UNIT 11 DEMOCRATIC PRINCIPLES OF EDUCATION

Structure

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 theState, 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:
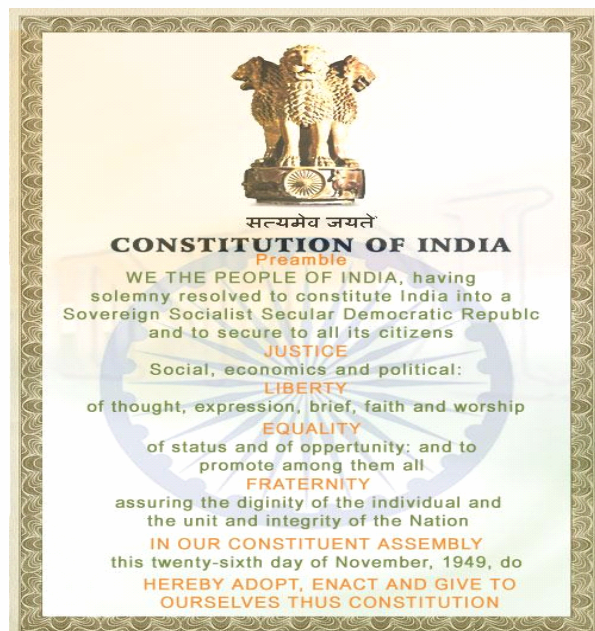
Preamable of the constitution of India

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 in admissible 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.
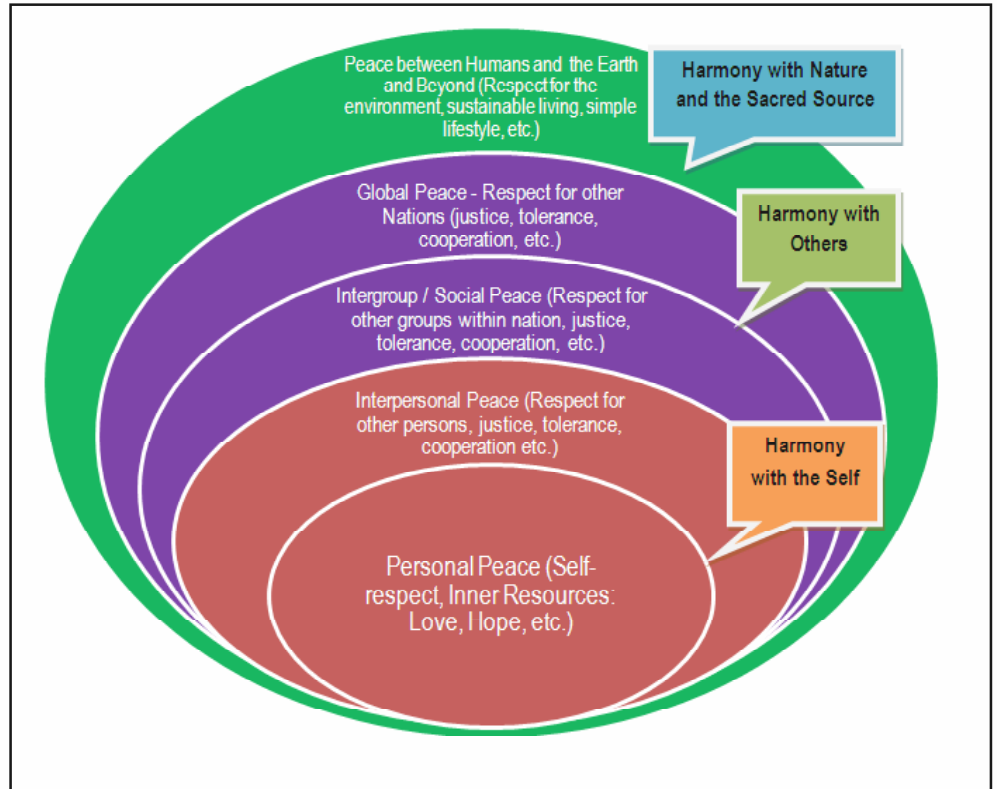
Figure 1: Level of Peace

(*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