity in Discipline:

Pragmatism allows full freedom to the child which is not proper at the school stage and it leads to serious chaos and confusion.

Condemnation of Formal Education:

Pragmatism advocates that all knowledge should be acquired through direct experiences. But Knowledge is so vast and the span of life so short, that it is quite impossible to receive all knowledge needs personal experiences and formal education both.

Negation of the past:

Pragmatism gives undue importance to the present. It ignores both past and future. It ignores both past and future. The study of past is important to understand the present. Also there is need to link the present with future.

Pragmatism is a method only:

Pragmatism is not a philosophy of life but only a method of education, growth and development. In the words of William James, " There is absolutely nothing new in the pragmatic method. It is just empirical attitude. It has no dogmas and no doctrines save its methods."

Merit of Pragmatism:

Project Method:

Project method is a gift of Pragmatism. Through this method child attains knowledge by solving his practical problems. He performs the problematic acts in natural conditions. This method lays emphasis on learning through experiences.

Importance of Child:

Opposing bookish knowledge and formal education, pragmatism lays great stress upon the development of child's individuality by his own efforts. This makes educatiuon child-centered.

Emphasis on activity:

The principle of learning by doing is the main contribution of Pragmatism. Children are active by nature., It emphasis on the activity of the child.It prepares the child for future life in a very effective manner.

Revolutionized the process of Education:

This philosophy has infused life and zest in contribution. The concepts of 'New Education', 'Progressive Education' and Activity-centered curriculum which have changed the education outlook are the contribution of Pragmatism.

Social and Democratic Education:

Pragmatism infuses in a child a spirit of freedom, initiative, equality and also a sense of responsibility in relation to rights and duties of a citizen. This develops in the child love for democratic values and social efficiency which bring harmonious adjustment and development of personality.

Progressive attitude:

Pragmatism emphasis the qualities of freedom initiative, expression, conducive experiences, congenial environment, purposeful creatively and development of human values for the welfare of whole mankind.

In the words of **Rusk**:

"It is merely a stage in the development of a new Idealism that will do full justice to reality, reconcile the practical and spiritual values and the result in a culture which is the flower of efficiency."

Pragmatism is an attitude and a way of living which, opposing the old doctrines of Idealism and Naturalism, inspires the individual to look ahead and create new values for an unknown future so that he leads a better, happier and a richer life.

MATMA GANDHIJI

Aims of Education:

He has given two sets of aims:

1. Ultimate Aims
2. Immediate Aims
   (i)   Bread and Butter Aims
   (ii)   Cultural Aims
   (iii)   Harmonious Development Aim
   (iv)   The Moral and Character Building Aim
   (v)   Sociological Aim (OR) Training for Citizenship

Ultimate Aims:

Ultimate Aim of education is identical with the goal of life, which is 'Self-realisation'. Self-realisation is the realisation of the self-proper. True education should result not in the material gains but in spiritual uplift.

Gandhiji laid great stress on religious education which teaches fundamental virtues of truth, Love, justice and non-violence. According to Gandhiji, "Like without religion is life without principles." Gandhiji is also of the opinion that God could be achieved not by returning into jungles but by living in a society and serving it. He preferred to call a student "Brahmachari", a searcher after God.

Immediate Aims:

Bread and Butter Aim:

This is also called utilitarian aim. It is due to this aim that he gave the principle of 'self-supporting education'. The educand should not only be made capable of earning his own livelihood in later life after school but also during the schooling. The child must be an earning unit who must be self-sufficient right from the beginning of the education of the child. This aim is really an important aim of even modern education.

Cultural Aim:

Cultural Aim refers to the refinement of the personality. Mere knowledge is not enough. Education should lead to that quality of mind which may be reflected in daily conduct. Speech, behaviour and manner must be refined. Culture brings in humility and frankness. Education should not take Indian children away from its own culture. There is a need of synthesizing cultures so that one could inherit world cultures. This aim enables the students to assimiliate and appreciates other cultures.

Harmonious Development aim:

Harmonious Development or perfection of nature is another aim that Gandhiji advocates. Harmoniously developed person is that who adjusts to his life and environment .He laid greater emphasis on the development of 3H's i.e. Head, Heart, Hand than 3 R's i.e., reading, writing and arithmetic. Present system of education leads to unbalanced development.

The Moral and Character Building Aim:

The Moral and Character Building Aim is the chief aim of education. The central purpose of education is to build character. If choice is to be made between character and other things in life, then everything else can be subordinated to the former. Man must be a man of world. He must be ready to do something for the Humanity at the first call to this conscience.

Sociological Aim:

Gandhiji reconciled the individual and social aims of education. In democracy the first slogan is 'Educate your Masters'. Thus Gandhiji advocated 'Universal education'. Every member of this Samaj should be educated so that he could uplift it. He must have qualities of a good citizen. Essential qualities are

- Spirit of courage
- Self-sacrifice and

❑ Industry

Curriculum:

Gandhian curriculum includes following subjects:

❑ Basic craft which may be agriculture or spinning and weaving or cardboard work and mental work.
❑ Mother tongue both as a language and as medium of instructions.
❑ Arithmetic/Mathematics: More emphasis is to be laid on numerical and geometrical problems connected with craft and community life.
❑ Drawing, Painting and Music
❑ Domestic science for girls at higher stages same for boys and girls.
❑ Social studies
❑ General Science.

Methods:

Gandhiji framed teaching through physical and mental activities. Activity is the starting point of his teaching. Gandhiji advocated teaching through a method.

Craft:

Correlated knowledge should be given through a craft.

Discipline:

The spirit of non-violence should prevail in the school. Love and truth should be the basis between the teacher and the taught. Self-discipline is the only discipline worth the name.

Basic Education:

Gandhiji 's philosophy is reflected in Basic Education.

The four features are:

1. Education should be free and compulsory for all children between the age group 7-14 years.
2. Mother tongue should be the medium of Instruction.
3. Educated should be craft-centered.
4. Educated should be self-sufficient.

TAGORE

His Life sketch

He was born in Kolkata in a rich and educated family.
- He was taught Sanskrit, Indian philosophy and Astronomy first by his father Davendra Nath Tagore.
- He received higher education from Bengal academy but he left the Academy before the completion of his course because of its dull and rigid nature of education.
- He was sent to England in 1877 to study law. Here too he was fed up with the system and returned to India without degree.
- He used to write articles for Bengali magazine since very early age.
- He became famous because of his stories, novels and poems. He became famous as a philosopher and a painter too and people began to address him as gurudev in reverence.
- He translated his Geetanjali into English also which brought him noble prize and worldwide recognition.
- He was also conferred the honorary degree of doctor of Literature by Calcutta University.
- He was endowed with knighthood in 1915 by the British government which he returned after the massacre of Jalianwala Bagh.
- He established his famous Vishva Bharti on 22nd September 1921. The aim of this university was to bring about a synthesis between east and the west. For the development of this university he worked hard for 20 years and provided it a solid foundation.

His Philosophical Thoughts

- He very successfully incorporated Idealism into Naturalism.
- He believed in the absolute and immortal existence of God. But his god was a superman and he considered this world as his best reaction.
- He also believed in the philosophy of liberation. He said, "We should try to search for god and thus realize that truth which will liberate us from material bonds of existence and which is capable of illuminating the whole world with its divine light."
- God is one and it is He who has created human being and material world (nature). We perceive a unity in him and through him and through him the fraternal bonds between all human beings and the external nature.
- He was a Humanist and regarded man as a reflection of god.
- Child should enjoy complete freedom to develop according to his nature.

His Educational Thoughts

His Principles of Education:

- Mother tongue should be the medium of instruction.

- Child should be given full freedom during his education.
- Foreign education can do nothing in awakening national spirit.
- Education should bring about all round development of child's personality.
- Children should not be compelled to acquire bookish knowledge; knowledge acquired from original sources is the best.

Meaning of Education:

- That education is highest which not only imparts information and knowledge to us bit also promotes love and fellow feeling between us and other living being of the world".

Aims of Education:

- Physical development of the child through education should be given the first priority.
- In order to promote mental development of the child their curiosity should be aroused through activities, self experiences and self learning.
- Promotion of moral and spiritual development of the child is also necessary to realize the superman who is god.
- Drawing out of inner and latent faculties of the child is another aim of education.
- Education should also develop international understanding and sensitivity in the child.

Curriculum:

- Curriculum should be such as to develop the child physically, mentally, morally, socially and spiritually.
- Along with the teaching of formal subjects co-curricular activities like, dancing, music, painting, singing, designing, sewing, cutting, knitting, games.

Method of Teaching:

- Teaching While walking
- Discussion Method
- Activity Method

Discipline

- Child is given full freedom for this activities and experiences without lowering down the status of the teacher in the class. The teacher considers the children innocent and behaves them with great love, affection and sympathy.

Sri Aurobindo

Aims of Education:

Though not much is spoken about education by Sri.Aurobindo, significant ideas may be inferred about education from his philosophy. Since he was a spiritualist who saw everything in the universe rooted in the soul. They wanted education also to be rooted in the soul and "founded on the rock of the Divine", aiming at the purity and spiritualization of human life. Thus the aim of education according to Sri Aurobindo seems to be spiritual development of the individual and the society both. The spiritual aim "regards man not as a mind, a life, and a body , but as an soul seeking for divine fulfillment." Education, to him, must lead the individual to realize that "it is the some supreme force that is active in the universe. He held that physical science being necessarily in

complete in the range of its inqudiy can not help much in understanding the occult movements of the Force. Hence, he seems to have been in favour of spiritual education all through the human life.

Spiritual development of the individual was emphasized by Sri.Aurobindo. Education could be a tool for this development. Knowledge was unavoidable in this context. But, all these could not be the end in themselves. Education, knowledge and its related aspects were considered only the means for the ultimate fulfillment of the individual. He said emphatikcally that the individual should learn not to multilate or destroy his "ego", but should learn to expand it out of its limitations and lose it in something greater. Thus, to Aurobindo education is not only for the individual and his developments. Individual development was, perhaps seen by him as a means of the development of the total mankind. He said that the individual should "learn to fulfil himself in the fulfillment of mankind". He wanted that human society, human friendship, love, affection, fellow feeling all must have spiritual basis, a pure foundation instead of being founded on the ego. This requires, according to Sri.Aurobindo, a "transmutation of the very substance of human nature." Education must play an effective role in this transmutation.

" The first natural aim of the individual must be his own inner growth and fullness and its expression in his outer life; but this he can only accomplish through his relations with other individuals" and the humanity at large. This view of Sri.Aurobindo emphasized the ideal of human unity. It may be inferred from this that education should aim at the development of the total humanity by developing each individual separately. The individual and the whole mankind can never be separated for achieving this objective.

Five aspects of Education:

Sri Aurobindo emphasize five aspects of education each relating to a specific aspect or human personality. These are physical education, education of the vital, mental education, psychic and spiritual education. They are complimentary to one another and should be taken up simultaneously. This is known as the principle of integral education.

Contribution to Human Development:

Another contribution of Sri Aurobindo was the field of human evolution, upward movement of man from matter to spirit. To grow is the inner urge of the dividend in every one. Sri Aurobindo firmly stood for the change in man from the vital and the mental to the spiritual order of life, transference of man's center of living to a higher consciousness, so as to enable him "to become himself", "to exceed himself", to realize that he is divine potentially. The secret of this evolution is to Sri Aurobindo, is not the intellect and will; rather it is the spirit which is higher than the reason. He calls this development a form of free self-rule, a development from within rather. Then a repression of his dynamic and vital being from without. Through "Yoga" (Integrated Yoga) of Sri Aurobindo this upward ascent of the individual may be possible. The law for the individual, according to Sri Aurobindo, is to perfect his individuality by free development from within. Education should be made an effective tool for promoting this process of human evolution.

Contributing to Principles of teaching:

Sri Aurobindo once said that nothing could be taught. This principle implies that learning and knowledge are a function of child's own will and effort. Nothing can be imposed on him from outside. Hence, instead of teaching, it should be child's own self learning.

He again, suggested that teaching should mean only to provide the most relevant experiences and most conducive environment to the child, which can cater to his physical, mental, social, moral and spiritual development.

Freedom to think for himself, freedom to realize what the reality is, and freedom to experiment with the truth should essentially be allowed to the child. This is the greatest principle of teaching learning.

Contribution to Curriculum Development:

Though a specific suggestion about should be included in the curriculum have nowhere learn made by Sri Aurobindo inferences about this can be drawn from what is being followed at the Ashram School at Pondicherry. The Curriculum includes physical and health education, teaching of academic subjects, vocational education, cultural activities, psychic and spiritual studies, and education for international understanding. The emphasis, however, is on moral and spiritual development.

View about the Teacher:

About the teacher's place in child's education Sri Aurobindo's position was that of a pragmatist. He had to be there very much on the scene but only as a guide, a helper. He is not there to impart knowledge, but only to help the child know how he can perfect his instruments of knowledge. He helps the child in knowing what knowledge is and how he can acquire that.

To sum up, the whole purpose of his teachings was "that man can achieve an extension of consciousness beyond the mental principle he will continue to be trapped by the dilemmas which beset him." Education, to him, must prepare the individual for this transformation. "Integral Yoga" was suggested by him to be the most practical and effective way of child's education for this purpose It is only in Yoga that the psychological knowledge essential for attaining extension of consciousness and divine life exists.

VIVEKANANDAR

VIVEKANANDA'S EDUCATIONAL PHILOSOPHY:

Swami Vivekananda ranks among the greatest educationists of the world.

1. Only study of books is not education.
2. Knowledge lies hidden in the mind of man. He uncovers and develops it by his own efforts.
3. Concentration is the key of all knowledge. For this, practice of Brahamcharya is very essential.
4. Purity of thought, speech and deed is self-discipline.
5. Education should develop the child physically, mentally, and spiritually.
6. Education should foster spiritual faith, devotion and self surrender in the individual and should full development through service and sacrifice.
7. Education should develop character, mental powers, and intelligence and inculcate self-confidence together with self-reliance.
8. Religious education should be imparted through sweet impressions and fine conduct in preference to books.
9. Boys and girls should receive the same education.
10. Especially women should be imparted religious education.
11. Mass education schemes should be formulated and launched.
12. Provision for technical education should be made so that industrial growth leads to the economic prosperity of the nation.
13. Teacher is a friend, philosopher and guide. He should sympathetically bring out the latent knowledge in a child by inspiration and motivation.
14. There should be an intimate relationship between the teacher and the students.
15. All those subjects should be included in the curriculum which promotes the material and spiritual advancement of a child.

Meaning of Education:

Education is not the mass of information which are inserted by force into the mind of a child. According to Swami Vivekananda if education meant information only, then, libraries could be the greatest saints of the world and Encyclopedias had become seers and rishis.

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

Aims of Education:

1. The Aim of Reaching Perfection
2. Physical and Mental development Aim
3. Moral and spiritual development
4. Character development Aim
5. The aim of Development Faith in one's Oneself, Shraddha and a Spirit of Renunciation.
6. The aim searching Unity in Diversity
7. Religious Development Aim

The Aim of Reaching Perfection:

The prime aim of education is to achieve fullness of perfection already present in a child. According to swamiji all material and spiritual knowledge is already present in man covered by a curtain of ignorance. Education should tear off that veil so that the knowledge shines forth as an

illuminating torch to enliven all the corners by and by. This is meant by achieving fullness of the latent perfection.

Physical and Mental development Aim:

The second aim of education is the physical and mental development of the child so that the child of today, after studying Geeta, is able to promote national Growth and advancement as a fearless and physically well developed citizen of tomorrow.

Stressing the mental development of the child, Swamiji, wished education to enable the child to stand on his own legs economically rather than becoming a parasite on others.

Moral and spiritual development:

According to Swami Vivekananda, a nation's greatness is not only measured by its parliamentary institutions and activities, but also by the greatness of its citizens. But the greatness of citizens is possible only through their moral and spiritual development which education should foster.

Character development Aim:

According to Swamiji character development is a very important aim of any education. For this, he emphasized the practice of Brahamcharya which fosters development of mental, moral and spiritual powers leading to purity of thoughts, words and deeds.

The aim of Development Faith in one's Oneself, Shraddha and a Spirit of Renunciation:

All through his life Swamiji exhorted the individuals to keep full confidence upon their powers. They should inculcate a spirit of self surrender, sacrifice and renunciation of material pleasures for the good of others. Education should fosts, all these qualities in the individual. He gave this call to his countrymen. "Arise, awake and stop not till the goal is achieved."

The aim searching Unity in Diversity:

The true aim of education is to develop insight into the individuals so that they are able to search out and realize unity in diversity. Swami Vivekananda has further asserted that physical and spiritual words are one, their distinctness is an illusion(Maya). Education should develop this sense which finds unity in diversity.

Religious Development Aim:

To Swamiji religious development is an essential aim of education. To him, each individual should be able to search out and develop the religious seed embedded in him and thus find the absolute truth or reality. Hence he advocated the training of feeling and emotions so that the whole life is purified and sublimated. Then only, the capacities of obedience, social service and submission to the teach

ings and preachings of great saints and saviours will develop in the indiviual. Education should foster this development.

Curriculum:

According to Swami Vivekananda, the prime aim of education is spiritual growth and development. But this does not mean that he did not advocate material prosperity and physical well-being. He feelingly advocated the inclusion of all those subjects and activities, in the curriculum, which foster material welfare with spiritual advancement. For spiritual perfection Swamiji prescribed

- ➢ Religious,
- ➢ Philosophy,
- ➢ Puranic lore,
- ➢ Upnishads,
- ➢ Company of saints and their preachings and for material advancement and prosperity he recommended Languages, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games, Sports and other Physical exercises.

Methods of Teaching:

Swamiji prescribed the same ancient spiritual methods of teaching wherein the Guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were as under:

1. To control fleeting mental faculties by the practice of Yoga.
2. To develop the mind by concentration and deep meditation.
3. To gain knowledge through lectures, discussions, self-experience and creative activities.
4. To initiate the qualities and character of teacher intelligent and clear understanding.
5. To lead the child on the right path by means of individual guidance by the teacher.

Place of Child:

Like Froebel, Vivekanand emphasized the education to be child centered. According to him the child is the store and repository of all learning material and spiritual. Like a plant a child grows by his own inner power naturally. Hence advising the child to grow naturally and spontaneously, Vivekananda asserted, " Go into your own and get the Upanishads out of your own self. You are the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vain."

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Swamiji believed in self-education. According to him each of us is his own teacher. The external teacher only guides and inspires the inner teacher (soul) to rise up and start working to develop the child. Hence discussing the role of teacher Swami Vivekananda said, "Teacher is a philosopher, friend and guide helping the educand to go forward in this own way."

Education of Masses:

In the times of Swami Vivekananda, education was not available to the common people. It was confined to the well to do persons only. The poor, the miserable and the lowly placed used to starve and die for hunger. Swamiji yearned to improve the condition of the masses and thus advocated mass education as the only way to achieve any improvement in individual as well as society. Swamiji exhorted his countrymen to know " I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well educated, well fed and well cared for."

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neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well educated, well fed and well cared for."

Rousseau

Rousseau's Philosophy:

- o Rousseau's Philosophy goes by the name of "Naturalism."
- o The keynote of his philosophy was to have a "Natural State, a natural Man and a Natural Civilisation."
- o He felt that all ills and miseries in the Modern world were due to a departure from the previous "State of Nature".
- o He declared, "Everything is good as it comes from the hands of the Author of Nature (the Creator), but everything degenerates in the hands of man."
- o He believed that child was essentially good but was made bad when he came in contact with society and its environment.
- o He contended, "Man in society is born, lives and dies in a state of slavery. He is fettered by our institution, which drags him away from his good nature."

- o So Rousseau pleaded, "Leave the child alone. Let him be a natural man rather than a civilized man. Let him have a state of nature rather than artificial surroundings that stunt his proper growth and arrest his natural development."
- o Thus Rousseau preached for a life according to nature – which was simple and real and free from all customs, traditions and conventions.
- o He, in fact, wanted to educate the child for manhood and not for citizenship.
- o The natural man of Rousseau's conception was a fully developed Man enjoying social life, without being carried away by the passions and prejudices of society.
- o Reason was the only guiding force in producing natural civilization and Natural man by Natural State also he meant 'a simple farming community or state, without the evils of large cities, corrupt rulers, social classes and luxury.
- o His natural man is a true man, who is 'governed and directed by the Laws of his own nature rather than those of social institutions. Natural powers, emotions and reactions are most trustworthy as basis for action, rather than reflections or experiences that come from association with society.'
- o Natural powers, emotions and reactions are most trustworthy as basis for action, rather than reflections or experiences that come from association with society.'
- o The catch-words of Rousseau's 'Naturalism' were
    - ➢ Freedom
    - ➢ Growth
    - ➢ Interest and
    - ➢ Activity.

- o And all these words are the life and soul of modern progressive education.

Three-fold Meaning of Nature:

Rousseau made use of the word 'Nature' in a very wide sense. He gave tree-fold meaning to it, namely:

a) **Isolation from society:** Rousseau advocated that children should be saved from the evil influence of society. They should be isolated from society and brought up in contact with the beauties and wonders of nature. This, however, does not mean no education. It simply signifies a non-social education i.e. an education which is not based on meaningless traditions and formalities of society. For Rousseau, society was not natural, but an artificial product, the outcome of a contract and evil. Nature and society, thus, become opposed to each other. Nature is accordingly, defined 'negatively to society'. It is a preventive education saving the child from the evil influences of society.

b) **Instinctive Make-up of the Child:** Instinctive make-up means the native instincts, tendencies and capacities of the child. Rousseau believed that learning takes place when the child is free to develop and grow according to his natural impulses. So education must start from the child's instinctive tendencies are more reliable bases of education than experiences, gained from society. According to Rousseau, "Education is no longer a procedure, artificial, harsh, dull, unsympathetic and repressive of all natural inclinations. It is, on the other hand, an organic growth. It is a development from within."

c) **Contact with Natural Phenomena:** Education according to child's nature must be provided in natural environment. Rousseau himself was a great lover of nature, mountains, streams sun-rise, sun-set, solitude and country life. He, therefore, recommends contact with hills, streams, plants, trees, animals, birds and physical forces of all kinds. One who is brought up and taught in natural environments automatically becomes a 'natural man'. He follows nature and obeys, the voice of his own conscience.

Three Source of Education:

o At the outset of his book "Emile" Rousseau states that education comes from nature, from men and from things.

o In other words, the problem of education is the relationship of man to his physical and social environment.

o Explaining these sources of education, he says, "The internal development of our organs and faculties is the education of nature; the use we are taught to make of that development, is the education given by men; and the acquisition made by our own experience on the objects that surround us, is our education from things."

o In other words, by education from nature, he meant development according to the child's natural endowments and capacities.

o By education from men, he emphasized the importance of social environment, teaching how to make use of that development.

o By education from things, he understood physical environment, helping to gain experience by us.

o He says that the harmonious development of these three factors constituted an ideal scheme of education.

Such harmony in education is possible by subordinating the education of men and things to that of nature because we have no control over nature. We must, therefore, direct the other two, to ensure cooperation of these three factors for imparting ideal education.

Rousseau's Aims of Education:

o   Before Rousseau's time, the aim of education was either spiritual or social or vocational, Efforts were made to mould the child into the artificial forms of conduct, satisfactory to the judgement of adults in society.

o   The child was trained to speak, think, act as a miniature adult without any consideration of his natural instincts and interests.

o   Rousseau revolted against this wrong concept of education.

o   He believed that education was a life-long process, which began from birth and ended only with the end of life.

o   It was development from within and not an imposition from without.

o   So Rousseau's aim of education was the attainment of fullest natural growth of the individual leading to balanced, harmonious, useful and natural life.

o   The real aim of education is to help the child to live his life.

o   He says, "To live is not merely to breathe. It is to act, to make us of our organs, senses, our faculties and of all those parts of ourselves, which give us

    the feeling of our existence."

This general aim of education was spilt up by Rousseau, according to the nature, at different stages of human development.

(i)   In infancy i.e. from birth to the age of five years, the aim of education is to develop a well-regulated freedom. For realization of this aim, he recommends purely physical education in an atmosphere of perfect liberty.

(ii)   In Childhood i. E. between the ages of five and twelve, the main aim of education is to provide the child with the strength which he needs for the attainment of well-regulated freedom. So at this stage also no formal education is recommended, but the the continuance of the same physical care and natural education, Rousseau's advice for this period is, "Exercise the body, the organs, the senses and powers and keep the soul lying fallow, as long as you can."

(iii)   In boyhood or pre-adolescent period i.e. from twelve years to fifteen years, the aim of education is "to acquire such knowledge which may satisfy the wants of the child and must be functionally useful." This is the period for intellectual education – the period of instruction, labour and study.

(iv)   In adolescent period i.e. from 15 to 20 years, the aim of education is the training of heart, to make the child loving and tenderhearted so that he may live peacefully in social relationship. In the previous periods, the child has already developed physically and intellectually. He

(v)   Must now grow emotionally, aesthetically, socially and morally. The sex instinct, which is sufficiently developed by this time, is to be sublimated by re-directing it to the love of some noble idea and by keeping the young person occupied in work and activity.

Role of the Teacher:

o Rousseau assigns a very minor place to the teacher in the educative process. He is not called an instructor but only a guide.
o His main responsibility is to motivate the child to learn. This he can achieve by exploiting the innate tendencies of the child.
o He must posses a profound understanding of the child's nature and be able to control his emotional reactions.
o He is not to impose any rules of control his emotional reactions.
o He is not to impose any rules of control upon the child.
o He is to allow him perfect freedom and guide him properly.

Theory of Negative Education:

o Rousseau believed that everything is good as it comes from the author of Nature.
o Everything degenerates in the hands of man. By saying so, he meant that child is good; but it is society that makes him bad.
o So he advocated that first education should be purely negative.
o The child should not be taught the principles of truth and virtue but guarded against vice and error.
o In his own words,
   "I call a positive education one that tends to form the mind prematurely

   and to instruct the child in the duties that belong to man. I call a negative

   education on that tends to perfect the organs that are the instruments of

   knowledge and endeavours to protect the way for reason, by the proper

   exercise of the senses."

Characteristics:

a) No Time Saving
b) No Book Learning
c) No habit Formation
d) No social Education
e) No Direct Moral Education
f) No Formal Discipline
g) No sticking to Traditional Procedure

No Time Saving:

According to Rousseau, in childhood no time should be saved. It should rather be lost. Let the child run, jump and play all day long. In all these activities he will have a continuous reconstruction of experience which is nothing but education, pure and simple. Time lost on play and recreational activities in childhood, is not lost but profitably gained. Childhood is not the time for intellectual pursuits.

No Book Learning:

Rousseau says, " I hate books because they are a curse to children. They teach us to talk only that which we do not know. Instead of making the child stick to his books. I keep him busy in the workshop; his hands will work to the profit of his mind." Rousseau felt that ready-made material found in books, was of little advantage. Let children gain knowledge by their own efforts and through different types of experience.

No habit Formation:

Rousseau's says, "The only habit which the child should be allowed to form is to contract no habit at all." Young children should not be made slaves of rigid habits. They should be left free in all their activities. If any habits are to be formed in childhood, let them form natural habits.

No social Education:

In Rousseau's time, society was corrupt to the core. So he wanted children to be isolated from such a society and to educate them in the midst of nature till their power of reasoning and judgement is perfected, with which they are in a position to protect themselves from the evils of society.

*** No Direct Moral Education:***

Rousseau is not in favour of direct teaching of morals. Let the child be left free to act and learn what is right and wrong, by the consequences of his own actions. He says, "Much more harm than good is done by your ceaseless preaching and moralizing." He further says, " Inflict on the no sort of punishment and never make him ask your pardon. As there is no moral quality in his actions, he can do nothing wrong.

No Formal Discipline:

Rousseau is in favour of free and positive discipline for children. Let the children suffer natural consequences of their own actions without the intervention of human beings to protect or punish and in this way they will set themselves right. If a child breaks a windowpane, let him sit in the cold wind that gushes in, as a result of his folly. If he climbs a tree, let him fall down and learn not to do so again.

No sticking to traditional procedure of Education:

Rousseau was greatly disgusted with the prevailing social, political, economic, religious and educational conditions in his country. So he said, "Follow the reverse of the current practice and you will almost do right." He challenged the traditional procedure of education saying, "Give me a child of twelve who knows nothing at all. At fifteen I will restore him to you, knowing as much as those who have been under instruction from infancy, with the difference that your scholar only knows things by hearts, while mine knows how to use his knowledge.

It will, thus, be clear from his theory of Negative Education that many of its principles have been accepted by the modern educators. No doubt, at times, Rousseau went to the extreme. But it was natural and he had to eradicate wrong social practices like a reformer by focusing public attention to those practices. His play-and-activity principles in a child's education, his free and positive discipline, his advice against formal book-learning and his principle of no direct moral instructions of children, have all been incorporated in modern educational theory and practice. However, it is his theory of natural consequences which is not acceptable and dependable at all times.

The keynote of his philosophy was to have a "**Natural State, a natural Man and a Natural Civilisation.**"

HERBERT SPENCER (1820-1903)

Life Sketch of Herbert Spencer

- He was born in Derby, England.
- His father was a learned teacher of physics and chemistry who strongly believed in self education of a child. So, Herbert was initially education at home.
- He became co editor of a famous journal 'Economist' in 1848.
- He wrote his another famous book Essays on Education in 1861. This book contains four articles, (i) what knowledge

is of most worth (ii) Intellectual education (iii) Moral education, (iv) Physical education.

- He has written about 20 books on Biology, Sociology, Psychology and ethics.

He divided school subjects into two categories Science subjects and academic subjects and preferred the former category to the later on utility ground.

UNIT IV

EDUCATION IN ANCIENT INDIA

BUDDHIST SYSTEM OF EDUCATION

Buddhism is one of the most remarkable developments of Indian thought. Buddhist education system (200B.C to 200 A.D) was founded by Lord Gautam Buddha. Buddhist Education offered to impart education to all. Many people shifted to Buddhist system of education. It was for the first time in India that education was institutionalized on a large scale during Buddhist movement. It is also a historical fact that with the arrival of Buddhist era great international centers of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati were in prominence. Educational centres in Buddha period developed in Viharas and Sanghas.

Aims of Education

• To achieve the final goal of Nirvana

• To propagate Buddhism

• To give up caste system and to eradicate or ritualism

• To take the teachings of Buddhism to the masses.

• To provide education in the language of masses i.e Pali

• To emphasize the progress and development of the society rather than the individual

• To provide education through the new system this was stated by Buddha.

Principles of Education

Pupils should be educated in a democratic atmosphere. Things of luxury must be prohibited for students. A ritual called as "pabajja ritual was necessary for admission to a monastery for education. Educational period for this phase was 12 years. After 20 years of age Upsampada ritual was performed to gain an entry into higher education. Rules for second ceremony 'Upasampada were also laid down.

Education System

- Popular Elementary Education
- Higher Education

Elementary Education:

Popular Elementary education was religious in nature, included wordy education, up to the age of 12 years, pupils received instructions in reading, writing, arithmetic and religion.

Higher Education:

Well organized, carried out at Buddhist monasteries & Buddhist universities. Higher education was given to only those students who intended to be monks or nuns. Emphasized on both theoretical and practical aspects. Astronomy, Astrology, Medicine, Law, Politics, Administration, Tantrik philosophy

Methods of Teaching

- Mostly verbal.
- Question, answer, discussion and debates.
- Monitorial system.
- Traveling and Nature study method.
- Book method.
- Preaching and conference method.
- Medium of instruction was pali and also importance to vernacular dialects were given.

Teacher Taught Relationship

Teacher and students have a close, pure, good and affectionate relationship.

ISLAMIC SYSTEM OF EDUCATION

Education system was essentially religious in character. It was patronized by the Muslim rulers.

Aims and Objectives

- To provide the teachings of Holy Quran as first step of education
- To provide experiences which are based on fundamentals of Islam.
- To provide experiences in the form of knowledge and skills with clear understanding that these experiences are likely to be changed in the light of changes in society.
- To develop understanding that knowledge without the basis in faith and religion is incomplete education
- To encourage international brotherhood irrespective of differences in generations, occupations and social class.
- To bring man nearer to an understanding of God and of the relation in which man stands to his Creator

Maktaba: Primary education

- Maktaba is an Arabic word which means a place where writing is taught. Thus Maktaba is a lace where pupils learn reading & writing.
- Here pupils are made to learn Ayats & verses of Quran.
- Islamic education a ceremony called "Bismillah" was performed when the child attained the age of 4 years, 4 months & 4 days .

Curriculum

- The child was taught the letters of alphabets of Urdu, persian and Arabic languages.
- Recitation sutras or chapters of Quran.
- Grammar and literature, history of laws of Islam, logic, philosophy, Law, Astrology, History, Geography, Agriculture, Unani system of medicine,

Teaching Methods

- Recitation
- Learning Kalama & collective repetition.
- Writing, reading and oral methods.
- Monitor methods in Maktabs and madarsas.

Madarsas and Higher Education:

The word "Madarsa" is derived from Arabic word "dars" which means a lecture. Thus

Madarsasas mean a place where lectures are delivered. Madarsa was an educational institution forimparting Islamic education and higher learning in which students sought admission after completing Maktab education.

Duration of education in Madarsas was 10 to 20 years.

Curriculum

It was divided into two categories:

- Religious education
  The contents of religious curriculum included intensive and critical

analysis of the Quran, intensive study of Islamic Law, suffism and the heritage of Mohammad Sahib.

- Secular education
  The contents of secular education included the teaching of languages and literatures of

Arabic and persian, logic, History, Geography, Astronomy, Astrology,Arithmetic, Agriculture, Medicine, Economics, Ethics, Philosophy,

Teaching Methods:

- Lecture method
- Self study,
- Practical methods in subjects like music, architecture.

Discipline

- Education was not imparted on psychological line.
- Students were forced to maintain strict discipline by giving them severe corporal punishments.

Teacher- Pupil Relationship

- The relationship between teachers and students in Muslim period was as cordial and intimate.
- Students and teachers showed genuine kind of feeling of love and respect.

Education in modern India

Woods Dispatch (1854)

President: Sir Charles wood

He was the president of board of control of the east India Company.

Objectives of education policy:

- To spread European knowledge.
- To supply east India company with reliable and capable servants.

Grand in aid:

Local bodies to be grant in aid for running educational institution. Existing government institutions to be closed or transferred to local bodies. Government give financial aid to colleges and schools establish by local bodies.

- Give encouragement to indigenous schools.
- Medium of instruction should be English.
- Voluntary religious education:
- No compulsory instruction in religion to be imparted in government institutions.
- Establishment of high schools and colleges.
- Establish teacher training colleges in the model of normal schools in England.
- Establishing universities at Calcutta, Madras and Bombay and if necessary at other places also.(on the model of London university)
- Creation of department of public instruction in each province with a director of public inspectors and deputy inspectors.
- Give important for vocational instruction establish vocational schools and colleges of industry.
- Scholarships to be given to the students in order to enable them to continue their high school or college studies.
- To support education for females, sufficient salary for school teachers.
- The dispatch has great historical importance.
- It outlined a complete and systematic organization of education beginning from the university down to the elementary schools.
- It has been rightly described as the "Magna carta of Indian education"
- Emphasized vocational education.
- Stressed the importance of salary of teachers
- It has great historical importance
- It outlined a complete and systematic organization of education beginning from university down to elementary.

Indian Education Commission (1882)

President: Sir William Hunter

- Member of Viceroy executive council popularly known as hunter commission from the name of the president.
- Consisted 22-members including chairman and secretary
- Appointed on Feb. 1882
- Submitted on March 1883.

Purpose:

- Considerable attention to primary education, government should take the responsibility of primary education.
- It should be more practical and useful.
- To make the student self dependent.

Recommendations:

- Medium of instruction –mother tongue
- Control of primary education should be made over to district and municipal boards
- Curriculum – arts, accounts, agriculture, industrial and menstruation.
- Establish teacher training schools Lahore, Chennai. Teachers are necessary for developing primary education.
- Special attention for Muslims, women adults and the backward communities. Encouragement to indigenous elementary schools
- Teacher training colleges for women. Separate curriculum and Free education for women.
- Adult education –Night school.
- High school and colleges-English medium.
- Special attention for value education in college.
- Scholarship was given the students to continue their higher studies in foreign. In upper classes of high school there to two division one leading to prepare students for university classes the other of a more practical intended to fit youths for practical.

EDUCATION IN CONTEMPORARY INDIA

University Education Commission (1948-49)

Chairman: Dr. Radhakrishnan

He has the great educational fame. Later he becomes the president of India.

Purpose: To improve university education in India

Objectives of universities:

- Developing men of character
- Developing individuals of wisdom
- Developing individuals with values and skill of co-operation.
- Developing spiritual development
- Universities should produce such person who can take leadership in politics, trade and commerce.
- Universities should find the innate tendency of statements and development them by giving training.

Training staff

- The important of teacher and his responsibility be reorganized. there should be 4 classes of teachers.

  1. Professors
  2. Readers
  3. Lecturers
  4. Instructors

- Salaries be fixed according the classes
- Promotion from the category 2 another should be purely based on merit.
- A large no of vocational institutions be opened to divert statement to difference vocations after 10 to 12 years of schooling.
- Other than casual leave there should be provision of study leave as well.
- Refresher courses should be organized by the univ ford teachers of high school and intermediate colleges.
- To avoid overcrowding in university and colleges the maximum number in the arts and science faculties of teaching universities be fixed at 3,000 and in affiliated colleges at 1500.
- Number of working days to be 180 in a year exclusive of examination days.
- A university degree should not required for government administrative council
  - 70 & above → I class
  - 55 – 69   → II class
  - At least 40 → III class
- Good library and laboratories facilities
- Evening colleges should be opened
- Workshop should be organized for statements
- Increasing in teaching hours.
- Attendance should be compulsory for UG students.
- University should be divorced from political party
- Medium of instruction English
- No prescribed textbooks for any course of study
- Women education should be given more importance than means education.
- To promote higher education in rural area establish rural university
- Agricultural education is given in rural setting.
- 2 year of physical education is required for al statements except those who are physically unfit.
- Encouraging general education instead of specialization.
- Residential facilities should be provided
- A UGC should be set up to allocate finance to university
- Better facilities should be provided for professional courses.

INDIAN EDUCATION COMMISSIOIN (1964-66)

Chairman- D. S. Kothari

He was the chairman of UGC
It is known as Kothari commission
Commission was set up on 1964

Submitted report in 1966 under the title "Education and national development"

Objectives:
1. To increase productivity.
2. To achieve national and emotional integration.
3. To accelerate process of modernization.
4. To cultivate social, moral & spiritual values.

General education should be period of 10 years
4 years – Primary (lower)
3 years – higher primary
3 years – lower secondary
2 years – higher education
3 years- degree

Teacher status:
- It is necessary to improve the economic, social and professional status of the teachers.
- Government and non government institution salary same.
  - Increasing salary
  - Secondary course -2years
  - Graduate – 1 year
- Stress in science education
- Importance of work experience
- Improvement of scientific and technology logical education
- Special emphasis on Agriculture.
- Need for vocationalization of education(specially secondary)
- Common school system for the country.10 years of schooling of general education.
- Two sets of curriculum
  1. Ordinary
  2. Advance
- Holidays to be minimized. provision of free text book at primary stage.
- Three language formula:
  - Mother tongue or regional language,
  - National or union language
  - One modern or European language (not medium of instruction and not for curriculum).
- Efforts to be made to spread education of Hindi.
- Correspondence courses should be started for the expansion of adult education.
- Instructional days:
  - School-234 days
  - Colleges-216 days
- Establishment of book bank in schools
- Establishment of residential facilities
- Special steps for the gifted statements.
- Learning by doing.
- Education of the handicapped.
- Education of the backward classes.
- 3 or 4 textbooks for each subjects.
- Necessity of moral and religious education.

o Provision of co-curricular activities.
o Providing equality of opportunity.
o Evaluation a continuous process.
o Setting up state and national board of education.
o Improved scales of pay for teachers, same pay in different management.
o Retirements of teachers at 60 years of age.
o Establishment of school complexes.
o College to be related to number of school.

National Policy on education (1986)

NPE (1986) was announced by Rajiv Gandhi on 1985.

Role of education:

- "Education for all" is important for national development
- Acculturation is essential
- Man power development is needed
- Education as unique development

National System of education:

- There should be common school system
- There should be common educational structure 10+2+3
- Educational system should developed international outlook

Education for equality:

- Education for women equality
- Major emphasis will be paid on women's participation in vocational, technical and professional education at different level
- Education for scheduled castes and scheduled tribes incentive to families to send their children to school regularly till they reach the age of 14 opening residential school.
- Greater attention will be paid to the education of minority groups.

Education for handicapped:

To prepare them for normal growth and to enable them to face life with courage and confidence.

Adult education (15-35):

Early childhood case and education:

A full integration child care and preparing education.

Elementary Education:

o Universal enrolment and retention of children upto 14 years of age.
o Child centered and Activity based learning
o Corporal punishment was excluded.
o Improvement in quality of education

- School timings as well as vocations parallel be adjusted second convenience of children
- Necessary Teaching materials
- A phased drive symbolically called "Operation Blackboard"—improve primary school over the country. Non formal education for school dropouts, working children and girls.

Secondary Education:

- Values of human and composite culture
- Establish navodaya vidyalaya which parallel be residential and free of charge.
- Vocational courses will be provided after the secondary stage.

Higher education:

- All posts parallel be filled entirely and basis of merit
- Main emphasis will be on the consolidation of and expansion of facilities in the existing institutions.
- Open university and distance learning developed with
- Technical and management education
- Promoting efficiency and effectiveness at all level
    - Modernization will be undertaken
    - To enhance functional efficiency
    - Staff development programmes
    - Select institution will be awarded autonomy.

Curriculum:

- Cultural perspective: fine arts, music, folk
- Value education: Based on our heritage, national and universal goals and perception.
- Language
- Work experiences
- Environmental education
- Mathematics teaching
- Science education
- Sports and physical education
- Special attention period to the production quality books and libraries.
- Media and educational technology.

Evaluation:

- Subjectivity elimination
- De-emphasis on memorization
- Use of grade in place of marks
- Effective use of evaluation
- Continuous and comprehensive evaluation

Teacher:

- Establish DIET
- Organize pre service and in service courses for entry school teachers.
- Selected secondary teacher training colleges parallel are upgraded of NCTE.

o Network arrangement parallel ne created between institution of teacher education and university department of education.

Values in Education

Meaning of value

Values are very broad in nature. There are a hundreds of them to choose from. Sometimes referred to as morals, these help shape a person's character from childhood. Values are picked up everywhere – from home, school, church, even the park. It is manifested in various ways – a living testimony evident through actions. It normally refers to a person's perception of right and wrongValues mean standards or ideas which most people have about the worth of good qualities such as kindness, freedom, mercy, respect, and love.

Definition of value

Values are the "sacred" core convictions that employees have about how they must behave themselves in the fulfillment of the organization's mission. . It defines the things that are most important to a person and thus shaping what is the norm in every society, define values.

Educational Values as Internal and External

The educators have expressed two views about educational values. They are: (a) Internal and Subjective; (b) External and Objective.

Internal values

Supporters of internal values claim that values depend upon the personal ideas and experience of an individual. For them, whatever useful is good and whatever good is useful. A thing, which is useless, becomes valueless also. Thus educational values are internal and subjective in nature.

External Values

Supporters of external values claim that the social environment influences the quality or the values of an object. The do not accept value as internal and objective. According to them all educational activities are connected not with the individual but with social environment.

Ultimate Values

From the term' ultimate' it appears that perhaps mankind is having a more ultimate than others. The philosophers and the educators of the great tradition have agreed that there are four objects, which are desired for own sake. These are happiness, truth, beauty and goodness.

Happiness as a Value

According to Aristotle happiness is the supreme end of man. But the concept of happiness differs from individual to individual. Some are of opinion that it is the life of sexual pleasure; others, the active life, and others think that the higher life is that spent in pure contemplation the disinterested search after wisdom.

The happiness which is external and permanent, more worth while in the long run should be accepted as the ultimate value.

Truth, Beauty and Goodness as Values

Many eminent thinkers believe that in the Divine nature there is no real differentiation between truth, beauty and goodness, but that at the human level these values are quit distinct. Some people object to truth, beauty and goodness being values, at least the ultimate values. These things can be used for practical interests. One receives knowledge is sake not for the sake of these values.

Spiritual Values in Education

Spiritualism is a truth. Every truth or every conviction based upon what is believed to be true has its ultimate sources. The ultimate source has two aspects, viz., subjective experience and objective event.

Child birth is an objective event. This events is observable, communicable and verifiable on the basis of facts which can be observed. Giving birth to a child is for each mother a subjective experience. This experience is unique for the mother. It is not possible on the part of a mother to explain before others the nature of pain she tolerates at the time of giving birth to a child. Similarly, communication with God or spiritual or verified. Faith in spiritual entities is called Spiritualism. Both subjective experiences and objective events are realities, but the kind of knowledge obtained is different.

Strategies for Inculcating Spiritual Values

(i)   suitable persons should be invited to deliver inspiring talks on the lives and teachings of great leaders, their ethical system and philosophy.

(ii)   The syllabus for spiritual education should be carefully prepared. A well-planned syllabus containing essential features of all the religions of the world should be prepared.

(iii)   Collection of suitable poems and passages from Sanskrit, Arabic, English and regional language should be made.

(iv)   Religious instruction can be given through two methods, direct and indirect. Teachers can teach by suggestions as well as by discussion and teaching.

(v)   Along with indirect approach for inculcating spiritual values is highly desirable. The recommendations of the Sri Prakash Committee that "one or two periods in a week should be set aside in the school timetable for instruction in moral and spiritual values" should be welcomed.

(vi)   Teaching of literature, history and other subject should be taught with a view to promote human values.

(vii)   Students should get an opportunity to cooperate with different religious community.

Strategies for Inculcating Moral Values

Special schools, designed for value-oriented education, should be established. Every State should have at least one institution which may impart value-oriented education from nursery to the post-graduate level.

Special teacher-orientation programmes should be taken up at the State level to train teachers in the effective methods of development of values among students and teachers.

Some case studies of schools, where value-oriented education is being imparted successfully, should be taken up.

Value Crisis

Causes of the Value Crisis in Modern Society

Let us try and disentangle some of the causes which are responsible for the crisis of values in the modern society.

Challenge of Traditional Value

In the opening years of the present century, we find that traditional values of each society are challenged by the traditional values of all other societies. As a result of this there is an all round loss of faith in all traditional values. In the past, people were living in a protected and self-contained society. They had an accepted system of belief. Spheres were only minor variations. Now improvements in the means of transport and communication have brought together societies which till now lived as closed systems. Man at present has to adjust himself to variations that are not merely personal, but in many cases. Racial, national and social. Therefore, there is a crisis of value system.

Impact of Science on Society

Development of science is also responsible for deterioration of traditional beliefs. A contrast on faith with another has started. "Like a powerful acid, it has helped to dissolved many of the solid structures of ancient knowledge and faith "science is largely used for destructive purpose. Instead of providing happiness and enlightenment for all, it has become an instrument of destruction of man and society. How great is, for example, the gulf between the pre-war and the post-war world of today.

Development of an Attitude of Cynicism

An attitude of cynicism and negation has developed among the people. Most of the present century desire to merely reject existing values and are not interested in the establishment or promotion of any ideas. Such attitude bring about a deterioration in more values.

Sense of Guilt among the Adults

The older generations have lost their sense of morality. A father, at present has lost the sense of assurance in his dealings with his children. How can he lead his children in the right direction? How can such people preach high ideals and values to the younger generation? Therefore the younger generation completely ignores the traditional or even any ideal value system and chalk out a path for themselves. They find satisfact in the momentary pleasure of the sense and ignores the advice of the corrupt adults.

Increasing Emphasis on Individualism

People in an industrial society develop a growing sense of insecurity in social relations, because of the emphairs on individualism. The social bonds become weaker. They develop a hedonistic outlook. Love and affection among the members of the family, which enabled people in the past to grow into loyal members of the society has been lost. With the loss of family relationships, one of most powerful ingredients of social cement has been lost. The older generation have lost their sense of confidence. This uncertainty and loss of faith confused systems of beliefs, ideals and customs in the modern society.

Loss of Leadership by the Teachers

Loss of leadership among the teachers is another manifestation of the deterioration of values in the modern society. A teacher has to perform three important activities: (i) he must teach (ii) he must show examples and (iii) he must influence. In order to teach, he should continue to read himself. In order to convert his students into his own ideals he must show examples.

Undue Emphasis on Literacy

Mahatma Gandhi, the famous educationist advocates, 'literacy is no education. But now we put more emphasis on literacy. An individual is considered as an education man only by virtue of a certificate, not by actual learning. In the modern society we find three categories of people: (a) literate educated (b) Illiterate educated and (c) Literate uneducated.

People belonging to the first category have both literacy and education. They are literate they possess certificates to prove their literacy. They are human beings, not human machines. They have developed manly qualities only under they influence of right attitude towards values of the society.

The second category of people do not know how to read and write, how to add subtract. But they posses all the above qualities under the influence of right values. They are illiterate but educated. The vast majority of the people in the modern society belong to the third category. They are literate, because they possess certificates from the universities. With the help of these certificates they become white collar baboos. Many of them are engaged in white-collan crimes to achieve material property. They are uneducated, because they are having a heart without feelings, a life without emotions. They behave like human machines, not like human beings. They are responsible for the deterioration of values in the present society.

Impact of Materialistic Philosophy on Modern Society

Finally, the deterioration of value system at present is due to the impact of materialistic philosophy. It influences the very citadel of life of the modern man. It is having so very a serious challenge to values, it can't be treated in the same footing as the other factors we discussed above.

Role of Educational Administrator

(i)   he should be a skilled teacher and an experienced worker with the people.
(ii)   He should encourage parents, teaches, children to share in planning and carrying out the educational programme.
(iii)   He should be a man of sound character and firm convictions.
(iv)   He should accept the responsibilities of leadership and share the reward of success.
(v)   He should be able to inspire and kindle the quest for certain positive values among the students by means of his exemplary character and mastery of knowledge.
(vi)   He should have vision, insight and understanding.
(vii)   He should not be fast in condemining and slow in praising. He should be judicious and objective, whatever the case may be.

Role of Duty in Resolving Value Crisis

Man is a social being. During his life time, he has to perform some activities for is own existence and perform some social obligations. These social obligations My be termed as duties. Duties are of tree classes.(i) duties to self (ii) Duties to others and (iii) Duties to God.

Duties to self include physical duty, moral duty, aesthetic duty, economic duty and intellectual duty. An individual performs physical duty through healthcare and self-preservation, moral duty through self-control and self-regard, aesthetic duty wealth and making frugal use of it, so

that he may enjoy higher values and intellectual duty by cultivating his intellect acquiring knowledge in different branches.

Duties to others include duties to the family, duties to other persons in the society, duties to the plants and the animals, duties to the country and duties to the humanity at large. An individual performs his duties to the family by love and respect to his parents, love in the society by the qualities like benevolence, truthfulness, honesty, justice, fair dealing, compassion; duties to the plants by watering them and giving them proper nourishment; duties to the country by cultivating patriotism, developing faith in human progress and paying due respect for social order and duties to the humanity by cultivating broad humanism and by avoiding narrow patriotism, colour prejudice etc.

Duties to God include daily prayer to God. Man must discharge his obligation to the Gods by sacrifice which we may in modern terms translate as worship of and reverance for the Absolute. Man should show single-minded devotion to God. He can serve God by serving the mankind. He can develop love for God through love for mankind.

Form what has been discusses so far, the moral natures of duties are to respect life in ourselves and others, to respect freedom of ourselves and others, to use our others, to speak the truth, to respect the social institutions and the state to develop faith in world harmony and unity and to develop faith in God.

The essential characteristic of good life according to the Indian philosophers is to generate the spirit of duty (Karma) and enjoyment, free from all attachment. Once this state of non-attached activity for Nishkama Karma has been attained, the soul gradually frees itself from the worldly bondage and is ready for ultimate liberation which will bring the cycle of experience to an end. In Srimad Bhagavad Gita, Lord Sri Krishna advices Arjun: Man has right to action Alone, not to be renunciation. Therefore, it is obligatory on part of man to action. Action without any ulterior motive will lead towards self-realization. In the words of the Lord. "Your right is to work only but never to the fruit there of. Be not instrumental in making your actions bear fruit, not your attachment be to inaction."

The theory of Kant resembles the doctrine of Niskama Karma or non-attached activity as advocated by the Gita. It is provided from his famous moral maxim. "Treat humanity whether in thyself or in others always as an end never as a means. "He further adds." Man should always try to be as perfect as God is. He should strain after moral perfection of God. Our moral ideal is rooted in the divine righteousness. The moral ideal is ideal to us but real in God."

Role of the Teacher in value-oriented Education

The teacher of a modern school has to play a very important role in value-oriented education. First he must know that value-oriented education is not a sphere of activity as a teacher. Acquisition of values goes on constantly in the school and outside through many different activities etc. values are also transmitted through general tone of the school and the prescribed syllabus. It is very important for the teacher in the modern school system to develop behaviour in accordance with the highest standards of the ethics of his profession. It will help in the creation of a school climate that is conductive to the development of higher values and ideals. A teacher of a modern school should remember the following principles:

(i)   He should help to create an atmoshphere of love, trust and security in the school.

(ii) He should have knowledge of child development and its developmental characteristics and adopt methods accordingly.

(iii) He should relate value-oriented education to concrete situations, because a young child cannot distinguish between a lie and fantasy.

(iv) He should organized value-oriented education indirectly through different co-curricular activities.

(v) He should also impart deliberate value-oriented education cautiously.

(vi) Whatever subject the teacher teachers in the class, he should not get away from the fact that he is a value educator. The students should be enabled to understand the subject in totality.

(vii) Students are the best judges of their teachers. They judge the personality of the teachers not in parts but as a whole person. Therefore, the teacher should develop his personality to influence his students.

(viii) It is said" example is better than precept". Therefore, whatever value the teacher preaches in the class, he should show it by his own behaviour. A dishonest teacher cannot preach honesty. The teacher should be honest in his dealings with the students. If a teacher of education loves.

Students should not learn to believe things blindly in custom or tradition. The teacher should develop among them a spirit of enquiry, rational deliberation and thought.

SOCIOLOGY OF EDUCATION

'Sociology' has derived from the two words:

'Societus' - society

'logos' - science.

"Sociology" is the **science of society**.

Father of Sociology - *Auguste Comte*

His Book -*"*Positive Philosophy"

Duncan: " Sociology is the scientific study of dynamic processes of interactions of

person and patterns these form in relation to biological, psychological and

cultural influences. It studies

a. Social phenomena
b. Social organisation and
c. Cultural patterns.

Sociology is based upon two fundamentals:

i. Each individual is born into a cultural world created by his predecessors. This world has a continuity of existence. It appears to be independent of individuals who enter or leave this culture stream.

ii.   The individual becomes, as he grows up, identified with the vast body of culture, and finds his role in it. He further seeks to modify it in his dealings with the world around him. Thus he becomes not an individual, which he was at birth, but a person.

Educational Sociology:

- Educational Sociology is a synthesis of education and sociology.
- It is a study of the **principles of sociology of education.**
- It is a science born of sciences.

E.George Payne - " **Father of educational sociology**",

- "Educational sociology is an applied science in the field of

sociology".

F.G. Brown: " Educational Sociology is the study of interaction of the individual and

his cultural environment including other individuals several groups and

pattern of behaviour."

Nature of Educational Sociology:

Educational Sociology is not merely theoretical i.e. it does not merely study the forces of interaction between the individual and the society or group but it is also practical because besides studying the interacting forces it tries to regulate and control the interacting forces.

It is the job of educational sociology to find out ways and means as to how to manipulate the educational process to achieve better personality development and thus better social control.

Difference between Educational Sociology and Sociology of Education:

Educational Sociology:

Educational Sociology like educational psychology evolved as a discipline designed to prepare educators for their future tasks. It uses the results of sociological researches in planning educational activities and in planning educational activities and in developing effective methods of realizing these plans.

Sociology of Education:

Sociology of Education may be defined as the scientific analysis of the social processes and social patterns involved in the educational system.

Aims of Educational Sociology (Harington)

- To acquire knowledge about school work and the work of teachers in relation to society and social progress.
- To study the effects of social elements on the school.
- To acquire knowledge about the effects of social elements on individual.
- To construct a curriculum of education with full understanding of the economic and cultural tendencies of society.
- To gain knowledge about the democratic ideologies.
- To employ research techniques for achieving the aims of educational sociology.

Scope of Educational Sociology:

Educational Sociology is a wide and comprehensive subject, which deals with the influences of education process on social relationship and the effects of sociological processes on education.

- Mutual relations of teachers and students.
- The place of a teacher in society.
- Social problems, needs and aspirations.
- Small units of society and their interrelation.
- School and its relations with local social institutions.
- Effect of social life upon individuals and school.
- Progress of democratic feelings in school.
- Necessary modifications in the curriculum for individual and social growth.
- Encouragement to critical thinking and investigation.
- Evaluation of radio, television and press as medium of social progress.
- Determination of teaching methods of the development of child.
- Investigation of all the sources of social restrictions and social advancement.

Sociological processes on education

Meaning of Education:

Education is a life-long process of interaction, growth and development, which results in the modification of behaviour of the individual by more and more social interaction leading to the socialization of individuals.

Aims of Education:

i. To develop social feelings, social attitudes, social qualities and democratic ideals.
ii. Social efficiency and self-reliance.
iii. Effective and gainful use of leisure time.

Functions of Education:

i. Diffusion of knowledge
ii. Education as a means of social control.
iii. Security and transmission of social heritage.
iv. Social Progress.
v. Constructive and Creative role.

Construction of Curriculum:

Principles to guide curriculum construction:(Moore, Brown, Cole)

- Flexible and changeable
- Confirm to the level of child development.
- Inspire children to become responsible.
- Include variety of social services.
- Make children capable for their livelihood.
- Emphasize educational plans and schemes.
- Constructed in conformity with social ideals and values.
- Include more and more subjects of sociological value to promote international understanding.

Methods of Teaching:

Principles for formulating effective methods of teaching:(George Paye)

- Methods of teaching can be effective only when the knowledge gained in the classroom is practically used in social activities and experiences.
- Methods of teaching should make full use of social activities, social powers and capacities operating in society.
- Efficient methods of teaching should emphasize social behaviour.
    - Try to develop in children social qualities through social influences and effects.
    - Employ available social powers to the full to achieve wholesome social adjustment.
    - Emphasize social values and social patterns of behaviour to the utmost limit.
    - Develop efficient social abilities so that children well understand social plans and also are able to formulate such plans.
    - Promote democratic feelings, ideals and values.

Discipline:

Social discipline is born out of social activities and experiences in school and active participation of children in such activities and experiences**.** With the development of social discipline, a child controls himself and exercises self-discipline without doing any harm to others or to the society.

School:

According to sociological thinking, a school is a society in miniature. In modern times, a school is a living organism bringing into being various useful social activities and experiences, which promote the development of social beings in the true sense of the term.

SOCIALIZATION

Socialization is a social process.

V.V.Akolkar:

"The process of adoption by the individual of the conventional patterns of

behaviour is described as his socialization, because it occurs on account

of his integration with others and his expression of the culture which

operates through them."

E. A.Ross:

"The development of we feeling in association and the growth in their

capacity and will to act together."

E.S. Bogardus:

"Socialization is the process whereby persons learn to behave dependably

together on behalf of human welfare and in so doing experience social

self-control, social responsibility and balanced personality."

Socialization then, is process by means of which the individual learns to behave according to the social traditions and conventions. The human child has a remarkable capacity to imitate others, and hence he develops according to the environment into which he is born. Man, being a social animal, tries to win the appreciation of the group in which he lives and hence he naturally tries to imitate the culture of that group. It is through socialization that he is transformed from the animal into the human, and it is socialization, which gives him a balanced personality. The social aspects of the personality are no less important than the individual aspect. Socialization teaches him to retain control over himself in the interest of others.

Process of Socialization:

   i. Child rearing
  ii. Sympathy
 iii. Co-operation
 iv. Suggestion
  v. Identification
 vi. Imitation
vii. Social Teaching.
viii. Reward and punishment.

Factors Leading to the Socialization:

   i. Family
  ii. Neighbourhood
 iii. School
 iv. Games and sports.

v. Scouting and girl-guiding
vi. Caste
vii. Community or society
viii. Religion

Factors resisting socialization:

i. Childhood situation
ii. Cultural conditions
iii. Current situations.
iv. Other circumstances

Role of Teacher in the process of socialization:

i. Parent-teacher co-operation
ii. Transmission of culture
iii. Social ideals
iv. Traditions of school
v. Encouragement of group work
vi. Development of inter-cultural feeling.
vii. Feeling of healthy competition.
viii. Healthy human relations.

Education socializes a child. In the school, a child comes into contact with other

children and comes to know about and interacts with their ideas, ideals, cultural values and patterns of behaviour.

Education is the most potent agency of socialization available to society

Agencies of Education

Education is concerned with the development of the '**whole man',** his

o Physical fitness
o Mental alertness
o Moral excellence
o Social adjustment.

To realize this objective of education, society has developed a number of specialized institutions like the community, family, temple, church, library, newspapers, magazines, exhibitions, radio, cinema and television etc. These institutions are known as **Agencies of education.**

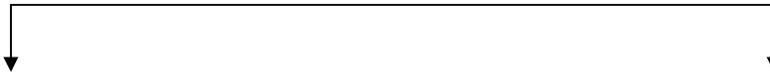**Classification:**

Agencies of Education
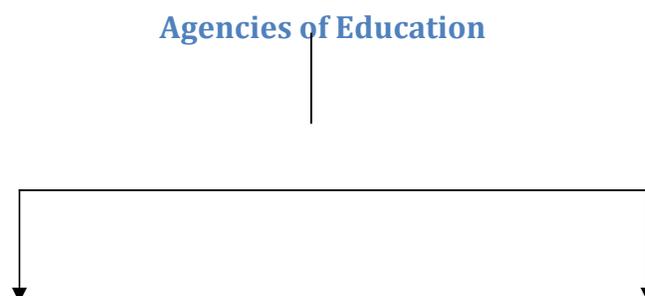
Active Agencies

(Two-side interaction)

(Family, School, Community

Social clubs, Organized Club

Passive Agencies

(One side is actively participating)

Cinema, T.V, Radio

Newspaper, Magazines

Agencies of Education

Formal Agencies

(School, Libraries, Games

Cinema, Educational Programmes

in radio and T.V)

Informal agencies

(Family, Community, Fairs

exhibitions)

Home
(Active and Informal Agencies)

The family is the oldest, basic and fundamental unit of human society.

Burgess & Locke: "A family is a group of persons united by the ties of marriage, blood

or adoption constituting a single household interacting and in

intercommunication with each other in their respective social role of

husband and wife, mother and father, son and daughter, brother

and sister creating and maintaining a common culture."

Functions of Family:

1. Physical Development
2. Emotional Development
3. Development of Languages.
4. Development of innate tendencies
5. Mental Development
6. Social Development
7. Development of interests and habits.
8. Transmission of Culture.
9. Development of morality and character.
10. Religious development.
11. Development of individuality
12. Provision of practical and vocational education.

School
(Active & Formal Agency)

John Dewey: " School is a special environment, where a certain quality of life and

certain types of activities and occupations are provided with the object of

securing the child's development along desirable lines."

Concept of School:

There are two concepts about school.

1. Traditional
2. Progressive School

Traditional School:

Traditional School imparts only formal education. Such schools came into existence when family failed to impart the needed education to its children.

Modern or Progressive School:

Like Pestalozzi, Herbart, Froebel and others emphasized child centred education. All these educationists have opposed the traditional schools in which ready made knowledge is thrust upon the minds of children forcibly without caring for their individual differences. They make numerous psychological experiments regarding the education to children. As a result of these experiments, progressive schools came into existence.

Features of Progressive School:

1. Importance of child's personality
2. Importance of the principal of activity in education.
3. Emphasis on practical knowledge.
4. Emphasis on social values.
5. Emphasis on the development of personality.
6. Centre of community life.

Functions of School:

Functions of School is divided into two categories:

- Formal
- Informal

Formal functions of school:

- Development of mental powers.
- Cultivation of a dynamic and adaptable mind.
- Preservation, improvement and transmission of culture.
- Vocational and industrial education
- Re-organization and reconstruction of human experiences.
- Development of citizenship
- Development of character

Informal Functions of school:

- Physical development
- Development of social feelings

Emotional development

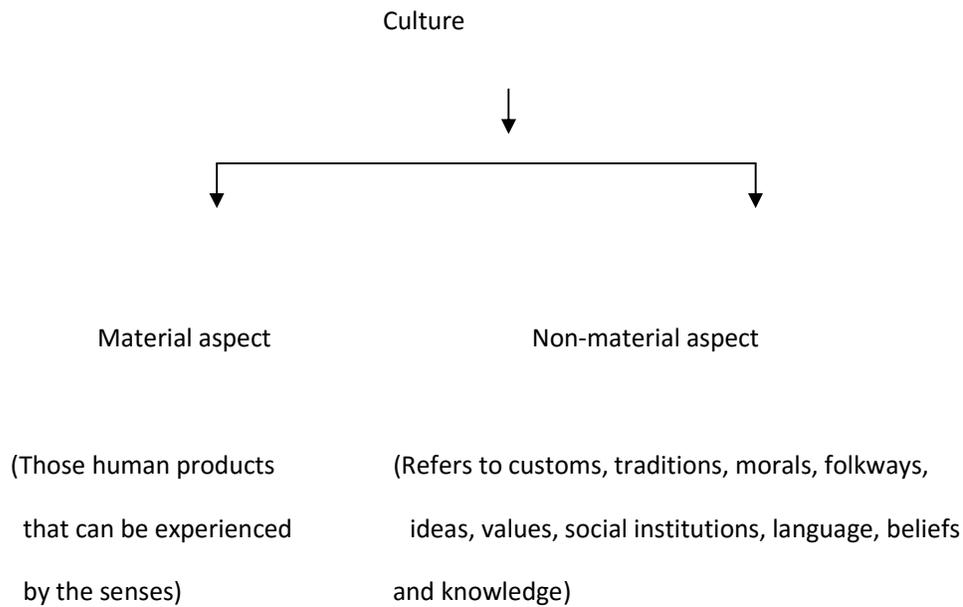# CULTURE AND EDUCATION

Definition:

F.B.Taylor: "Culture is that complex whole which includes knowledge, belief

and morals, law, customs and any other capabilities acquired man

as a member of society."

Mac Iver: "Culture is the expression of our nation in our modes of living and

thinking in our everyday intercourse in art, in literature, in

reaction and enjoyment."

Two important aspects of Culture:

Culture

Material aspect   Non-material aspect

(Those human products   (Refers to customs, traditions, morals, folkways,

that can be experienced   ideas, values, social institutions, language, beliefs

by the senses)   and knowledge)

Material aspect:

- Material aspect of culture includes developments in science and technology, comforts and luxuries for life, techniques of agricultural and industrial production, modes of transport and communications, media for recreation and entertainment, food and dress habits etc.
- The changes in material aspect of culture are rapid and highly perceptible.

Example:

Automobiles, buildings, chair, table

Non-material aspect:

- Non-material aspect refers to customs, traditions, morals, folkways, ideas, values, social institutions, language, beliefs and knowledge.

- Changes in non-material aspect of culture are slow and not perceptible.

Example:

Customs, values, religion, respecting elder members of the society.

Elements of culture:

A culture has usually the following five elements.

1. Technology
2. Social Organisation.
3. Philosophy and social values.
4. Provisions for intellectual development
5. Modes of Enjoyment.

Technology:

Every culture has a certain technology to produce material goods essential for transport, from the raw materials that nature provides it in its physical environment.

Social Organisation:

It has a social organization consisting of families, age or occupational groups, and government and sanctions in which men and women may conduct themselves in the various groups, or one group may conduct itself with another group.

Philosophy and social values:

Consciously or not, men and women abide by certain values in their doings and dealings with one another. Invariably such values spring from certain philosophy of life or religion to which they subscribe or to which the dominant group in a society subscribes.

Provisions for intellectual development:

All societies provide a place for the intellectual element in life, the love of learning, of understanding the how and why of things, of expanding of horizons of men and through this the expanding of man's control over nature.

Modes of Enjoyment:

All cultures provide modes through which men enjoy themselves in refined tastes, through sports or games or products of art and man's imagination unbound by any hard reality, or through sheer sociality.

Cultural lag:

The style of living in the modern society has undergone a total change. This society is gradually adopting more and more the gifts of scientific achievements.

Therefore the non-material aspects of culture have been left behind.

The gap between non-material and material culture is known as cultural lag.

Cultural Conflict:

We are living not only in a new and dynamically changing society, but a new world in which science, industrialism and new method of warfare have completely reset the old problems.

If we are unable to adapt ourselves to this new situation, we shall face cultural conflicts. There is an emergence of two conflicting groups in the present society. One group tries to exploit the society by its narrow, revivalist and intolerant outlook and the other group tries to reform the society by reason, decency, tolerance and humanism.

Thus there is a conflict between these two conflicting groups. In this situation, there is a need to develop a sense of right values or moral or social understanding that can balance these two conflicting groups.

Enculturation:

Enculturation is defined as the conscious or unconscious conditioning occurring within that learning process, whereby man as child and adult achieves competence in his culture.

Enculturation is basically therefore, synonymous with the more widely used term socialization.

Enculturation takes place through an informal, indirect and unconscious process and transmits culture to the present and also to the oncoming generation. This transmission of culture should lay emphasis on the following points.

(i)   It should help the individuals to understand the culture of the society in which they live.
(ii)   Enculturation should help to understand the individuals.
(iii)   Usually the child understands the culture of his society in an informal and unconscious way. Therefore, an attempt should be made to study child-rearing practices of the society concerned.
(iv)   Attempts should be made to understand the social needs on the basis of cultural adoption, before transmitting culture to the individuals.

Role of Education in Transmitting Culture:

Education plays a very vital role in transmitting culture from generation to generation. Whenever there are human groups there is culture, i.e., a manmade part of environment and

learned patterns of behaviour. People follow established (though not unchangeable) customs, which limit and focus the range of their individual choice,

e.g., in dressing, procreating associating in families and group; performing rituals,

eating, valuing(approving and disapproving of things)in creating art, in speculating about the world and in believing (philosophy and religion), in division of labour , the distribution and valuation of products etc. These customs influence our behaviour in three distinct ways:

(i)   They influence our valuation of matters with regard to their desirability;
(ii)   They influences the opportunity of obtaining what we desire; and finally
(iii)   Custom determines what means can legitimately be used to obtain what we desire.
These customs as a whole form the culture of a society.

Wherever there is culture, it is diffused and transmitted to succeeding generations by education. Since human beings live in groups, we might say that wherever there are human beings there is culture, and thus education is both the first and second meaning of the term. Yet school education, in the narrow (third) sense is limited mainly to literature cultures. Schooling emphasizes the transmission of a part of culture: systematized knowledge. When it exists in non-literature cultures, it plays a much smaller part than in literate ones.

UNIT – VII
SOCIAL CHANGE AND EDUCATION

Meanings:

- o   Social change is the change in society.
- o   Society is a web of social relationships.
- o   Hence, social change is a change in social relationships.
- o   Social relationships include
    - ➢   Social processes
    - ➢   Social patterns
    - ➢   Social interactions.
  These include the mutual activities and relations of the various parts of society.

- o   Social change is characteristic of all societies, whether
    - ➢   Simple or Complex
    - ➢   Strongly or loosely
  integrated.

- o   It involves changes in both the
    - ➢   Material aspects of culture
    - ➢   The ideals, customs and mores of the people.

- o   Change can come about from many sources including
    - ➢   Discovery and invention
    - ➢   The rise of religious or political movements
    - ➢   The appearance of leadership individuals or groups who see the need for change
    - ➢   The contact of one civilization with another through commerce or warfare.
Community:

A community is everybody, adults and children, social and non-social persons, living in a certain territory where all share a mode of life, but not all are conscious of its organization or purpose.

Society:

A society is a kind of community (or a part of community), whose members have become socially conscious of their mode of life, and are united by a common set of aims and values.

Children are members of the Community.

Education prepares them for full membership in the society.

Definitions:

Jones: "Social Change is a term used to describe variations or modifications

of any aspect of social processes, social patterns, social interactions,

or social organization."

Gillin and Gillin: "Social changes are variations from the accepted modes of life where

due to alternations in geographic conditions and cultural equipment,

composition of policies of ideologies were brought about by diffusion

or invention within the group."

Mac Iver and Page: "Social Change is a process responsive to many types of changes,

to changes in the man-made condition of living, to changes in the

attitude of man and changes that go beyond human control to the

biological and physical nature."

Factors that determine Social Change:

1. Action of the Exceptional Individuals
2. Impact of Ideas and Ideologies
3. Effect of cultural diffusion
4. Impact of changes in Physical Environment
5. Impact of Science and Technology
6. Change through collective Action
7. Role of War in Social Change.

Factors Resisting Social Change:

1. Cultural Inertia
2. Fear of new things
3. Vested Interests
4. Degree of Isolation

Cultural Inertia:

o Cultural Inertia refers to those blind beliefs, customs and traditions which come down to us from our forefathers and which we stick to rigidly and blindly thinking them as sacred and indelible.
o This rigid, conservative and narrow outlook makes us static and adverse to any change.
o The outcome of the inertia is that our society remains backward in many respects and an aversion to modernization is evident.
o Education should break this inertia and rigidity.

Fear of new things:

o Fear of new things is second factor which stands in the way of any social change.
o In fact, some minds are always very apprehensive and doubtful about any change.
o According to **Ogburn and Nim-koff,** most of the people show a tendency to stick to traditional routine life and are therefore averse to gain any thing new for fear that these new elements may not turn to be harmful and injurious to them.
o They are contented with the status quo, the present state of affairs and are always praising the old traditional patterns of thinking and behaviour.
o This tendency needs to be changed through education.
o Only then, any social chage will be welcomed and adopted by general people.

Vested Interests:

o Vested Interests is third factor which resists social change.
o Generally, it has been observed that there are some old traditions and beliefs which satisfy the vested interests of a few privileged section of society.
o Such people with vested interests, resist any change because of the danger to their self-interests.
o In other words, people having vested interests vehemently resist social change.
o Education is the only means to sublimate self-interests and make them welcome any social change.
o

Degree of Isolation:

o Degree of isolation is the fourth factor which resists social change.
o In fact, there are some people in society who refuse to come into contact with persons of other cultures.
o They try their best to remain in isolation and insulted from other influences.
o These people resist any kind of social change.

For example,

The backward communities and tribal groups resist any outside contacts apprehending danger to their self-centered narrow spheres of life full of special privileges and aids of many kinds.

Role of Education in the process of Social Change:

1. Perpetualizing eternal values
2. Promoting capacity to welcome and accept social change
3. Evaluation of Social Changes
4. Aids the coming of new social changes
5. Transmission of Culture
6. Promotes unity and total integration
7. Maintaining human and social relations
8. Education of social changes
9. Removal of Obstacle
10. Increasing the areas of knowledge
11. Leadership role of social changes

Perpetualizing eternal values:

o A society has some eternal values which stabilize and consolidate it.
o Ralph Litton while discussing this principle, has stated that whenever these eternal values lose their hold due to social changes, the society begins to decay and degenerate.
o In such times of crisis, education protects these eternal values, saves them from pernicious effects of social changes and promotes their knowledge and acceptance in such a manner that inspite of social changes, people in general keep faith in these values.
o Education should protect, preserve and promote these values.

Promoting capacity to welcome and accept social change:

o Education propagates in the society both the materialistic and non-materialistic techniques.
o It prepares the mentality of people to welcome and adopt desirable social changes easily and gladly.
o It may be noted that people will welcome and adopt any technique or pattern only when they become convinced of its utility and desirability.
o Education, thus structures a wholesome and conducive environment for these social changes to become acceptable to all.

Evaluation of Social Changes:

o A society is constantly under a process of transformation of various forms and nature in all fields of human activity.
o Teachers, by critical evaluation, determine the desirability or otherwise of these social changes.
o In other words, education lays down the required standards and criteria of values with reference to which this process of evaluation takes place effectively, and only after that, desirable social changes are propagated whereas the undesirable ones discarded and decried.

Aids the coming of new social changes:

o Education strives to banish social evils, blind customs and traditions through various social reformation projects, political movements, social service schemes and also tries to bring in needed social changes and reforms.

For example, in India, public movements, agitations against child marriage, forced widowhood, caste insulation, untouchability and social injustice resulted in desirable social changes.

Transmission of Culture:

- o Through its function of transmission of national culture from generation to generation as a continuous process, education lends stability and continuity to the society.
- o Not only this, education prepares society to adopt needed and desirable social reforms.
- o In this sense, education is the
  - ➢ Creator
  - ➢ Generator
  - ➢ Director

of all social changes.

- o In short, education is a conservative, consolidating and stabilizing force and in addition, it is a creative force as well.

Promotes unity and total integration:

- o When conflicts arise between various groups and sections of a society, education tries to solve those conflicts by advocating thoughts and feelings which bring about unity in diversity and achieve integration of all.
- o Education, in India, has this sacred mission to perform by educating people to rise above petty
  - ➢ Caste rivalries
  - ➢ Communal feuds
  - ➢ Linguistic conflicts
  - ➢ Regional discords and

Try to achieve the cherished ideal of national integration and national glory.

Maintaining human and social relations:

In an industrial society, development of new techniques and devices, very often, lead to

  - ➢ Social laxity
  - ➢ Disunity
  - ➢ Discord among sections of people.

Education strives to maintain and consolidate human relations inspite of these social changes in attitudes and patterns of behaviour of people.

Education of social changes:

Education employs various methods to promote knowledge and understanding among people about social changes develops, people gladly welcome and actively cooperate in all the plans to bring about social change.

Removal of obstacle:

Various obstacles impede the march of social changes and reformations.

Education informs people about their importance and desirability.

Not only this, it tries to remove the mental reservations and complexes in the minds of people, which obstruct the progress of change.

Increasing the areas of knowledge:

Education promotes in the individuals the capacity to increase their areas and scope of knowledge more and more for their benefit.

It opens new vistas for deeper and deeper investigations and researches, which bring about desirable changes in material as well as non-material aspects of culture.

Thus, education prepares ground for the advent of the social change.

Leadership role of social-changes:

By promoting democratic feeling and progressive attitudes in the people, education makes them capable to initiate and guide for needed social changes by fighting successfully against

➢ Social evils
➢ Customs
➢ Blind traditions

Thus, people become capable for realizing their own true personality to the full and promote social welfare to greater and greater extent.

Education, is this way, prepares people for leadership roles as social reformers and nation builders.

Different Aspects of Social Change:

Social change is related with all types of changes related to society. It includes all aspects of society. It includes all aspects of society.

- *Economic Aspect:* Change relating to industry, business, agriculture, and productive process etc. comes in this aspect.
- **Political Aspect**: It is related with change in administration and political power.
- **Moral Aspect:** It is related with change in values and thoughts.
- **Scientific and Technological Aspect:** It is related with change due to scientific and technological development.
- **Religious Aspect**: It is related with change in religion and religious institutions as Church, Temple and Gurudwara.

Factors Affecting Social Change:

Social change is the product of the interaction of many factors, which are as follows:

1. Geographical Factors: Change in the Geographical environment has great effect on human society. Climate is the only reason of rise and downfall of civilizations and cultures.
   Geographical factors comprise all the inorganic (Non-living) phenomena, which exert an influence on human life. Theoretically, such a definition would include even the

physical state of other planets in our solar system. Practically, however, the geographic factors may be limited to the climate and its influences including temperature, sunshine, rainfall, relative humidity, prevailing winds and other climatic possibilities. Every man lives in particular geographical conditions, which do affect the social life, e.g. social life of people living in plains is different from those living in hilly areas.

The inhabitants of West Bengal and other regions near sea depend more on fish for their food, as fish are available in these areas in large number and at ease.

When natural calamities such as flood, drought, famine etc. uproot innumerable families, the individuals involved form new social relations, which as a result bring about social change. Natural catastrophe encourages geographical mobility and people moving to a different place and culture adapt themselves to it.

Biological Factors:

The important biological factors affecting social changes are: The plants and animals in the area and the human beings themselves. Man uses the available plants and animals according to his culture and traditions. He destroys the enemies like insects, poisonous plants, bacteria and dangerous animals with the best available means. The biological environment is dynamic and we find change in the climate, change in soil composition, drying up of lakes or streams etc., which spell the doom of some organisms and encourage new opportunity for others.

Psychological Factors:

The psychology of human being may itself become the cause for social change. Man by nature loves change, desires to invent new things in every sphere and is always anxious for novel experiences.

As a consequence of this, attitude changes and rituals, customs, traditions etc. also go on changing in the society in a continuous manner. This does not imply that whatever is new is considered superior to the old. On one sideman wants to preserve the good elements of what is old and simultaneously attends to what is new. In this process of interaction between the two tendencies change in social relationships takes place, which leads to social change.

Technological Factors:

Social change is brought about mainly due to the following technological factors:

1. Development of new methods and processes of agriculture.
2. Development of means of transport.
3. Development of means of communication.
4. Use of machines in industries.

Technology is nothing but applied science, which helps in bringing social change with changing needs of the society. The development of technology has lead led to the establishment of factories, urbanization and industrialization. Therefore, new classes emerged. People of different regions started migrating to industrial areas for want of work and stayed there which led to the mixing of different cultures. The increase in the number of

educational institutions, facilities of bank, opening of new business centers and expansion of trade and commerce are also its products. As a result of industrialization joint family system has broken and is fast being replaced by single family system.

Technological development has resulted into many material and non-material changes in our society such as:

- Abolition of untouchability and weakening of caste relationships.
- The manner of preparing our food, standard of living, decrease in the death rate, development of scientific attitude and emergence of new values such as equality, liberty, justice, secularism, brotherhood, co-operation and fellow feelings etc.
Cultural factors:

Culture encompasses values, styles, ideals, beliefs, traditions, emotional attachment etc. These affect the society to a great extent.

Main factors in Bringing Social Change in India:
- Science and Technology
- Sanskritization
- Social mobility

Science and Technology: Science and Technological discoveries and inventions have caused several far-reaching social changes in the lives of people in developing as well as developed countries. Television, Films, Video and other scientific inventions have completely changed our mode and style of living, modes of thinking and consequently social relations.

Sanskritization: " It is the process by which a low Hindu caste, or tribe or other group changes its customs, rituals, ideology, and way of life in the direction of high caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community.

Social Mobility: Social mobility means position in social sphere. This mobility occurs in vertical or horizontal directions. It can be 'individual' or 'group mobility'.

Vertical mobility implies movements up the social or occupational ladder, accompanied by rise in status, position, income and economic condition etc.

Horizontal mobility means change in place without accompanying rise in social or economic status.

Indianisation:

A glimpse of indianisation is noticed in dress, meditation, religious songs, prayers, celebration of Indian festivals and customs. Integration with Indian culture and civilization is known as Indianisation.

Modernization:

Modernization means the change in the values, attitudes, relationships, associations, social institutions etc. on the pattern of the so called modern culture of U.K., U.S.A., Japan, France etc. A country can evolve its own model of modernity as well by developing its own ideas on style of living and technology.

Secularization: Secularization implies rationality, differentiation, religious toleration, naturality, broad outlook and unorthodoxy. It implies that various issues in personal and social life are evaluated not from religious point of view but from utilitarian point of view.

Westernization: This is a process of social change in India by which the culture, traditions style of living and values are changing as the western culture considerably affected the Indian culture and society. Under the british rule the Indians have not only adopted the western technology and educational system but also they have accepted the western manners and habits in the matter of food, dress, social relations, mode of living, recreation and system of marriage etc.

Hinduization: The tendency and efforts of several tribal communities in India to enter the broadfold of the Hindu social structure are implied by this process. For example a section of the Bhil tribals has now become Bhil caste in Hindu social structure. By doing so they think that they have gained social status.

Urbanization: A significant feature of this change is the continuous migration from rural areas to the urban areas. This social change leads to the same problems as that of industrialization. Urbanization leads to growth of towns, cites and urban centers, industrial towns, business projects, educational, commercial and trade centers and religious cities etc.

Industrialization: The spread of industrilization gives rise to crimes, strikes, prostitution, drinking, trade unionism and agitations. Other changes which take place due to industrialization are: growth of educational institutions, banks business centers, extension of roads and other civic amenities.

Planning and Law:
Law also helps in bringing social change in the society. People have the tendency to oppose new changes in the society but they are forced to accept these changes if enacted as law. And then these changes become the part of their life, for example Zamindari system, privy purse, slavery, exploitation and untouchability etc. have been abolished by law.

Politicisation: There was Politicisation due to leaders' political outlook, manifests of political parties and awareness about the rights and duties of citizens, regional, national and international relations. The advancement of democracy, the spread of education and the mass media greatly promoted politicisation throughout the country resulting in vast social changes.

Role/ Importance/ Functions of Education in Social Changes:
Education is an important instrument to bring social revolution. Among all the instruments education is considered as the most powerful. Education for all, at all levels, and at all ages of children is the only remedy to bring about the desired social change in Indian society.
The relationship between education and social changes takes a dual form education as an instrument and education as a product. This implies that education as an instrument is used as a means for bringing about desired changes in the society and in the later case changes in the educational structure follows as a consequence of changes which have already taken place in the society.
There are three types of relationship between education and social change which are as follows:
1.Education as a Necessary condition of social change:
2. Education as an outcome of social change
3. Education as an Instrument of Social change
Education as a Necessary condition of social change:

Historical experience of advanced countries has shown that for any social revolution education is the pre-condition. Illiterates remain satisfied with their existing conditions and feel that they are destined to be what they are. They never bother to exert to bring change in their present social and economic conditions. They are guided by orthodoxy, traditions and fate rather than by rationality in their actions. Education helps people to make them rational in their thinking and approach.

Education as an outcome of Social Change:

There is inter-dependent relationship between education and social change.

On the one hand it brings change in social conditions. On the other hand it is influenced by social change, which means social change helps spreading education. Education follows social change. It has its place before and after social change. First come social changes and then teaching process is changed according to those social changes. Education system changes according to the needs of society.

Education as an instrument of Social Change:

Education as an instrument of social change means how education helps people to bring social change. Education changes the outlook and the tradition approach towards social and economic problems. It sharpens the skills and knowledge of the children. Technical education helps in the process of industrialization, which results in vast changes in society. Education not only preserves the cultural traditions i.e. customs, traditions and values etc. of the society but also transmits them to the next generation. It also motivates the children to adopt new pattern in order to remain dynamic and forward looking. Education fulfills the needs of the society and propagates such ideas, which promote social changes in all fields of life.

Modernization

Definition:

William E.Moore, "Modernization is a revolutionary change leading to transformation of a traditional or pre-modern society into the type of technology and associated social organisation that characterizes the advanced, economically prosperous and relatively politically stable nations of the western world."

Nearly one-third of the countries of the world have been branded as developed countries and two-third as the developing countries. These developing countries have a traditional type of society. Their tradition is based on some unscientific attitudes which obstruct advancement. Their cultural life is based on superstition, ignorance and orthodoxy. Now there is a need to transform these countries into a society which is technology-oriented and scientifically attuned. This process of transformation is known as modernization.

Modernization refers to the changes in material elements and also the belief of the people, their values and way of life as a whole. The process of modernization aims at bringing about desirable changes in the social structure, values and the social norms.

Mere imitation of the way of life of the advanced countries is not modernization. Every developing country has a right to learn a lot from the advanced countries. But it should be a carbon copy of some other country. A society can become modernized, if it does not lose its identity and makes full use of the discoveries and innovations in the field of science and technology. Such a

society should use the natural resources profitably for improving the living conditions of the people. Instead of ignoring the cultural heritage, it adds some new cultural elements. It accepts scientific and technological advancement.

A modernized society is one which adopts a new way of life according to the changing circumstances and does not remain at a level of 10th Century society. If it remains at that level, it will be just like persons who use a watch, travel by train and bus, watch television, but follow the traditional way of life. Modernization is a process changing the outlook of man. In this respect, education plays a very important role.

Modernization Versus Westernization:

Some people consider western way of life as a indicator of modernization. In order to modernized, they blindly follow Western way of life, language, pattern of dress etc. Thus they become a carbon copy of the west. If we scientifically analyze the problem we will find that modernization is in no way connected with westernization. There are certain arguments, in favour of this view. First it is not wise to say that the western civilization can work as a model for all the countries of the world. Secondly, we cannot accept the western way of living and thinking. For example, the world experienced two global wars because of differences in economic and political ideologies. Thirdly, some of the values of the west may not be accepted by different countries. Fourthly, if we analyses the way of life of the Japanese, we will find that this country can contribute a lot to the process of modernization, even if it is a non-western country. Fifthly, it is not at all desirable on the part of a nation to lose its identity in the name of modernization. It will be a destructive policy and will make a clean sweep of the entire cultural heritage. Thus Westernization should not be considered as modernization.

Industrialization is not Modernization:

Some people think if we can industrialize our country, we can be modernized. But by starting industries, modernization cannot take place. Industrialization can only help in modernization. It speeds up and directs the process of modernization. It cannot be considered as modernization itself. If we open an industry, we can change our economic life and understand the value of technological advancement. But it cannot be considered as modernization. For example, the economics of some middle Eastern countries have developed a lot because of the use of scientific methods of extracting oil. But the nations cannot be considered as modernized, because they do not change their traditional outlook.

We experience modernization in many different forms. The most spectacular of it is industrial and technological forms. Besides these, modernization also takes place in the field of education, culture, social order, methods of agriculture, bureaucracy etc. When changes take place in these areas, we call it modernization.

Development of modernization:

History of modernization states that it was first initiated by western European countries and the U.S.A. The rapid industrialization and their monopoly in the markets of their colonies changed their economy. As a result of this there took place a change of attitude. They also influenced their colonies towards their way of life. Thus started the process of modernization.

With the outbreak of October Revolution in Russia in 1917, another type of modernization began. It started with non-capitalist economy. Emphasis was laid on public ownership of the means of production and distribution. Many developing countries of the world followed their pattern. Thus modernization began with two patterns the capitalist and non-capitalist.

Barriers :

- Problem of mass illiteracy
- Problem of Casteism, linguism, communalism and regionalism.
- Problem of scientific and technological development
- Problem of equalization or educational opportunities
- Socio-political problems
- Problem of social Education
- Problem of value oriented education
- Problem of making education free, compulsory and universal.

Problem of national Integration.

EDUCATIONAL CONCESSIONS TO CHILDREN

The Center and most of the State Governments and Union Territories offer educational concessions to children of the defence personnel and paramilitary forces killed or permanently disabled during Indo-China hostilities in 1962 and Indo-Pakistan operations in 1965 and 1971.

During 1988, these concessions were extended to children of IPKF/CRPF personnel who were killed/disabled during action in Sri Lanka and children of the armed forces personnel killed/disabled in action in 'Operation Meghdoot' in Siahen area.

EDUCATION OF SC/ST/ OBC

Pursuant to the National Policy on Education, the following special provisions for SCs and STs have been incorporated in the existing schemes of the Departments of Elementary Education & Literacy and Secondary & Higher Education:

- ➢ Relaxed norms for opening of primary schools
- ➢ A primary school within one km walking distance from habitations of 300 population;
- ➢ Abolition of tuition fee in all states in Government schools atleast upto primary level. Most of the states have abolished tuition fee for SC/ST students up to senior secondary level;
- ➢ Providing incentives like free text-books, uniforms, stationery, school bags, etc., to these students;
- ➢ The major programmers of the Department of Education, viz., District Primary Education Programme(DPEP), Lok Jumbish, Shiksha Karmi, Non-Formal Education(NFE) and National Programme for Nutritional Support to Primary Education accord priority to areas of concentration of SCs and STs;
- ➢ Reservation of seats for SCs and STs in Central Government institutions of higher education including IITs, IIMs, Regional Engineering College, Central Universites, Kendriya Vidyalayas and Navodayas, etc. Apart from reservation, there is also relaxation in the minimum qualifying cut off stages for admission in Universities, colleges and technical institutions. The UGC has established SC/ST cells in 104 universities including Central Universities to ensure proper implementation of the reservation policy;

- To improve academic skills and linguistic proficiency of students in various subjects and raising their level of comprehension, remedial and special coaching is provided for SC/ST students. IITs have a scheme under which SC/ST students who marginally fail in the entrance examination are provided one year preparatory course and those who qualify are then admitted to the First Year of the B.Tech. Course;
- Out of 43,000 scholarships at the secondary stage for talented children from rural areas 13,000 scholarships are exclusively reserved for SC/ST students under the National Talent Search Scheme;
- SC/ST candidates are provided relaxation up to 10 percent cut off marks for the Junior Research Fellowship (JRF) test and all the SC and ST candidates qualifying for the JRF are awarded fellowship;
- 50 Junior Fellowships are awarded every year in science and humanities including social sciences to SC/ST candidates who appear in National Eligibility Test (NET) and qualify the eligibility test for lectureship;
- UGC provides relaxation of 5 percent from 55 percent to 50 percent at the Master's level for appointment as lecturer for SC/ST candidates. The Commission has also reduced minimum percentage of marks required for appearing in the NET examination to 50 percent at Master's level for SC/ST
- The Central Institute of Indian Languages, Mysore has a scheme of development of Indian Languages through research, developing manpower, production of materials in modern Indian Languages including tribal languages. The Institute has worked in more than 75 tribal languages;
- 146 districts have been identified as low female literacy districts to be given focused attention by the Centre as well as States/UTs for implementation of programmes/ schemes.

> The allocation of Rs. 889.98 crore and Rs.436.5 crore have been made under the special Component Plan and Tribal Sub Plan (TSP) for SCs/STs respectively. This accounts for 16.33 percent and 8.01 percent of the total outlay.

MINORITIES EDUCATION

In pursuance of the revised Programme of Action (POA) 1992, two new centrally sponsored schemes, i.e.,

(i)   Scheme of Area Intensive Programme for Educationally Backward Minorities
(ii) Scheme of financial Assistance for Modernisation of Madarasa Education were launched during 1993-94.

The objective of scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic educational infrastructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools. Under the scheme cent percent assistance is given for:

(i)   Establishment of new primary and upper primary schools, non-formal education centers, wherever necessary;
(ii) Strengthening of educational infrastructure and physical facilities in the primary and upper primary schools;

Opening of multi-stream residential higher secondary schools for girls belonging to the educationally backward minorities.

Unit –X
Education and Integration

Meaning:

- o National Integration is unity in diversity.
- o It means a feeling of oneness.
- o It implies social, political, economic, linguistic and cultural unity.
- o It is the development of a mental climate that would help reacts in terms of oneness, irrespective of the region, language or religion of the people concerned.
- o It means a heaven of freedom where the world has not been divided into fragments by narrow domestic wells.
- o It is based on feeling of oneness, common ideals of life and a common code of behaviour.
- o It implies confidence in nation's future, deep sense of values and obligation of citizenship, mutual understanding and respect for the culture of different sections of the nation.

Need:

- o National Integration is the feeling that binds the citizens of a country.
- o It aims is to put individual's best efforts for the optimum growth, prosperity and welfare of the country as a whole.
- o It promotes a spirit of tolerance and respect for the viewpoint of other cultural groups.
- o To Kanungo, "Every country at every time needs national integration but India needs it the most."

- (i)   Threat of Foreign Aggression
- (ii)   For the Development of National Character
- (iii)   For Success of Democracy
- (iv)   For Diversity
- (v)   For Peace

Threat of Foreign Aggression:

National Integration is vital for India's survival especially at a time when the country is under the threat of foreign aggression and internally the people are divided on the basis of castes, religions, regions, communities, languages and races.

For the Development of National Character:

- • National Integration is an essential element for the development of national character.
- • These days there is a lack of national character.
- • Corruption is increasing day-by-day.
- • We are sacrificing national interest s for the sake of money.
- • National character can be formed only when we have the feeling of national integration.

For Success of Democracy:

- India is a democratic country.
- National Integration is an essential pre-requisite for the success of our democracy.
- It is a basic need for the success of democracy; otherwise, the fissiparous tendencies in the country may lead to serious consequences.

For Diversity:

- National unity is essential for any country at any time.
- There is a unity in diversity in India but now unity is in danger.
- Therefore, national unity is essential in order to maintain the eternal value of unity in diversity.

For Peace:

- National Integration is essential for keeping peace at national and international level.
- Modern age is the age of science.
- It has changed the whole world in a family.
- Every nation is dependent on one another.
- Therefore, scientific achievement should be used for constructive work in order to provide peace to humanity.
- This feeling can develop only when we have the thought of national Integration.

Obstacles:

(i)   Communalism
(ii)   Revivalist Tendency in social and cultural matters
(iii)   Casteism
(iv)   Regionalism
(v)   Prejudice and Fanaticism
(vi)   Language Issue
(vii)   Narrow Politics
(viii) Economic Inequality
(ix)   Want of National system of Education
(x)   Lack of Leadership

Communalism:

- Communalism is one of the important obstacles in the way of National Integration.
- With the dawn of independence, the various communal, regional, linguistic and tribal groups and parties are trying their best to snatch the fruit of independence to satisfy their own selfish desires.
- They fail to realize that if we use the benefit of freedom for personal or group interests ignoring the interest of the society as a whole, then the fruits of freedom would turn into fruits of wrath.
- This is the case with our country, which still immature politically.
- Narrow communalism develops in our children a sense of fanaticism and religious chauvinism.
- As a result of which, every now and then, we have communal riots taking place in different parts of our country.
- Anti-national and anti-social forces are cropping up and the future of the country appears dark.

- Therefore, the greatest task before us is how the people should be integrated into a national solidarity and how they are to be transformed into a fraternity "assuring the dignity and the unity of our nation."

Revivalist Tendency in social and cultural matters:

- Now a tendency towards aggressive "revivalism" has developed among some people.
- They try to bring back revivalism in social and cultural matters.
- Thus there is a conflict between the traditional revivalists and the progressives, who want to modernize the Indian society.
- They attempt to create a culture and an age that is past and gone and what remains is nothing but a anti-social and anti-progressive attitude.
- It also creates bitterness among the people.

Casteism:

- Casteism is another obstacle in the way of National Integration.
- In ancient times Indian society was divided into a number of castes, and sub-castes based on birth.
- The people of high castes develop a feeling of superiority and the low caste a feeling of inferiority among themselves.
- As a result of these feelings, a kind of 'social civil war' is raging all over the country.
- It becomes very difficult to develop a sense of oneness among the students.
- Results of elections are determined on the basis of caste; people cast their vote, not on the basis of any political party or the quality of the candidate, but on the basis of caste.
- Winners in the election do not look to national interests, but to the interest of their own caste.

Regionalism:

- Another hurdle, which is operating in the path of National Integration, is regionalism.
- The States Reorganisation Commission divided the country into fourteen States, but now the number of States is gradually increasing.
- There develops a rivalry between different regions to have more benefits.
- Conflicts and rivalry take place between different States and also within the State.
- Political parties are formed on regional who look to the interests of their own region.
- Now there is a conflict in the north-eastern regions of India.
- The people Assam, Meghalaya and Manipur have started agitation against the outsiders living in these States.
- They demand a total withdrawal of these outsiders from their States.
- These regional considerations go against National Integration.

Prejudice and Fanaticism:

- Failure in integration arises because of the decline of liberal mind and development of prejudice and Fanaticism among the people.
- They also lack tolerance and critical judgement.
- There are certain reasons for this development.

> - Firstly, our people do not have sufficient knowledge about cultures, religions and ways of life of others and become suspicious of them, and hate them.
> - Secondly, there exists economic and social inequality. This goes against the development of a healthy community life.
> - Thirdly, the intelligensia of the country do not condemn the prejudices and fanaticism with courage.

- As a result of which, it becomes difficult to check these unhealthy attitudes.

Language Issue:

- India is a land of many Languages.
- This multiplicity of languages is an important source of cultural enrichment.
- But it is a matter of surprise that a good deal of linguistic conflict exists in our country.
- People have developed a tendency of unwillingness to grant to other languages the same rights as they claim for their own.
- Since the advent of independence, no problem has attracted greater attention than the study of languages in schools.
- In fact, there has been a regular battle of languages.
- If we think for a while, we will realize that the language is nothing but a tool of learning and expression.
- Quarrel over languages will definitely disintegrate us.
- Therefore, it is high time for us not to develop a narrow outlook towards the language issue.
- Our slogan should be "so many languages, one people" and "so many languages, one voice."
- Then only we can develop a national sentiment and integrate our nation under one banner.

Narrow Politics:

- India is a multi-party state.
- Political parties have been formed on regional, communal and personal considerations.
- In order to achieve their own selfish ends, these parties create troubles everywhere in the country. They altogether forget the national interest, and work for their own interest.
- They use education as an instrument for the indoctrination of their own ideologies.
- They mislead the people through false propaganda.
- This attitude of some political parties will pave the way to national disintegration.

Economic Inequality:

- Economic inequality is one of the main causes of social tensions.
- At one end are those millions who suffer from poverty and on the other those who live a life of economic sufficiency.
- A hungry man can offer no contribution to the society.
- He will spread dissatisfaction and promote disintegration.
- Hence attempts should be made for the removal of economic disparities through intelligent planning in order to integrate our nation.

Want of National System of Education:

- It is education, which determines the level of prosperity, welfare and security of the people of country.
- This can be achieved through national Integration.
- In our country, education is a State responsibility.

- It is not included in the Central List.
- As a result of this, students remain loyal to their respective States rather than the nation.
- The working conditions and the scales of pay differ from State to state, which develops a sense of jealousy among the students and the teachers who are affected by the policy.
- Therefore, it is high time for us to find out a national system of education to achieve the goal of national integration.

Lack of Leadership:

- Leadership is a quality by which an individual can change the behaviour of another individual.
- Good leaders deserve high praise and appreciation as they have qualities of organization and planning.
- They are an asset for a democratic country.
- Ideal leaders always remain above petty politics and selfish interest.
- They lead the people towards progress and prosperity.
- In our country, for what of ideal leadership, we are facing problems of communalism, regionalism, and Casteism which work against national integration.
- Hence education should take the lead to produce ideal leaders.

Education for National Integration:

Education is a powerful means of bringing about national Integration.

Dr. Radha Krishnan says, " **National Integration cannot be built by brick and mortar or with chisel and hammer. It has to grow silently in the minds and hearts of people and the process by which it could be achieved was by education.”**

Education alone can develop the feeling of nationalism in the masses and it has to accomplish this task compulsorily. Without the active co-operation of education we shall not able to defend the structure of the nation.

Objectives of Education for National Integration:

- o To train the emotions for developing an emotionally integrated personality.
- o To develop attitudes, dispositions, values and tolerance.
- o To equip students with an intimate knowledge of the different aspects of the country, including the events, which led to freedom.
- o To encourage all studies and activities which lead to greater understanding between communities and states.
- o To create a feeling that the country and its resources belong to the citizens who thereby acquire certain rights and privileges along with corresponding duties responsibilities.
- o To promote cultural integration without undermining the rich cultural diversity, in short, to bring unity in diversity.

Role of a Teacher in securing National Integration:

(i)   The teacher should orient the students orient the students about, "what man has made of man"

(ii)   To make the students aware of Inter-cultural and Inter-communal understanding.

(iii)   The teacher should tell the stories of great men.

(iv)   The teacher should help the student to learn one another's cultural achievements.

(v)   The teacher should tell the student that India is and will remain divense.

(vi)   The teacher should tell the students not to ask anybody whether he is Hindu, Muslim and Christian.

(vii)   The teacher should encourage the students to form associations.

(viii) The teacher should inculcate in the minds of the students a sense of purpose.

International Understanding:

'One world or none' is increasingly becoming the crucial choice for humanity.

"International war not once but twice has tested man's political and economical ideologies." Consequently, people today are raising the Questions about have to survive in this world in which they live. Therefore, the necessity of establishing lasting peace among the nations of the world was never before felt more urgently than it is today. If the leaders of the world do not devise means to stop war mania among the nations and include in its place an attitude of co-existence, then the world will face dangerous consequences. Therefore, the present-day world needs everlasting peace though free discussion, mutual understanding and amicable settlement in a peaceful atmosphere.

Needs for developing International Understanding:

a) Progress of Human Civilization
b) Synchronisation of Cultures
c) Interdependence of nations
d) Threat of Nuclear War

Barriers for International Understanding:

a) Secrecy
b) Racial Prejudices
c) Inequalities of countries
d) Lack of National Solidarity

Education for International Understanding:

Objectives of Education for International Understanding:

- Make the pupils understand the life and culture of people in other countries.
- Realise that the world functions to the betterment of mankind as a whole
- Realise that every individual has a responsibility to contribute to world peace.
- Despite differences, there are common features in the world civilization.
- All nations are interdependent on each other.

- Help pupils to take interest in global problems and international events.
- Strive for world citizenship
- Realise that victory achieved through war is temporary and short-lived, as war inflicts pain which could not be gulped; winning over others through peaceful means is enduring, as there is really no victor or vanquished in this process.

Ways and means of developing Internationalism through Education:

1. Intellectual co-operation
2. Student and Teacher Mobility
3. Equivalence of Degrees
4. Exchange of Experts and Students
5. Curricular Programmes
6. Other Curricular Activities
7. Co curricular Activities
8. Teacher's Role

Intellectual co-operation:

Exchange of educational experiences and technology could be planned through International gatherings like the UNESCO conferences.

Student and Teacher Mobility:

Deputation of teachers to other countries could be encouraged and their service in foreign soil taken into account for career advancement and terminal benefits.

Equivalence of Degrees:

Degrees awarded by the universities of different countries in the world could be recognized as on par with the equivalent degrees in one's own country.

Exchange of Experts and Students:

Expert teachers could be exchanged under 'Faculty Exchange Programme', Similarly students could be provided with 'Study Tours' and 'Student Exchange Scholarship Programmes', between different countries.

Curricular Programmes:

a) *History*:
   (i) Teachings of important world religions could be taught
   (ii) Different national and cultural movements could be explained while teaching world history
   (iii) Biographies of eminent world leaders and their contribution to world peace could be taught.

b) *Geography:*
   Ways of life, food habits, dress codes, religion practiced and the general

   features of the culture crops and minerals etc. of different countries could be

   taught. The emphasis should be on interdependence of countries.

c) *Civics:*

Ideas of world citizenship could be brought home.

d) *Mathematics:*

While narrating the history of mathematics development, contributions of the Greek, Romans, Egyptians, Indians etc., could be highlighted.

e) *Science and Technology:*

Students could be encouraged to learn as many languages as possible, including a foreign language. Further folk tales, proverbs, songs and poetry could be utilized to develop international outlook in children. According to a UNESCO publication thoughts of eminent literacy personalities of the world like Charles Dickens, Goekey, Tolstoy, Tagore etc. On the progress of human society should be introduced to the student community.

Other Curricular Activities:

(i) Every student could be asked to maintain a note book in which he/she is to note down the global events that are taking place now and then

(ii) Students may be asked to prepare short reports on different countries by collecting relevant information.

(iii) Teacher can encourage the students to collect coins and currencies, postal stamps, etc. of different nations and arrange them in school museum.

(iv) Students may be helped by teachers to dramatise the functioning of parliament of different countries, activities of the U.N.O. etc.

(v) Arrange for debates/seminars on different global issues.

Co curricular Activities:

(i) Observing annual commemoration days like the U.N.O Day (October 24), Human Rights Day (December 10), W.H.O Day and other Days sponsored by the UNESCO.

(ii) Fund collecting for UNICEF.

(iii) Organising U. N.O. club, pen-Friends society etc.

(iv) Arranging competitions and contests on U.N.O etc.

(v) Screening films like "From Volga to Ganga", "Farewell to Arms."

(vi) Organising international exhibition like Asia-72

(vii) Viewing international sports and games, like the Olympics, World Cup Football Tournament, World Cup Cricket matches, Commonwealth Games, Asian Games etc.

(viii) If possible arrange for visiting foreign dignitaries/ experts/tourists to address our student gatherings or student international camps.

(ix) Arranging for School Educational Tours.

(x) Arrange to get foreign magazines like 'Courier', 'Span', 'Soviet land', 'Scientific American' etc. and place them in the school library. Similarly encyclopedias like 'Britannia' 'Americana' 'World Book' etc. could be made available in the school library.

(xi) Students may been couraged to prepare 'Albums', 'News Bulletins' etc. on the culture of different nations.

(xii) Students could be deputed as tourist guides of the tourists visiting our towns.

(xiii) Special lectures and seminars could be arranged in which journalists, scientists, businessmen, professors, etc. who have visited recently foreign countries may share their experiences with our students.

Role of teacher in Securing International Understanding:

1) The teacher should cultivate in the minds of the students a broad outlook.
2) The teacher should develop a sense of world-mindedness among his students
3) The teacher should help the students to understanding man as a man
4) The teacher should-tell the History of the world.
5) Teacher should make the students understand how modern man has overcome the Barriers to Travel
6) Teacher should keep man as the central figure.
7) Teacher should make the students aware of the significance of place on earth.

Role of UNESCO in promoting Education for International Understanding:

UNESCO is playing a significant role in developing international outlook in the field of education through the following measures:

- Developing countries of the world receive various kinds of help including financial assistance for their educational development plans like eradication of illiteracy and promotion of nutrition and health among school children.
- More than 50 countries of the world have field tested the source materials for instruction in Natural sciences, Social sciences, Mass Education, Multinational cultural activities etc. prepared by the UNESCO. It has also made available the technological assistance required to implement schemes like Non-formal education, Adult education and Population education programmes.
- Though UNESCO aims to preserve the nationalist systems of education prevalent in different countries, it helps them incorporate education for international curriculum in the educational systems. It conducts periodical surveys and comparative studies in different aspects of education and provides feedback to member nations.
- It helps for student/faculty exchange programmes, exchanging curricular inputs and text production among the member countries.
- It helps to renew the educational programmes in different countries by providing the requisite funds technical and technological expertise, etc. It also conducts international educational conferences, and seminars.

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