

Block

3

PHILOSOPHICAL PERSPECTIVES OF EDUCATION

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BES-122 CONTEMPORARY INDIA AND EDUCATION

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BLOCK 3 PHILOSOPHICAL PERSPECTIVES OF EDUCATION

Introduction to the Block

The concept of education has been brought from core areas of studies like Philosophy, Psychology, Sociology and History. The integration of philosophical, psychological, sociological and historical perspectives of education frame school as well as teacher education curriculum and teaching learning processes. The present Block, '**Philosophical Perspectives of Education**' of the Course, '**Contemporary India and Education**' has been designed to discuss the philosophical basis and essence of education to be understood by the teachers and accordingly practice it in the teaching learning process. We know that Philosophy and Education are inter-related with each other. Philosophy is the theoretical part of education whereas education is the functional aspect for designing teaching learning activities. Philosophy provides the way whereas education leads forward on the way to achieve the educational objectives. Keeping in view, the above Block has been designed in four Units to understand the philosophical perspectives of education.

Unit – 9, '**Concept and Nature of Education**', provides a base for understanding further Units of this Block. It discusses the meaning and concept of education defined by the great educationists like Gandhi, Tagore, Rousseau, and John Dewey. It has further discussed the importance of the formal, non-formal and informal system of education along with individual, social and national aims of education. The Unit concludes with elaborating the changing aims of education in the context of globalisation and also adhere to the aims of education as per the Constitution of India.

Unit – 10, '**Philosophical Basis of Education**', establishes the inter-relationship between Philosophy and Education and their contribution to each other. It has clearly explained how Philosophy is the contemplative side in conceptualising and theorising education and education is the active side in practicing the theories. Further, the Unit discusses the contribution of eastern as well as western thinkers in terms of conceptualising education, suggested curriculum, methods of teaching, and role of teachers and students in the process of teaching and learning.

Unit – 11, '**Democratic Principles of Education**', initiates discussions on the concept and principles of democracy and its commitment to fulfill the educational responsibilities for the nation. Equally, education system in a Country also works actively for realising democratic values and proper implementation of the principles of democracy. The Unit also discusses the need of education in a democratic society in view of right to education, education for sustainable development, developing enlightened citizenship, creating a knowledge based society and to inculcate the values and peace education.

Unit – 12, '**Agencies of Education**', discusses the importance of various agencies of education like family, school, community and media. It further establishes the mutual inter- relationships of the media and work together for educating the child. As family and school are miniatures of the society, their work for betterment of the community and vice versa have also been discussed in this Unit with examples and illustrations.

UNIT 9 CONCEPT AND NATURE OF EDUCATION

Structure

- 9.1 Introduction
- 9.2 Objectives
- 9.3 What is Education?
 - 9.3.1 Concept and Meaning of Education
 - 9.3.2 Nature and Scope of Education
 - 9.3.3 Need and Importance of Education
- 9.4 Conceptual Distinctions between Education and Schooling, Learning, Training, Teaching and Instruction
- 9.5 Functions of Education
- 9.6 Aims of Education
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 - 9.6.4 Educational Aims of Education as derived from Constitution of India
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- 9.8 References and Suggested Readings
- 9.9 Answers to Check Your Progress

9.1 INTRODUCTION

Most of us will agree that education has become an important aspect of today's society, without which the prosperous life of an individual is impossible. We are not only eager to receive education but also serious enough to let others take it. If we see education analytically, it is a purposeful, mindful, psychological, sociological, scientific and philosophical process which brings about the development of the individual to the fullest and also the development of society in such a way that both enjoy maximum satisfaction and prosperity. In short, education is the development of individual according to the needs and demands of the society, of which the individual is an integral part (Singh, 2008).

The present Unit will make you understand the concept and nature of education, its aims and functions at the individual, social and national level. Further, the Unit will also make you acquainted with the ultimate and the immediate aims of education.

9.2 OBJECTIVES

After going through the Unit, you will be able to:

- define education;
- understand the concept and nature of education;

Note : Section 9.4 has been taken from Unit-1, Block-1, ES-334, IGNOU, B.Ed., 2000.

- define the concepts of ‘schooling’, ‘learning’, ‘training’, ‘teaching’ and ‘instruction’;
- appraise the need and importance of education;
- comprehend the individual, social and national aims and functions of education;
- understand the changing role of education in the context of globalization; and
- enumerate the educational aims, as derived from Constitution of India.

9.3 WHAT IS EDUCATION?

According to Dr. Radhakrishnan, ‘Education in Indian tradition is not merely a means of earning a living; nor is it only a nursery of thought or a school for citizenship, it is initiation into the life of spirit and training of human souls in the pursuit of truth and the practice of virtue’.

Whereas, according to John Dewey, ‘Education is not a preparation for life, rather it is the living. Education is the process of living through a continuous reconstruction of experiences’. It is the development of all those capacities in the individuals which will enable them to control their environment and fulfill their possibilities.

T.P. Nunn is of the opinion that, ‘Education is the complete development of the individuality of the child so that s/he can make an original contribution to human life according to the best of his/her capacity’.

The above three definitions of education depict that:

- True sense of education is not merely to be educated or self-sufficient but it purifies the soul and mind of the individuals and it also enables them to experience the truth and virtues of life.
- Education helps the individuals to continuously reconstruct their experiences.
- Education is not partial development of human abilities but it is the complete development of the child.

9.3.1 Concept and Meaning of Education

The term “*Education*” has been derived from two Latin words *Educare* (*Educere*) and *Educatum*. “*Educare*” means to train or to mould. It means to bring up or to lead out or to draw out from inward to outward. The term “*Educatum*” denotes the act of teaching. It emphasizes on the principles and practice of teaching. The term *Educare* or *Educere* mainly indicate the advancement of the latent potential of the child, but the child does not know his/her hidden potential. It is the teacher or the facilitator who can develop these and take appropriate measures to develop these powers. Let us try to understand few more definitions of education:

‘Education is the manifestation of divine perfection already existing in man’.

‘Education is the child’s development from within’.

Rousseau

‘Education is the all-round drawing out of the best in child and man body, mind and spirit’.

Mahatma Gandhi

‘Education is something, which makes a man self-reliant and self-less’.

Rigveda

‘Education means training for the Country and love for the nation’.

Chanakya

‘The highest education is that which does not merely give us information but makes our life in harmony with all existence’.

Rabindranath Tagore

Activity 1

Analyse the above definitions of education in your own words.

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Narrow Meaning of Education

In its narrow sense, the instruction being provided in school is called education. It refers to the formal system of education which is acquired from the Schools, Colleges, and the Universities. In this process, more knowledgeable people attempt to attain predetermined aims during a specified time by providing pre-structured knowledge to children through set methods of teaching. This instruction aims to achieve intellectual development of children entering school. Education, in the narrow sense, is also regarded as acquisition of knowledge. According to it, education is a process by which knowledge or information on a subject is acquired. But this idea of education has been criticized. The acquisition of knowledge is not the only or supreme aim of education, yet it is one of the important aims of education.

Broader Meaning of Education

Education in broader sense refers to all those experiences that affect the individuals throughout their life. In wider sense, education is not just passing the information and communicate things included in a curriculum. It is for the total development of human personality. Thus, education is that process by which an individual freely develops him/her according to his/her nature in a free and uncontrolled environment. The definitions of education cited

by Mackenzie, Gandhi, and Dewey support the wider concept of education. Education, in the wider sense, is a life-long process. It begins with the birth of a child and ends with his/her death. It is a continuous process. The broader meaning neither limits the Education to the classroom nor to a particular period of life. All experiences of life which the individuals gain in interaction with family, friends, peers, playmates, environment, club members, social gatherings, culture and festivals, teachers and mentors that help the persons to mould their behaviour and personality are the wider meaning of education.

9.3.2 Nature and Scope of Education

The nature of education may be enumerated as under:

Education is both unipolar as well as bipolar in nature, but *John Dewey*, defined, education as Tripolar process. According to bipolar nature, education has two aspects: the Teacher and the Child. The Tripolar process of education considers that the development of the child takes place in and through the society, in which the teacher and the child live together. Thus, it is the society which will determine the aims, contents and methods of teaching. In this way, the process of education contains three poles, namely-(1) The Teacher, (2) The child, and (3) The society.

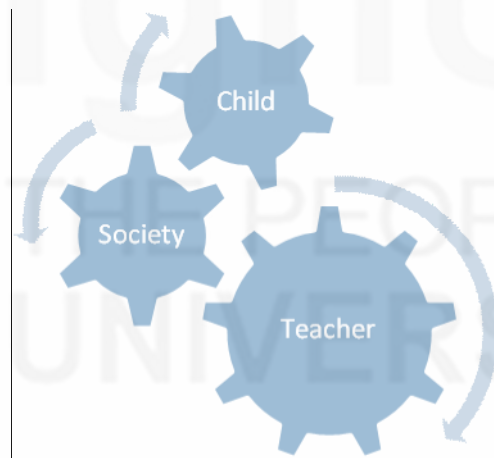


Figure 1: Tripolar process of education

Tripolar process of education is a systematic and continuous process. It takes place throughout the life and no matter at what stage is a child or the learner is, education can take place and it effects his/her growth accordingly through a systematic institution and regulation.

Education is the development of all aspects of human personality or harmonious integrated growth of human child. Education aims at developing individual's personality which is actually his/her adjustment to the place where s/he lives. Slowly and gradually, s/he gets integrated into that society and they construct their identity and knowledge in the later course of time. The interaction of the teacher and students cannot be done isolated. The social system, societal norms and standards, and the aspirations of the society

also construct the base for teaching-learning process. It is, therefore, the role of society in teaching-learning is as important as participation of teachers and the students. It is regarded as an active role in the process of education.

Scope of Education:

Education has a multifarious scope in the life of an individual. It can be broadly classified as Formal, Non-formal and Informal education. Let us try to understand the characteristics of the three forms of education.

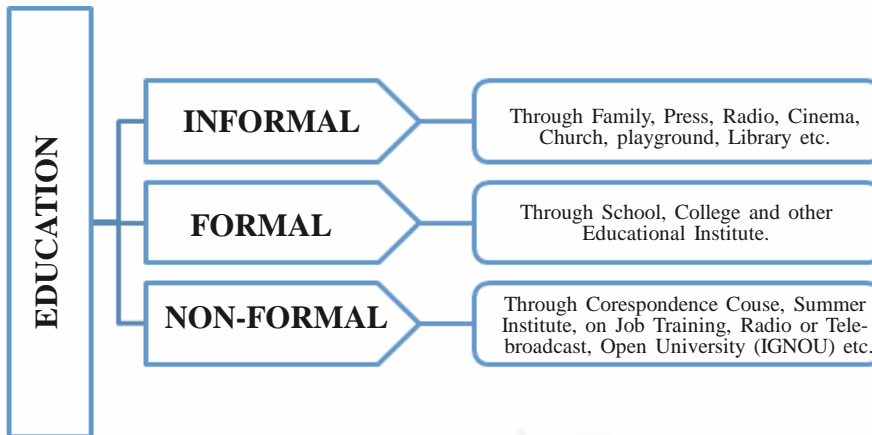


Figure 2: Formal, non-formal and informal education

(i) Formal Education:

Formal education has the following characteristics:

- Education imparted by formal institutes like Schools, Colleges, and Universities.
- Though the main centers of formal education are School or Colleges but library, museum, zoo, picture galleries, lectures, symposia etc. serve as agencies of formal education.
- Definite curriculum and courses of studies are framed to teach the students and definite duration of years required to complete the courses.
- Proper time schedule prepared for day to day personalised teaching and semester or yearly planning of academic sessions are implemented.
- Both teacher and the students meet in a venue like the classroom for personalised teaching.
- Attendance of teachers as well as the students is taken for formal record and completing the Courses.
- Formal evaluation system (both internal and external) is implemented to assess the performance of the learners. Both continuous and Term End Examination are used for evaluating the performance of the students.

- Proper certification is done by the Board/University for awarding the degrees or diplomas to the students.
- On the basis of the result, the students are promoted to higher classes or pursue higher degrees.

(ii) Non-Formal Education:

The characteristics of Non-formal Education are as follows:

- Non-formal education endowed with flexible curricula, time schedule, choices of subjects, and the place of education.
- It is not necessarily require daily teacher-student interaction like formal education.
- Education imparted in distance mode like the Open and Distance Learning system, offered by the Open Schools and Open Universities, even the distance education departments of the regular institutes also offer non-formal courses/education.
- Like the formal education, non-formal education has a curriculum and uses variety of methods of teaching and mode of communication.
- The gravity and quality of instruction both for formal and non-formal education are the same.
- The timing of regular classes in non-formal education is usually conducted on weekends (Saturday/Sunday) or during the vacations.
- Multi-media communication systems like Print (Self Learning Materials) and non-print (Audio/Video) materials, radio, television, teleconferencing, interactive radio counseling, online learning, etc. are popularly used as medium of instruction in non-formal education.
- In India, institutes like Indira Gandhi National Open University, National Open Schooling, and the State level Open Education Institutes provide non-formal education.
- Like formal education, degree awarded and Certification are also done in non-formal education.

(iii) Informal Education:

The characteristics of informal education are as follows:

- Informal education is also called natural or incidental education.
- No formal or non-formal institute is required to provide informal education.
- For informal education, there is no need of any curriculum, methods of teaching, teachers/mentors and place of teaching.
- Education and experiences acquired during travel, interaction with people, family discourses, community and social dealings, interaction within the environment, neighbourhoods, playmates, cultural and religious activities are necessarily informal education.

- Informal education supports formal as well as the non-formal education.
- Informal education does not provide degrees or diplomas, it simply enriches by filling the gaps of formal and non-formal education.
- Informal education may comprise the activities like story telling, group discussions, reading books on your interests, listening to radio broadcasting or watching educational Television programmes, visits to zoo, museums, educational fairs and scientific exhibitions, attending lectures and conferences, etc.

By discussing the characteristics of different forms of education, it can be said that it is not possible to get all sorts of education by utilizing only one form of education, rather all the three forms of education are required for the individual to develop their personality. The present constructivist concept of education which is basically acquired through informal or incidental education, contributes to the formal system of education for constructing knowledge and developing understanding. It is like a basket of knowledge where all forms of education equally contribute to the fullest development of personality of the person.

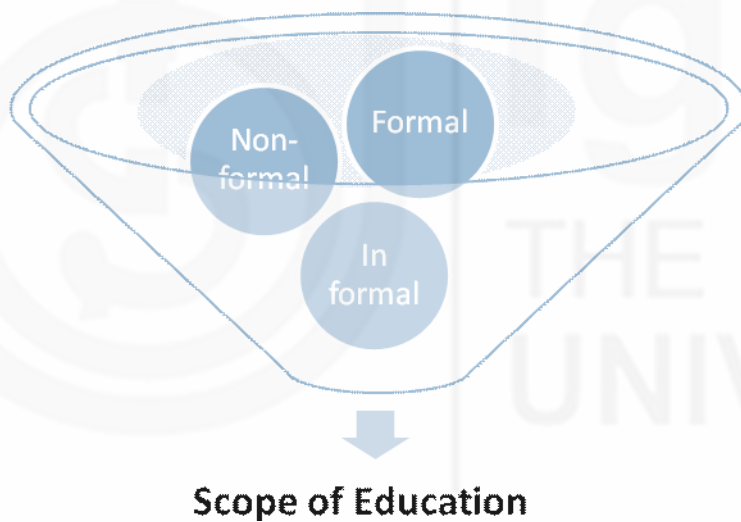


Figure 9.3 : Scope of education

Activity 2

Compare and contrast the formal, non-formal and informal education.

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9.3.3 Need and Importance of Education

In each and every field of our life, we need education. At birth, the tendencies and behavior of the child is like an animal. It is education which makes the child change from animal tendency to human tendency. The need and importance of education for the human being is not limited to a particular period of life or particular aspect of human dealing but influences the human being from cradle to grave to their developments. Let us discuss some of the needs and importance of education for the child.

- Education is necessary for the growth and development as well as for maturation of the child.
- Education sublimates the basic animalistic instincts of the child to socially useful activities, habits, thinking and actions.
- It teaches the child to practice moral, spiritual, character building and higher order values in their life.
- Education is important to make it for the child satisfying for both immediate and the ultimate aims of education.
- It makes the child economically self-sufficient, self-dependent and self-reliant.
- Education fulfills the bread and butter aim of the human child.
- It develops within the individuals the intellectual and emotional powers so that the child is able to meet the problems of life and solve them successfully.
- Education develops the social qualities like service, tolerance, cooperation, fellow-felling and constitutional values within the individual.
- Education teaches us to love to the nation and work for the development of the Country.
- It also teaches us to understand and practice national and emotional integration, international understanding, and universal brotherhood.
- In the era of globalization, it teaches us to acquaint and cope with the developmental aspects occur across the world such as: knowledge generation, science and technology, business and industry, international relations, dissemination of knowledge and experiences, medicine, art and culture, world citizenship, and achievement of humanity and peace.

With the above discussion, we now know why being educated is extremely important. Education gives us a balanced mind, a critical and scientific viewpoint of life and society and how to handle them. You will now not feel inferior to anyone and will have a pragmatic understanding of the world. Education is not only the key to happiness but it also brings many things in our life that give us happiness.

Check Your Progress 1

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

1. Explain the broader meaning of education.
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2. Explain tripolar process of education.
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3. Cite at least one example each in formal, non-formal and informal education.
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9.4 CONCEPTUAL DISTINCTIONS BETWEEN EDUCATION AND SCHOOLING, LEARNING, TRAINING, TEACHING AND INSTRUCTION

People sometimes confuse the concept of education with schooling, learning, training, teaching or instruction. Though these terms have close links with the process of education, they are different from the term education. Let us discuss the distinction between education and these terms.

Education: Education in its wider sense is the process of development from birth to death or from ‘womb to tomb’. In this sense, education is a lifelong process that includes knowledge, attitude, skills and experiences. Thus, all experiences in life become educational in nature and the process of education continues in all personal and social situations. Education, in this sense, would certainly include all efforts for inculcation of values, attitudes, and skills that the society desires to be imparted to the children.

Schooling: Schooling is an act of consciously imparting values, knowledge and skills in accordance with the requirements in a formal situation. In its

essence, schooling is a limited educational exercise in terms of range of experiences provided. It is also limited to a specific period of human life i.e. from childhood till one leaves school, while the process of education continues throughout the life.

Learning: Learning is a process which results in more or less permanent modification of behavior as a result of practice of experience. Any relatively permanent modification of behavior in any aspect of human personality can be the result of learning. In contrast, education is concerned with the harmonious development of human abilities and powers, according to the needs of the individual and the society. While learning results in specific modification of behavior, education seeks to mould the entire personality and takes a global view of an individual's ability. Another distinction is that, learning may be positive or negative, whereas education is always positive.

Training: Training is a systemic series of activities involving instruction, practice etc. to produce desirable habits or behavior modification in particular aspects of life or vocations for example, teacher training, technical training etc. Thus, training aims at developing and promoting specific skills in a chosen area with a view to making the individual undergoing training an expert in the field or task concerned. Thus, training may be thought of as development of skills in a particular aspect whereas education concerns the development of the whole individual.

Teaching and Instruction: Teaching and instruction are the means employed to affect desirable changes in human behavior. Teaching and instruction involves communication of ideas, values, skills, information and knowledge to the students. It may also involves use of systemic and scientific methods for communication to be effective. Teaching and instruction aims at effecting learning in individuals with a view to educating them. Thus, teaching and instruction become instruments of educating individuals along with other educative experiences.

(Source: The above section (9.4) has been taken from ES-334, Block-1, Unit-1 (Education and its Nature, IGNOU, 2000)

Activity 3

Compare education, schooling, learning, training, teaching and instruction each with one example.

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9.5 FUNCTIONS OF EDUCATION

The meaning of education, its function, and aims of education are so integrally related with each other that it is very difficult to fetch or distinguish between them. In the words of John Dewey, '*function of education is to help the growing of a helpless young animal into a happy, moral and efficient human being*' (Taneja, 2005). Particularly when we talk about the functions of education, it signifies to understand the general functions of education, functions of education in human life and national life. Let us discuss the functions of education in each category.

Table: 9.1 Functions of Education

General Functions of Education	Functions of Education in Human Life	Functions of Education in National Life
<ul style="list-style-type: none"> ● Education helps the individual for development of their innate power that they already have. ● Education helps the individual in all round development of their personality. ● Education helps to direct the individual in proper way and control and sublimate the instincts. ● Education helps the individual in developing character, moral and ethical values. ● Education helps the individual to prepare for future life. ● It helps to achieve good citizenship, fellow-feeling, cooperation, dutiful to all human endeavors. ● Education helps to preserve, control, and transmit the rich culture and tradition. ● It helps to maintain national security, social feeling and reforms. 	<ul style="list-style-type: none"> ● It makes the individual skillful to adapt in different, new and changing situations and environment. ● It helps the individual to modify their behaviour and also the environment they live in. ● It helps to bring satisfaction of educational, social, physical and spiritual needs of the individual. ● It helps to bring educational and vocational efficiency among the individual and fit them for achieving self-sufficiency. ● It helps for development of character of the individual and prepare for their life. ● It also helps the individual for all round development of their personality, reorganization and reconstruction of experiences. ● It helps the individual to work as an agent of social change. 	<ul style="list-style-type: none"> ● It helps the individual to train for leadership that may further help the individual to take the leadership role in the areas of their interest for the nation. ● It teaches the individual to achieve national and emotional integration, which are the binding principles for maintaining a healthy national life. ● It empowers the people of the country to take social, economic, and scientific responsibilities for the total national development of the country. ● It helps the individual to inculcate civic and social values and duties for leading a healthy and discipline life. ● It helps to supply skilled human power for national development. ● It also helps the individual in promoting social and cultural efficiency.

(Source: Saxena, 2009)

Activity 4

Critically analyse the functions of education in your own words with suitable examples.

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9.6 AIMS OF EDUCATION

Keeping in various aspects of life, the aims of education may be different. It may be for achieving immediate and ultimate aims of education and further in may be categorized as individual, social, and national aims of education. Let us discuss it in detail.

9.6.1 Individual, Social and National Aims of Education

To understand the aim of education it can be broadly classified in following three groups as:

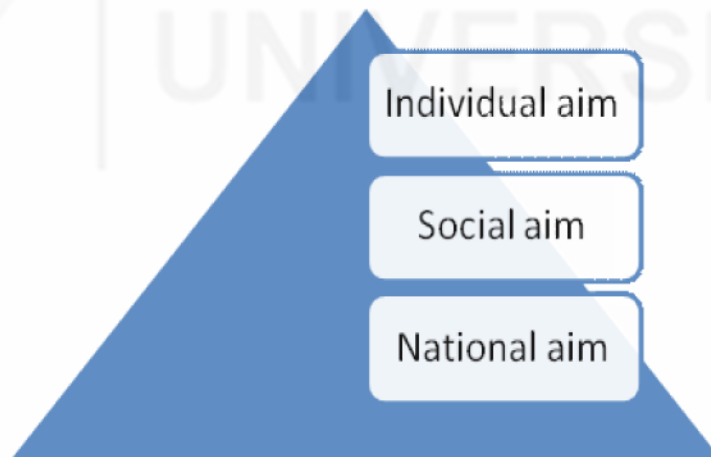


Figure 9.4 : Aims of education

Aims of education perform three important functions. (i) They provide direction to the educative process; (ii) motivate learners to realize the aims; and (iii) provide criteria for evaluating effectiveness of the educational process (Brubacher, 1981, p.95). In analysing the above functions, it clearly depicts the individual aims of education which caters to the entire process of teaching and learning. Let us discuss each aim of education with examples.

Individual Aims of Education:

Naturalists suppose that essential aim of education is the independent progress of an individual. *Rousseau* said, “Everything is good as it comes from the hands of the Author of Nature, but everything degenerates in the hands of man” (Samuel, 2015). It implies, God makes all things good, man meddles with them and they become evil. So, the individual should be given maximum freedom for its own development. Biologists proved that every individual is different from each other’s. Thompson says, “*Education is for the individual*” (Aggrawal, 2008). Analysing the above concepts, it can be said that the individual should be the center of all educational efforts and activities. Psychologists believe that education is an individual process as all individuals are different. Therefore, education should be according to the interest of the individual and hence it should fulfill the individual’s aims and aspirations. More specifically, individual aims of education cater to fulfill the immediate and ultimate aims of the individual. It teaches the individual to adapt one’s environment, develop total personality, vocational efficiency, self-sufficiency, reconstruct the experiences, and to create a good citizen.

Social Aims of Education:

The aim of education works ultimately for the progress and welfare of the society. This may also mean that education is for the society and of the society. The society expects to make the individual as it desires. It prepares the individual to play different roles in society. According to this aim, the individuality and personality of the individual has no value if it is unable to be a part of the society and work for it. According to it, the society plays an important role in developing many social traits within the individual and to make him a social individual that also reflects in the aim of education.

National Aim of Education:

Many educationists are of the view that apart from individual or social aims, the national aims of education is above all. It does not pertain to any individual or society wherein it pertains to a nation, to its integrity and sovereignty. These may be as follows:

- To foster nationalism, patriotism and promote national unity.
- To develop democratic values in the people.
- To promote social, economic, technological and industrial needs for national development.
 - **Social needs:** Prepare children for the changes in attitudes and relationships which are necessary for the smooth process of a rapidly developing modern economy.
 - **Economic needs:** Produce citizens with skills, knowledge, expertise and personal qualities that are required to support the growing economy.
 - **Technological and industrial needs:** Provide the learners with the necessary skills and attitudes for industrial development.
 - To promote sound social, moral and spiritual values.

- To promote respect for and development of India's rich and varied cultures.
- To promote international consciousness and foster national integration.
- To promote positive attitudes towards good health and environmental protection.
- To develop physical and human resources for the Country.

Check Your Progress 2

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

4. What are the individual aims of education?

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5. Exemplify social and national aims of education.

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9.6.2 Ultimate and Immediate Aims of Education

Education helps us to achieve two types of aims in our life. First is to achieve the immediate aim of education and the other is to achieve the ultimate aim of education. Immediate aim of education is narrow in sense whereas ultimate aim of education is very broad in nature. The former is achieved within a short duration of time whereas the latter is achieved in a long duration. It is sometimes very difficult to achieve the ultimate aim of education.

Immediate aim of education is to make the individual self-sufficient and to fulfill the basic necessities of life like food, shelter, cloth etc. After getting education, if the individual is unable to earn one's livelihood and fulfil bread and butter for living, we can say that the immediate aim of education has not been fulfilled. These aims can be fulfilled within a limited time period, say within few years or after completion of a definite course education. On the other hand, ultimate aim of education is to make the individual self-reliant, self-less, self-actualization, self-realization, and for the harmonious development of the innate power of the individuals. Realising national integration, international understanding and universal brotherhood is also the ultimate aim of education. The philosophers like Mahatma Gandhi, Pestalozzi and Vivekananda are the strong supporters of realisation of ultimate

aim of education. It is not easy to achieve ultimate aim of education for the case of all individuals; often it takes entire life to achieve it.

9.6.3 Changing Aims of Education in the Context of Globalization

With the advent of globalization, the world has become a society and that too a knowledge based society. The technology, information, industry, education, various business and cultures are no more restricted to one region or nation. These changes may be considered as transformation, adaptation and development of universal values, knowledge, technology and behavioral norms across countries and societies of the world. It is, therefore, that the aims of education are drastically changing, which has become the need of the hour. The globally changing aims of education further give birth to:

- create a global learning network;
- develop a broad and vivid outlook towards education;
- develop new methods of teaching as per the requirements of contemporary pedagogic practices;
- liberty and equality to the individuals in the society;
- bring cooperation in interdisciplinary studies;
- develop a comprehensive and world based curriculum;
- promote cross cultural communication and understanding;
- develop feeling of brotherhood among individuals across the world;
- share research findings and new knowledge;
- promote international understanding and universal brotherhood in many aspects including education;
- develop scientific temperament in individuals and critically solve the issues underlying in it; and
- promote world citizenship.

9.6.4 Educational Aims of Education as Derived from Constitution of India

Indian Constitution is one of the largest Constitutions in the world which comprises of 412 Articles and 12 Schedules. The Preamble of the Constitution outlines the social philosophy and cultural ethos which should oversee all our educational institutions. Right to Education (RTE) is one of the fundamental rights enshrined in the Constitution of India. The table below enumerates the educational aims derived from the constitution articles pertaining to education. You have already studied the Constitutional provisions on education in Block-1 and it has also discussed further in Block-4 of this Course.

Table 9.2: Aims of Education as derived from Constitution of India

Articles of the Constitution	Aims derived from them
Article 29: It provides equality of opportunity in educational institutions.	To bring equality among the members of the society by providing them the same platform of learning, educating them and hence growing and contributing to the productivity of the nation.
Article 30: It accepts the right of the minorities to establish and administer educational institutions.	To provide stability and security to the members of the society.
Article 45: It directs the State to provide free and compulsory education for all the children until they complete the age of 14 years.	To make education a right and to provide free and compulsory education to all the children at appropriate age.
Article 46: It provides for special care to the promotion of education and economic interests of the scheduled caste, scheduled tribes and the weaker sections of society.	To provide equal opportunity of education to all the members of the society.
Article 337: It provides special provision with respect to educational grants for the benefit of Anglo-Indian community.	To provide equal opportunity of education to all the members of the society.
Article 350A: It relates to providing the facilities for instruction in mother tongue at the primary stage.	To provide education to the children in their mother tongue so that they can construct understanding in their own language and learn easily.
Article 351: It relates to the development and promotion of the Hindi language.	To offer opportunities to the stakeholders to work in the development and promotion of the Hindi language.

. Activity 5

As per the above table, quote any two more articles included in Indian Constitution which talk about safeguarding education and also write the objective achieved through that.

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9.6.5 Factors Determining Aims of Education

Determining aims of education is not an independent aspect, rather many factors determine it. We can broadly classify the following factors which determine the aims of education.

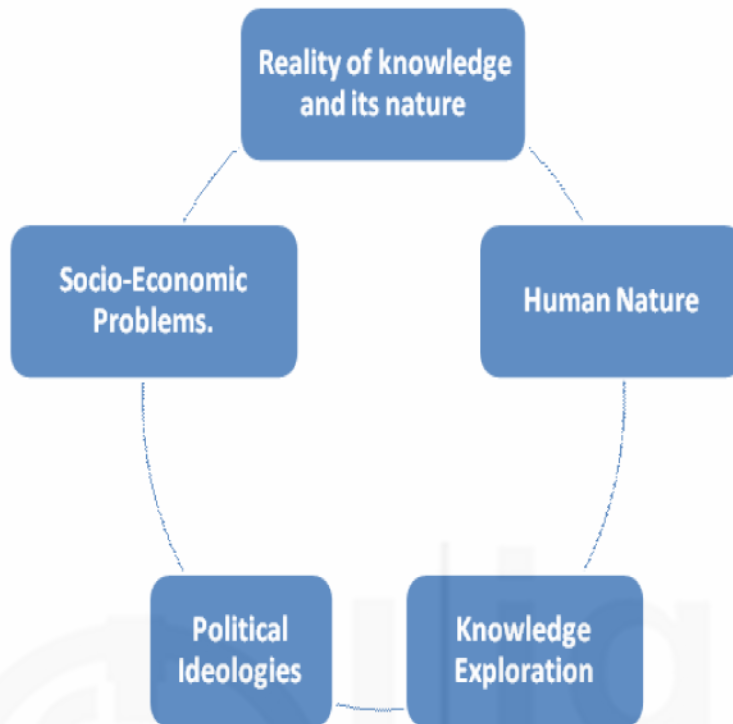


Figure 9.4: Factors determining aims of education

Let us discuss the factors with details:

Reality as Knowledge and its Nature:

Aims of education have an association with the existing philosophy of life that is considered a source of reality. The philosophy of life at different times is influenced by the views of eminent thinkers and schools of philosophy.

According to idealistic view, the aim of education is self-realization or unfolding of what is potential within the child. According to the naturalistic view-point, self-expression or self-gratification is the aim of education. The pragmatists think that education aims at enabling the individual “to control his environment and fulfill his possibilities” and according to existentialists, individual’s desires to keep up his existence is given importance. The above schools of philosophies become a factor for determining the aim of education.

Understanding about the Human Nature:

Human nature has been always considered to develop the educational aim because this is the only thread that keeps them entangled in any education philosophy. Until and unless any ingredient of their nature is not fulfilled they will not take interest. The basic instincts, thinking, personality patterns and the way of making the work done determines the aim of education.

Effect of the Political Ideologies:

Political ideologies also influence the aims of education. In our democratic ideology, the individual enjoys freedom and liberty. The goal of education in broader sense is to be educated for a life of freedom. Education aims at developing complete personality of individual, irrespective of caste, creed, class or religion.

The will power of a particular form of Government sometimes determines the aim of education. As you might know, different countries have their aims of education for the betterment of their citizens. The priority of national development of a Country also determines the aim of education.

Socio-Economic Problems:

Socio-economic problems of a country also determine the aims of education. Developing countries like us have had many socio-economic problems. One of the objectives has been to rectify these problems and set up an equal and just society. Socio-economic problems have been directly influencing the implementation of more upcoming technological advancement and that becomes the aim of education.

Knowledge Exploration:

Acquiring and exploration of knowledge is also another potent factor for determining the aim of education. With the critical observation and scientific inquiry of the man, the aim of education has shifted to scientific enquiry and objective analysis of knowledge. Fixation of knowledge exploration aim further helps to generate new knowledge.

Check Your Progress 3

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

6. Explain the ultimate aim of education.

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7. Cite an example of changing aim of education.

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8. Explain the educational aims as derived from Constitution.

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9.7 LET US SUM UP

Life loses its meaning if it is without education and an individual becomes like an untamed animal. For optimum development of an individual, society and nation, education is the prime requirement and a potent force. A worthy aim of education will be when an individual, after getting educated, works for the society and there by contributes to the nation.

Education is an authority and wealth in a human being all the way through which an individual is entitled to be the best master on earth. Therefore, the function of education is indispensable for a wonderful society and man. It is needed for every society and nation to bring holistic happiness and prosperity to their individuals.

In view of the above, this Unit defined the concept and scope of education and it also discussed the functions of education at different levels. The aim of education is also another important aspect of discussion. Specifically, the Unit discussed the individual, social and national aims of education. It also differentiates between the immediate and ultimate aim of education. The aims of education in the context of globalization, aims of education derived from the Constitution of India, and the other important determining factors of education have also been discussed in this Unit.

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9.9 ANSWERS TO CHECK YOUR PROGRESS

1. Education is a lifelong process. It starts from the birth and continues till death.
2. Teacher, students and the social environment.
3. Self-exercise.
4. To sublimate the animal instinct to human instinct and to develop moral, spiritual, and character building education.
5. To understand the norm of the society and accordingly work for the social mobility and change. To develop national and emotional integration and work for the development of the nation.
6. Self-actualization, self-realization and to develop the spirit of universal brotherhood.
7. Self-exercise.
8. Self-exercise.

UNIT 10 PHILOSOPHICAL BASIS OF EDUCATION

Structure

- 10.1 Introduction
- 10.2 Objectives
- 10.3 Philosophy, Education and their mutual Relationships
- 10.4 Educational Philosophy of Rousseau
 - 10.4.1 Educational Thoughts of Rousseau
 - 10.4.2 Curriculum and Methods of Teaching
 - 10.4.3 Concept of Discipline
- 10.5 Educational Philosophy of Tagore
 - 10.5.1 Educational Thoughts of Tagore
 - 10.5.2 Curriculum and Methods of Teaching
 - 10.5.3 Concept of School, Teacher and Discipline
- 10.6 Swami Vivekananda and Education
 - 10.6.1 Educational Thoughts of Swami Vivekananda
 - 10.6.2 Curriculum and Methods of Teaching
 - 10.6.3 Concept of Discipline, Student and Teacher
- 10.7 Educational Contribution of Plato
 - 10.7.1 Educational Thoughts of Plato
 - 10.7.2 Curriculum, Methods of Teaching and Teachers
- 10.8 Educational Philosophy of John Dewey
 - 10.8.1 Educational Thoughts of John Dewey
 - 10.8.2 Curriculum and Methods of Teaching
 - 10.8.3 Impact on Modern Education
- 10.9 Educational Philosophy of J. Krishnamurthy
 - 10.9.1 Educational Thoughts of J. Krishnamurthy
 - 10.9.2 Curriculum and Methods of Teaching
 - 10.9.3 Concept of Teacher, Student and Discipline
- 10.10 Educational Philosophy of Mahatma Gandhi
 - 10.10.1 Educational Thoughts of Mahatma Gandhi
 - 10.10.2 Curriculum and Methods of Teaching
 - 10.10.3 Concept of Teacher
- 10.11 Educational Philosophy of Shri Aurobindo
 - 10.11.1 Educational Thoughts of Aurobindo
 - 10.11.2 Curriculum and Methods of Teaching
 - 10.11.3 Concept of Teacher, School and Discipline
- 10.12 Let Us Sum Up
- 10.13 References and Suggested Readings
- 10.14 Answers to Check Your Progress

10.1 INTRODUCTION

Philosophy and Education are closely related to each other. The great philosophers of all times have also been great educators and their philosophy is reflected in their educational thoughts. Philosophy is the theoretical aspect of education whereas education is the applied aspect of philosophy. Education practices the theories and principles of philosophy in the school set up. The present Unit has been started with a discussion on establishing relationships between Philosophy and Education.

The second part of the Unit discusses the educational philosophies of various great Philosophers and Educationists like Rousseau, Tagore, Swami Vivekananda, Plato, John Dewy, J. Krishnamurthy, Gandhi and Aurobindo Ghosh. The educational thoughts including the aims of education, curriculum, methods of teaching, disciplinary practices and the role of teachers and learners suggested by the great thinkers have been discussed in this Unit. The present and the contemporary practices of education have also been highlighted in view with the educational thoughts of the great thinkers.

10.2 OBJECTIVES

At the end of this Unit, you will be able to:

- define the concept of philosophy and education;
- establish mutual relationships between education and philosophy;
- compare and contrast the thoughts of western and Indian philosophers;
- analyse the reflections on the concept and educational thoughts of the philosophers in present educational system; and
- discuss the educational thoughts of the philosophers with reference to concept, aims of education, curriculum, methods, of teaching and discipline.

10.3 PHILOSOPHY, EDUCATION AND THEIR MUTUAL RELATIONSHIPS

There is supplementary and integral relationship between philosophy and education. The inter-dependence of philosophy and education is clearly seen from the fact that the great philosophers of all times have also been great educators and their philosophy is reflected in their educational systems. Time and again various philosophical principles have been used in educational practices. Before understanding the relationships between philosophy and education, it is necessary to understand the concept of 'Philosophy' and 'Education'.

What is Philosophy?

Each one of us has a personal philosophy which we apply consciously or unconsciously in our daily life. Philosophy is the system of beliefs about life. Literally, the word philosophy consists of two Greek words, 'Philos' (love) and '*Sophia*' (wisdom), which means '*the love of wisdom*'. Here the

word 'wisdom' is not only restricted to knowledge but also continuously it seeks insight into basic realities – the physical world, life, mind, society, knowledge and values. In view of this, 'Plato' in 'Republic', says – *'He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied may be just termed a philosopher'*. Further to clarify the meaning of philosophy, Henderson and his colleagues have said, *'Philosophy is a rigorous, disciplined and guarded analysis of some most difficult problems which man has ever faced'*. The philosopher, 'Huxley', defines it as – *'Men live in accordance with their philosophy of life, their conception of the world. This is true even of the most thoughtless. It is impossible to live without metaphysics'*.

What is Education?

You have studied the concept and meaning of education in the previous Unit (Unit-9). To consolidate the meaning of education, it says, 'education is for the total development of the personality of the individual', which includes the physical, mental, emotional, spiritual, social

and moral development of the innate power of the individual. It does not mean mere schooling rather it teaches to become a person with good morals and values. Adams has rightly remarked, *'Education is the dynamic side of philosophy. It is the active aspect of Philosophical belief'*.

Mutual Relationships of Philosophy and Education

Both philosophy and education are integrally and interdependently related to each other. According to Ross, *'Philosophy and education are like the two sides of the same coin; the one is implied by the other; the former is the contemplative side of life, while the later is the active side'* (Saxena, 2009). Philosophy is the thinking process of life and education is functional part to materialise the thinking process. Philosophy is not only a professional tool for the educator but also a way of improving the quality of life because it helps us to gain a wider and deeper perspective on human existence and the world around us.

Establishing relationship between Philosophy and Education, Saxena (2009), in his book 'Principles of Education' has highlighted the following points:

- Philosophy determines the real destination towards which education has to go.
- Philosophy determines the goal of life and also provides suitable and effective guidance and supervision for education to achieve the goal.
- True education is practicable only by a true philosophy (Spencer).
- Philosophy determines various aspects of education like methods of teaching, principles of teaching, curriculum, and the role of the teachers and learners as well.
- Philosophy and education are like the two sides of the same coin, present different views of the same thing, and one is implied by the other.
- Great philosophers are great educationists at all the times like Plato, Dewey, Rousseau, Gandhi, and Aurobindo.

Philosophical Perspectives of Education

- ‘Education is the dynamic side of philosophy’ (John Adams) as education translates the ideas of philosophy into action and practice.
- Philosophy determines the aims of life whereas education is a means to achieve the goal.

Activity 1

Critically analyse the inter-relationships between ‘Philosophy and Education’.

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10.4 EDUCATIONAL PHILOSOPHY OF ROUSSEAU

Jean Jacques Rousseau was one of the prominent naturalistic philosophers of education. His ideas on education has been written in his famous publications like; ‘The Progress of Arts and Science’, ‘Social Contract’, ‘New Heloise’ and ‘Emile’. Rousseau’s naturalist philosophy shows in three forms: Social Naturalism, Psychological Naturalism and Physical Naturalism. According to him, *‘Everything is good as it comes from the hands of author of nature, but everything degenerates in the hands of man’*. According to him, nature is the only pure, clean and ennobling influence. Human society is thoroughly corrupt. Therefore, man should be freed from the bondage of society and should live in the “state of nature”. Human nature is essentially good and it must be given fullest opportunities for free development in a free atmosphere. (IGNOU, 2000).

10.4.1 Educational Thoughts of Rousseau

Rousseau was a strong critic of the traditional system of education. He was against feeding knowledge to students without understanding. He believed that the child has his own ways of seeing, thinking and experiencing. They should not impose principles or methods to be followed. They should be free to understand and study the content the way they like. He was supporter of ‘Negative Education’. Explaining his new system of education, Rousseau said, *‘Give me a twelve-year old child who does not know anything. By 15 years of age, I will teach him so much as other children read in 15 years*

of early life' (Sharma, 2000). According to him, negative education is self-education and it is the education of the sense organs and body. He believed in engaging children to learn in the natural environment. He said when the child learns in playground, it is many times more useful than what the child learns in the classroom.

In his book, 'Emile', Rousseau suggested meaningful education for the infancy, childhood, adolescence and youth. At the infancy stage, Rousseau suggested to allow the child to freely engage in playing and exercising his body and remaining active. To train the instinct, the child should be made free to experience and indulge in good things. At the childhood stage, Rousseau suggested to learn through experience and observation. He suggested that the development of sense organ is the aim of education at this stage. At the adolescence stage, Rousseau suggested that the aim of education should be to develop adolescent personality through hard work, guidance and study. At the stage of youth, Rousseau suggested that the aim of education should be to achieve the bodily, sensory, mental, social and moral development of the individual.

10.4.2 Curriculum and Methods of Teaching

The curriculum and methods of teaching as suggested by Rousseau were as follows:

Table 1: Curriculum and Methods of Teaching

Stages	Curriculum	Methods of Teaching
Infancy (0-5 Years)	<ul style="list-style-type: none"> ● Development of body and senses ● Moral conversation through mother tongue ● Debar from developing any habit 	<ul style="list-style-type: none"> ● Training of sense organs ● Counselling method ● Play way method ● Practical work
Childhood (5-12 Years)	<ul style="list-style-type: none"> ● Learn everything through direct experience and observation ● No prescribed text book ● Negative education ● Free play, movement and action ● No rigid curriculum suggested at this stage 	<ul style="list-style-type: none"> ● Self-learning method ● Learning through self-experience ● Learning by doing ● Observation, enquiry and experimental method
Adolescence (12-15 Years)	<ul style="list-style-type: none"> ● Suggest formal curriculum including Natural Science, Language, Mathematics, Woodwork, Music, Painting, etc. ● Active work based curriculum;not on books 	<ul style="list-style-type: none"> ● Heuristic method ● Demonstration of real objects in teaching
Youth (15-20 Years)	<ul style="list-style-type: none"> ● Moral and religious education through actual experience not through formal lectures ● Education for bodily health, music and hands on activities 	

(Source: Sharma, 2000)

To analyse the curriculum and methods of teaching suggested by Rousseau, it can be said that he was against book reading and rigid curriculum, especially at the early stage of life. He suggested formal curriculum only at the stage of adolescence. The methods which engage the child in hands-on activities and learning by doing something had given importance by him.

10.4. 3 Concept of Discipline

Being a naturalist philosopher, Rousseau, suggested the following disciplinary practices in education:

- Complete freedom to the child.
- No imposed punishment, only the child can experience natural punishment, that can further direct the child to do the right and good things.
- Obedience to natural law, because neglect or violation of these laws invariably leads to pain and suffering.
- Naturally possessed fine character.

Activity 2

As a teacher, do you think, Rousseau's educational thought has any implications towards the present education system? How?

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Check Your Progress 1

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

1. What is negative education?

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2. Explain the concept of discipline suggested by Rousseau.

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3. Explain the methods of teaching suggested by Rousseau.

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10.5 EDUCATIONAL PHILOSOPHY OF TAGORE

Educational philosophy of Tagore is influenced by his own life. Though Tagore was fully aware of the ideas of the western thinkers on education, he based his own ideas on the ancient Indian thought. Tagore was dead against the traditional system of education which confined the child within the four walls of the classroom or the home. According to him, nature is the best curriculum and teacher for the child. To analyse the educational principles of Tagore, it can be said that he was a follower of naturalism as well as pragmatism. But his educational philosophy is highly based upon the naturalistic system of education. Tagore believes self-education which is based on self-realisation. Tagore believed on complete freedom and independence of the child. These independence or freedom will be of intellect, decision, heart, knowledge, action and worship. Tagore believes in perfection of doing things. Hence only passing examination and getting a degree is not the aim of education. The concept of 'universality' has defined in Tagore's concept of education. He believes true education is something that the individuals think and act going beyond his/her individual soul and rather to faith and work for realising the universal soul.

10.5.1 Educational Thoughts of Tagore

The principles of Tagore's educational philosophy are as follows:

- Self-realisation should be one's goal of education.
- He formulated goal of education by synthesizing the Ancient Vedantic education with the modern western scientific attitudes.
- For developing creative faculties, the child should be provided opportunities for self-expression.
- He supported integral development of human power including physical, intellectual, moral and religious development.
- He supported harmony with the environment one lives in and to be in harmony with one's environment.
- Children should not be forced to receive knowledge through books.
- The aim of education is to make the child self-sufficient and to earn for livelihood.

- Education should make the child able to practice the ideals and values of national culture.
- Education should train the children to become a complete human being.

10.5.2 Curriculum and Methods of Teaching

Tagore’s view on curriculum should be based on the activities and broad experiences of the real life experience. He suggested incorporating many co-curricular activities as an essential part of curriculum for creative development of the child. He suggested the subjects like History, Geography, Nature Study, Agriculture and practical subjects as part of school curriculum with Horticulture, Gardening, Field Study, Laboratory Work, Arts, Sculpture, Vocational and Technical Subjects. The creative and cultural activities like dancing, singing, painting, designing, sewing, cutting, knitting, and cooking should be a part of curriculum. Tagore suggested the methods of teaching like teaching while walking, discussion and question answer method, activity method, excursion, field visit etc.

10.5.3 Concept of School, Teacher and Discipline

Tagore suggested that school should be situated in a peaceful place, where child can concentrate and be in tune with nature. Educational institutions should conserve and transmit the heritage of culture. Teacher should be reflective practitioner and should behave with the child with love, affection, sympathy and consideration. Teacher should engage children in useful and constructive activities and motivate to learn by their experiences. Teacher should be the creator of conducive environment for the students. Tagore suggested to practice self-directed discipline but not imposed discipline on the students that can only help students for self-development.

Check Your Progress 2

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the Unit.

4. Explain the concept of education as defined by Tagore.

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5. Explain the curriculum suggested by Tagore.

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6. Explain the concept of Teacher as suggested by Tagore.

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10.6 SWAMI VIVEKANANDA AND EDUCATION

The definition of education according to Swami Vivekananda, i.e. 'Education is the manifestation of divine perfection already existing in man', reflects the educational concept of Vivekananda. According to him, education helps to manifest the power, intellectual, abilities, and the potential which the individual already has, that s/he received from the supreme power or the divine. He strongly believed that knowledge lies hidden in the mind of the individual which the individual uncovers and develops by his own efforts.

10.6.1 Educational Thoughts of Swami Vivekananda

Vivekananda's philosophy of education was based upon the philosophy of idealism as well as humanism. Vivekananda criticised the contemporary system of education from the humanistic view point. He was a humanist and pleaded for education for man-making. According to him, the function of education is the uncovering of the knowledge hidden in our mind. Educational thought of Swami Vivekananda can be understood as follows:

- In contrast to contemporary system of education, Vivekananda advocated education for self-development. He suggested Brahmacharya for self-development.
- Fulfilment of Swadharma was one of the important aims of education. By this, Swamiji suggested that there is no need to copy others. Everyone should grow of their own. Each child should be given opportunities to develop according to his own inner nature.
- He advocated character formation which is one of the important aspects of education. He suggested hard work, cultivating moral and spiritual values to follow the Gurukul system of education, formation of good habits, learning through one's mistakes, etc. are the essence of education for character formation.
- Self-confidence, service for mankind, courage, realisation of truth, all round development of human personality, unity in diversity, etc. were the aims of education.
- Swamiji considered perfection in all aspects of one's endeavour is the greatest creed of education.

10.6.2 Curriculum and Methods of Teaching

Swamiji suggested a comprehensive concept of curriculum in education. The aim of education should be the development of spiritual and physical life of the child. He advocated inclusion of all those subjects and activities in the curriculum, which foster material welfare with spiritual advancement. Swamiji prescribed Religion, Philosophy, Epic, Upanishad etc. to be the part of curriculum. Besides, he recommended including the subjects like Language, Geography, Science, Political Science, Economics, Psychology, Art, Agriculture, Industrial and Technical subjects together with Games and Sports in curriculum.

Swamiji suggested Brahmacharya, spiritualism, meditation, concentration etc. as the basic methods of teaching. He also suggested practice of Yoga, lecture, discussion, self-experience, and creative activities as methods of teaching.

10.6.3 Concept of Discipline, Student and Teacher

Swamiji was in favour of self-discipline, not discipline imposed by others. He advocated human discipline through Brahmacharya and meditation. He believed that realisation of the self was the real path. According to him, a child is the repository of all types of knowledge. Like the plant, the child grows on his/her own. He advocated helping the child to grow naturally and spontaneously. The role of teacher is to help the child for his/her natural way of development and living. To him, a teacher is one who practices Yoga, Meditation, and Brahmacharya. Unless a teacher knows the way of achieving spiritualism, s/he cannot teach the child to develop spiritualism. Swamiji defined teacher as, 'a philosopher, friend and guide helping the child to go forward in his own way'.

Check Your Progress 3

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the Unit.

7. According to Swamiji, what is true education?

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8. According to Swamiji, explain the place of Teacher in education.

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10.7 EDUCATIONAL CONTRIBUTION OF PLATO

Plato was a great philosopher as well as eminent educationist, politician, mathematician, and social reformer. His educational thought is based upon idealistic principles of education. Plato defined education as 'Training for the Country and love for the nation'. According to Plato, idea or concept is the ultimate truth. He imagined that there are two types of world: a) Spiritual world and b) Physical or material world. Plato believed that human is combination of spiritual and physical element. Human body is built of physical elements and the sole is spiritual. Self- control, justice, and liberty are necessary for moral and character development. Plato described that the 'aim of education is not merely providing information but training the individual in his duties and rights as a citizen. In his opinion, 'the aim of education is human perfection, and with this end in view, he suggests a curriculum which comprehends all subjects'. (Sharma, 2000)

10.7.1 Educational Thoughts of Plato

Plato in his 'Republic' discussed the universal nature of education. He was the strong supporter of mass education. To him, education in the laws is to be universal, not restricted to a class of people. He was the strong supporter of compulsory education. His concept on education was political as he supported pupils shall be regarded as belonging to the State rather than to

their parents. It is therefore, educating the child is not only the responsibility of the parents but also it is there sponsibility of the State. The thought of Plato’s universal education has been materialised across the world.

The important points of educational thought of Plato are as follows:

- The ultimate aim of human life is self-realization which can be possible through true values like Satyam, Shivam, and Sundaram (truth, beauty, and goodness).
- Best and able citizens are necessary for the best nation. So the development of good citizenship among students should be the aim of education.
- The aim of education should be for the development of good personality.
- Human beings are psychophysical species, so balanced development of physical and mental aspects of the human being should be the function of education.

10.7.2 Curriculum, Methods of Teaching and Teachers

Plato accepted education as life-long process, that’s why he suggested comprehensive planning and structure of curriculum. He advocated that Language, History, Logic and Mathematics, Geography, and Science are necessary for the intellectual development of the child. He suggested inclusion of Arts, Gymnastic, Music, Craft, and Sports in the curriculum. He supports knowledge of religion, ethic and spiritualism as necessary for moral development of the child. He considers physical education and self-defence not only for individual development of the child, rather necessary to save the nation. He advocated good citizenship, spiritual, value and moral based education to be included in the curriculum. He suggested using lecture, discussion, quiz and activities as the methods of teaching. He emphasized that reasoning method, question answer method, conversation, self-study and imitation method should be used as teaching method. Giving importance to women education he suggested that women should acquire training of gym, game, defence etc. Plato considered the place of teacher should be the highest in the society. A teacher should be the ideal for the students. A teacher should be loyal toward his/her duties.

Activity 3

Make a list of books written by Plato and critically analyse his thoughts practiced in the present society.

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Check Your Progress 4

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

9. Explain the concept of curriculum suggested by Plato.
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10. Explain the concept of 'universal education' suggested by Plato.
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10.8 EDUCATIONAL PHILOSOPHY OF JOHN DEWEY

John Dewey is a great philosopher, educationist and thinker of the modern age. John Dewey's concept on education is based upon the philosophy of pragmatism. Dewey believed that knowledge is resultant of action. According to him, change is the reality of the world. Defining education, he said, 'Education is the continuous reconstruction of experiences'. His major concept on education has been written in his books like: 'Democracy and Education' (1916), 'Logic' (1938), and 'Experience and Education' (1938). According to him, 'truth is an instrument used by human beings to solve their problems', since problems change, truth changes and therefore there can be no eternal reality. According to Dewey, change is the basic theory of education. Fact varies from person to person. Therefore a person develops theory on the basis of consequence of actions and experimentations. The main aim of education is to make child capable of solving problems of life with their experiences. The aim of education is to make human life prosperous and happy. So, John Dewey is called a pragmatist thinker.

10.8.1 Educational Thoughts of John Dewey

The educational thoughts of John Dewey can be spelt along the following lines:

- Dewey considers experience as the central concept of education. Child learns through experiences.

- Problem solving and applying reflective or critical inquiry to solve the problems is the aim of education.
- Dewey considers knowledge gains through inquiry, reflective thinking, experimentation and fact finding. There is no ultimate truth of knowledge. More and more scientific inquiry gives birth to new knowledge.
- Change is necessary for individual and social developments; therefore, education system, methods, etc. should be changed as per the need of the times. Education is for child, the child is not for education.
- Democratic society should be established on the basis of education. In an ideal society, there should be development of social and communal feelings, awareness of duties and rights, mutual cooperation etc.
- He believes in relativism, as nothing is absolute, rather it is relative as there is always scope for change.
- He believes in instrumentalism as the objects are the existence to make the work done. To materialise ideas, we need tools/instruments.
- In view of the above, John Dewey can be regarded as a pragmatist, instrumentalist, humanist, relativist, and experientialist.

10.8.2 Curriculum and Methods of Teaching

Dewey suggested that the curriculum should be determined by the child's instincts and abilities. The need, abilities and interest of the child needs to be emphasized in the curriculum. He advocated that the curriculum should be child centred. He believed that curriculum should include social issues as the child is a part of society and ultimately the product of education should work for the development of the society. He stated four principles of formation of the curriculum i.e. Utility, Flexibility, Experiential and close to life. The principles clarify that curriculum should be the utility of the child; it can be changed as and when there is the need, provides ample scopes to the child to gather experiences and every activity in the curriculum should be suitably linked with the life of the child.

Dewey emphasised on making the curriculum integrated in approach and using methods like learning by doing, field visit, project, problem solving, inquiry and problem based learning, experimentation, observation, critical analysis, debate and discussion in the teaching learning process.

10.8.3 Impact on Modern Education

John Dewey's philosophy on education has a great impact on the present day education system. Present education process emphasizes on creating or constructs knowledge through experiences of the child. The child has every ability to construct their own knowledge. Teacher helps the child to construct their knowledge by using the experiences gained by the learner from their interaction with the environment, family, peers, society, play mates, etc. John Dewey's concept of education has contributed lot to Vygotsky's constructivist approach of learning.

Check Your Progress 5

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

- 11. Explain Dewey’s view on ‘Experience is the basis of knowledge’.
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- 12. Explain the principles of curriculum suggested by John Dewey.
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- 13. Describe the contributions of educational thought of Dewey to present educational system.
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**10.9 EDUCATIONAL PHILOSOPHY OF
J. KRISHNAMURTHY**

Jiddu Krishnamurthy was an Indian philosopher and educationist. By expressing his views on God, he said, ‘if your heart is full of love then no need to search the God anywhere because love is God.’ He quoted, “real meaning of life can be realised by education and truth can only be established by education.” He emphasized on balanced development of the human personality. He believed life is not static and changes should be as per the need of time, environment and situations.

10.9.1 Educational Thoughts of J. Krishnamurthy

The following are the educational thoughts of J. Krishnamurthy:

- The main aim of education should be the development of spirituality among human beings. Spirituality does not mean becoming slaves of any religion but it encompasses gaining knowledge of reality through self-realisation and self-analysis.
- Use of scientific discoveries and technical education should not be for destroying of human civilization. It should be for the welfare of human being.

- Creativity should be developed among children by education. Liberal and fearless environment should be provided to them for taking self-decision.
- Aim of education should be to spread love for human being and nature. The concept, 'spirit of diversity as strength not as a weakness', needs to be spread among the minds of the young child.

10.9.2 Curriculum and Methods of Teaching

He suggested that the curriculum should be according to the interest of the children. Subject and content organization in the curriculum should be the basis of the principles of child psychology by which natural interest of child can be developed. Science and technology, sculpture, architecture, home science, industrial skills, literature, game etc. should be studied under vocational education for earning livelihood. In curriculum, there should be a place for art, poem and music for the development of creativity of the child.

Maximum opportunity of education should be provided through activity and learning by doing. Children should be motivated for self-learning. Teacher should use experimental, self-study, scientific, self-analysis, and play way method in the teaching learning process.

10.9.3 Concept of Teacher, Learner and Discipline

He emphasised that the teacher should be a 'complete human being'. Complete human being implies the qualities like consciousness, nonviolence and love. Teacher should not involve in casteism, regionalism, prejudices etc. The place of teacher is like a friend, philosopher and guide. Student should have the qualities like politeness, charity, love, self-study, concentration, self-discipline etc. The main purpose of teacher should be to make a student an integrated and complete citizen for the nation.

Check Your Progress 6

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

14. Explain the concept of 'Truth and Education' described by Jiddu Krishnamurthy.

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15. What are the important aims of education suggested by J. Krishnamurthy?

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10.10 EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI

Mahatma Gandhi was a great thinker, social reformer and educationist of the modern India. His philosophy of education is based on truth, non-violence and satyagraha. His popular definition on education, i.e., ‘by education, I mean an all-round drawing out of the best in child and man body, mind and spirit’, signifies total development of human personality like physical, mental, social and spiritual development. According to Gandhi, the values like truth, nonviolence, satyagraha, fearless, sacrifice, faith, humanity etc. are the basis of one’s life. His concept on basic education, craft centred education, moral and value based education has great impact on the present education system.

10.10.1 Educational Thoughts of Mahatma Gandhi

Educational thoughts of Mahatma Gandhi was influenced by the then social, political and economic circumstances of India. British education was being promoted and disseminated by the Britishers at that time. British education system affected the Indian minds directly and that affect the then education system of India. He suggested need based education for India to make the child self-centred and not depend upon the British.

Educational thought of Gandhi can be pointed out on the following lines:

- Gandhi accepted that the aim of education is development of physical, mental, emotional and spiritual abilities of the child. Ultimate aim of education is realisation of the self.
- The main aim of education is also earning livelihood. Education of the child should be based on craft. The craft centred education should be based upon the locally available products like pottery, horticulture, agriculture, jute work etc. by which the child can be studied and becomes self-dependent.
- The medium of instruction should be Mother Tongue.
- From seven to fourteen years of age, education of each child should be free, compulsory and universal.
- School should be a place for activity where the child gets busy in various experiments and gains new experiences.
- Education should create useful, responsible and dynamic citizens.

10.10.2 Curriculum and Methods of Teaching

Gandhi had emphasized basic education which is craft centred in nature. His main aim was to make the educated citizen self-dependent and self-centred. Accordingly, he advocated that the curriculum should be craft centred. The integration of craft and teaching subjects were the basis of curriculum. The subjects were taught through the basic crafts. In the activity centred curriculum, Gandhi suggested to include Mother Tongue, Basic Craft, Arithmetic, Sociology, General Science, Art, Music, and other subjects. He suggested same curriculum for Boys and Girls upto Class I-V, after that Girls should study Home Science whereas the Boys should study other

Crafts. Gandhi emphasized on craft centred methods of teaching like learning by doing, activity method, training to the senses, etc. In addition, Gandhi emphasised the need of co-curricular activities to be organised for all round development of the child.

10.10.3 Concept of Teacher

Gandhi considered teachers one of the important elements of the education system. The duty of teacher is not only to provide knowledge of subjects but also to build the moral character of the child. A teacher should be ideal to the students. He said, “I think that child learns more from teacher than books and problems’. Teacher should not discriminate between students and should be student friendly.

Check Your Progress 7

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

16. Up to what extent do you think that craft based education of Gandhi is relevant to present education system.

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17. Explain the concept Gandhi’s ‘Basic Education’.

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10.11 EDUCATIONAL PHILOSOPHY OF SHRI AUROBINDO

Aurobindo Ghosh was a great educationist and philosopher. He had expressed his educational thoughts in his books ‘National System of Education’ and ‘On Education’. Essence of Upanishad and Vedanta were the basis of philosophy of his life. He gave special importance to spiritual practices, yoga and brahmcharya in his life. As an idealist, Aurobindo’s philosophy of education is based on spiritual penance, practice of yoga and brahmacharya. He considered that if any individual achieves all the three aspects of education, s/he definitely develops him/herself to the fullest extent. For Aurobindo, ‘real education is that which provides free and creative environment to the child and by developing his/her interests, creativity, mental, moral and aesthetic senses finally leads to the development of his/her spiritual power.

10.11.1 Educational Thoughts of Aurobindo

According to Aurobindo, the aim of education should be: physical and mental development of the child with purity, development of senses, development of morality, development of conscience and spiritual development. His basic thought of education can be pointed out along the following lines:

- Medium of instruction should be in Mother Tongue.
- Child should be kept at the centre in all learning activities.
- Education should be provided as per the mental abilities and psychology of the child.
- Achieving spiritualism should be the goal of education.
- Training for the senses should be imparted and consciousness should be developed through education.
- The basic foundation of education should be brahmacharya.
- Education should develop all the faculties of the child to make him/her a complete human being.

10.11.2 Curriculum and Methods of Teaching

The subjects included in the curriculum should be according to the interest of the child. According to him, curriculum should address the physical, mental and spiritual development of the child. He suggested that Curriculum should be interesting and it should motivate the child to study. Curriculum suggested by Aurobindo for different stages of education are as follows:

Table 2 : Curriculum as per Shri Aurobindo

Stages	Subjects
Primary	Mother tongue, English, French, Social Studies and Fine Arts.
Secondary	Mother tongue, English, French, Mathematics, Social Science, Physics, Chemistry, Biology, Botany, Health Science, Fine Art and Geology.
University	Indian and western Philosophy, Psychology, Sociology, History, English Literature, French Literature, International relationship, Physics, and Chemistry.
Vocational Education	Acting, Dance, Indian and European music, Vocal Art, Painting, Photography, Sewing, Typing, and Shorthand.

Teaching methods should be based on demonstrating activities and in the interests of the child. Aurobindo suggested learning through self-study, self-experience and introspection method. He also advocated oral method of teaching which helped in sermon, logic, expression, description etc.

10.11.3 Concept of Teacher, School and Discipline

Child occupies central position in the process of education. Every child has the potential abilities which the teachers need to identify and develop. Teacher should not impose his/her own thoughts upon the learners, rather help and guide them for developing to a fullest human being. According to him, teacher is a facilitator and guide.

School environment should be helpful in physical and spiritual development of the child. Children should not be discriminated on the basis of religion, caste, region, colour, creed, etc. School environment should be full of cooperation, love and harmony.

Aurobindo strongly opposed corporal punishment and considered it inhuman. He was a strong supporter of controlling the child by their own and not by any other outer sources. He believed that Self-control can be developed by practicing yoga and brahmcharya.

Check Your Progress 8

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

18. Explain the aim of education suggested by Sri Aurobindo.

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19. Analyse the curriculum suggested by Sri Aurobindo.

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10.12 LET US SUM UP

In this Unit, our effort was to make you oriented with the philosophical basis of education. It has also been made clear how education system of a country is influenced by the philosophy of that Country. The philosophy of Indian and western thinkers specifically on aims of education, structure of education, curriculum, teaching methods, discipline, and school environment has been discussed in this Unit.

The educational philosophy of the above educationists describes different schools of philosophy like the Idealism, Naturalism, and Pragmatism. The Educationists like Gandhi, Aurobindo, Plato, Vivekananda, and Krishnamurthy supported the idealistic principles of education whereas the educationists like Rousseau and Rabindra Nath Tagore believed in the principles of Naturalism. John Dewey's philosophy of education is pragmatic in nature. It can be further concluded that, no philosopher can be called perfectly Idealist, Naturalist, or Pragmatist. Somewhere the basic philosophy of the philosophers dominates a single school of philosophy but at the same time in few aspects, they support the views of the principles of other schools of philosophy.

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10.14 ANSWERS TO CHECK YOUR PROGRESS

1. Negative education is self-education. It is the education of the senses by acquiring the experiences.
2. Self-discipline, complete freedom to the child and naturally possessed fine character.
3. Observation, enquiry, training through the senses, self-learning, counselling etc.
4. Integral development of the human power including physical, intellectual, moral and religious education. Education for self-realisation through self-learning.
5. Curriculum should be for the creative development of the child. He suggested the subjects like History, Geography, Nature Study, Agriculture, etc. in the curriculum.
6. Teacher should be the reflective practitioner and should behave with love, affection, sympathy and consideration.

7. True education is to make the individual self-reliant, self-confidence, self-less, spiritual and service for mankind.
8. A teacher is a true practitioner of Yoga, Meditation and Brahmacharya.
9. He advocated the study of Language, History, Logic, Mathematics, Geography and Science. He also suggested Arts, Gymnastic, Music, Craft, Sports, and practice of religion, ethics, and spiritualism.
10. Universal education means education for the masses.
11. The experiences what we gain through dealing with the things, environment etc. and the basis of knowledge.
12. The principles of curriculum should be flexible, useful, experiential and linked with life.
13. Making school curriculum flexible, child-centred and the practice of constructivism in learning.
14. Real meaning of life can be realised by education and truth can only be established by education.
15. Self-exercise.
16. Self-exercise.
17. Free and compulsory education upto the age 14 and that should be based on crafts.
18. Physical and mental development of the child with purity, development of the senses, development of morality, conscience, and spirituality.
19. Self-exercise.

UNIT 11 DEMOCRATIC PRINCIPLES OF EDUCATION

Structure

- 11.1 Introduction
- 11.2 Objectives
- 11.3 Meaning, Concept and Scope of Democracy
- 11.4 Types of Democracy
 - 11.4.1 Direct Democracy
 - 11.4.2 Indirect Democracy
- 11.5 Relationship between Democracy and Education
- 11.6 Principles of Democracy
 - 11.6.1 Democratic Principles as Applied in Education
 - 11.6.2 Education for Democracy
- 11.7 Democratization of Education
 - 11.7.1 Quantitative Dimension of Democratization of Education
 - 11.7.2 Qualitative Dimension of Democratization of Education
 - 11.7.3 Democratization of Education in India
- 11.8 Education in a Democratic Society
 - 11.8.1 Education as a Right and Education for All
 - 11.8.2 Education for Sustainable Development
 - 11.8.3 Education for Enlightened Citizenship
 - 11.8.4 Education for knowledge Society
 - 11.8.5 Value Inculcation and Peace Education
- 11.9 Let Us Sum Up
- 11.10 References and Suggested Readings
- 11.11 Answers to Check Your Progress

11.1 INTRODUCTION

India is the largest democratic Country in the world. In order to maintain its democratic character, it is essential to understand the basic concept of democracy. The concept of democracy is no longer limited to a narrow meaning of government, social structure or economic condition. It is all pervasive and has been visualized as a way of life. Democracy has thus undergone changes over centuries and assumed new meanings and principles. However, the modern concept of democracy is based on certain basic principles. These principles and their relationships to education have been discussed in this Unit (IGNOU, 2000).

The role of education for the practice of a democratic society has also been discussed in this Unit, like education as a right, education for sustainable development, education for enlightened citizenship, education for knowledge society and for achieving citizenship, peace and value based education.

[Note: Few section and sub-section of the above Unit has been adopted from 'Democratic Principles in Education' (Unit-4, pp. 50-65), Understanding Education (Block-1), Education and Society (ES-334). B.Ed., 2000. New Delhi: IGNOU]

11.2 OBJECTIVES

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

- describe the meaning, concept and scope of democracy;
- explain the types of democracy;
- comprehend the basic principles of democracy;
- critically analyze the applications of democratic principles in education;
- elucidate the relationships of democracy and education in India;
- explain the role of education in achieving sustainable development and citizenship education;
- discuss the role of education in creation of a knowledge based society; and
- explain the inculcation of value and peace education in democracy.

11.3 MEANING, CONCEPT AND SCOPE OF DEMOCRACY

The term democracy is derived from the Greek words ‘Demos’ and ‘Kratos’. ‘Demos’ means the people and ‘Kratos’ means power. Thus, the word democracy means ‘power of the people’. Today, it has become one of the most popular forms of the government. In this form of government, people rule themselves either directly or indirectly through their representatives.

According to Mueller (2009), ‘democracy is a political system in which a nontrivial portion of a community participates in a process that determines what the government does’. Their participation may directly determine the collective choices of the community or indirectly through the election of the representatives. The key criterion is that there is a link between what the citizens want and what they get from the State. In a liberal democracy, citizens not only participate in a democratic process but also enjoy great freedom to think and act. This freedom is protected by a set of constitutional rights, enforced by the judiciary.

The earlier definitions of democracy focused upon the numerical criterion, as the Greeks meant by it the ‘government by many’. But the modern writers, in place of employing numerical criterion, emphasize on the principle of democracy which persons who are fit to perform the duties of citizens should have a share in the direction of the State. Bryce in ‘Modern Democracies’, states that ‘it is a form of government in which will of the majority of qualified persons rule’.

It is very important to note, as Avasthi (2012) writes, that mere consent of the people is not sufficient to make a democratic government. The people

ought to be, in the words of Plato, their own 'watch dogs'. The consent of the people must be real, active and effective in order to make it a genuine democracy. If democracy can really claim to be a government of the people, by the people, and for the people, their will must remain supreme on all questions regarding policy and socio-economic directions of the government. Thus, democracy means the majority of the people. Democracy allows every qualified citizen to express its opinion on affairs of the State.

Democracy is based on the concept of liberty, equality and fraternity. Its principles are that all persons who are fit to perform the duties of citizens should have a share in the direction of the State. It does not differentiate between persons. In a democratic society, all enjoy equal rights and privileges without any barriers of religion, class, birth, wealth, caste, and creed.

11.4 TYPES OF DEMOCRACY

On the basis of structure and functions, democracy can be classified as a) Direct Democracy and b) Indirect Democracy.

11.4.1 Direct Democracy

According to Garner (1910), "A pure or direct democracy is one in which the will of the State is formulated or expressed directly, or immediately through the people in mass meetings or representatives chosen to act for them." In direct democracy, people themselves directly express their will on public affairs. It is possible only in small States where the people can assemble at one place to express their will. It was being practiced in Ancient Greek City State and today it is being practiced in only four cantons of Switzerland.

11.4.2 Indirect Democracy

According to Mill (1861), "Indirect or representative democracy is one in which the whole people or some numerous portion of them exercise the governing power through deputies periodically elected by themselves". In indirect democracy, the will of the State is formulated and expressed not directly by the people themselves, but by their representatives to whom they delegate the power of deliberation and decision-making. In fact, in large and complex societies where the number of people is large and the area of the State is also large, direct democracy is not possible. Now-a-days, indirect democracy is the most popular as prevailing in all democratic Countries. The democracy of India is one of the examples.

Besides the above classification, democracy in its nature and emphasis can be Ethical, Political, Social, and Economic (IGNOU, 2000). This is a very comprehensive concept of democracy. It comprises all aspects of human life say, for duties and responsibilities, political pattern for governing the State, providing equity and equality in living in the society and to make the citizen economic empower to gather livelihood.

Activity 1

Compare direct and indirect democracy with examples. What type of democracy India is and how?

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11.5 RELATIONSHIP BETWEEN DEMOCRACY AND EDUCATION

The relationship between democracy and education is quite natural. On one hand, democracy ensures access to education for everyone and on the other hand, education works as a key factor in proper functioning and sustaining democracy.

One of the fundamental principles and merit of democracy is that it guarantees equality. So, it treats all the citizens equal and provides education to all as a right. While discussing the merits of democracy, Avasthi (2012), writes, ‘democracy educates masses’. It is a large-scale experiment in public education.

The principles of democracy like liberty, equality, fraternity, dignity of the individual, co-operation, sharing responsibility etc. are the dimensions which deeply influence education. On the other hand, education at various stages and the dimensions intrinsically motivate a democratic way of life. Democratic values or principles are applied to education for making it more effective, meaningful, relevant and useful. Similarly, without education, democracy cannot be success as individuals of a civilized society ought to know the rights and duties of citizens for better functioning in a democratic set of government. Democracy in order to be a reality, a way of life and a living style has to be introduced from the very beginning of education and its values have to be practiced in schools and colleges.

According to Henderson (1947), “Democracy is based on two assumptions: the infinite value and worth of human personality and the belief that human are capable of managing their own affairs in such ways as to promote the welfare of all and that, therefore, they should have the freedom to do so”. Similarly, Bode (1937), has expressed democracy as a way of life as it exerts “a determining influence in every major area of life”. Human being is a social animal and cannot exist in isolation. Democracy ensures smooth functioning of the social and personal life of the human being. Education is an important and essential activity in the life of human being, and thus, it cannot keep itself aloof from democracy. Rather, education has to be a potent instrument of social development and progress, which are important

facets of democracy. Thus, democracy and education have a close relationship and they influence each other in various ways.

Check Your Progress 1

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

1. Why do we say that democracy is participatory?

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2. Distinguish Social and Economic democracy.

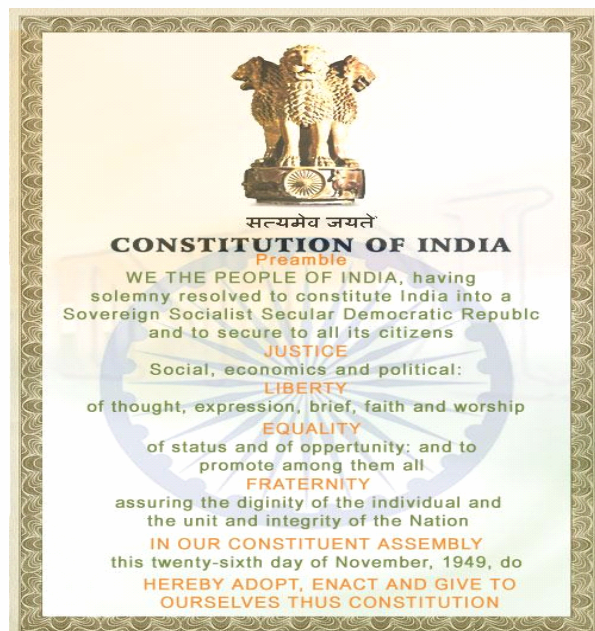
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3. State the relationship between democracy and education.

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11.6 PRINCIPLES OF DEMOCRACY

Four basic principles are mainly enshrined in Indian democracy: liberty, equality, fraternity and justice. The Preamble to the Indian Constitution says:



Preamble of the constitution of India

Apart from these basic principles, democracy, as has already been pointed out, also embodies the ideals of dignity of the individual co-operation and sharing of responsibility.

Let us elaborate the basic principles of education:

Liberty or Freedom

Nunn (1945) asserts that nothing good enters human life except through the free activities of men and women. Liberty is regarded as the basic condition for the achievement of excellence in all fields of human activities. That is why freedom is valued very high in democracy. When one talks of freedom, one refers to freedom of thought, action, speech and movement. It is in an atmosphere of freedom that one gets motivated to express him/herself and to realize his/her full potentialities. The optimum growth of man's personality is possible in an environment of freedom and flexibility. Individuals in a democracy should be free from external forces and avoidable constraints so that their conscience will be the best judge of their own conduct and character.

Equality

All men are born equal in the sense that all share the same basic human qualities and characteristics. On the other hand, everybody is unique in their own way in terms of intelligence, aptitude, physical abilities etc. Thus, equality is not an empirical generalization about man but the moral command that every human being has every right to equal opportunity to develop and improve his or her potentiality to the optimum. In spite of individual differences, every individual deserves equal opportunity to live, to learn and to realise his/her objectives in various endeavours.

Fraternity

Fraternity is a broader concept of living together in a nation with mutual respect and cooperation irrespective of diversities in faiths and living style. Realization of fraternity is the sheet-anchor of democracy. Unless an individual feels that s/he belongs to the same humanity, s/he cannot feel that fellow-feeling or the morale of togetherness which is an important characteristic of democracy. Therefore, there should not be any discrimination of caste, colour, creed, language, place or region of birth and residence and sex in the living and development of individuals. Love, affection, co-operation, sympathy and understanding are the natural corollaries to fraternity, which are essential for success of democracy.

Justice

As a corollary to the above values, it is natural that an individual has the right to justice. He or she cannot be deprived from any opportunity nor can s/he be debarred from getting her/his dues in all walks of life. Individuals cannot be discriminated on the grounds that are unfair or illegal. In case this happens, individuals can go, to the court for voicing their grievances and demand justice, irrespective of religion, caste, creed or sex.

11.6.1 Democratic Principles as Applied in Education

Liberty/Freedom in Education

Pestalozzi, one of the early educationists conceived the aim of education as freedom from dependence and achievement of self-reliance. According to him, “Education through freedom is emphasised in democracy and the child is to be educated in an atmosphere of freedom. Democratic principles of liberty, equality, responsibility, justice and cooperation should find full realization in education to make it effective and meaningful”. The same principle of liberty is applicable to education in any nation functioning with democratic principles including India.

Equality in Education

All human beings are born with a potential to achieve excellence in one field or the other. They grow and develop with experiences which vary from person to person. Rousseau has rightly pointed out that due to varied circumstances and privileges, children show differences in their performance and achievement. It is, therefore, imperative to provide adequate facilities for children to develop their abilities to the optimum. Equality of educational opportunity is essential to achieve this purpose. In spite of individual differences, importance of environment cannot be underestimated as an important factor for educational growth. The Education Commission, 1964-66, has rightly observed that “one of the important social objectives of education is to equalise opportunity enabling the backward or under-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common people and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population.”

Fraternity in Education

Universal brotherhood being an important tenet of democracy, its place in education is of fundamental importance. Students, teachers, parents and even non-teaching staff should bond with love, sympathy, understanding and fellow-feeling. In administration and organization of projects as well as co-curricular activities, the spirit of fraternity should prevail for ensuring cooperation and rapport. This can also lead to success of education in general and development of students’ personality in particular.

Justice in Education:

As a corollary to the aforementioned characteristics of democracy, it is essential that justice should be ensured in education. Equalization of educational opportunity, liberty and fraternity are basic to justice. In order to train the students in citizenship, it is necessary that the ideal of social and economic justice be inculcated in them. Also, special measures need to be taken by educational institutions to make up for the deficiencies and for removing the economic, social and cultural barriers, so that the injustice that has been persisting over centuries can be done away with and justice denied to the deprived can be restored.

Sharing Responsibility in Education:

Education is a joint responsibility of all concerned — students, teachers, parents, communities and so on. Every group has to share responsibility in

the total process of education in their own way and according to their own capacity. In a democracy, every member of society has its own duties and responsibilities. In the eyes of the law and constitution, everybody is equal and everybody has its own voice and views to be expressed. All points of view have their relevance in education and all individuals should make their contribution for educational development.

Cooperation in Education:

Democracy as well as education is a cooperative enterprise. All members of society are active participants. Cooperation as a principle of democracy has to be utilised in education in all its aspects — starting from planning to execution, teaching to evaluation, and administration to supervision. Students need to be trained through various programmes and projects like how to plan and work with others, how to promote team spirit and how to acquire the skills required for group activities. Thus, education does not provide students with citizenship training, without which, education nor democracy can be a success.

11.6.2 Education for Democracy

Democracy has always found education as its greatest support and constant company. Without education, democracy has limited relevance and effect, and without democracy, education loses its meaning. Democracy and education bear a reciprocal relation and one cannot thrive without the other.

Democracy believes in giving freedom to the people. But if the people are not educated, then their freedom may lead to anarchy and indiscipline. Economic self-sufficiency is also necessary for democratic education. Mathur (1966) has laid down the following two preconditions for success of education for democracy.

- There should be economic betterment of the people. Democracy cannot be established if the basic needs of the people remain unfulfilled. The people may be prepared to forego their political freedom, if this freedom does not help them to solve their problem of bread and butter.
- The second precondition is the formation of an educated electorate. Democracy can function properly only when the people are educated and are conscious of their rights and duties. Education provides people with the capacity for better judgment regarding right and wrong, just and unjust. Otherwise, a small group will assume control over government of the State and begin to exploit the masses.

Besides these, the basic aims of education for healthy democracy are:

- Development of a well-integrated and harmonious personality of an individual.
- Character building including moral and ethical development of the individual.
- Training for an efficient and productive existence in a society or culture.

Check Your Progress 2

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

4. Mention any three principles of democracy.

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5. How is the principle of freedom applied to education?

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11.7 DEMOCRATIZATION OF EDUCATION

The entire education system - its aims, curriculum, methodology, class management, school organization, supervision etc. has to be democratised in order to make democracy as well as education a success. The principles of democracy - liberty, equality, fraternity, fellow-feeling, cooperation, sharing responsibility and so on are to be introduced, practiced and transcended so that education will not only be democratic in form but also in spirit. There might be unprecedented expansion of education at all levels leading to provide scope to the people having access to education but the standards might not be up to the mark. Such an expansion of education would not be of much use to any democratic society. Democratization of education has to be considered from the point of view of two dimensions: i) Quantity, and ii) Quality.

11.7.1 Quantitative Dimension of Democratization of Education

The Constitution of India was adopted on January 26,1950 and declared a “Sovereign Democratic Republic”. It was provided, inter alia, for realizing the right to education as far as the Country’s economic capacity would allow. Article 45 enunciated, “The State shall endeavour to provide within a period of ten years from the commencement of the Constitution for free and compulsory education to all children until they complete the age of fourteen years”. As per the Directive Principle of State Policy, attempts were made to promote elementary education in the Country. Mass illiteracy was prevalent in the country at that point of time. But since then, India has made reasonable progress as far as quantitative expansion of education is concerned. In 1947, the percentage of literacy was only 16, which has increased to about 74.04% in 2011.

Since independence, continuous increase has been realized in terms of numbers of Schools, Colleges, Universities, students' enrolment, appointment of teachers, etc. The recent data (Table-1) shows that there is tremendous quantitative growth in education of India since its independence and continuously it is evident to progress in the path of making education reach at the unreached. In the recent days, the implementation of Right to Education Act, 2009, and RMSA have made school education easy accessible to the students.

Table 1 : School education parameter

Parameters	Number/ Percentage
Literacy Rate	74.04%
Male Literacy	82.14%
Female Literacy	65.46%
Total Schools (Elementary, Secondary & Higher Sec.)	1516892
Toilet Facilities in Schools	93.08% (Girls), 88.62% (Boys)
Drinking Water Facilities	96.12%
Total Teachers	8269199

(Source: DISE, 2014-15 and Census of India, 2011)

11.7.2 Qualitative Dimension of Democratization of Education

Democratization of education is not merely equality of educational opportunity or increase in the number of students enrolled in educational institutions, it also implies standardization of educational facilities. This means that democratization of education would also involve providing at least reasonable infra-structural facilities, intellectual and technical accesses as well as scope for co-curricular activities to all the students in the curriculum.

Bereday (1969, p.322), has laid down certain conditions for the successful democratization of the educational system. These are:

- national commitment to develop education to the largest possible segment of the Country;
- full mobilization of manpower to support and participate in education;
- realistic inventory and commitment to resources; and
- promote the balance between increasing social needs and rising personal aspirations.

Gall (1973, p.205), reported in his study that ‘democratization of education refers to both equality of opportunity and achievement of ideals. It also implies that all should get education without discrimination and each should be given opportunity according to one’s ability’. UNESCO has taken various initiatives in developing and operationalising the concept of equality of educational opportunity and made different endeavours in order to “arouse sensitivity in responsible educational circles concerning the problems of democratisation”. (Ibid, p.208).

In a democracy, the teaching-learning process has to be free, flexible and learner-centred. The needs and interests of students need to be properly taken care of and methods of teaching must be creative and participatory. Educational Institutions have to assume the status of community centres. Students’ habits, interests and attitudes must be moulded according to democratic principles and values. In class management and school organization there must be mutual help, cooperation of fellow-feeling, individual initiative and sharing of responsibility so that true democracy can be functional and operative in Schools and Colleges.

11.7.3 Democratization of Education in India

In India, it is quite evident that continuously the government machineries as well as the stakeholders of education are working hard for making education democratized. Some of the recent initiatives made in this direction are implementation of RTE Act, 2009, RMSA, and Rashtriya Uchhatar Madhyamik Shiksha Abhiyan. As a result of these initiatives, India has achieved both quantitative and qualitative growth in education. But the progress may not be as expected because of the geographical diversity and the large size of the Country.

Administration and management of rural schools and colleges through Panchayati Raj intervention is a big step in this direction. The interests and suggestions of students are taken into account for organization of co-curricular activities and other programmes. The methods of teaching have been democratised through students’ questioning, discussion, peer and collaborative learning. This has been realized to a great extent at the implementation of Operation Blackboard in the primary schools. Contributions of IGNOU and NIOS in the field of distance education also attempt towards democratizing education. Several in-service training programmes in the form of Orientation and Refresher Courses are being organised by SCERTs, Boards of Secondary Education for school teachers and by various Universities and Academic Staff Colleges for College Teachers. All these efforts aim at both quantitative as well as qualitative democratization of education.

Check Your Progress 3

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of the Unit.

6. Explain the term ‘democratization of education’.

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7. Distinguish between qualitative and quantitative dimensions of democratization of education.

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11.8 EDUCATION IN A DEMOCRATIC SOCIETY

Education is considered essential for success of democracy, for desirable social change, social and national development and peace and progress throughout the world. In 1948, the UNO proclaimed the Universal Declaration of Human Rights including Right to Education. Article 26 (1) says, “Everyone has the right to education. Education shall be, at least, in the elementary and fundamental stages compulsory”. Education has thus been made the birth-right of the child and the school in a democratic society has to play a crucial role in providing quality education to the child for individual well-being and the development and progress of the entire society. Such education should also be creative, productive, flexible, need-based and relevant to the child’s life, needs and aspirations.

11.8.1 Education as a Right and Education for All

As discussed above, education has been declared a human right and the child’s right by UNESCO and UNO. Education has been accorded a place of great importance in the Constitution of India. According to the Article 45 of the Constitution,” the State shall endeavour to provide universal, free and compulsory education to all children upto the age of 14 years within ten years”. Unfortunately, in spite of various steps taken by the Government at the State and national levels, the goal promulgation of the Constitution was not achieved and the constitutional directive had not been realized.

Finally in the recent years, the passing of the Right of Children to Free and Compulsory Education (RTE) Act 2009, marks a historic moment for the children of India. For the first time in India’s History, children have been guaranteed their right to quality elementary education by the State with the help of families and communities. RTE came into force on 1st April 2010. Under the provisions of this Act, every child in the age group of 6-14 years will be provided 8 years of elementary education in an age appropriate classroom in the vicinity of his/her neighbourhood.

The concept of EFA is the outcome of the combined meeting of the Tenth Regional Consultation Meeting of Asian Programme of Educational Innovation for Development (APEID) and the Regional Experts Meeting on Universalisation and Renewal of Primary Education and Eradication of Illiteracy in Asia and the Pacific countries held at Bangkok from 20th to 27th May, 1986. The Programme chalked out therein was known as Asia Pacific Programme of Education for All (APPEAL) which was related to

three major areas (1) Eradication of Illiteracy (EOI), (2) Universalization of Primary Education (UPE) and (3) Continuing Education (CE). In India, to make the declaration into action, has continuously worked for providing education to all. In this connection, UEE implemented in form of a fundamental Right i.e. RTE Act, 2009, is a great achievement. As per the Census, 2011, India has reached the literacy rate of 74.04% and it is still to achieve the goal of Education for All.

11.8.2 Education for Sustainable Development

Sustainable development across the world is the main issue in today's society. World-wide discussions are going on for achieving sustainable development. Sustainable development implies 'development without hampering the geographical ecology and threat to global warming'. For achieving sustainable development, educating the world community is the must. Only education can bring consciousness and awareness for protecting our environment, ecology, bio-diversity, climate change etc. Education for sustainable development allows every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future.

11.8.3 Education for Enlightened Citizenship

One of the important goals of education is to work towards achieving enlightened citizenship. Education needs to promote a greater degree of civilizational understanding. India has a rich and long tradition of promoting civilisational understanding through education. The inspiring institutions of higher education in ancient India like the *Takshashila* and *Nalanda* promoted liberal arts and humanities education long before any other institution in the world.

In the words of the Secondary Education Commission (1952-1953, P. 20), "Citizenship in Democracy", is a very exacting and challenging responsibility for which every citizen has to be carefully trained. It involves many intellectual, social and moral qualities which cannot be expected to grow of their own accord. Indian school education emphasizes the multifaceted development of human personality by providing them a judicious mix of curricular and co-curricular activities. A healthy development of democratic education tries to ameliorate the disparities arising out of such a diverse culture. Indian schools try to inculcate the qualities like discipline, cooperation, social sensitiveness and tolerance by respecting the uniqueness of all cultures, participating in each other's festivals, encouraging cross-cultural discussions etc. This can convert the differences of language, cultural patterns, religion etc., into a very rich and rewarding social and cultural life.

11.8.4 Education for Knowledge Society

The term Knowledge Society was first used by Peter Drucker in (1969), as a fancy neologism. The concept of knowledge society encompasses much broader social, ethical and political dimension. Every society has its own knowledge assets. It is, therefore, necessary to work towards connecting the forms of knowledge that societies already possess and the new forms of development, acquisition and spread of knowledge valued by the knowledge economy model. The idea of the information society is based on technological

breakthroughs. Various forms of knowledge and culture always enter into the building of any society, including those strongly influenced by scientific progress and modern technology. It would be inadmissible to envisage the information and communication revolution leading through a narrow and fatalistic technological determinism to a single possible form of society.

A knowledge society should be able to integrate all its members and to promote new forms of solidarity involving both present and future generations. Nobody should be excluded from knowledge societies, where knowledge is a public good, available to each and every individual. Young people are bound to play a major role because they are often among the first to use new technologies and to help establish them as familiar features of everyday life. But older people also have an important part to play. They possess the experience required to offset the relative superficiality of “real-time” communication and remind us that knowledge is a road to wisdom. Every society possesses a huge knowledge potential that should be turned to good account.

11.8.5 Value Inculcation and Peace Education

Value Education:

Values regulate and guide human behaviour and action in our day to day life. Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretation of others reactions to what we say and so on. Values are formed on the basis of interests, choices, needs, desires and preferences.

Citizenship, value and peace education are the inherent quality components of any educational system. Proper practice of life skill education in the school involves the young generation to inculcate values in their life. The practice of skills like self-awareness, empathy, critical thinking, creative thinking, problem solving, effective communication, interpersonal relationships, coping with stress and emotions make the young students honest, lawful, cooperative, selfless, sympathetic, dutiful, moral, ethical, and spiritual entity. The National Curriculum Framework, 2005, as well as the National Curriculum Frameworks for Teacher Education, 2009, have equally advocated integration of citizenship, value and peace education in school as well as teacher education curriculum.

Peace Education:

Realizing peace and harmony is the ultimate aim of any system of education. Peace Education is an essential and important component of every stage of education, viz Elementary, Secondary, Senior Secondary and at the Tertiary level. Peace making concept, attitudes and skills can be nurtured among the children from the in fancy itself nurturing self-esteem, developing social relationships and building autonomy and self-discipline are the foundations of peace education.

Peace building takes place at different levels in different ways. Let us see the diagram (Figure-1) to understand the comprehensive concept of peace at different levels.

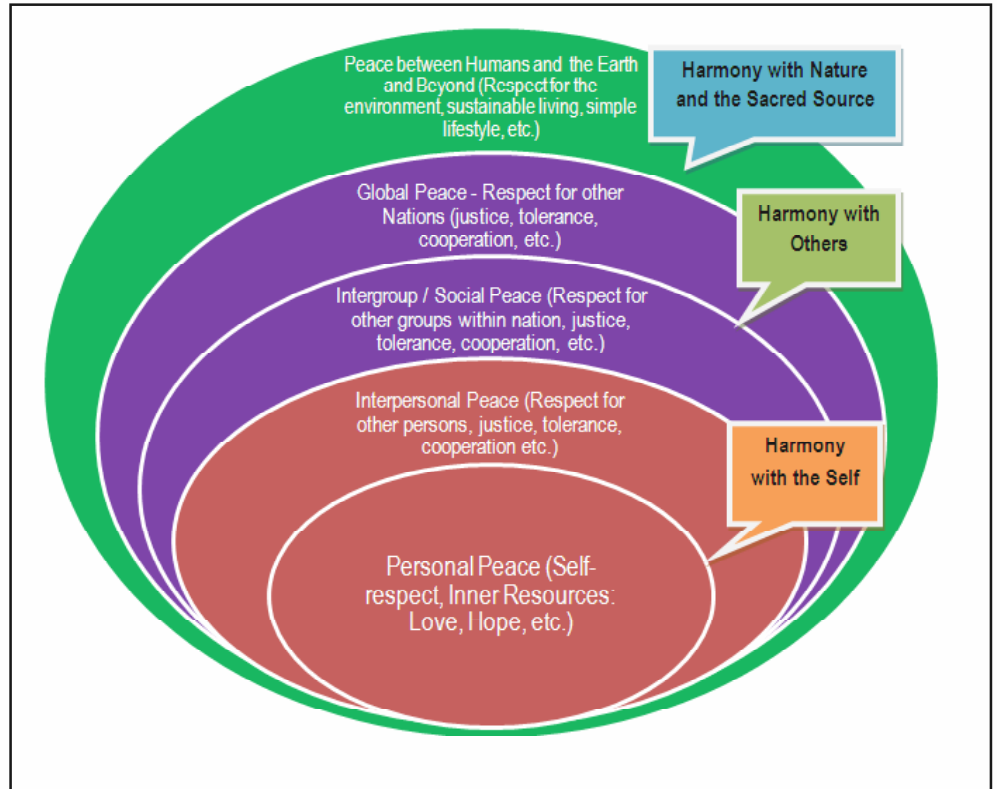


Figure 1: Level of Peace

(*Source: Peace Education: A Pathway to a Culture of Peace, Navarro-Castro, L. and Nario-Galace, J., 2010*)

As it shows in Figure-1, the personal and the interpersonal peace conveys the message of harmony with the self. Self-respect and respect for others, love, hope, justice and tolerance are the keys to resolve conflicts and violence and it helps to establish peace within the individual and at the interpersonal level. Global and intergroup peace focuses on keeping harmony with others. Respect for other groups, within the nation, and in other nations is the key to have establishing justice, tolerance, and cooperation. Peace between human and the earth and beyond spreads the message of harmony with nature and the sacred source. It teaches us keeping peace by paying respect to the environment, sustainable living, and maintenance of simple living style. It needs to be included from the very beginning of school education and the teachers need to help the young students in inculcating peace and values within them and the society.

The broad aims of peace education are as follows:

- To understand the nature and origins of violence and its effects.
- To encourage the search for alternative or possible non-violent skills.
- To create human consciousness and humanise the human being.
- To equip children and adults with personal conflict resolution skills.
- To create frameworks for achieving peaceful and creative societies.
- To sharpen awareness about the existence of unmerciful relationships between people and within and between nations.

- To investigate the causes of conflicts and violence embedded within perceptions, values and attitudes of individuals as well as within social and political structures of society.
- To develop a sense of unity and equality through co-operation, solidarity, cutting across caste, creed, colour, religious barriers etc.
- To inculcate basic values like sincerity, simplicity, gentleness, modesty, compassion, humility, co-operation, self-reliance, self-control, truthfulness etc.
- To learn how to live peacefully and prepare good citizen

Check Your Progress 4

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

8. Why education is needed for sustainable development?
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9. How value and peace education are inter linked with each other?
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11.9 LET US SUM UP

In this Unit, we have traced the historical development of the concept of democracy. Then we discussed various types of democracy and its characteristic features like liberty, equality, fraternity, justice, sharing responsibility, co-operation, dignity of the individual etc. and their implications for education. Also, fundamentals of education for democracy have been discussed.

Qualitative and quantitative democratization of education has been elucidated with special reference to the Indian context. For establishing a better democratic society, we need the essence of education, as education is the key to realizing democratic principles of living. In this context, the section of the Unit, 'Education in a Democratic Society', addressed education as a right of the children, its role in sustainable development and for establishing knowledge based society. The importance of citizenship, peace and value education which is the core of any educational system, have also been discussed in this Unit.

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11.11 ANSWERS TO CHECK YOUR PROGRESS

1. It is because the people participate in formation of Government for the Country either directly or indirectly.
2. Social democracy maintains equity and equality in the society in education as well as other aspects of social development whereas economic democracy makes the people economically self-sufficient.
3. Self-exercise.
4. Liberty, equality and fraternity.
5. Education through freedom emphasized in democracy and child is to be educated in the atmosphere of freedom.
6. Democratization of education means realizing equality of educational opportunity to the citizens.
7. Quantitative dimensions of demonstration of duration mean to make available education to all and to provide all sorts of materials and human resources to the learners whereas qualitative dimensions includes providing skill based quality education to the citizen of the Country to take leadership and responsibility for the nation.
8. Education prepares skilled, responsible and knowledge based society those can understand and practice sustainable development.
9. Self-exercise

UNIT 12 AGENCIES OF EDUCATION

Structure

- 12.1 Introduction
- 12.2 Objectives
- 12.3 Agencies of Education – Meaning and Classification
 - 12.3.1 Classification of Agencies of Education
- 12.4 Family as an Agency of Education
 - 12.4.1 Functions of Home in Changing Scenario of Family
 - 12.4.2 Family as an Agency for the Development of the Child
- 12.5 School as an Agency of Education
 - 12.5.1 Functions of School in Changing Scenario of Education
 - 12.5.2 Relationship between School and Home
- 12.6 Community as an Agency of Education
 - 12.6.1 Functions of the Community in the Changing Scenario of the Society
 - 12.6.2 Relationship between School and Community
- 12.7 Media as an Agency of Education
 - 12.7.1 Functions of Media in the Changing Scenario
- 12.8 Relationship between Family, School, Community and Media
- 12.9 Let Us Sum Up
- 12.10 References and Suggested Readings
- 12.11 Answers to Check Your Progress

12.1 INTRODUCTION

It is said that the home is the first informal center of education for the child and the parents (especially Mother) are the first teachers of the child. It is not only the home/family the society, school and the media contribute a lot to help the child construct their knowledge and experiences and shape personality of the child. It is, therefore, education is closely related with the family/home of the child, school where the child studies, community where the child lives and varieties of media that the child goes through. The family/home, school, community, and the media are called the agencies of education, which directly or indirectly influence for shaping personality of the child.

This Unit has been designed to discuss all the above four agencies of education. In this Unit, we will discuss about the roles and functions of the agencies of education and how these agencies help for the growth and development of the individual. The Unit will also help you to establish relationships of the agencies. Further more, the Unit will help you to understand how these agencies comprehensively work for the change and development of the society.

12.2 OBJECTIVES

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

- explain the need and importance of various agencies of education;
- lists the agencies of education through which the child learn and develops;
- describe the functions of home in relation to child's development;
- discuss the functions of home in the changing scenario;
- describe the School as an agency of Education;
- explain the functions of School in the changing scenario of education;
- discuss the role of community in child's development;
- discuss how socio economic status of the community effects the educational system;
- explain the types of media used for educational purposes;
- discuss the role of media in changing scenario; and
- establish relationship between various agencies e.g. School , Home, Community, Media in child's development.

12.3 AGENCIES OF EDUCATION – MEANING AND CLASSIFICATION

As a teacher, you might understand that education is a life-long process. It starts from the birth of the child and continues till the death. During the entire period of one's living, the human being comes in contact with various situations, institutions, and organizations. They get themselves educated through different agencies of education. The agencies of education can be clarified as the sources for getting information, knowledge, and education like the Family, School, Community, Media etc. According to Bhatia (1994), 'Society has developed a number of specialized institutions to carry out the functions of education. These institutions are known as Agencies of Education'. Among the agencies, some may be the formal agencies of education whereas others informal agencies. In this section, we will discuss the classification of the agencies of education.

12.3.1 Classification of Agencies of Education

As prescribed by Brown (1947), quoted from Saxena (2009), classification of the agencies of education can be done in various ways. Let us discuss some of the important classifications of the agencies and in the next section of this Unit, we will discuss the functions of the agencies of education.

Figure 1 Classification of agencies of education (Category-1)

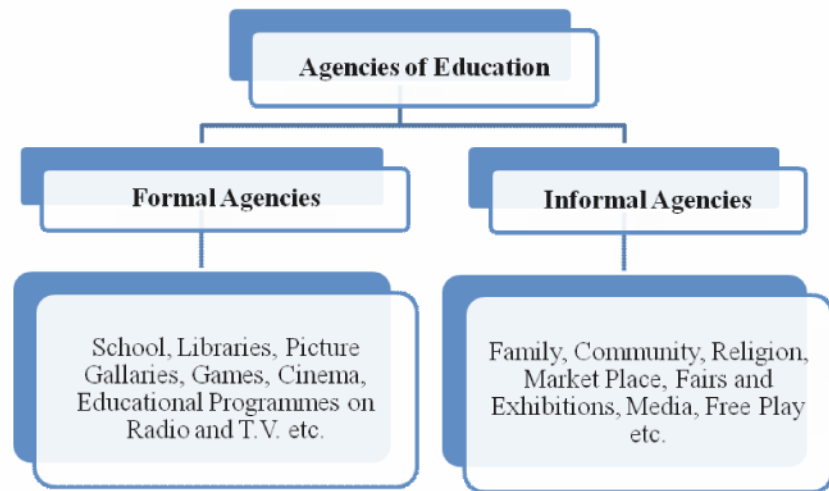


Figure 2: Classification of agencies of education (Category-II)

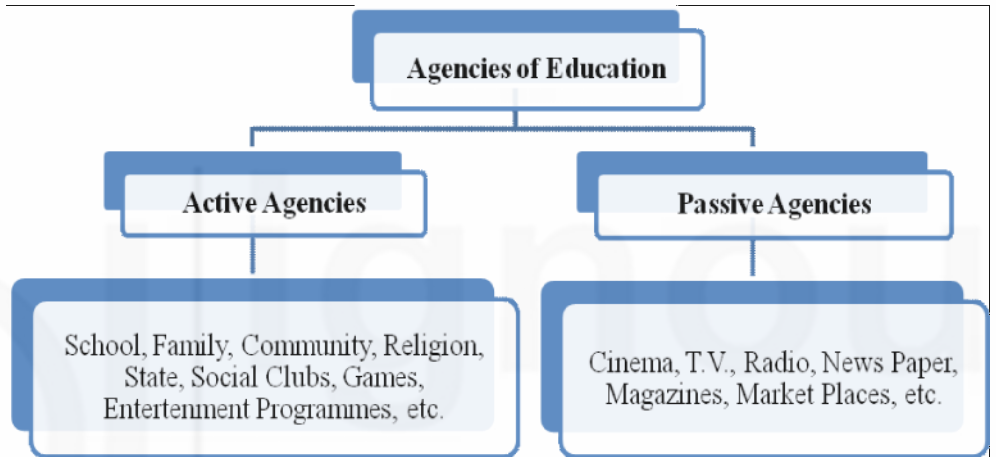
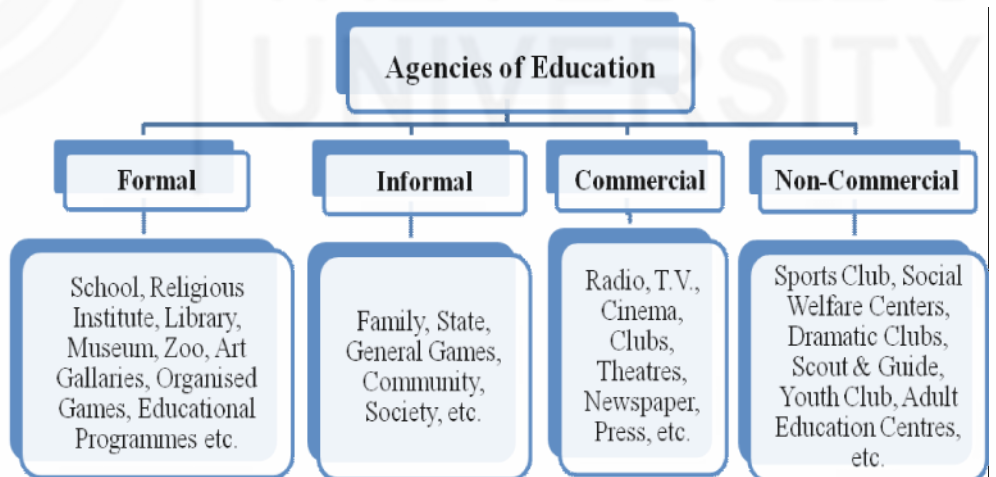


Figure 3 : Classification of agencies of education (Category-III)



(Source: Saxena, 2009).

As per the presentation given in the above figures (Figure 1 to 3), you might understand that various agencies of education can be clubbed in each sub-category of the agencies, keeping in view their scope and the functions of getting education. It is therefore said that only one agency of education is

not enough for the child to get education and for their growth and development. There is the scope to get education from the formal as well as the informal system, active and passive system, commercial as well as non-commercial system. In the next section, we will discuss few important sub-sections of the agencies of education.

Activity 1

As per the figures presented above, you as a teacher, prepare any other category of agencies of education.

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12.4 FAMILY AS AN AGENCY OF EDUCATION

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

12.4.1 Functions of Home in Changing Scenario of Family

As change is a continuous process, you might have observed changes in family system, in terms of deteriorating joint family system and also, size of the family. In joint families, there are the family members who are emotionally attached with each other and play an active role in the upbringing of the development of the child. The following are the major educational functions of the family which works for developing the all-round personality of the child:

Philosophical Perspectives of Education

- It educates the child about the attitude, moral and values, ethics, skills, behavior pattern at the family as well as the society.
- It teaches the child about the culture, tradition, and customs of the society and also, teaches fellow feeling, love and belongingness in living together.
- It helps in developing physical, mental, and emotional development of the child.
- It influences the socialization and actualization of the child.
- It identifies the interest and motivation of the child and accordingly provides opportunities to them.
- Home also helps the child in bringing closeness of home and school.
- Home not only provides basic necessities of the child, it also equally provides many opportunities to the child for future living.
- It helps the child for developing a balanced personality in all aspects of human living.

12.4.2 Family as an Agency for the Development of the Child

Family brings the following developments among the child:

- **Physical Development:** The child spends his/her infancy within the family. The priority, initially, should be on the physical growth of the child. The family should take care of the diet of the child and ensure that the child is nourished.
- **Social Development:** The first step towards socializing is learnt by the child is the love and affection receives from his/her family. Home is the first social institution that attempts to socialize the child. The social development of the child depends upon the love, affection, recognition, security, approval, freedom etc. the child receives from the family. The child receives approval for righteous conduct from parents. The child also observes parents' day to day activities and it impinges upon behaviour of the child. The manner in which the family conducts itself channelizes future role and performance of the child.
- **Emotional Development:** The behavior of the parents defines the emotional development of the child. Needless to say, the child first develops emotional bonding with the parents. The feeling of 'acceptance', 'love and belongingness' and 'togetherness' comes from the family only, which provides emotional maturity to the child.
- **Mental Development:** Like the physical growth, mental development of the child also goes on simultaneously. From the very beginning of infancy, child learns to understand others, recognise signs and symbols, speech and imitate others. This is the family that educates the child, not through formal process but informally by action, play, and stories.

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

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

Check Your Progress 1

Note: a) Write your answers in the space given below.
 b) Compare your answers with those given at the end of the Unit.

1. Compare and contrast formal and informal agencies of education.

2. Name different functions that home is expected to perform.

12.5 SCHOOL AS AN AGENCY OF EDUCATION

School in the modern time is indispensable and has become an important formal agency of education. It delivers to the ever changing demand for education and need of the contemporary world.

The word ‘School’ has been derived from the Greek word ‘Skhole’ that means leisure. It was before in the ancient Greece to utilize leisure time in a systematic way. In Ancient times, India had the *Gurukula* system of education where students were accepted as *Shishayas* and stayed with the guru in *ashrams/ gurukuls*. This made the guru understand the psychology of the child and impart entire knowledge available including moral education, language, religious books, Philosophy, Mathematics, metaphysics etc. The learning was confined to understand life, nature or imparting values. It did not require only memorizing the information. But now the concept of schooling has change; it denotes a formal center of education where the children need to be taught about the system, governance, civic structure, democracy, Country, demography, History, Languages, vocations etc. The School system, thus, became an important agency for imparting knowledge. It also brings uniformity in education to the society.

12.5.1 Functions of School in Changing Scenario of Education

The School is an agency of education and also as a miniature of the society. It comprises the stakeholders of teachers, students, parents and also the Govt. education administrations. The Schools have its own culture and own social setting. Socialization and acculturation are also important functions of the School. The School, as a miniature of the society, works for socializing the young generation. Socialization refers to a process by which children acquire personal identities and learn knowledge, language, and social skills required to interact with others. Again, students not only learn from the academic curriculum prepared by teachers and School administrators, they also learn social rules and expectations from interactions with others.

Besides socialization, another significant manifest function of School is the transmission of cultural norms and values to new generations, which is known as acculturation. Schools help mold a diverse population into one society with a shared national identity and prepare future generations for their citizenship roles. Students coming from different strata of the society are made to follow the rules and regulations of the School. School undertakes different activities at different levels to ensure overall personality development of the child. School therefore plays a significant role in laying the foundation of child's personality in terms of physical, cognitive, social, emotional and moral development. In the changing scenario of education, the School basically performs two types of functions: (a) Manifest functions and (b) Emerging functions (IGNOU, 2000).

(a) Manifest Functions:

Transmitting Traditional Culture:

The School is an agency, transmits culture, the process by which the culture of a society is passed on to its citizens. Individuals are also taught about culture acquire knowledge, beliefs, values, and norms. School helps the children to develop self-concepts, emotions, attitudes and behaviour. Every society has its own heritage and history. The main function of the School is to make the students aware about the culture. This is done through formal teaching of History, Literature etc.

Teaching Basic Skills and Vocational Education:

The School responds to society's need and complies with society's demands for preparing trained workers, intellectual and well-educated citizens. The School is expected to train the individual for occupational and vocational skills. In this way, the abilities and interests of an individual are identified and are fine tuned. They become more committed in this way and competencies and skills are used to its full potential. Presently, Govt. of India focusing more on skill based education starting from school stage. This should be the main focus of the school to produce skill human power.

Character Education:

The School is expected to imbibe values in the children. In school curriculum, moral science is taught as a subject. The stories of national heroes are also part of the curriculum. The School has a responsibility to create individuals of high morals and character. In School, students learn to follow rules and

regulations; they learn patience, to respect other beliefs and thoughts; and also teach to make the learners to follow ethics, values, morals, and life skills education. The above aspects which are taught by the schools lead to character development of the child.

(b) Emerging Functions:

Life Skills Education:

Today's society also expects the School to teach students life skills such as self-awareness, effective communication, creative thinking, critical thinking, problem solving ability, coping with stress, coping with emotions etc. According to World Health Organization- life skills are the abilities for adaptive and positive behavior that enable individual to deal effectively with the demands and everyday challenges.

Increased Functional Literacy:

School certainly acts as a transmitter of knowledge and academic skills like reading, writing and arithmetic. To a layman, literacy means knowledge of 3R (Reading, Writing and Arithmetic). Functional literacy implies knowledge, skills, attitudes and values by acquiring which the individual can perform effectively in living in the society. It is not only restricted to achieve a particular percentage of literacy rates.

Diffusion of New Knowledge:

School also sets a stage for developing the minds of the children. It encourages children to give air to their ideas. It promotes creative thinking among the youth. There are activities in the school where the children have to make projects. Scientific exhibitions are held where children make prototypes based on scientific principles. The knowledge is not limited to the curriculum. Active teachers promote diffusion of new knowledge and adopt innovative techniques. The School creates a rearing ground for fresh minds, novel ideas, innovative thinking, scientific observation and inquiry, etc.

Sex and Family Education:

In India, parents hesitate to discuss sex education. This duty was again casted on to the school to provide sex and family education. It was included as part of the curriculum. It dispels various misconceptions about sex and family education. It lets the children know about the biological developmental process of body and creates healthy atmosphere to live.

Learning to live together:

According to Delors Commission (1996), 'the task of education is to teach at one and the same time, the diversity of human race and an awareness of the similarities between and the interdependence of all humans. From early childhood, schools must therefore take every opportunity to teach two things. The School actually allows children to mingle and interact. The student is made to adopt the point of view of other ethnic or religious groups and develop an attitude of acceptance to other feelings and beliefs. The School promotes religious harmony. The children learn to co-exist with other groups. It helps the students to develop a receptive mind.

12.5.2 Relationship between School and Home

Families send children to School where they hope their children will acquire knowledge, develop basic skills, and practice moral and ethical values. Schools take children from and send them back to their families where they assume the families will provide the support that children need to grow and learn. The contributions of home and school in the development of child are inter-connected. Both these agencies play an important role in socialization and acculturation of the children. Both the institutes are dependent on each other in terms of educating and nurturing values among the young children. Schools organize parent teacher meeting for ensuring parental involvement and participation in the development of the school. Home, on the other side, fulfills the basic requirements of the children and to fit them for education. If the child is brought up within the family with care, affection and understanding, such child has greater prospects and stronger personality. Conducive environment at home influences the child in involving School activities and solving the problems faced by the child. It is, therefore, both the school as well as the home should understand their role for the development of the child..

Activity 2

As a teacher, how do you think to improve the relationship between School and Home? State your suggestions.

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Check Your Progress 2

Note: a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

3. What manifest functions does the school perform?

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4. List the emerging functions of the School.

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5. What are the ways through which parents can contribute to increase the efficiency of the School?

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12.6 COMMUNITY AS AN AGENCY OF EDUCATION

The term community has been derived from two distinct words “com” and “Munis”, ‘com’ means togetherness and ‘munis’ means to serve. Thus the term community means “to serve together”. A group of people having commonality in way of living, principles and ideals is called a community. Community can be divided on the basis of i) Population i.e. village or town, ii) Language, iii) Religion, iv) Social composition, and v) Economic conditions.

12.6.1 Functions of the Community in the Changing Scenario of the Society

Community is an informal agency of Education. Community is a larger social unit as compared to family. We have already studied that socialization, awareness about culture, development of the ‘we feeling’ and providing moral and religious educations are main functions of family. Community is the part of larger society and family is the part of community. Socialization and acculturation are the main functions of the community. By attending many community functions like marriage, festivals etc., children get to know about the value system and social culture. Through community, child imbibes customs and traditions which regulate their social behavior.

Educational Functions of the Community:

As discussed, socialization and acculturation are the main functions of the community. School is also a part of community. The community also realizes the resources and opportunities available and responds accordingly. The community plays an active role by interacting with the School and improving its quality. Community makes all efforts for the all-round development of the children. It also establishes hospitals, parks, and playgrounds for the physical development of the child. Community also takes the responsibility to open Cinema, Zoo, Libraries, etc. which influences the life and activities of the children. Every community has its heroes, who have set an example and who the society wants its future generations to emulate, which helps the children set up their value system. According to the Delors Commission

(1966), ‘the main parties contributing to the success of educational reforms are first of all the local community including the parents, the school heads and teachers..... It is obvious that local community plays a paramount role in any successful reform strategy’. The community focuses on the utility value of education; ultimately they want the students to be able citizens and also to add to the productivity of the nation and earn as well.

12.6.2 Relationship between School and Community

Learning is a continuous process which encompasses Home, School, Peer Group, Community etc. School, as a social institution and agent of socialization, needs to have a good relationship within communities. The community can involve in the school and school can also participate in its curriculum process. According to National Curriculum Framework, 2005, (p.88), the participation of the community in the child’s world of education and learning should be allowed for the community to:

- Transfer oral History (dealing with folklore, migration, environmental degradation, traders, settlers, etc.) and traditional knowledge (sowing and harvesting, monsoons, processes related to traditional crafts, etc.) to children, while the school encourages critical thinking and reflection wherever it is required.
- Influence the content of subjects and add local, practical and appropriate examples.
- Support children in their explorations and creation of knowledge and information.
- Support children in their practice of democracy through their participation in information generation, planning, monitoring and evaluation with local governments and Schools.
- Monitor the realization of children’s rights as well as violations of these rights.
- Participate in addressing the constraints faced by children.
- Participate in setting criteria for vocational training.
- Enable the village to become a learning environment for children realizing the concept of “village as a School”.

(Source: NCF, 2005)

Bakwai (2013), was of the view that, ‘ School community relationship is a two-way symbiotic arrangement through which the school and community co-operate with each other for realization of goals of the community and vice versa’. Therefore, a school is a mini society that needs good relations with the community to function effectively. On the other hand, the community also needs the school for its survival and progress. Madumere (2004), was of the view that, ‘ School as a social system means that the School is a part and parcel of the society’. He added that school as belonging to the community, cordial relationship between the School and community is the pre-requisite for achieving meaningful educational objective in our community and nation at large. Sadker (2008), was of the view that, ‘community transmits its culture and view to the world’.

The community would only add to the overall performance of the school. In order to generate community participation, schools invite parents and dignitaries to national festivals, and to other occasions like sports day, cultural day, School day. etc. Schools have also started parents teacher associations, alumni associations, etc. which strengthens the relationship and co-ordination. Communities can also be involved in supporting the schools' infrastructure and can provide its infrastructure for community service. The community can be asked to pool in resources for education of the weaker sections of the society.

Check Your Progress 3

Note: a) Write your answers in the space given below.
 b) Compare your answers with those given at the end of the Unit.

6. Elaborate educational functions of the community.

7. How can community be better associated with the activities of the school?

12.7 MEDIA AS AN AGENCY OF EDUCATION

With advancement in the field of educational technology, media is being used for the purpose of formal or informal education. We are living in the age of science and technology. Mass media can improve the quality of education as it enables interactive communication with large number of people. Mass media may be defined as the medium or agency through which ideas, attitudes or impressions are communicated to a large number of people.

John Dewey has stated that education cannot be limited to the teacher or taught without social environment. So, mass media is one such potent force to create asocial environment for education. Through modern electronic techniques and technologies, mass media has proven that education is really comprehensive but not confined within four walls of the classroom. Mass media is a medium for the masses and it imparts knowledge without any limitations. It does not even know the boundaries of country and makes the entire world a family. Great deal of information is available in this medium in the form of newspaper, TV, radio, magazines, journals, films, internet, world wide web, social media, etc. Mass media has become a reservoir of knowledge flowing around the world today and has penetrated into every activity of daily life. It has become indispensable and is hard to imagine without media technology. It is gaining importance every day.

12.7.1 Functions of Media in the Changing Scenario

Like family, school and home, media also plays a vital role in socialization and acculturation. Media contributes in formal, informal and non-formal education of the children. It facilitates in spreading ideas, thoughts, beliefs, etc. in people of all ages. The information is disseminated through TV, Radio, Magazines, News Papers, Journals etc. This is being supplemented by Information and Communication Technology. ICT is an important tool for bridging social divides. ICT is making information and knowledge flow to remote areas and bringing them to the mainstream. The media has made enormous possibilities of sharing and gaining information and ideas. ICT has not only made our education system easy but also has equally influenced the administrative system of public policies and governance.

The rapid progress of information technology is offering new prospects for development by opening up isolated places or regions and enabling persons to communicate with the whole world in the field of specific research. It provides easy access to international database and permits the establishment of virtual laboratory.

Educational Functions of the Media:

Media is one of the means of educating the society. It is one of the cheapest and quickest means of education. Media is also now an important tool in the hands of the teacher. It is now actively used in the classrooms in the form of use of multi-media packages, social media, individual and group learning and assessment. Success of education cannot be achieved merely by substituting mechanical methods for human beings, but by developing new patterns using both human beings and technological advancements in order to teach people in a better way. Information technology is undoubtedly providing knowledge, skills, improving understanding and changing attitudes.

Media is being used both as formal and non-formal system of education. Educational media has gained significance, both at individual and mass level of learning. Information Communication Technology is especially used for non-formal education like in ODL system. In India, IGNOU and NIOS like institution are providing educational programme throughout the country through Radio, Television, and online programmes. The Central Institute of Educational Technology under the NCERT is mainly concerned with the development of innovations and with using various media in School education. It is engaged in the development of an attractive system of education using television through INSAT to reach in and out of school children and teachers in rural areas. It produces E.T.V. programmes and these programmes are being telecast via INSAT. The Electronic Media Production Center in IGNOU is also contributing in developing audio-video materials, direct telecast through Teleconferencing and Interactive Radio Counselling for the learners.

The Delors Commission (p.173), also observes that new technology has created a host of new tools to use in the classroom as under:

- Computer & Internet
- Cable and satellite TV education

- Multimedia equipments
- Inter-active information exchange system including e-mail and online access to libraries and public data base.

(Source: IGNOU, 2000)

NPE, 1986, has been emphasized as, ‘modern communication techniques have the potential to bypass several stages and sequences in the process of development encountered in earlier decades. Both the constraints of time and distance become manageable. In order to avoid structural dualism, modern educational technology must reach out to most distant areas and most deprived sections of beneficiaries’. The National Knowledge Commission in its report also recommended online learning and use of varieties of media in the process of teaching and learning. Most importantly, the progress of MOOCs throughout the world and the present initiation of the Govt. of India for ‘Digital Literacy’ campaign work as great motivation for multimedia use in education.

The multimedia system has made possible personalized learning which any individual can choose. Online interactive programmes are available on the net which enable the individual to take course through non-formal education. Informal education through media has made it possible for every individual in far off places to have education. Learning materials are also available online. No longer are the students solely dependent on the classrooms and teachers. The students have an option to expand their learning by not limiting themselves to the classroom. This medium has also been a great help to the underachievers.

According to NCF 2005, ‘mass media can be used to support teacher training, facilitate classroom learning and be used for advocacy. Possibilities of teaching and learning at varied paces, self-learning, dual modes of studies, etc. could all benefit from the use of technology particularly ICT’. The increasing use of internet has enabled the sharing of information and provided space for debate and dialogue on diverse issues. Technology is also enabling students with special needs the use of equipment’s and aids.

With the advent of media, no doubt the teachers are also going through a transition. The teachers ought to be aware and equipped with these tools. The teachers will have to be a breast with the latest development, trend, thoughts, ideas and researches.

Activity 3

As a teacher, discuss the merits and limitations of the use of varieties of media in education, especially in the rural schools.

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12.8 RELATIONSHIP BETWEEN FAMILY, SCHOOL, COMMUNITY AND MEDIA

The above agencies of education supplement each other in overall development of the child. These agencies influence the child in their own ways. A perfect environment created by the Home, School and Community enhances the capabilities of the child. In this way the total environment comprising the Home, School, the Peer Group, the community and the Media influences the child in the process of learning. Thus, these agencies influence the child separately and further influence each other.

In other words, a teacher not only imparts knowledge but also brings about a social change and movement. We have the examples of gurus like Chankaya who by his knowledge started a mass movement against the tyranny of the rulers and established the Mauryan Empire. We have other examples of great thinkers/teachers who were ahead of times and have influenced the way the people or society think.

On the other hand, many communities have special knowledge in certain fields, acquired over generations and transmitted to next generations. The role of the teacher should be of a mediator and agent for the upliftment of the society. The Media is one of the means for educating the society. With the advent of media, no doubt the teachers are also going through a transition. The teachers ought to be aware and equipped with these tools. The teachers will have to be abreast with the latest development, trend, thoughts, ideas and researches. It is clear by above discussions that these different agencies of education supplement each other in overall development of the child. These agencies influence the child in their own ways.

Check Your Progress 4

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of the Unit.

8. Do you think that Mass media can be used to support teaching?
How?

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9. How agencies of education are related with each other? Cite examples.

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12.9 LET US SUM UP

We have dealt with various agencies of education in this Unit and also their relationships in influencing the overall development of a child. The roles of formal and informal agencies are intertwined and interweaved where one impacts the other. These agencies consciously and unconsciously educate a child and have their own utility. While a formal agency like School educate in a systematic manner through a planned curriculum and methodology, informal agencies provide knowledge informally and holistically. The family imbibes values, informs about the norms and taboos of the society and looks after social development of the child while being an active partner with Schools helping the child to study. The school teaches the child knowledge which is necessary for him to develop understanding and adaptation for being a part of the society. Though today, a larger role is being played by the schools which are termed as emerging functions. The community shares responsibility with family in providing moral and religious education to the child. Apart from that the community as an informal agency provides facilities, means and paraphernalia including Schools, libraries, exhibitions, etc. for imparting education. It also regulates the curriculum of the Schools. The School actually works in conjunction with the community.

Media is fast emerging as an informal agency which has the largest penetration and base for imparting education. Information technology is undoubtedly providing knowledge, skills, improving understanding and changing their attitudes. Media is being used both as formal and non-formal system of education. Educational media has gained significance both at individual and mass level of learning. Information communication technology is especially used for non-formal education (ODL system). The increasing use of internet has enabled the sharing of information and provides space for debate and dialogue on diverse issues hitherto unavailable on such a scale. Technology is also enabling students with special needs with the use of equipments and aids.

Overall, these different agencies of education supplement each other in overall development of the child. These agencies influence the child in their own ways. A perfect environment created by the Home, School and Community enhances the capabilities of the child.

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12.11 ANSWERS TO CHECK YOUR PROGRESS

1. Formal education takes place in a formal setting like a School, College, or Universities. It has a structured curriculum with fixed time, place, teacher and learners whereas informal education takes place incidentally from life experiences, media and interaction with peers, from social and environmental dealings.
2. Home nurtures and grooms the child, teaches morals, ethics, values and societal principles for living in the society.
3. Transacting traditional culture, teaching basic skills, character formation.
4. Life skill education, functional literacy, diffusion of new knowledge, and learning to live together.
5. Self-exercise.
6. Socialization and acculturation are the main functions of the community. The community also realizes the resources and opportunities available for educating the child. The community plays an active role by interacting with the School and improving its quality. Community makes all the efforts for all round development of the children by involving them in various community based activities.
7. Self-exercise.
8. Mass media can be used largely for educating the child linking with the curriculum and demand of the time. Audio, video, print, and online learning experiences through Radio, TV and internet can better be clubbed for blended approach of learning.
9. Self-exercise.