Education and Society

Block-1 Understanding Education [4]

Unit-1 Education and its Nature

Unit-2 Agencies of Education

Unit-3 Philosophical Basis of Education

Unit-4 Democratic Principles in Education

Block-2 Education in the Indian Societal Context [4]

Unit-5 Aspirations of Indian Society

Unit-6 Nature of Indian Society

Unit-7 Indian Society and Education

Unit-8 School and Society

Block-3 Indian Education System- Its Development [4]

Unit-9 Development of Education in India before Independence

Unit-10 Development of School Education - 1947 to 1964

Unit-11 Development of School Education-1966 to 1985

Unit-12 Development of School Education in 1986 and After

Block-4 Indian Education System: Some Issues [4]

Unit-13 Inequality in School Education

Unit-14 Issues Related to Universalization of School Education

Unit-15 Issues Related to the Present Examination System

Unit-16 Issues Related to Vocationalisation of Secondary Education

UNIT 1 EDUCATION AND ITS NATURE

Structure

1.1 INTRODUCTION

The purpose of this unit is to introduce to you the concept of education. The unit discusses the meaning of education in different contexts, and then traces the etymological meaning of the term. An analytical discussion of the oft-quoted definitions of education has been included in the unit. The unit also makes conceptual distinctions between education on the one hand and schooling, learning, training, teaching and instruction on the other. After discussing the meaning of the term "education", the unit presents a detailed discussion on the aims of education.

1.2 OBJECTIVES

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

● explain the individual and social needs for education;

● explain the role played by education in human life and society;

● discuss the etymological meaning of the term "education";

● state and explain various definitions of education;

● define the concepts of 'schooling', 'learning', 'training', 'teaching' and 'instruction';

● distinguish between social and individual aims of education; and

● identify the aims of education in a democratic set-up.

1.3 WHAT IS EDUCATION?

Human beings are uniquely endowed with many abilities. The intellectual and cultural aspects of human life make human beings distinct from other animals. Unlike other creatures,

humans are capable of learning and of being educated. Education ensures survival of the human race, maintains its intellectual and cultural traditions and helps in developing enlightened civilisations that history has witnessed through ages.

In order to understand the meaning of education clearly, we must bear in mind that the term education has very wide connotations. Though all of us are some what familiar with the term education and have some idea regarding its meaning, it is difficult to give a precise answer to the question "What is Education?" The question has engaged the minds of thinkers and philosophers through the ages, and yet no precise and clear answer has emerged so far. This is partly due to the fact that the meaning of education gets influenced to an extent, by the philosophies of individuals in different societies.

In order to understand the meaning of education we will have to see the role of educational process in different contexts. We will first consider the meaning of education as a necessity of life, as a social function, as direction and as growth. We will also consider the etymological meaning of the term and discuss a few definitions of the concept.

1.3.1 Education as Necessity of Life

Biologically and physiologically humans are neither the strongest nor the biggest or the fastest of all the creatures; nor are they specifically suited to their environment. Yet not only have they ensured their survival but also made rapid progress as a race. Obviously, their intellectual abilities and socio-cultural aspects have more than compensated for what they lacked biologically and physiologically. Locked in a permanent struggle against environmental conditions, the primitive man recognised the importance of group endeavour or society for his existence. Thus by co-existing in the form of families and tribes, he progressively acquired knowledge and experience, learned how to know and express his desires and aspirations and so defined and fashioned his intellectual faculties. These efforts necessarily imply the beginning of education in the human race. Thus, it is education that has played the most crucial role in the maintenance and advancement of intellectual and socio-cultural traditions of human life.

The human child is perhaps the weakest of living offsprings, and left to itself, cannot possibly survive. The adult members must tend the child, provide it with nourishment, and protect it from harm during its prolonged childhood. This prolonged childhood also helps the child to prepare himself/herself better for adult life. During this period the child needs to learn the necessary skills for its survival in this world. Since human life is not only a biological and physiological function, the child has also to get training in the intellectual, social and cultural aspects of existence. It has to learn the norms and values of group existence to become an accepted and effective member of the group. In other words, a child needs to be socialised, acculturised and provided with knowledge and skills of survival. Together, all these transform the helpless human child into a competent adult member of the human society. He will not only live his own life, but also facilitate the progress of human civilization as a whole. Thus, unlike the case with other creatures, education for humans is a necessity of life.

The necessity of education in human life has assumed much greater significance in modern times. During the early days of civilization, the human child needed to learn much less, concentrating on vital material tasks, to lead an effective life. With the advancement of human civilization the accumulated experience, knowledge and information increased tremendously. Consequently, the need for better education also increased. The modern man/woman needs more preparation through education for learing an effective adult life.

The human child is full of potentialities. It has possibilities of developing into a full-grown, mature, competent adult man or woman. It has the potentialities of becoming a poet, a philosopher or a farmer or a teacher. These potentialities — physical, mental, emotional, social and spiritual need a favourable environment and care for their flowering. The process of education provides the care and stimulation necessary for actualisation of these potentialities. Education of an individual is always directed towards the fullest possible growth of the human abilities. Education also takes upon itself the responsibility for striking a balance while developing these abilities, so that a "harmonious personality" becomes the result.

Education makes individuals fit for their environments – both natural and socio-cultural – through the development of their abilities. Education can be seen as the process of empowering a helpless human child to lead a successful life. The process of education

which make human beings successful in their respective environments continues throughout life. In other words, education becomes a life-long process and with every experience individuals gain understanding of the self as well as of the environment. According to one view, education is not only preparation for life, it is synonymous with life.

Thus we find that education is a life-long process, which is actively involved in :

- imparting survival skills;
- developing the child's innate potentialities – physical, mental, emotional, social, and spiritual;
- making the individual fit for his/her environment; and
- socialising the child.

1.3.2 Education as Social Function

Education is regarded as a sub-system of society. The process of education takes place in social settings, and society as a whole exercises great control over its process. Education in any society reflects the main features of that society - goals, values, needs and aspirations. Every society uses education as a means for promoting its own interests.

While education is subjected to the control of society, it also influences society by contributing to its goals. Education mobilises productive energies in a society by a regular supply of trained/skilled manpower as human resources. The human resources thus supplied, helps achieve the goals of society. Education develops the intellectual faculties of individuals enabling them to review the nature, structure and functions of society itself. This ensures that dynamism in a society is maintained and society progresses with time. Thus, education "necessarily has an influence on the environmental conditions to which it is at the same time dependent."

According to Halsey, every society is required to perform certain universal functions. Education as a sub-system of society perform some of these universal functions. The major ones among these are socialization, and maintenance and transmission of social values, ideals and culture (enculturation).

Education performs a three-fold social function by maintaining, transmitting and creating social values, ideals, beliefs and culture. In a conservative role, it preserves precious heritage, values, ideals and culture. Secondly, it transmits values, ideals beliefs and culture of the society to each succeeding generation. For this purpose, education provides a variety of skills to the budding human generation such as social interaction, emotional growth, physical awareness, aesthetic awareness, and spiritual response.

Socialization of the child is a major social function of education. The values, ideals, goals, mores, traditions and culture of society must be inculcated in a child in order to make him an effective member of the society. In fact, "all education beginning with family education has the task of socializing children and adolescents" (Learning to Be, P-57). By socializing children, providing awareness about social duties and training in leadership, education creates social personalities in individuals.

In its conservative and transmitive roles, education helps preserve, maintain and perpetuate the society, social order and social control. Education has a dynamic role in society as it acts a creative force. It has the power to initiate, provide impetus to and influence social progress. In its creative role education uses the minds of the individuals as a means for social advancement and enhancement of social responsibility. As Lord Brougham Henry points out, "Education makes a people easy to lead, but difficult to drive; easy to govern, but impossible to enslave". Education can influence minds through dissemination of new knowledge and ideas. It can also make individuals aware of social problems. Properly educated individual minds can then, consciously seek collective progress and improvement of the social order.

By discharging these important responsibilities, education becomes a social function in itself. Stressing the social context of education the report of the International Commission on the Development of Education, "Learning to Be" states: "As far back as we can go in the history of education – which admittedly is not very far – it emerges as a natural characteristic of human societies in all phases of their development. It has never itself ceased to develop. It has been the bearer of humanity's most noble ideas".

Summing up our foregoing discussion we may say that education is a sub-system of society which, while being subjected to the social controls or influences of that society, also influences the society through its own function by becoming part and parcel of all great individual and collective endeavours in human history. It serves a three-fold social function of preserving, transmitting and creating social values, ideals and habits. It also socializes the child and creates social personalities in him by inculcating social values, ideals and knowledge of society.

1.3.3 Education as Direction

Education leads to the development of the child's innate powers : physical, mental, emotional, social and spiritual. Children are extremely impressionable and can be moulded. They are born with instincts, reflexes and potentialities. The potentialities and abilities present in them are neither good nor bad. These are rather like raw material with a high degree of elasticity that can be moulded into acceptable and desirable personality traits. Qualities like intelligence, creativity, emotions, reflexes, speech etc. require to be developed in such a manner that children actualize their potentialities to the fullest in socially acceptable ways. Education provides the direction and guidance necessary for forming social personalities and for developing childrens' powers in desired direction.

By providing direction, education helps in setting and achieving life goals of individuals. Through the process of education children receive necessary knowledge, skill and orientation to decide their own goals of life. Education also guides energies and actions toward achievement of life goals. This basically points at the normative concept of education wherein there is a fostering in the young, of dispositions or states of mind that are desirable and will lead to a well-balanced individual. The direction provided by education can be in the form of **coercion, persuasion** or provision of **models** of behaviour.

Coercion involves the application of force (indoctrination) and persuasion involves explanation, discussion and the use of logical argument to drive home a point. Models of behaviour refer to presentation of ideal personalities, who become role models for emulation by members of the student community. These role models will be the teachers and the educational administrators, who will inspire the students with their values, ideals and conduct. In most societies education uses a combination of all these methods in varying degrees for providing direction to students. While tyrannical societies use more of coercion, the liberal and democratic ones employ more of persuasion and modelling. It has been established by psychologists that the methods of persuasion and modelling are the best, since they leave lasting impressions on childrens' personalities.

Thus, the instincts, reflexes and potentialities of children require proper direction which education provides.

1.3.4 Education as Growth

For every individual, education is the process of actualizing the inherent potentialities, the process of increasing his/her capabilities and the process of growing up. Education seeks to bring out an integrated personality in every child by developing his abilities – physical, mental, emotional, social and spiritual – in a harmonious manner. According to Pestalozzi: "Education is natural, harmonious and progressive development of man's innate powers". Mahatma Gandhi says : "By Education, I mean an all-round drawing out of the best in child and man : body, mind and spirit". The harmonious development of qualities in all aspects of life results in a balanced and wholesome personality that adapts itself comfortably and fruitfully to the natural as well as social environments and makes steady progress toward achievement of life goals.

At birth the human child has in itself, the seeds of developing into a complete grown-up man or women who can lead a happy life while contributing to the group life substantially. The potentialities of a child need a conducive, favourable and protective environments for blossoming into humane personalities like the seed needs a conducive environment for germinating and growing into a full-grown tree. The qualities of the child's environment which includes the child's family, the natural and physical environment in which the child lives and influences of the community, determine the quality of education and subsequently the quality of growth of the child. In other words, the process of human growth or the process of education depends on the environment. After all, personality is the product of endowment and environment.

While a child's endowment cannot be altered, the quality of education and consequently, the quality of individual growth can be bettered by making the child's environment more conducive and stimulating.

Check Your Progress

Notes: a) Space is given below for your answers.

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

1. Why is education essential for human life?

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2. Name any three social functions of education.

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3. What are the methods used in education in liberal and democratic societies for providing direction to individual development? Why?

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1.3.5 Derivation of the term "Education"

The term "Education" is believed to have been derived either from the Latin word "educare" or from another word in the same language "educere". While "educare" means to "bring up" or "to nourish", the word "educere" means "to bring forth", "to draw out" or "a propulsion from the internal to the external". There are still others who believe that the word has been derived from the Latin word "educatum", which itself is composed of two terms, 'E' and 'duco'. 'E' implies a movement from inward to outward and 'duco' means developing or progressing. The meanings of these root words lead us to believe that the term education means to provide a nourishing environment that would facilitate or bring out and develop the potentialities a child.

In India, there is a rich tradition of education dating back to the dawn of human civilization, where the "Gurukulas" and *"Guru-Shishya parampara"* or the "Teacher-disciple tradition" developed thousands of years ago. Ancient Indian education, through the Vedas propounded the doctrine of *"Prajnanam Brahma"* i.e. knowledge is the embodiment of God. Two prominent words in Sanskrit stand out as equivalents of the term "education". Those are "Shiksha" and 'Vidya'. The former has been derived from the root word 'Shas' meaning 'to discipline' or 'to control'. The later, 'Vidya', is derived from the verbal root word 'Vid' meaning 'to know'. Ancient Indian education which had a spiritual flavour, obviously stressed "discipline" and 'knowing' as most important aspects of human personality. Indeed, discipline and knowledge have always proved to be the foundation stones for the development of superior individuals and superior social beings who have shaped perhaps, the earliest and the most beautiful of human civilizations.

'Education' is used to refer both to a process and to a product. As a product, education is the sum total of what is received through learning i.e. the knowledge, skills, ideas and

values that are the outcomes of learning. As a process, it refers to the act of developing these in someone else or in oneself.

1.3.6 The Search for a Definition of Education

Thinkers, philosophers and educationists, through different periods of human civilization, have attempted to define education and in doing so, they have left the mark of their own values and philosophies on the definitions they have coined. Since education proceeds according to the goals, values and desires of individuals and society, it is but obvious that such goals, values and desires will be reflected in varied definitions of education.

Though the definitions of education are rich and varied, often prominently displaying the rich cultural heritage of the human race, no single definition has been found so far that satisfies everyone. In fact, the elusive search for an all-comprehensive definition of education is still on, and in all probability, will continue as long as the human race maintains its diverse socio-cultural values.

A survey of the oft-quoted definitions of education would reveal three major trends. one group of definitions stresses the spiritual emancipation of the human soul, another lays emphasis on the development of inherent human potentialities to desirable levels, while still another group gives importance to the social context and nature of education.

The Spiritual Mould of Education

This concept has basically originated from the religious core of Indian ethos. According to Adikavi Sankaracharya, "Education is that whose end-product is salvation" and "Education is realization of the cosmic self". Vivekananda said "Education is the manifestation of divine perfection already existing in man". According to Swami Dayanand, education should develop in man, those noble and divine qualities which enable him to tread the harsh path in the quest of truth. Education should inspire man to protect the righteous and constantly endeavour to undermine the power of the unjust. Even more recent educationists such as A.S. Altekar state that, "Education has always been regarded in India as a source of illumination and power which transforms and ennobles our nature which is essentially good and divine". All these definitions of education necessarily presuppose that a human being is a creation of God, the omnipresent, omniscient and omnipotent. Thus the human soul is but a part of that totality which is manifested in God, and education is to realize that divine macrocosm in yourself by working for the welfare of all those others who are part of it.

The Developmental Mould of Education

The second category of definitions of education subscribes to the view that education is the development, enhancement and realization of an individual's inherent potentialities. It believes that every child is capable of developing into a competent adult individual. These definitions also endorse the theory of unfolding of the human personality which states that all human capabilities are potentially present in the child and that these capabilities gradually unfold through the process of education. According to Pestalozzi, "Education is the natural, harmonious and progressive development of man's innate powers". Froebel says: "Education is unfolding of what is already enfolded in the gene. It is the process through which the child makes the internal external". According to T.P. Nunn, "Education is the complete development of the individuality of the child so that he/she can make an original contribution to human life according to the best of his/her capacity". The most widely quoted definition of education in India is that given by Mahatma Gandhi. He says, "By education, I mean an all-round drawing out of the best in the child and man — body, mind and spirit". A close study of these and other such definitions will reveal certain common elements in all these definitions. These include:

i) that there are different facets of human personality — physical, mental, social and spiritual,

ii) that the abilities and powers in all these aspects of human personality are potentially present in every child;

iii) that harmonious or balanced development of these innate powers of an individual is education; and

iv) that such an education would allow the child to grow, constantly removing factors that hinder this growth and providing a nurturant and enriching atmosphere to promote growth.

In other words, this view states that the process of education is to provide opportunities for the flowering of human personality, for manifestation of the qualities that are already present in the child, or for drawing out the best in all aspects of human personality. In the words of Israel Sheffler, "Maximal self-realization is what constitutes education, understood as the fulfilment of all of one's potentials, satisfying every one of one's potentialities – being all that one can be".

The Social Mould of Education

There are other definitions which give a social orientation to the concept of education. Kautilya, the famous Indian thinker, philosopher and statesman says, "Education means training for the country and love for the nation". John Dewey has said that "all education proceeds by the participation of the individual in the social consciousness of the race". Education is considered as a sub-system of society, and hence, it is an instrument for furthering social cause and interests. Edgar Faure, a renowned educationist in the book, 'Learning to Be: The world of education today and tommorow (UNESCO, 1972)' states: "What is even clearer, however, at the level of social phenomena, is that until the present, education as we have known it through all the forms of society which have lasted for any length of time has been the select instrument by means of which existing values and balances of power have been maintained and kept in effect, with all the implications of both a positive and negative character which this process has had for the destiny of nations and the course of history". (P.55)

There are many other definitions that have been proposed for education. Various forms of classification based on criteria emanating from these definitions have come to the fore too. But none of them come to be a final kind of classification. Redden has tried to define education by putting all views together. According to him "Education is the deliberate and systematic influence, exerted by the mature person upon the immature through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human being, according to individual and social needs and directed towards the union of the educand with his creator as the final end". This definition treats the child as the immature and the education of the child as the systematic and deliberate influence exerted upon him/her by the more mature individuals in the society who are its educators. The definition also states that the child's education takes place through instruction, discipline and development of its innate powers. Education according to this view takes into account the needs of both the individual and the society.

Check Your Progress

Notes: a) Space is given below for your answers.

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

4. Column "A" represents the root words from which the term "Education" might have been derived while Column "B" represents the meanings of these root words. Match the root words in Column A with their meaning in Column B.

Column A	Column B
i) Educare	a) To draw out
ii) Educatum	b) To bring up
iii) Educere	c) Act of teaching

5. What does the theory of unfolding of human personality state?

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6.   What is the social orientation to the concept of education?

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1.4   EDUCATION AS A PROCESS

We have discussed the meaning of education in different contexts. The meaning that comes out of all these discussions is that through education, the human child's innate powers are developed according to needs and values of the individual and the society. Thus, education essentially is a process; the process of developing or bringing out the qualities of the child in accordance with needs and values.

In the process of education, three important elements are prominent. These are: the "educand" or the child who is to be educated; the "educator" or the teacher who provides opportunities and organises learning experiences for child's education; and the "social setting" or socio-cultural influences and forces in which the process of education is carried on. The relationship among these three elements have been illustrated in Fig. 1.1.
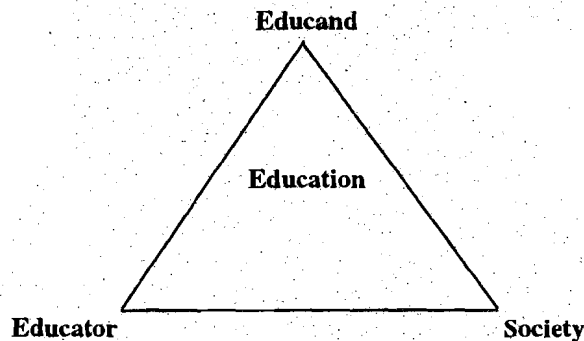
Educand

Education

Educator   **Society**

Fig. 1.1

According to Fig. 1.1, education can be considered a "tri-polar process", where the three elements i.e. the educand, the educator and the society are the three essential poles.

1.5   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 in its wider sense is the process of development from birth to death or "from womb to tomb". In this sense, education is a life-long process and includes all knowledge, experience, skills and attitudes. Thus all experiences in life become educative 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 children. In contrast to this broader notion, **schooling** is an act of consciously imparting values, knowledge and skills in accordance with the requirements in a formal situation. Schools also impart deliberate and systematic training

in specialized subject areas that may not be otherwise gained through the process of living and experiencing by individuals. 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. We learn most from our surroundings, from our friends and from other people who share our interests, and schooling at best, can only be a part of our education.

We may also draw a distinction between **learning** and education. Learning is a process which results in more or less permanent modification of behaviour as a result of practice or experience. Temporary states of the organism and the permanent behavioural changes resulting from physical or physiological maturation are excluded from the purview of learning. Thus any relatively permanent modification of behaviour in any aspect of human personality can be the result of learning. In contrast, education is concerned with harmonious development of human abilities and powers according to the needs of the individual and the society. While learning results in specific modification of behaviour, education seeks to mould the entire personality and takes a global view of an individual's abilities. Another distinction between learning and education is that while learning can be either positive or negative, education is always positive from the point of view of social values. Learning being a non-normative psychological term does not involve any value judgement. For example, learning may even result in such socially unacceptable behaviour patterns as stealing. But learning such negative behaviour can never be termed as education. Then there is a kind of 'master-worker' relationship between education and learning. Education employs and utilizes the learning process to serve its own broad goals of developing harmonious personalities.

Training is a systematic series of activities involving instruction, practice, etc. to produce desirable habits or behaviour manifestation in particular aspects of life or vocations, for example, teachers 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 particular aspects whereas education concerns the development of the whole individual.

Teaching and **instruction** are the means employed to effect desirable changes in human behaviour. Teaching and instruction involve communication of ideas, values, skills, information and knowledge to the educand or students. Teaching and instruction may also involve use of systematic and scientific methods for communication to be effective. Teaching and instruction aim 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.

Check Your Progress

Notes: a)   Space is given below for your answers.

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

7.   Which are the three poles in the tri-polar process of education?

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8.   Write any two fundamental differences between schooling and education.

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1.6 AIMS OF EDUCATION

1.6.1 Need for 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). Clearly defined aims of education can direct the educational activities such as making provisions for desired education, organising teaching-learning activities, and providing learners with learning opportunities and experiences. In society, educational aims are highly valued as desirable behaviours. Thus, aims also function as motivators and can sustain motivation in the learners for realization of educational aims. The success of the educational process can be evaluated in terms of the extent to which the aims of education are realized by both the learners and the teachers. Hence, aims provide criteria for evaluation of the educational process.

1.6.2 Determination of Aims

Aims of education are often spatio-temporal in nature. They always relate to a particular place or society and to a particular point in time. Since educational aims are also values and since humans and human societies are known to differ in what they value, no aims of education can be found to be acceptable to all at all times. Educational aims are therefore, society-specific and time-specific. At a particular time different societies may have different sets of educational aims. As human beings and human societies are dynamic in nature, change in values with passage of time is natural. Consequently, these changes are also reflected in educational aims and so, the aims of education in any given society are also not static.

Aims of education reflect the ideals, values, needs and desires of a society. The aims necessarily follow the philosophy of life for determining the ideals and values to be achieved by the educational process. A society that values spirituality, would certainly talk of spiritual upliftment as the aim of educational process. A society which values a socialistic way of life would desire to inculcate socialistic values in its members through education. Thus, philosophy and socio-cultural values to a large extent determine the aims of education. At the same time, educational aims also flow from the material and environmental requirements of a society. Modern human societies are faced with many problems, whose nature and magnitude are so serious that societies have been compelled to find either a full or a partial solution to these problems through their educational programmes.

Modern societies today face problems that threaten the very survival of human race. Environmental pollution and greenhouse effect, spread of the dreaded diseases like AIDS, population explosion and easy availability of weapons of mass destruction are only a few examples. Consequently, the educational aims in our societies have to be shaped in such a manner, that the process of education can cater to these pressing problems and needs of humanity. Nowadays there is a lot of talk of educating children and even adults for protection of environment, for international undestanding, peace and human rights, and for developing a rational attitude towards population problems.

Another major factor in determining the aims of education is polity. Since ancient times, states and nations have tried to utilize education as an instrument for continuance of the particular social order and form of government characteristic of these states. Socialistic states like China, Cuba and the erstwhile USSR saw to it that education developed a socialistic bent of mind and socialistic ways of thinking in individuals. More liberal democracies like that in India, the UK, the USA, and France, etc. would like education to aim at preparing citizens for a democratic attitude equipped sufficiently to participate in democratic processes.

While determining the aims of education it is pertinent to have a clear idea of the educational process for which the aims have been set. Normally, aims of education pertain to the entire process of education that seeks to bring out the qualities of the individuals to their full potential in accordance with the needs and values of society. At the same time there can be specific programmes of education, deliberately organised to deal with specific aspects of education, such as schooling at different levels and vocational or professional education.

Naturally, these specific programmes form a part of the entire educative experience of the individuals undergoing them which influence their personalities. It is obvious that these specific educational programmes will have their own educational aims or objectives. For example, primary or secondary education, or teacher training programmes, etc. all have their own aims. But all such aims will be in tune with the general aims of education and would form a part of the same. By origin, aims of specific educational programmes are subordinated to, and are deduced from the general aims of education.

In practice, aims of specific educational programmes, like different levels of schooling, special vocational or professional courses, are often recommended by the state or commissions or committees set up for the purpose. Examples of such aims can be found in reports of University Education Commission (1948-49), Secondary Education Commission (1952-53), Education Commission (1964-66), the Committee on Religious and Moral Instruction or the Sri Prakasha Committee (1959), National Policy on Education, 1986 etc. Such aims often reflect what our society and people expect from different aspects and levels of educational process. In doing so, they also become an index of our expectations from the entire educational process or in other words, they become important indicators of the aims of education in general.

1.6.3 Individual and Social Aims of Education

There is a debate regarding what education should aim at: individual development or social development. The view that favours individual aims of education gives pre-eminence to individuals over society. The view states that every individual is biologically and psychologically unique and that every individual is responsible for his/her own destiny. Echoing the same view, T.P. Nunn writes: "nothing good enters into the human world except in and through the free activities of individual men and women, and that educational practice must be shaped to accord with that truth". The spiritualists also support this view. They say that every individual is a divine and separate entity and is responsible for his/her own actions. Hence, the spiritualists feel that individual development culminating in self-realization or emancipation of the soul should be the aim of education. This view advocates that educational aims, contents and methods should be directed towards the unfolding of individual potentialities and development of individual powers. The view also holds that only such educated and competent individuals can make society good and prosperous.

In contrast, the view that advocates social aims in education argues that a human being is a social animal. No human being is an island. In the words of Raymont, "the isolated individual is a figment of the imagination". This view, in its extreme shape, regards society as an idealised super-human entity, over and above the individual. Such an extreme position advocates subordination of individual needs and wishes to the needs and desires of the state or the society. Individuals exist for the sake of society and they should grow up only in accordance with the requirements and desires of the society.

According to this view education is to aim at maintenance and continuation of the social order and furtherance of interests of the society. In a more liberal form the view advocates such aims of education as inculcation of social values in individuals, preparing individuals for taking up social roles and responsibilities, increasing social efficiency of individuals and creating such human personalities who would contribute substantially to the well-being of the society. In its more extreme shape, the view makes the distinction between education and indoctrination very thin and wants education to aim at creating individuals who would sacrifice their individuality for the sake of society. Examples of such extreme stands are not scarce to find. Ancient Sparta, Hittler's Germany and the erstwhile USSR, and many other communist states practised such an extreme position regarding aims of education.

Both the views have contributed to the practice of educational aims. In fact, inspite of the debate, both the individual and social aims of education are complementary. Those individuals whose potentialities are fully developed can contribute better to society's well being. Individuals make up the society and the more developed the individual qualities the better and richer human resources will be at the command of society. Likewise, for full realisation of potentialities, humans need a good nourishing society. Society provides the environment in which individuals grow. The better the society the more protected will be the individual interests. In the words of Rusk, "individuality is of no values and personality is a meaningless term apart from the social environment in which they are developed and manifested. Self-

realization can be achieved only through social service and the social ideal of real value can come into being only through free individuals who have developed valuable individuality. There is always an interaction between the society and the individual. No individual can develop in a social vacuum. Individuals can only develop in a progressive society and society can only make progress with developed individuals. The circle cannot be broken. Therefore, both the individual and the social aims of education are not opposed to each other, rather they present a healthy integration. The challenge before the educational process is to strike such a healthy integration that the individual gets the nurturing care of a good society for development and the society gets good and competent citizens for its own continuation and progress.

1.6.4 Ultimate and Immediate Aims of Education

Various values have been put forth as ultimate aims of education, the aims of education should strive to achieve as a final result. The ultimate aims always take their cue from the philosophies of life and the ultimate aims of human life itself.

"Self-realisation" has been put forth as the ultimate aim of education by some. "Self-realisation" involves knowing the potentialities of individuals and then helping the individuals to actualise their potentialities. There are others who state this aim is harmonious development of individuals' innate powers. Mahatma Gandhi and Pestalozzi are two notable names among those who forward this view.

In an effort to forward an all-comprehensive, all-inclusive and a final kind of educational aim Herbert Spencer put forth the idea of "education for complete living". This aim virtually tries to put all the aims of education into one.

"Learning to Be", the report of the International Commission on the Development of Education says that, "the physical, intellectual, emotional and ethical integration of the individual into a complete man is a broad definition of the fundamental aim for education". (P. 156). This aim has been portrayed as the universal aim – the aim that holds true at all times and in all societies. "We find this pedagogic ideal throughout history, in almost all countries, among philosophers and moralists and among most theoreticians and visionaries of education. It has been one of the fundamental themes for humanist thought in all times. It may have been applied imperfectly, but it has been fruitful and has helped to inspire many of the noblest educational enterprises" (Learning to Be, P-156). Such an aim of education attempts to help and empower individuals to be authors of their own fulfilment.

The ultimate aims are a sort of final aims towards which the educational processes are orientated. But it is the specific aims which warrent immediate educational programmes. Such specific aims must always be in tune with the ultimate aims of education to be fruitful. They also become stepping stones in the quest for the ultimate aims of education.

"Learning to Be" lists the following among specific or immediate aims of education : acquiring the tools of knowledge; developing affective qualities, especially in individual relationships with others ; developing aesthetic sense; and promoting physical well-being. Other specific aims that have exercised considerable influence over present educational practices include; equiping individuals with vocational efficiency; building a good moral character in the individuals; training in citizenship; and making individuals well-versed in their culture.

1.6.5 Aims of Education in a Democratic Set-up

Aims of education in a democratic set-up would certainly cater to promotion of democratic ideals, creation of an educated and enlightened citizenry for continuance of a democratic social order, and development of abilities of the individuals for their own fulfilment.

Democracy has an unshakable faith in individual dignity. Development of abilities of individuals, making them grow into autonomous adults - the "complete human beings" – who "love well, play well, work well and expect well" naturally gets high priority among the aims of education in a democratic set-up. While free individual growth and development of a balanced personality remains the cherished aim, two specific aims stand out that make individuals competent and befitting for social living. These two aims are : (i) vocational aim; and (ii) character building aim. The vocational aim would make every individual capable of earning a livelihood and in the process would contribute to productivity of the

society. It would also ensure economic independence of the individual as well as the country. The National Policy on Education (1986) regards it as "the ultimate guarantee of national self-reliance". The character building aim seeks to develop strong moral personalities and good characters in the citizens.

A democratic country needs efficient citizens who participate actively in the democratic process. Creation of an informed and enlightened citizenry is of vital importance for the continuation of a democratic social order. For development of democratic citizenship, it is necessary that the citizens be educated in their fundamental rights and duties. The National Policy on Education (1986) states that education should give our children "opportunities to understand their constitutional duties and rights as citizens". Democracy also needs leaders in various fields of life. Therefore, education should also aim at training children in leadership.

Democracy, as in the case of other kinds of social order, seeks to promote its own ideals and values. The cherished democratic ideals of liberty, equality and fraternity find a prominent position among the values sought to be developed in children and citizens. The Constitution of India in its very preamble sets forth these ideals along with the ideals of socialism and secularism. Obviously, education in India aims at promoting all these democratic ideals and values.

Like every other society, a democratic society has also to face the challenges of time. It has to stand up to the pressing needs of the time. Today's democracies have to face a host of serious problems, and education, as a sub-system of the society, must aim at enabling the democracies and their citizens to effectively deal with these problems. For doing so, education must aim at fostering international understanding, championing the cause of peace, maintaining the unity and the integrity of the nation, creating rational attitudes in citizens toward population, environment and other such pressing problems.

Check Your Progress

Notes: a) Space is given below for your answers.

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

9. Why are aims of education necessary?

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10. Write any four specific aims of education in our country?

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1.7   LET US SUM UP

In the beginning our discussion focussed on the concept of education. In order to grasp the meaning of education, we discussed the concept from different perspectives. We noted that education can be seen as a necessity of life, as social function, as a direction and as growth. We also discussed the derivation of the term "education" and a few definitions of the concept. It was found that education is a life-long process and is different from schooling, learning, training, teaching and instruction. Thereafter, we discussed the aims of education which included individual, social, ultimate and specific aims of education. Lastly, we tried to understand the aims of education in a democratic set-up.

1.8 UNIT-END ACTIVITIES

1. Prepare lists of educational aims for different levels of school education. Compare your aims with aims of education in a democratic set-up. Also, find out in what ways these aims can take care of individual and social interests.

2. The spiritual, developmental and the social mould of education are actually complementary to each other. Comment.

3. Find out how school education today helps individual development and social progress.

4. Do you feel that education in India today has been able to strike the right balance between coercion, persuasion and modelling? How?

1.9 POINTS FOR DISCUSSION

1. You are a practising teacher: What, in your opinion, is the contribution of school education to the total education of individuals? How can school education be made more comprehensive to take better care of educational needs of individuals?

UNIT 2 AGENCIES OF EDUCATION

Structure

2.1 INTRODUCTION

In the preceding chapter you have learnt that education is both a social and an individual necessity, because the child is primarily a social individual. His/her growth and development in all facets - physical, biological, cognitive, social, moral and spiritual - essentially has a social context. Human learning and education are by their very nature interactive. The interaction may take place either with the physical or with the social world.

The education of the child starts just after his/her birth. Before birth, however, the growth of the child is only a biological maturational process. The first encounter of the child is with the mother and the family. This facilitates the child's learning about the outside world. The other source or the agency of child's education is the School. In the school, the child interacts with the teachers, peers and others who may have a direct or indirect effect on his thinking and behaviour. Simultaneously the child's behaviour is also affected by the community and the mass media like the TV, radio, movies etc. All these sources through which the child directly or indirectly receives formal or informal education are called the agencies of education. Through all these agencies the child develops the ethos of the culture, and values of the society. In addition, through these agencies the child gets awareness of the world around him; develops certain attitudes towards certain things in his environment (negative, positive or indifferent) and masters certain skills, both social and individual, which help the individual in overall mastery of the environment and of himself.

In this unit you will study about various agencies of education, the role of these agencies in helping the child to know about his environment and how these factors influence the child's growth and development.

2.2 OBJECTIVES

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

- discriminate between formal and informal agencies of education;
- name the different agencies through which child learns;
- define the various functions of home in relation to child's development;
- discuss how home performs educational functions;
- explain the meaning of socialization and acculturation functions and relate them to home;
- discuss the role of parents in developing attitudes;
- name the various emerging functions of School,
- establish relationship between School and Community;
- name different types of media used for educational purposes; and
- discuss the role of ETV or INSAT in information dissemination and in changing attitudes of people.

2.3 HOME AS AGENCY OF EDUCATION

The mother is rightly said to be the first teacher of the child, and the home is the primary informal educational institution. Up to the age of 5 or 6 the child remains mainly with the mother, the father, and other siblings. Childhood or infancy is the most impressionable age just like a clean slate on which any thing can be written. A child's behaviour during the early years can be moulded and shaped in a desired form and direction provided that suitable socio-psychological environment is made available. If negative impressions are provided to the child at home, it is very difficult to remove these during the years of schooling of the child. And if the child is reared in an open, affectionate and free environment with due care and attention, later development of the child is healthy. Home, therefore, plays the most significant role in laying the foundations of child's personality in terms of cognitive, social, emotional, and moral development.

2.3.1 Important Functions of Home

Home has some important functions in relation to the development of the child as a social being. These functions are : (1) socialization (2) acculturation (3) sense of belongingness (we-feeling) (4) propagating religious faith and (5) moral learning/moral education. All these functions of home are interdependent or interrelated.

Home is the first social institution which attempts to socialize the child. This means developing in the child components and capacities essential for future role performance. Every society relies upon a number of social institutions for the performance of one or both of the social functions viz: (1) to help perpetuate the society's culture; and (2) to facilitate the process of social change.

Of these two basic functions of social institutions preservation of social inheritance is the most crucial function of the family. Human life, as we know, is grounded in an organised cultural history as well as cultural transformation. In regard to the former function, home performs the most pivotal role. The child observes his parents in particular ways in day-to-day living and because of the sense of belonginess, it easily retains and internalizes those behaviours which are appreciated by the family. In fact, it is the we-feeling which is a characteristic feature of the family that makes internalizations possible. The moral ethos and the entire values system (good or bad) is picked-up by the child and reinforced by the parents.

2.3.2 Educational Functions of Home

We all understand that educational functions relate to an overall development of child's personality which comprises development of worthwhile knowledge, skills, attitudes, values behaviours and above all the educability of the child. Educability means development of interest in and motivation for learning what is worthwhile and simultaneously applying

efforts to achieve the same. Further, the development of the personality of the child is greatly affected by the kind of relationship he/she has with parents. There is an interrelatedness of factors that contribute to emotional illness. It is believed that many of the disturbances seen in the individual members of the family are in some sense a product of disturbances in the interpersonal relations between various members and especially between father and mother. Very often the mental illness, especially of a child, has a functional significance for family equilibrium. Similarly, the value orientation of children that are deeply rooted, are mainly unconscious and markedly affect the pattern of behaviour and thought-processes in all areas of activities depending upon how the parents treat their children. If the child is loved, accepted and given due freedom to take decisions on his own, he is most likely to develop a positive and caring attitude towards parents and others.

In today's complex society, the family, therefore, plays a vital role in the development of child's personality. His attitudes and values all depend upon how he is nurtured by parents and significant others. The child's intellectual abilities, aspirations and commitments also are first acquired in the family. For a proper development of a child's personality, therefore, it is of paramount importance that parents are accordingly educated. A good parent may be one who understand and accepts the growing child with his needs and aspirations, provides due freedom to him and avoids imposition of his own views and attitudes on the child. A good parent has a caring but never a possessive attitude towards the child. He/she wants to see the child grow autonomously, thus, enabling the blossoming of the child's personality.

Home not only influences the socialization and acculturation of the child, but it also plays a significant role in determining the educability of the child. Sociologists have empirical evidence to show that differentiated achievements are partly determined by genetic factors like intelligence and partly by the nurturance of the child at home. The way the child is treated at home influences his motivation and interests, not only before the child starts going to school but throughout school life. It is the parents who can supplement and support the activities of teachers. So creating or establishing an improved home-school relationship becomes a necessity for improving the child's education. Attitudes and actions of the parents are as important as those of teachers in their initiation into school culture.

Check Your Progress

Notes: a) Space is given below for your answers.

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

1. Name the different functions that home is expected to perform.

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2. Define the terms socialization and acculturation.

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3. How do parents influence educability of their children?

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4. Why is the mother's role the most significant in shaping the personality of the child?

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2.4 SCHOOL AS (FORMAL) AGENCY OF EDUCATION

In most small, simple societies education may be almost entirely by informal means. Group ways are learnt by observing behaviours of adults. But as the society becomes more complex and differentiated, informal educational institutions become less effective. With the passage of time, social complexity and need for educational specialization becomes so great that school and teaching get more or less embedded into the social structure.

The school, while it is related to society as a whole, represents a little society by itself. Teachers, students and other members of this little society interactively participate in their own distinctive ways. The school has its own mores, its own social setting and its own culture. In a way, it represents a "total institution" in the sense that any student coming from any social culture has to abide by the rules and regulation of the school and adjust to the distinct social milieu of the school for the limited period during which he stays at school.

2.4.1 Important Functions of the School

The school, as an agency of the society and also as a miniature society, is supposed to perform the following main functions:

i) To generate commitment and capacities in pupils for future adult roles.

ii) To allocate human resources within the role structure of the adult society.

From the functional point of view the school can be treated as an agency of the society for socialising the younger generation. That is, it is an agency through which individuals are trained to be motivationally and technically adequate to the performance of adult roles. Through the school the commitments and capacities required for their future role performance are developed in individual personalities. Such commitments comprise two components: (i) commitments to the implementation of the broad values of the society, and (ii) commitments to the performance of specific types of roles within the structure of the society. Thus a person, even in a relatively humble occupation can be a "solid citizen", if he/she has a commitment to do honest work in that occupation.

Similarly, the capacities also are of two types (i) competencies or skills involved in the performance of individual roles; and (ii) role responsibility. Thus, a mechanic as well as a doctor needs to have not only the basic skills of his trade, but also the ability to behave responsibly towards the people with whom he is brought into contact in his work. The second function - the resource allocation within the role structure - is based on differentiation among students for different types of roles which further depends upon (i) basic ability and (ii) achievement in specific fields of study which is appropriate to the role. Thus, if we have to select students for the medical profession, for example, we can do so by assessment of their basic ability (intelligence) and performance in subjects like physics, chemistry and proficiency in language.

In general this function of school lies in separating the academically more able from the less able and assigning them roles best suited to their educational ability. Such separation seems to best serve the individual as well as the social interests and adjustment. If, on the other hand, the individuals are assigned roles which do not fit their educational capacities or interest etc. neither they shall ever feel adjusted nor can they be productive members of the society. However, some people have seriously questioned the ethical legitimacy of such sorting. They think that competitive sorting of people undermines the democratic ideal of equal opportunity. It is because such sorting is done mainly on the basis of I.Q. scores which may be inherently biased against socially disadvantaged groups.

2.4.2 Educational Functions of the School

In addition to general functions like the socialization and acculturation, the school is supposed to perform certain specific educational functions. These educational functions can be grouped into two categories:

A: Manifest Functions: The manifest functions are: (i) Transmitting traditional culture; (ii) Teaching Basic Skills and Vocational Education; and (iii) Character Education.

B: Emerging Functions: (i) Personal and social problem solving; (ii) Social competence; (iii) Diffusion of new knowledge; (iv) Providing equality of opportunity; (v) Sex and family life education; (vi) Increased functional literacy; (vii) Development of cosmopolitan outlook; and (viii) Learning to live together.

i) Transmitting Traditional Culture

Acculturation of the young to society's collective achievement has always been the central role of the school, usually done through formal teaching of history, literature, art and craft etc. The celebration of national, historical and other significant events is also a good means for acculturation of the young child. We should, however, keep in mind that acculturation function of the school is different from the socialization function. Socialization refers to actual behaviour patterns that a society considers as skills whereas acculturation means getting knowledge of the past that is handed down as culture which affects the mind set.

In schools the child is socialized by such practices, as waiting patiently and courteously for a turn to speak with others. On the other hand, the child is acculturated to knowledge about transition from a bullock cart to automobiles through formal study of history.

ii) Teaching Basic Skills and Vocational Education

Some attention at secondary level of schooling has been given to occupational education. Infact, at present greater vocational education is being urged at the secondry level. Recommendations to this effect were made by the Secondary Education Commission (1956), then by the Education Commission (1966) and later by Adisesiah Committee as well. As a preclude to vocational education, work experience is introduced upto the secondary stage of school with a view to instilling in students a respect for manual and practical work and also to orient them to the world of work.

iii) Character Education

For many people, character education constitutes the more important function of school, even more important than basic literacy. Teachers, like Clergy, have always been viewed as ideal role models for children. They are consequently often held to restrictive standards of behaviour including dress and speech, standards not expected of other members of the community. However, since the definition of what constitutes good character is undergoing widespread debate, the traditional obligation of schools to conform to one set of moral and ethical norms is being questioned. Yet, character education is one of the most important functions of the school. It implies that children understand what they ought to do in a situation or context and they actually behave the way they ought to behave even if it involves personal inconvenience or element of sacrificing. Of the three facets of moral education - knowing, judging and acting, character education emphasizes more on acting. The teacher can ensure proper character education only when he/she acts as a role model. The adage that example is better than precept, is most befitting in this context. For example, if a teacher teaches children to be honest, but his behaviour reflects some kind of partiality with students, the whole purpose of character education gets defeated.

B: The Emerging Functions of School

The functions of school as stated above are an established fact whether or not they are satisfactorily achieved. The emerging functions are, however, often controversial and hence they may be better named as educational issues. Some functions/issues are mentioned below:

i) Personal and Social Problem Solving

According to Dewey and his associates, the central function of education (and hence of the school) is to enable children to solve personal and social problems. According to these

thinkers real education must help the society to solve difficult problems relating to personal life, such as family problems, mental health, workplace stress or problems of a larger society of which they are members (such as control of crime and delinquency, reduction in poverty, effective governance etc.).

ii) Social Competence

Today, the Indian society is undergoing rapid changes in the political, social and economic fields. Society is fast heading towards industrialisation, urbanization, use of computers and electronic gadgets in daily life. All such changes in the society entail concomitant behavioural competencies for an adequate and effective social interaction in the emerging Indian society. For example, there is both lateral and upward social mobility which brings with it unique social or personal problems. Such problems require social competencies to solve them. These competencies can be better developed in small group projects through community studies, role plays, creative dramatics etc.

iii) Diffusion of New Knowledge

At the start of the new millennium there is a huge explosion of knowledge due to the new findings of the scientists, technologists, and other investigators. This knowledge must be acquired by the youth to cope successfully with a society different from their ancestors' society. Schools, therefore, have little choice but to transmit some of these new ideas developed by the scientists or technologists. This would help children understand the changes and adapt themselves to the growing demands.

iv) Providing Equality of Opportunity for a Social Position

Since attainment of social equality, equity is one of the fundamental rights guaranteed in our Constitution, efforts are being made to ensure that every child, rich or poor, male or female, physically normal or handicapped, socially deprived or privileged receives an equal choice to succeed as an adult. Therefore, compensatory education programmes such as special education, remedial education, provision of freeships or scholarships or other kinds of aids to socially and economically deprived students is being provided as a part of obligation to the constitutional provisions.

v) Sex and Family Life Education

In the traditional Indian society, the transmission of sex and family life education was not at all systematic but only incidental, episodic or through peer interaction. Parents were hesitant, rather inhibited, to provide sex education - education about raising children, about sexually transmitted diseases etc. But due to the incidence of ghastly diseases like AIDS this area cannot be left unattended but rather needs immediate attention. It is for this reasons that due attention is being paid to include sex education as a part of curriculum at school level so that the students get systematic sex education and become aware of the dangers of unsafe sex.

vi) Increased Functional Literacy

Literacy to a layman means knowledge of 3Rs (Reading, Writing and Arithmetic). For the emerging Indian society or any democratic and dynamic society for that matter, it is essential that its citizens should be literate if democracy is to survive. The literacy of 3Rs is however, inadequate and a more comprehensive concept - called functional literacy - has been accepted in this regard. The term functional literacy represents meaningful and relevant ways of social survival involving worthwhile knowledge, skills, attitudes and values, which provide empowerment to the common man especially the womenfolk for effective social participation and personal growth.

vii) Development of Cosmopolitan Outlook and Scientific Temper

India, as we all know, is a multi-cultural, multi-ethnic, multi-religious and multi-lingual society. The preamble of the Indian Constitution avows to develop India into a secular, democratic, socialistic society. This essentially entails development of tolerance and respect for those who differ on above mentioned factors. The schools today badly need to educate children to enable them to live and to cope with a secular, global community by developing harmonious relations with divergent groups. The qualities of understanding others, empathy,

mutual tolerance, and respect, 'we-feeling' and community outlook need to be developed in children in schools. Such an emerging function is required of school, failing which clashes and communal disturbances or disharmony, expedient exploitation by politicians for their personal gains etc. are bound to occur. This, in fact, is the most important functions of the school which alone can bring a social cohesion leading the society to peaceful co-existence.

viii) Learning to Live Together

Learning to live with others is one of the four pillars of education as recommended by the Delors Commission (1996). The Commission observes: "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 these two things". Education at school must first help them discover who they are. Only then will they genuinely be able to put themselves in other peoples' shoes and understand their reactions. (P. 92-93). We should teach children to adopt the point of view of other ethnic or religious groups. By doing so we can overcome the lack of understanding that leads to hatred. Teachers, therefore, have to behave as role models which the young receptive mind emulates and imbibes.

2.4.3 Relationship between Home and School

Since both home and school are the agencies of education and both are interested in the development of the child as an individual and as a social being, they have a common goal. These two agencies influence the child, each in their own way. Some sociologists of education have analysed the differential impact that fathers and mothers have within the education system. The importance of school and its link with family lies in its contribution to social and cultural reproduction rather than to possibilities of social change.

Women, especially mothers, play a significant role in cultural reproduction as well as in moral learning. The mothers, historically being domestic administrators, have served as role models for their daughters. Now-a-days mother is an agent of cultural reproduction. Remaining all the time with infants and bestowing on them love and care, the mother influences their behaviour in an implicit manner. It is a kind of "invisible pedagogy" through which the children learn the culture of home. It is this invisible pedagogy which underlies the form of cultural transmission. The base of such pedagogy is mother's attachment with children.

Further, it must be noted that parents in certain aspects are far more influential than schools over the childrens' educational progress. Whether parents facilitate their progress in school or hinder it, depends upon what kind of relationship is developed between parents and the children. If the relationship is grounded in care, affection and understanding of child's needs, the psychological bonds are bound to be stronger and deeper. Such a relationship is highly facilitating for the child's later progress. On the contrary, if the relationship is based on fear and authority of parents where children only receive directions and not guidance, there are remote possibilities of adopting a right course in their educational efforts. Parents interests, in fact, are found to affect childrens' success in school.

Check Your Progress

Note: a) Space is given below for your answers.

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

5. How do you justify school as a little society?

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6. Name the manifest functions of the school.

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7. What are some of the emerging educational functions of the school?

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8. Why is sex and family welfare education important?

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2.5 COMMUNITY AS AGENCY

Community is a population aggregate living in a contiguous geographical location characterised by consciousness of local unity - the community sentiment. It is a part of larger society with common cultural and social linkages.

The variation in local communities may exist because of (i) population (e.g. village community, town community or a city community); (ii) language: (iii) religion; (iv) social composition; and (v) overall economic conditions of the population aggregate.

2.5.1 Important Functions of the Community

Since the community is a relatively larger social unit as compared to the family, the functions of the community are the continuation and furtherance of the functions of family. We have already seen that socialization, acculturation, development of "we-feeling", development of religious faith and development of a moral code of conduct are the main functions of the family. These very functions are continued and furthered by the community. However, in addition, the community also makes arrangements for the formal education of the child. Like the home it is a social institution which takes responsibility of establishing educational institutions with a view to realise the above-mentioned functions in a more formal and systematic way. Obviously, it functions in a more generalized way than the family but in less generalized way than the society. In influencing the child, to help him develop the commitments and capacities essential for its future role performance and in developing and perpetuating the broad values of the society, the community makes some deliberate attempts. There are many informal ways in which the socialization and acculturation functions are realized in the communities. There are a number of celebrations and community functions like marriage, festivals, religious functions etc. through which the child imbibes the social culture.

Then the child is moulded in skills, concepts, habits, motives, and values by the forces in the community that bear effectively upon his development. In some communities the skill in agriculture for example, is given such an emphasis that these become much more important than that of reading and writing. The community also informally educates boys and girls to take certain attitude towards people for instance who are different in skin or colour. The

community may also dictate that some things are not to be discussed in public or in an open fashion.

2.5.2 Educational Functions of the Community

In addition to the informal ways in which the community influences the young as well as the youth in order to realise the broader goals of socialization and acculturation, it also opens and manages educational institutions. It interacts with the school and participates in assessing the needs of children and the school. According to the Delors Commission (1996), "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.... the countries where the process (of educational reform) has been successful are those where parents, teachers and local communities show determined and sustained commitments backed up by continued dialogue and technical and financial assistance. It is obvious that local community plays a paramount role in any successful reform strategy." (paretheses added). P. 29.

The local community, in assessing the needs through a dialogue with public authorities and groups concerned in society, is a first essential stage in enhancing access to education and improving its quality. Continued dialogue by way of media, meetings, discussions, parent education and teacher education usually helps to create awareness, sharpen judgement and develop local capacities.

2.5.3 Relationship between School and Community

Education has a social context in which it must be understood. To begin with, this context is observable in the local community which plays a vital role in understanding and giving direction to the educational process. In India the local communities are varied depending upon nature of habitations that comprise it. The educational needs of different types of communities vary according to their nature. And hence different types of educational institutions come up to suit the specific needs of those communities. While the nature of local community determines and influences, the nature of educational facilities to be provided, the educational institution also influence the local community. In this way the relationship between local communities and educational facilities is mutual and reciprocal.

The community expects the school and the teacher to realize societal aspirations and expectations through children. In this way the community influences the school and the teacher or the educational system. But as the educational system is influenced by the community, the community is also influenced by the school and the teacher. An educational system is designed keeping in view not only the specific needs of a community but also the needs of a larger society or the nation as a whole. An educational system, through its curriculum, must contain and propagate new ideas, values and behaviour. In order that inculcation of such values becomes a reality, co-operative and active participation of parents and other members of the community in the school programmes of child development will greatly facilitate the educational process. The school or the teachers must play a leadership role in all such interactions with the community members to propagate these ideas, values attitudes etc. to the community. According to the Acharya Ram Murti Committee Report (1992) which revised the NPE 1986, if we are to move to an enlightened and humane society, mutual cooperation of the school and community is a sine-qua-non. Through such cooperation and active interaction all the teachers, the students and the community will be benefited. When communities assume greater responsibilities for their own development, they learn to appreciate the role of education in achieving the societal role and in improving the quality of life.

2.5.4 Socio-economic Status of the Communities and their Impact on Educational System/School

In India, the village communities are divided predominantly on the basis of caste or tribe. But in cities, the social division is on the basis of socio-economic status of the individuals that comprise the community. People belonging to a higher socio-economic class in India as also in other countries normally are more educationally conscious and have better management abilities. They seek to establish good quality educational institutions for themselves. Being economically in a better position they can afford to provide better educational facilities in their institutions. On the other hand, the village and tribal communities

and slum dwellers in cities being economically weaker are unable to establish educational institutions to suit their needs. Such communities, therefore are taken care of by the Government which opens different types of schools for them. In Article 45 of the Indian Constitution, provision is made for free and compulsory education so that even the poorest is not deprived of his right to education. In India, some denominational trusts and some business families open schools but charge exhorbitant fees. As a result the low socio-economic communities fail to derive any benefit from such privately managed quality institutions.

2.5.5 Students Participation in Community Activities

It must be understood that development of better inter-personal relations, brotherhood, consideration for others etc. depends directly on the nature and extent of participation of students in community activities. That is why in big towns and cities social relations are much less then those found in villages and small towns. So for development of social skills and values, interaction between people or between students themselves must be ensured. Such participation and interactions will help the community members to broaden their horizon, mutual understanding and acceptance of other's cultural religious differences. To a greater extent the school community interactions can make it possible. The only condition is that teacher must understand the community, its needs, aspirations and difficulties. This process can be facilitated if the teachers are enlightened members of the same community. The Delors Commission observes: "when teachers are themselves a part of the community where they teach, their involvement is more clearly defined. They are more sensitive and responsive to the needs of the communities and better able to work towards community goals. Strengthening the link between school and the community is therefore one of the most important ways of ensuring that the school is able to be in symbiosis with its milieu" (ibid P-150).

Check Your Progress

Notes: a) Space is given below for your answers.

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

9. What are the main functions of a community concerning education of children?

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10. How does community influence the school?

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11. How do teachers help in the upliftment of community?

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12. How are school and the community mutually dependent for strengthening their respective functions?

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2.6 MEDIA AS AGENCY OF EDUCATION

The 20th Century advancement in information technology led to tremendous revolution in communication in the shape of multimedia systems which are vital for our understanding of the modern world. With the help of multimedia new forms of socialization and new types of individual and collective identities are being created. The expansion of information technology and networks is tending to encourage communication with different people within or outside the country. The media which makes interactive communication with different people possible has wider implications as an agency of education.

2.6.1 Important Functions of Media

Of the different agencies of education, media in today's context perhaps plays the most vital role in socialization, acculturation or information dissemination. The media have found their rightful place in formal, information and non-formal education of children and adults. For development of worthwhile knowledge, skills, and attitudes in people of all ages, the media seems to posses great potential. In the last quarter of the Twentieth Century there was a rapid advancement in information technology with the help of which tremendous amount of knowledge can be gathered, processed and disseminated in most desired and effective manner. Mass communication systems opened up new directions to the horizon of human world; they brought a revolution in man's behaviour to gaining of knowledge. Cameras mounted on space shuttles give us close-up televised photographs of the moon and other inter-galactic bodies. Television programmes are being transmitted from one side of the world to another. In India SITE (Satellite Information Television Experiment) has been very successful by which information of weather and other types of information from all over the globe is readily available. Similarly educational broadcasting computer network, e-mail, technology, computer disc etc. have almost revolutionized man's approach to gaining and processing of knowledge. ETV (Educational Television) has become a persuasive and effective means of both formal and non-formal education.

The rapid progress of information technology may offer new prospects for development by opening up a large number of isolated regions and enabling people to communicate with the whole world in the vital field of specific research. It will help easy access to an international database and permit the establishment of virtual laboratories that would enable researchers from developing countries to work in their own countries and thus reduce the brain drain.

Impact on Society

According to the Delors Commission (P-169) the inventions that have left their mark on the Twentieth century – records, radio, TV audio and video recording, computers, cable and satellite broadcasting – have not only added a technological dimension but also achieves essentially economic and social significance as well. Most of these technologies have become sufficiently miniaturized and cost-effective. They have reached a majority of homes in the industrialized countries and also a number of people in developing countries. The use of satellite transmission in India is reaching even remote, hilly or tribal areas and providing useful information and knowledge to the villagers which otherwise was almost impossible for them to get. Fortunately, the Government has provided radio or TV sets to village panchayats and to different schools. The Government is making efforts that such information and technology reaches wider audiences outside the formal education system. Such an exposure of the remote village to the outside world will slowly but certainly bring changes in thinking and attitudes which will steadily lead to social transformation and cultural enrichment.

To realise these functions the Government of India launched INSAT 1-B (Indian National Satellite 1-B) which is being harnessed to bring about socio-economic development in the country. The main thrust areas of TV service of INSAT 1-B are:

— To increase agricultural productivity.

— To stimulate participation and involvement, particularly of weaker sections in the developmental and extension activities.

— To stimulate the rural masses to supplement their income through allied jobs/activities.

— To promote better health and hygiene.

— To inculcate scientific temper.

— To promote social justice.

— To stimulate interest in news, current topics, games and sports, and other important events.

Media and Awareness Generation for Community Improvement

One of the major uses of information technology or development of communication is to generate information to people living in remote rural areas through which they can improve the quality of their personal and social life. Through such distance education learning programmes and the development of communication, the rural people can develop increased level of awareness, understanding and appreciation of physical, biological, social, educational, and cultural factors and their role in influencing their own lives.

2.6.2 Educational Functions of Media

For a learning society like India which has a huge population of one billion, the media systems based on modern technology constitute a very potent tool for education and development. It has varied and numerous applications bearing on almost all aspects of individual and social life. In one sense, all these uses of information technology basically have their impact in educating people, giving them knowledge, skills, improving understanding and changing their attitudes. The media in today's world performs specific educational functions in both formal and non-formal systems. In education media can be and is being used both at individual and mass levels of learning. Use of information and communication technologies especially in non-formal education (Distance Learning Mode) is becoming one of the most important delivery systems of learning society. Its use for distance education appears to be an avenue of promise for every country in the world. In India, IGNOU and CIET (Central Institute of Educational Technology) are launching distance education programmes throughout the country. In general, distance education employs a variety of delivery systems such as correspondence courses, radio, television, audio-visual materials, telephone lessons and teleconferencing. The new technologies will have an important role to play in adult education in tune with learning throughout life.

In the formal school situations though nothing can entirely replace the face-to-face learning, yet we can use the media to our best advantage. The Delors Commission (P-173) also observes that the new technology has created a host of new tools for use in the classroom as under:

— Computers and Internet,

— Cable and Satellite TV Education,

— Multimedia equipments,

— Inter-active information exchange system including e-mail and on-line access to libraries and public data base.

Using these and other tools both students and teachers are equipped to beomc researchers. Teachers can coach their students to evaluate and to use effectively the information they have gathered for themselves. In this way, a new partnership can develop in the classroom. However, it should be remembered that these tools should be used in conjunction with conventional modes of education and not to be considered as self-sufficient substitute for them. If used with the conventional mode it can enrich the formal system by filling instructional gaps, updating knowledge, and giving new learning experiences.

With the advent of television and educational technology, education does not stop at the borders of the campus and television offers another way to reach out into homes and serve people where they live. The role of media and educational technology has been clearly defined in NPE-86 as under:

"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 use of computers and multimedia systems make it possible to design individual learning paths along which each pupil can move at his/her own pace.The compact disc technology (CD) has a special role to play, for it can handle large amount of information complete with sound pictures and text. Interactive media allows pupils to ask questions and look up information themselves. It is observed that pupils who are under-achievers or experience difficulties in conventional mode of education reveal their talents better and show more motivation and curiosity in informal mode.

In the end it is important to stress that development of these technologies is not to replace the textbook and the teacher. In child's education they have their own role to play. Textbooks, although they no longer are the only instrument of teaching and learning, nevertheless, retain the central place therein. They remain the cheapest of media and easiest to handle, illustrating the teacher's lessons, allowing the pupils to revise lessons and to gain independence. Similarly, the development of these technologies does not diminish the role of teachers, it however offers them an opportunity that they must catch hold of. It is true that in today's world teachers cannot be regarded as the only repository of knowledge that they have to pass on to the younger generation. They become partners in collective fund of knowledge. With the development of these technologies, there has definitely been a shift in emphasis in the teacher's role. Their role now is not only that they have to teach pupils to learn but also of teaching how to seek, look up and appraise facts and information. The competency of the teacher is a new form of literacy for him.

2.6.3 Relationship between Home, Schools, Community and Media

The different agencies of education discussed in this unit, however, do not influence the child in a separate and distinct manner, but rather supplement each other to go on and reinforce his knowledge, skills, understanding or attitudes in a holistic integrated form. In the context of education of the child they are juxtaposed with each other. The child receives experiences from all these sources called the agencies and assimilates these as they are received through one agency and reinforced or refined by another. 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 and education. There is a constant interaction of the child with the socio-cultural and physical environment. In this process of education and development of child's unique personality - his psychological (needs) forces, attitudes, knowledge, his aspirations and goals interact with the external forces and consequently the child constructs his own world. In this way in child's education - his past, present and future - all fuse together; that is why every individual is unique in himself depsite the fact that he shares a common external environment with other children or his peer group.

Thus, there is an interaction of the child with each of the agencies separately and the agencies (factors) also influence each other. For example, a teacher is not only expected to propagate knowledge (his passive role); his active role lies in becoming an agent of social change and social mobility. He is an interpreter and mediator of new ideas, attitudes and values - an agent which can help the community or the family awaken from the deep slumber of traditions and lead them to be active participant in social upliftment and national development. But at the same time, the teacher learns a lot by his active interaction with the child, the home and the community.

All the above agencies of education share a common purpose – the development of child into an independent, autonomous but a responsible individual capable of taking his own decisions, solving his problems and caring and responsive to the needs of his fellow men. So children need to be educated for personal identity in a confused and changing

social order. They need an arena of expression of personal choice in their daily life if they are to grow into self-actualizing people and not merely self-adjusting cogs in the expanding social machinery. So all these agencies have significant relationship with the child and also with each other if they help him actualize himself - his hidden powers and his sociability.

Check Your Progress

Notes: a) Space is given below for your answers.

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

13. Give the full form of the abbreviations:

a) SITE

b) INSAT

c) ETV

d) CIET

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14. Name the general functions of media.

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15. Can we dispense with the books and the teacher by making use of different media in schools? If not, what is their role?

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2.7 LET US SUM UP

Agencies of education constitute an institution through and by which education is imparted to children and others. The agencies may be both formal and informal. A formal agency is one which makes deliberate attempts to educate people through a systematised and well defined objective curriculum and methodologies through which the curriculum is transacted. The school is one such formal agency of education; and home, community and the media are informal agencies which provide knowledge, skill and attitudes to individuals or groups of individuals through what may be called a "hidden" curriculum and pedagogy. The education of the child starts from home. The basic functions of home in relation to education of the child are its socialization and acculturation which are implicitly brought about by parents in the ways in which the child is nurtured and treated by parents. The school,

however, being a formal agency seeks to bring about desirable modification of the child's personality in a more systematic way. In addition to socialization and acculturation functions, the school tends to prepare pupils for adult roles in the society and selects and sorts them for these roles on the basis of their abilities, interest and motivation. School also develops in children basic skills required for the world of work in which the child is to enter in later life. In addition to the manifest functions of the school, there are also some emerging functions like developing social competence, diffusion of new knowledge, providing equality of opportunity, sex and family education, personal and social problem solving, development of broader outlook, and capacity to live with others.

The community as an informal agency of education also plays a vital role in achieving the goals of child development and child education. Mutual cooperation and participation of the community and the school greatly accelerates the process of education. In fact, school is an institution of the community for realizing its objectives through children. The school and the community stand in symbiosis with each other – that is they are mutually dependent.

The media today stand perhaps as the most influencial means to realize the objectives of education. With rapid advancement in communication technology the world has become very small. Every kind of information from one part of the globe can be almost instantaneously communicated to any other part. The use of information technology in education is being made both in formal and non-formal system. In distance education, it is perhaps the most effective delivery system. The new technology has created a host of new tools to be used in the classroom, in the laboratory or library or even at home. Some of these tools are: computers of all sizes and sophistication, Satellite TV, Education TV, multi-media, interacting information exchange system including e-mail, on line access library and public data base. The uses of information technology are varied and tremendous. In addition to its educational use, it is being harnessed for development communication purposes like in agriculture extension, in awareness of sanitation and community health, in environment protection, in removal of social and cultural orthodoxies, inculcation of values, rights and responsibility etc.

On the whole we can say that in the total process of education, the child is at the nucleus with its innate capabilities interacting simultaneously with various agencies and enriching its experiences. For the development of the child these agencies perhaps act in a similar fashion as the soil, water, temperature, humidity etc. act for the development of a seed into sappling and then in a flowering tree.

2.8 UNIT-END ACTIVITIES

1. Visit a nearby home and discuss with parents how they are contributing to the education of their children. Evaluate the behaviour of parents in the light of their understanding of their children.

2. Visit a school in your vicinity and discuss with teachers and students the various activities being organised which facilitate children's growth and development.

3. List the different kinds of media available in the community/school and evaluate whether these are properly and adequately being utilized for children's education.

2.9 POINTS FOR DISCUSSION

1. Discuss the ways in which teacher-parent interactions and cooperation can be enhanced.

2. Uses and abuses of ETV as one of the media of education.

3. Parent-child relationship and its impact on educability of the child.

4. Emerging functions of school and their relevance for the modern democracy.

5. Difference between socialization and acculturation.

6. Difference between formal and informal agencies of education.

2.10 SUGGESTED READINGS

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UNIT 3   PHILOSOPHICAL BASIS OF EDUCATION

Structure

3.1   INTRODUCTION

In this unit we will discuss the inter-dependence of philosophy and education. After discussing the impact of philosophy on education and vice-versa, we will describe briefly the different schools of philosophy viz. Naturalism, Idealism and Pragmatism, and their implications for education in curriculum, role of the teacher and the nature of discipline. While explaining the ideas advocated by different schools of philosophy on above concepts, this unit will also incorporate the views of both Western as well as Indian thinkers.

3.2   OBJECTIVES

After completing this unit, you will be able to:

● define philosophy and education;

● explain the relationship between education and philosophy;

● identify the basic assumptions of different schools of philosophy viz. naturalism, idealism and pragmatism;

● analyse the applications of general philosophical principles of different schools of philosophy in the educational system;

● define the concept of school according to different schools of philosophy;

● compare the nature of discipline in different schools of philosophy;

● compare the curricular content advocated by different schools of philosophy; and

● identify and distinguish the role of the teacher in different schools of philosophy.

3.3 PHILOSOPHY, EDUCATION AND THEIR INTER-DEPENDENCE

The inter-dependence of philosophy and education is clearly seen from the fact that the great philosphers of all times have also been great educators and their philosophy is reflected in their educational systems. This inter-dependence can be better understood by analysing the implications of philosophical principles in the field of education. Before analysing the educational implications of general philosophy, we should know the concept of "Philosophy" and "Education". Each one of us has a personal philosophy which we apply consciously and unconsciously in our daily life. Each philosophy reflects a unique view of what is good and what is important. In this sense, philosophy is the system of beliefs about life. The literal meaning of philosophy is the love of wisdom which is derived from the Greek word "Philos" (Love) and Sophia (Wisdom). Wisdom does not merely mean knowledge. It is a continuous seeking of insight into basic realities – the physical world, life, mind, society, knowledge and values.

Education does not mean mere schooling. To become educated is to learn to become a person. Etymologically, 'education' is derived from "educare" which means 'to lead out' or "to draw out'. In a broad sense, education refers to an act or experience that has a formative effect on the mind, character or physical ability of an individual. Education in this sense never ends, we truly learn from experience throughout our lives. Education and philosophy are inseparable because the ends of education are the ends of philosophy i.e., wisdom; and the means of philosophy is the means of education i.e. inquiry, which alone can lead to wisdom. Any separation of philosophy and education inhibits inquiry and frustrates wisdom.

Education involves both the world of ideas and the world of practical activity; good ideas can lead to good practice and good practices reinforce good ideas. In order to behave intelligently in the educational process, education needs direction and guidance which philosophy can provide. Hence 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.

The chief task of philosophy is to determine what constitutes good life whereas the main task of education is how to make life worth living. So philosophy and education are mutually re-constructive. They give and take from each other. Philosophy deals with the goals and essentials of good life while education provides the means to achieve those goals of good life. In this sense philosophy of education is a distinct but not a separate discipline. It takes its contents from education and its methods from philosophy. The process of philosophizing about education requires an understanding of education and its problems. Hence, we can say that philosophy of education is the application of philosophical ideas to educational problems. It is not only a way of looking at ideas but also of how to use them in the best way. Therefore, it can be said that philosophy is the theory while education is the practice. Practice unguided by theory is aimless, inconsistent and inefficient just as theory which is not ultimately translatable into practice is useless and confusing. In the words of Ross "philosophy is the contemplative side while education is the active side". Philosophy deals with the ends while education deals with the means and techniques of achieving those means. Educational philosophy depends on formal philosophy because most of the major problems of education are in fact philosophical problems. Like general philosophy, educational philosophy is speculative, prescriptive critical or analytic.

Check Your Progress

Notes: a) Space is given below for your answer.

b) Compare your answer with the those given at the end of the block.

1. Describe in about ten sentences how the educational system of a nation is influenced by its philosophical ideals.

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3.4 NATURALISM AND EDUCATION

Naturalism as a philosophy of education was developed in the 18th century. It is based on the assumption that nature represents the wholeness of reality. Nature, itself, is a total system that contains and explains all existence including human beings and human nature. According to naturalists the material and the physical world is govered by certain laws, and man, who is the creator of the material world, must submit to it. It denies the existence of anything beyond nature, behind nature and other than nature such as supernaturalism.

In terms of epistemology or theory of knowledge, naturalists highlight the value of scientific knowledge. Francis Bacon emphasizes the inductive method for acquiring the scientific knowledge through specific observation, accumulation and generalisation. He also lays emphasis on the empirical and experimental knowledge. Naturalists also lay stress on sensory training as senses are the gateways to learning.

To naturalists, values arise from the human beings' interaction with the environment. Instincts, drives and impulses need to be expressed rather than repressed. According to them, there is no absolute good or evil in the world. Values of life are created by the human needs. The great names associated with naturalism are many but the important ones are those of Jean Jacques Rousseau, Johann Heinrich Pestalozzi, Herbert Spencer and Rabindra Nath Tagore.

Naturalism as a philosophy of education has exercised a great influence on the theory and practice of education. It decries all external restraint and it condemns all necessary formalities. In the naturalistic system of education there is no place for classrooms, text-books, time-tables, curriculum, formal lessons or examinations. The teacher has to play the role of acquainting children with their natural environment. External discipline is altogether out of place. The only discipline is the discipline of natural consequences. Naturalism believes that formal education is the invention of society which is artificial. Good education can be possible only through direct contact with nature. Naturalism in education has the following common themes:

1. Look to nature and to human nature, as part of the natural order, for the purposes of education.

2. The key to understanding nature is through the senses. Sensation is the basis of our knowledge of reality.

3. Because nature's processes are slow, gradual and evolutionary, our education also should be steady.

3.4.1 Naturalism and Organisation of Education

According to naturalists, the existence of school is a natural necessity. All of us know that man is the most dependent creature of God as compared to other animals because of the long period of infancy of the child and its consequent dependence on adults. The offspring of other animals have negligible periods of infancy whereas the human offspring requires a few years even to perform simple functions of day-to-day living. Because of this important dimension of the dependency nature of man, education becomes an urgent necessity and so do educational institutions like the school. Naturalism attaches less importance to the existence of formal school and text-books because it hinders the natural development of children. For Rousseau "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 he should be enabled to 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.

Gandhi's philosophy of education is also naturalistic in setting as he believes in the essential goodness of child's nature. According to him, children should be educated in an atmosphere of freedom – freedom from superimposed restriction and interferences. His main emphasis is on activity or learning by doing and shows aversion to artificiality and pedantry. Being a naturalist, he attempts to liberate education from the four walls of classroom and wishes it to be given in a wider sphere of the natural surroundings of the child.

The school to the naturalist is in no way different from the home; Frobel called the school as kindergarten or garden for children whereas Montessori calls it Case-de-Bambini or home for the children. According to Prestalozzi, there should be no difference between the school and home. Tagore also believes that education given in natural surroundings develops intimacy with the world. He puts more faith on the individual rather than institutions. Nature, to him, is the focus where the interest and aspirations of human beings meet. It is therefore essential not only to know nature, but to live in nature. "School", according to him, is like a large home in which the children and teachers with their family live together, sharing a common life of high aspirations, planned living and noble effort in contact with nature on the one hand, and with the spirit of joy on the other.

Naturalism also believes in the principle of individual differences which means that every child has a unique capacity to acquire knowledge and also the pace of learning is unique. So the school should have respect for personal diversity and it should cater to the varied and different interests of the child.

Naturalists advocate such methods of teaching which offer the child an opportunity for self-education, self-expression, creative activity and integrated growth in an atmosphere of unrestrained freedom.

Check Your Progress

Notes: a) Space is given below for your answer.

b) Compare your answer with the those given at the end of the block.

2. Define the concept of school from naturalistic perspective.

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3.4.2 Naturalism and Curriculum

Naturalists emphasize the study of sciences dealing with nature - Physics, Chemistry, Biology, Zoology, Botany etc. They also give importance to the study of language and Mathematics. Naturalism gives a very insignificant place to spiritualism in the curriculum. However, naturalists like Rabindra Nath Tagore do emphasize spiritual values together with the study of literature and sciences so as to facilitate harmonious development of the child. At the same time, teaching of religion according to Tagore can never be imparted in the form of lessons, but in actual practice of living. By religion he does not mean, the religion of man or any narrow sectarianism. According to him, truth is the basis of all religions.

Spencer, an extreme naturalist, thinks that human nature is strictly individualistic and self-preservation is the first law of life. He wants that all activities should be classified in order of their importance and priority should be given to the activities which minister self-preservation. Thus in the curriculum he assigns a special place to "Laws of life and principles of physiology". He gives a very high place to science, which he considers best both for intellectual and moral discipline. According to him all studies should be corelated with science. But T.H. Huxley does not agree with Spencer for giving undue importance to science. He wants aesthetic culture to be imparted to children as a subject of priority.

Rousseau advocates negative education - which is typical of naturalistic philosophy – the subordination of the child to natural order and his freedom from the social order. He defines

negative education as one that tends to perfect the organs that are the instruments of knowledge before giving them this knowledge directly. The child should be left free to develop his body and senses. He attaches great importance to sense training as he believes senses are the gate ways of knowledge. For naturalists, genuine education is based on the laws of readiness and needs of the human being. According to them child's nature, interests, and needs provide the basis of curriculum.

3.4.3 Role of the Teacher

According to naturalists the teacher is the observer and facilitator of the child's development rather than a giver of information, ideas, ideals and will power or a moulder of character. In the words of Ross "teacher in a naturalistic set up is only a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment, a creator of conditions under which natural development takes place. Teacher is only a non-interfering observer".

For Rousseau, the teacher, first of all, is a person who is completely in tune with nature. He has a profound faith in the original goodness of human nature. He believes that human beings have their own time-table for learning. So Rousseau in his didactic novel "Emile" organized education according to Emile's (a boy) stages of development. For each stage of development, the child, shows certain signs that he is ready to learn what is appropriate to that stage. Appreciating the educative role of the natural environment as an educative force the teacher does not interfere with nature, but rather cooperates with the ebb and flow of natural forces. Significantly, the teacher who is aware of human nature and its stages of growth and development, does not force Emile to learn but rather encourages learning, by stimulating him to explore and to grow by his interactions with the environment.

Like Rousseau, Tagore is also an individualist and a naturalist. He says that everyone is unique and every individual is different from another. He believes that the natural teachers i.e. the trees, the dawn, evening, the moonlight etc. —nourish the child's nature spontaneously. Nature inspires the human being differently at different stages of human development. He gives an important place to the teacher because according to him a real teacher humanises the learning process and activates the mind instead of stuffing it. It is the teacher who kindles independent thinking, imagination and judgement.

Rousseau opines that teacher should not be in a hurry to make the child learn. Instead he should be patient, permissive and non-intrusive. Demonstrating great patience the teacher can not allow himself to tell the student what the truth is but rather must stand back and encourage the learner's own self discovery. According to him the teacher is an invisible guide to learning. While ever-present, he is never a taskmaster. Naturalists are of the view that teacher should not be one who stresses books, recitations and massing information in literary form, "rather he should give emphasis on activity, exploration, learning by doing".

Check Your Progress

Notes: a) Space is given below for your answer.

b) Compare your answer with the those given at the end of the block.

3. 'In a naturalistic set up the curriculum of the school comes from the child'. What do you understand by this statement?

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3.5 IDEALISM AND EDUCATION

Idealism is the oldest system of philosophy known to man. Its origin goes back to ancient India in the East and to Plato in the West. Generally, idealists believe that ideas are the true reality. According to them, the human spirit is the most important element in life. All of reality is reducible to one fundamental substance-spirit. The universe is viewed as essentially non-material in its ultimate nature. Matter is not real, rather it is a notion, an abstraction of the mind. It is only the mind that is real. Therefore, all material things that seems to be real are reducible to mind or spirit.

For idealists, all knowledge is independent of sense experience. The act of knowing takes place within the mind. The mind is active and contains innate capabilities for organising and synthesizing the data derived through sensations. They advocate the use of intuition for knowing the ultimate. Man can know intuitively, that is to say, he can apprehend immediately some truth without utilizing any of his senses. Man can also know truth through the acts of reason by which an individual examines the logical consistency of his ideas. Idealist like Plato believe that the spirit of man is eternal. Whatever he knows is already contained within his spirit.

In idealist axiology, or value theory, values are more than mere human preferences; they really exist and are inherent intrinsically in the structure of the universe. Value experience is essentially an imitation of the Good, which is present in the absolute universal realm of ideas. According to them values are eternal. They believe in three spiritual values. They are: 'The Truth', 'The Beauty', and 'The Goodness'. The Truth is an intellectual value, The Beauty an aesthetic value and the Good a moral value.

The purpose of education according to idealism is the development of the mind and self of the pupil. They like to educate the child for mainly two reasons. Firstly, education is a spiritual necessity and secondly education is also a social necessity. So the school should emphasize intellectual activities, moral judgement, aesthetic judgement, self-realization, individual freedom, individual responsibility and self-control in order to achieve this development.

In essence, idealists advocate that:

— Education is a process of unfolding and developing that which is a potential in the human person. It is unfolding of what is already enfolded.

— Learning is a discovery process in which the learner is stimulated to recall the truth present within mind.

— The teacher should be a moral and cultural exemplar or model of values that represent the highest and best expression of personal and humane development.

3.5.1 Idealism and Curriculum

Idealism emphasizes the spiritual side of man. So, for the idealists curriculum is based upon the idea or assumption of the spiritual nature of man. They are of the view that the curriculum is a body of intellectual or learned disciplines that are basically ideational or conceptual. They arrange their curriculum in the form of a hierarchy in which the general discipline occupies the top most position and gradually it comes down to particular subjects in their relationship to general discipline.

Plato, a great exponent of idealism, conceives of the curriculum from the point of ideas. He believes that the highest idea of life is the attainment of the highest good or God; hence curriculum ought to impart inherent values in order to enable the educand to attain his highest good. The spiritual values, according to him are truth, beauty and goodness. These three values which determine three types of activites intellectual, aesthetic and moral. Each type of activity is represented by different subjects and should form a part of the curriculum. Intellectual activities are represented by subjects such as language, literature, science, mathematics, history and geography; aesthetic activities will be possible through the study of art and poetry and moral activities through the study of religion, ethics and metaphysics.

Ross talks of two types of activities i.e. physical activities and spiritual activities to be included in an idealistic curriculum. Physical activities include subjects such as health and hygiene which foster bodily skills viz. gymnastics and atheletics that lead to good health

and fitness and thus make the pursuit of spiritual values possible. Spiritual pursuits imply the intellectual, aesthetic, moral and religious studies. Hence such subjects as history, geography, language, fine arts, morality, ethics, religion, science, mathematics and others should be included in the curriculum.

Sri Aurobindo also in his Integral Philosophy of Education gives importance to moral, religious and physical education. By moral education he means the training of moral faculty, i.e. the ability to distinguish between what is right and what is wrong. Another important thing in moral education is the value of suggestion. The suggestion by the teacher has to be exercised by personal example, daily talks and svadhyaya i.e. reading good books. Narration of the deeds of great men in interesting style always carries much impression upon the young minds. In addition Aurobindo advocates that religious education should also be imparted not only through religious books or religious sermons but by the practice of religious life and spiritual self-training. Theoretical teaching of religion must be complemented with actual practice. Along with moral and religious education he has given importance to physical education. With regard to physical education he says, "If our seeking is for a total perfection of the being, the physical part of it cannot be left aside; for the body is the material basis, the body is the instrument which we have to use".

Another Indian idealist Dr. Radhakrishnan, wants to make moral education a compulsory part of education at primary and secondary levels. Without it, he considers, the educational institutions cannot fulfill their objectives of educating the youth of the country. According to him the greatness of a country cannot be measured by its physical civilization but by its moral and spiritual advancement. He also supports religious education. But religious education for him is not the instruction of a particular religion. It is a means for developing spiritual intuition because "the aim of religion is spiritual and not merely a change in metaphysical ideas". Further he suggested inclusion of physical education in the curriculum. In his words, "The body is the means of the expression of the human soul, physical education therefore must be properly given".

3.5.2 Role of the Teacher

Idealism believes in the maxim that pupils catch fire from a teacher who is himslf a flame. Idealists have high expectations of the teacher. To them the teacher must be ideal in order to serve as an example for the student both intellectually and morally. They believe that the teacher is an important ingredient in the education of the child. The teacher should not only understand the stages of learning but also maintain constant concern about the ultimate purpose of learning. Some idealists emphasize the importance of emulation in learning for which they feel the teacher should be the kind of person we want our children to become. Socrates has been used by idealists not only as prototype of learning but also as a model for emulation. In this connection, Dr. Radhakrishnan opines "The type of education which we may give to our youth, depends on the fact that what type of teachers we get!" According to him the teachers have a special place in the formation of the mind and heart of the youth. Besides knowledge and scholarships, the teacher should have devotion to teaching.

It is the teacher who has to provide the right environment in the school. He must be himself an ideal person in order to exercise wholesome influences on the young ones. It is the teacher's forceful personality, his effective methods, his sense of dedication to the work which encourages the child to perceive him as exemplary. The teacher must also exercise great creative skill in providing opportunities for the pupils' mind to discover, analyse, unify, synthesize and create applications of knowledge to life and behaviour. The teacher should respect the learner and assist the learner to realize the fullness of his or her own personality.

To the idealist "the school is a garden, the educand is a tender plant, and the educator the careful gardener". In the words of Ross, "the educator constitutes the special environmental factor whose function is to lead the child nearer to reality, to guide him towards his utmost possible perfection".

J. Donald Butler has identified some of the desired qualities of the good teacher. According to him the teacher should:

1. personify culture and reality for the student

2. be a specialist in the knowledge of the pupils

3. be a kind of person who commands the respect of the pupil by virtue of what he himself is

4. be a personal friend of the individual student

5. awaken students' desires to learn

6. be a master of art of living

7. be one who capably communicates his subject

8. appreciate the subject he teaches, and

9. aid in the cultural rebirth of generations.

3.5.3 Idealism, Interest and Discipline

Interest and discipline are interconnected devices of education. The concept of interest and discipline can be better understood with the help of another concept called effort. By interest we mean the totally positive attraction of the child for the work in his hand, without any conscious or voluntary exertion and also very minimum persistence on the part of the teacher. Effort is the conscious and voluntary exertion by the student for doing the work without any self-interest. By discipline we mean some extraneous action by the teacher to stimulate the pupil to complete the task in hand.

According to Horne, interest and effort cannot be sharply separated. Because interest evokes effort and effort may give rise to interest. Effort is not a substitute to interest, but it supplements interest. It acts as a faithful friend. He says, "Effort is the will to do one's duty". Idealist educators such as Fredrick Froebel, the founder of the kindergarten emphasizes the principle of learner's own self-activity. The leaner's own self-activity is related to the learner's interests and willingness to a effort. Students have their own intuitive self-interest, which attracts them to certain acts, events and objects for which they readily put in effort.

As for the discipline, Gentile finds sheer discipline which is separated from the constructive teaching process as undesirable. According to him, discipline should be considered as an end product instead of an input and at the same time is a part of the teaching process and should be in the personality of the teacher. One should achieve discipline through freedom not conversely. But today education has by-passed this concept by beginning with discipline and moving toward freedom. Idealists do not favour rigid discipline. In fact, their theory of discipline is based on their concept of freedom. Freedom does not mean waywardness, it implies responsibility. It should be regulated, guided and restrained freedom. Gandhiji also believes that real freedom comes through self-discipline - discipline that arises spontaneously from the inner spring of life rather than that which is imposed from without. His concept of discipline is a synthesis of both freedom and external control. Idealists believe that human behaviour should have internal control rather than external control. For them authority begins by being external, but should end in becoming internal through habit formation and self-control.

Check Your Progress

Notes: a) Space is given below for your answer.

b) Compare your answer with the those given at the end of the block.

4. Distinguish the role of teacher in idealism from that in naturalism

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3.6 PRAGMATISM AND EDUCATION

Pragmatism is popularly regarded as an indigenous American philosophy. But it's roots can be traced to ancient Greek philosophy. The term 'Pragmatism' is derived from the Greek work 'Pragma' which means work. Heractitus and Sophist of ancient Greece are considered to be pragmatic in their approach to life. There were other contemporaries such as Protagoras and Gorgias. The background of pragmatism is associated with the works of Francies Bacon, John Locke, Jean Jacques Rousseau and Charless Darwin. But the philosophical elements that give pragmatism a consistency and system as a philosophy in its own right are primarily the contributions of Charles Sanders Pierce, William James and John Dewey though they differ considerably in their methods and conclusions. Pierce's view of pragmatism is oriented towards physics and mathematics and Dewey's towards social science and biology. James's philosophy, on the other hand, is personal and psychological, and is motivated by religious considerations.

Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they opine, is determined by an individual's sense experience. Man can know nothing beyond his experience. So questions relating to the ultimate nature of man and the universe simply cannot be answered because these problems transcend one's experience. For example, there is no way for any living being to determine whether there is life after death, because one cannot experience life after death while living. Any conclusion we make about life after death in merely conjecture or guess. They believe that reality is in constant flux. There is nothing in the world which is static, permanent or eternal.

According to pragmatism, knowledge based on experience is true, genuine and worthy of acquisition. Since the phenomena are constantly changing, so knowledge and truth must change accordingly. The knowledge which is helpful in solving present-day problems is most preferred. They emphasize functional knowledge and understanding.

Pragmatism does not believe in standard, permanent and eternal values. According to this philosophy, values derive from the human condition. Because man is a part of the society, so the consequences of his actions are either good or bad according to their results. If the consequences are worthwhile, then the value of the action is proven to be good. Thus values in ethics and aesthetics depend upon the relative circumstances of the situation as it arises. Ultimate values cannot exist. Pragmatism, being a practical and utilitarian school of philosophy, has influenced education to the maximum extent. It considers activity as the basis of all teaching and prefers self-activity in the context of co-operative activity. It creates optimistic men, who are the architects of their own fate by the process of their efforts. They want that education should be according to one's aptitudes and abilities. Individual must be respected and education should be planned to cater to his inclinations and capacities. But individual development must take place in social context. The aim of education, according to pragmatism, is to teach one how to think so that one can adjust to an ever changing society.

In order to produce creative, resourceful and adaptable children we should have conditions in the school which are conducive to the creation of these qualities of mind. The children should not be asked to work according to predetermined goals. They should determine their goals according to their needs and interests and in conformity with the demands of the activities that they have undertaken. For them the teaching-learning process is a social process where the sharing of experiences between the teacher and taught takes place.

3.6.1 Pragmatism and Curriculum

According to pragmatists the main focus of education is not social heritage of the past, but the good life in the present and in the future. The standard of social good is constantly changing, so it should be tested and verified through changing experience. Life does not stand still and there is a constant need for improvement. John Dewey, however, is of the view that acquaintance with the past experience is very important for effective handling of the present as well as the future.

Pragmatists are of the opinion that the curriculum at the school should reflect the society. They have rejected the traditional approach to subject matter curriculum which is associated with formal schooling, where knowledge is separated from child's own interests, needs and experiences and is fragmented or compartmentalized. They emphasize the needs and interests

of the children. This does not mean letting children do anything they want. Interests and needs do not necessarily mean the dictates of whim. Dewey opines that all learning should be particular and contextual to a given time, place and circumstances. For example, history is traditionally taught to the student without considering its relevance to the everyday experience. So what is the use of studying history? Whatever may be the subject matter it should liberate and enrich personal life by furnishing context, background and outlook. Dewey in his book "Democracy and Education" recommended three levels of curricular organization: (1) making and doing; (2) history and geography; and (3) organized sciences.

At the first curricular level, making and doing, should engage students in activities and projects based on their experiences. This idea is similar to that of Mahatma Gandhi who is considered as an idealist, a naturalist as well as a pragmatist. He believes in the principle of learning by doing. There is lot of similarity between the craft-centred activities adovated by him and the project method of Dewey. Though Ravindra Nath Tagore is a naturalist, his views regarding curriculum are pragmatic in nature. To him curriculum is not a number of subjects to be learnt but relevant activities to be undertaken. In the second level curriculum, History and Geography, which Dewey regards as two great educational resources, help in enlarging the scope and significance of the child's temporal and spatial experience from the immediate home and school environments to that of the larger community and the world. Dewey's third stage of curriculum is that of the organized subjects, the various sciences, consisting of bodies of tested knowledge. Pragmatists believe in a broad and diversified curriculum. They endorse a more general education as opposed to narrow specialization. Pragmatic curriculum is composed of both process and content. When we consider what a child learns as fixed and ready made, attention is directed too much upon outcome and too little upon process. Pragmatists focus some attention on process, because ends should not be divorced from means. So they assert that the means used to accomplish something dictate what the actual ends and outcomes really are.

3.6.2 Role of the Teacher

Pragmatism neither treats the teacher merely a spectator as naturalist does nor regards him as indispensable as idealism does. According to pragmatism, the teacher is not a dictator or task master but a leader of group activities. The chief function of a pragmatic teacher is to suggest problems to his pupils and to stimulate them to find solutions. Teachers ought not to try and pour information and knowledge into the pupil, because what pupil learns depends upon his own personal needs, interests, and problems. Dewey views the teacher as a resource person who guides rather than directs learning. The teacher's role is primarily that of guiding learners who need advice or assistance. Direction comes from the requirements of solving the particular problem. Educational aims belong to the learner rather than the teacher.

Since pragmatists are concerned with teaching children how to solve problems, they should select real life situations which encourage the problem-solving ability among the children. For a problem to be solved correctly, the learner with the help of teacher's guidance needs to establish a correct procedural sequence to solve a particular problem.

A pragmatist teacher needs to be patient, friendly, enthusiastic and cooperative. Although coercion might force the students to achieve immediate results, it is likely to limit the flexibility needed for the future problem-solving. The teacher's control of the learning situation is ideally indirect rather than direct. Direct control, coercion or external discipline generally fails to enlarge the learners internal disposition and does not in any way contribute to the learner to become a self corrected person.

As a resource person, the pragmatic teacher needs to be non-interfering or what Dewey refers to as 'permissive' and allow students to make errors and to experience the consequences of their actions. In this way, he/she helps the students to become self-directed persons. For Dewey, permissiveness does not mean that children's whims should dictate the currriculum. But rather, the teacher as a mature person should exercise professional judgement and expertise so that the consequences of action do not become dangerous to the students themselves or to their classmates.

The pragmatic teacher should constantly be aware of the motivation factor. Dewey opined that children are naturally motivated and the teacher should capture and use the motivation that is already there. He also pointed out that the teacher should pay respect to the principle

of individual differences and treat them accordingly. A pragmatic teacher wants his pupils to think and act for themselves, to do rather than to know and to originate rather than repeat. The pragmatic teacher is a pragmatist first and a teacher afterwards.

3.6.3 Pragmatism and Discipline

Pragmatism does not believe in the traditional maxim "work while you work and play while you play". Rather it advocates a discipline that can be maintained through play as work. According to the pragmatists, it is the mental attitude which converts a work into play and play into work. For example, a foot ball game becomes a work if it is played due to some external pressure and difficult algebraic sum becomes play if it is solved out of zeal. Pragmatism does not believe in external discipline enforced by the superior authority of the teacher. It supplements discipline with greater freedom of activity. They feel that discipline which is based on the principles of child's activities and need is beneficial. They want that the interest of the child should be aroused, sustained and satisfied. The pragmatists believe that the learner's freedom is not anarchy or allowing the child to do anything without considering the consequences. Rather they believe in the purposeful co-operative activities carried on in a free and happy environment. Control comes from the cooperative context of shared activity, which involves working with the fellowmates. In pragmatism there is no place for rewards and punishments as every activity is to be pursued in a social setting where teacher should come down to the level of children, mix with them, and share their interests, and participate in their activities.

Check Your Progress

Notes: a) Space is given below for your answer.

b) Compare your answer with the those given at the end of the block.

5. Compare the nature of discipline in pragmatism from that of idealism.

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3.7 COMPARISION OF NATURALISM, IDEALISM AND PRAGMATISM

Naturalism	Pragmatism	Idealism
Fundamental Principles		
1. Nature alone is entire reality, it is ready-made	Reality lies in the process, it is still in making, not ready-made.	Mind and thought are real.
2. The outlook of the naturalist is materialistic.	The outlook of a pragmatist is social.	The outlook of a idealist is spiritual.

3. They do not believe in existence of God.	Pragmatist believes in the existence of God to an extent.	Believe in the existence of God.
4. Ultimate reality is physical.	Ultimate reality is utility.	Ultimate reality is spiritual.
5. Universe is natural creation.	Universe has been created by man.	Universe has been created by God.
6. They do not believe in value, soul, God, religion and divine spirit.	According to them values are changeable and are created by men. It is relative to time, place and circumstance.	Eternal spiritual values never change. Truth, goodness and beauty are eternal values.
7. Physical an natural laws are universal.	Now laws is universal.	Spiritual laws are universal.

Educational Principles

1. Nature is the base. "Follow nature" is the slogan.	Society is the base. Emphasis is on physical and social environment.	Spirituality is the base. Emphasis is on the spiritual and moral environment.

Aims of Education

1. The aim of education according to naturalism is self-expression.	The aim of education according to pragmatism is dynamic in nature.	The aim of education according to idealism is self-realisation.
2. It emphasizes the autonomous development of the individuality.	It aims at social efficiency.	It aims at spiritual development.
3. Adjustment to environment.	Adjustment with present and to change the presents.	Presentation and enrichment of cultural environment.

Curriculum

1. Emphasis in on sciences.	Emphasis is on practical utilitarian subjects.	Emphasis is on ethics and study of humanities.
2. Curriculum is based on need, ability, aptitude, and on the nature of the child.	Based on the principle of utility, integration and child's natural interests and experience.	Based on moral, spiritual and intellectual values.

Discipline

1. Uncontrolled freedom, discipline through natural consequences.	Restricted freedom and social discipline.	Emphasis on regulated freedom and self-discipline.

Teacher's Role

1. Teacher role is from behind the scene.	Teacher occupies an important place in education.	Teacher's position is very high. They have high expectations of the teacher.
2. Teacher is not to interfere in the child's activities.	Teacher puts the pupil in the position of a discover or experimentor.	Teacher guides, directs, suggests and controls the situation.

3.8   LET US SUM UP

This unit has attempted to introduce to you the philosophical basis of education explaining how the educational system of a nation is influenced by its philosophy and its contribution in the field of education with special reference to the school setting, curriculum, role of the teacher and nature of discipline.

Naturalism, as a philosophy of education advocates maximum freedom for the child and further stresses in freeing the child from the tyranny of rigidity, interference and strict discipline. To naturalists the school should not be regarded as separate from the child's environment. They believe that children's learning should originate from direct sensory experience in their immediate environment rather than with verbalism such as lectures, preaching and books. According to them, childhood is an appropriate, necessary and valuable stage of human growth and development and so the curriculum and instruction should flow accordingly from the child's impulses and instincts.

Idealism as a philosophy of education emphasizes "the exaltation of personality" which is the result of self-realization achieved by spiritual knowledge, self-discipline and guidance of the dignified teacher. It emphasises man's perfection in various facets of life—through physical, intellectual, moral, aesthetic and social.

Pragmatism, as a practical philosophy contributes a lot to the field of education. According to the pragmatists there are no fixed or absolute values. Values are created by man. For them curriculum of the school must not exist apart from the social context. It makes activity as the basis of all teaching and prefers self-learning in the context of co-operative activity. For them the teaching-learning process is the social process where sharing of experience between the teacher and the taught takes place.

3.9   UNIT-END ACTIVITIES

1. What is Plato's conception of curriculum? How can its elements be brought into modern curriculum construction?

2. Do you think philosophical basis is inherent in modern Indian education? Discuss with the help of your experiences as a teacher.

3. How important is the study of philosophy of education for a teacher? How does it help to solve the day-to-day problems that the teacher faces in the classroom?

4. Collect material on the life of eminent philosophers, and analyse how their ideas and thoughts have been affected by their circumstances.

5. How much is experience important for the educand and the educator? Is experience the basis of all knowledge and learning?

6. As a teacher, what do you feel would be the optimum philosophical combination in a modern teacher-learning situation?

3.10 SUGGESTED READINGS

Seetharamu, A.S.: *Philosphies of Education.*

Dhiman, O.P.: *Foundations of Education.*

Donald Butler, J.: *Four Philosophies and their Practice in Education and Religion.*

Joseph F. Callahan & Leonard H. Clark: *Foundations of Education Planning for Competence.*

Ranjit Sharma, G.: *Trends in Contemporary Indian Philosophy.*

George F. Kneller: *Foundations of Education.*

Uday Shanker : *Philosophy of Education for Modern India.*

UNIT 4 DEMOCRATIC PRINCIPLES IN EDUCATION

Structure

4.1 INTRODUCTION

As early as 460 B.C. Pericles of Greece recognised that a government whose administration has respect not for a few but to the multitude, is called a Democracy. In India, Democracy has been eulogised in the Rig Veda 1500 B.C.: "Be with us, I have chosen thee, stand steadfast and immovable. Let the people which for thee, let not thy kingship face away". Democracy has seen different forms through the ages. But as observed by Jawaharlal Nehru, "The end of democracy is the good life for the individual. What form it should take can be argued about, but the essential economic needs have to be fulfilled which will release an individual from oppression and will give him a chance to develop his creative faculties". Abraham Lincoln visualised democracy as a "form of government of the people, by the people and for the people". Whatever may be the form, people are the central element; and the focus of all development is basic to the precepts like dignity of the individual, liberty, equality and fraternity".

The concept of democracy is no longer limited to a narrow meaning of Government or social structure or economic condition. It is all-pervading and has been visualized as a way of life. Democracy has thus undergone changes over centuries and assumed new meanings. However, the modern concept of Democracy is based on certain basic principles. These principles and their relationship to education have been discussed in this unit.

4.2 OBJECTIVES

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

● describe the basic concept of democracy;

● identify the basic principles of democracy;

● analyse the applications of democractic principles in education; and

● elucidate the relationship of democracy and education in India.

4.3 MEANING AND SCOPE OF DEMOCRACY

4.3.1 Meaning and Scope

Etymologically, the term "Democracy" consists of two Greek words "Demos" meaning 'the people' and "Kratos" meaning 'power'. The literal meaning of the word "Democracy" is "Power of the people". According to Aristotle, democracy is a "government by many". Greek democracy was at its best in the ancient Athens. The Greek word corresponding to democracy suggested a system in which 'the people' performed 'the ruling'.

During the period between 2000 to 1500 B.C. in India, Aryans also believed in and nurtured a democratic pattern of existence. The Panchayats in *ganapads* or clans and *samities* were the primitive democratic institutions where authority was actually vested in the people. It was neither centralised nor hereditary, but was "government by participation". Brotherhood of man (*Vasudheiv Kutumbakam*) was the foundation of Aryan Democracy.

The city of Athens, transmitted the ideals of people ruling themselves to the city of Rome where the first Republic was born. But the republic was dominated by the patricians of the privileged class and the plebians or the common people were oppressed. Thus the Roman democracy was vitiated by internal corruption and external aggressions. The fall of Roman Republic took place around 500 A.D. It should be noted here that the Aryan and Athenian concept of democracy implied "direct democracy" of the Panchayat or the city state in which the people directly participated in governance and they themselves took decisions jointly. The Roman concept of democracy was evolved as an "indirect democracy" of a vast Republic where people elected their representatives who took decision on behalf of the people.

The modern concept of Democracy was propounded by Abraham Lincoln. It implies that ruling power rests with the people without distinction of caste, creed, colour or sex. Most of the modern states including India which emerged out of colonial rule in the second half of the 20th Century, adopted democracy as the guiding principle of political ideology.

In modern times, however, democracy has acquired a much wider connotation. It is used not only for a specific form of social and political control but also, more generally, to denote a certain way of life. Ideally, the democratic way of life is characterised by respect for the dignity of the individual, encouragement of the uniqueness in human beings rather than the imposition of a set pattern, co-operation, free exchange and development of progressive ideas and tolerance of intellectual differences.

4.3.2 Various Types of Democracy

According to its nature and emphasis, democracy can be i) Ethical, ii) Political, (iii) Social and (iv) Economic.

i) *Ethically*, democracy rests on the faith that every individual, howsoever humbly placed in life, is entitled to full respect for his dignity and worth as an individual.

ii) When democracy gives emphasis on formation and functioning of government, deals with suffrage, election, voting power, sharing in government and so on, it is termed as *Political Democracy*.

iii) When democracy seeks to break down caste and class distinctions and implies equality of opportunity, it becomes *Social Democracy*.

iv) When democracy is evidenced in the economic life and activities of the people, satisfying their basic needs of food, shelter and clothing and assuring them all a minimum standard of good living, it becomes *Economic Democracy*.

In a country like India, democratic values are reflected in all walks of life and in all aspects of society.

4.3.3 Democracy in Structure and Spirit

Democracy may be structural (formal) or operational (in spirit). Structural or formal democracy functions through various institutions like assembly, parliament, and other democratic organisations. Formal democracy is also reflected in the Constitution, Acts and so on. Democracy is experienced and perceived in operation and in spirit, in the day-to-day affairs of society. That is why, where democracy takes its roots deeply in the society, government, and economic life, democratic spirit is infused everywhere and becomes a part of our life and living. It is unfortunate that after 53 years of Independence in India, democracy has been mostly structural, and has suffered from various evils like casteism, communalism, corruption, muscle power, violence and so on. That is, India is democratic more in structure than in spirit.

Thus democracy is being of various types — etical, political, social and economic — is a very comprehensive concept. It comprises all aspects of human life from birth to death, from family to schools. It should work not only in structure, but also in spirit. Democratic values must be infused in all aspects of life in every society.

Check Your Progress

Notes: a) Space is given below for your answers.

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

1. Where did the concept of democracy originate ?

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2. Define the term 'democracy'.

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3. Distinguish between Social Democracy and Economic Democracy.

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4. Why do we say that Democracy is participatory?

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5. Why is it said that India is democratic more in structure than in spirit?

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4.4 INTERRELATIONSHIP BETWEEN DEMOCRACY AND EDUCATION

Democracy has a very close relationship with 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 dimensions intrinsically motivates a democratic way of life. Democratic values or principles are applied to education to make it more effective, meaningful, relevant and useful. Similarly, without education democracy cannot be a success, as individuals of a civilized society are to know the rights and duties of citizens, if they are to function on a democratic pattern in their daily life. 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 practised 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 men 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". Man is a social animal and cannot exist in isolation. Democracy ensures the smooth functioning of all activities of the social and personal life of man. Education is an important and essential activity in the life of man, 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 interrelationship influencing each other in various ways.

4.4.1 Principles of Democracy

Four basic principles are mainly enshrined in Indian democracy: liberty, equality, fraternity and justice. The Preamble to the Indian Constitution says "The sovereign democratic republic of India will ensure to all its citizens, **justice** social, economic and political, **liberty of thought,** expression, belief, faith and worship, **equality** of status and opportunity and to promote among them all **Fraternity** assuring the dignity of the individual and the unity of the nation". 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.

All these principles are discussed as follows:

1. **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 himself/herself and to realise his/her full potentialities. The optimum growth of man's personality is possible in an environment of freedom and flexibility.

   Rousseau has rightly said, "Man is born free, but everywhere he is in chains". The chains are bondages and restrictions which impinge upon his self-expression and assertion of his unique nature. This is the root of all kinds of human oppression and suffering.

Freedom of an individual is sometimes restrained in the interest of society. But it should always be remembered that a social or political set-up, which leaves no options for the individual to choose, imposes rigid uniformity and represses individuality can in no way help individuals bring out their best. Freedom when restricted by certain rules and regulations, with their importance and implication properly understood, take the form of self-discipline. Thus 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.

2. 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 his 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 objectives in various endeavours.

3. Fraternity

All individuals owe the same fatherhood of God. All individuals of a country share the same nationality. In that sense, all are brothers and sisters. This realization of fraternity is the sheet-anchor of democracy. Unless an individual feels that he belongs to the same humanity, he cannot feel that fellow-feeling or the morale of togetherness which is an important characteristic of democracy. Therefore, there should not be any distinction 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.

4. 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 he or she be debarred from getting his or her dues in all walks of life. Individuals cannot be discriminated against on grounds that are unfair or illegal. In case this happens, individuals deserve to go to courts for voicing their grievances and demand justice irrespective of religion, caste, creed or sex.

5. Dignity of the Individual

Every individual has dignity which is based on the assumption of the infinite value and worth of every human being. This is applicable to everybody without distinction of caste, creed, colour, sex or race. Dignity of man can be made secure by "inalienable" rights to life, liberty and happiness. According to Kilpatrick (1951) "respect of personality" is of primary importance. Everybody who makes any positive contribution to society through his/her work is respected in society without consideration of his or her status or calling. Everybody is, therefore, entitled to get full opportunity for self-development and self-realization.

6. Cooperation

Cooperative living is an essential pre-condition for the success of democracy. Every individual must extend cooperation and enlist the cooperation of others in the working of all matters concerning society. From the early stages of socialization, one must learn to live with others and appreciate the contribution of others. Democratic civilizations progress on the premise that man cannot live by himself and cannot realize his goals without the help of others. Besides, in every social and institutional work, he has to work together. Everybody has to contribute his/her bit to realise the common ideal and purposes of society.

7. Sharing of Responsibility

In a democracy everybody must assume certain responsibility and must share community life. Freedom implies responsibility because freedom without the sense of duty and

responsibility would bring anarchy. Unless one shares responsibility in society, he or she cannot be an effective citizen. Responsibility implies performing socially relevant task with honesty and commitment and being answerable to society for the purpose.

4.4.2 Democratic Principles as Applied to Education

1. Liberty/Freedom in Education

Pestalozzi, one of the early educationists conceived the aim of education as freedom from dependence and achievement of self-reliance. On the role of education in the life of human beings, Pestalozzi states "Thus and only thus does the man, whom in God's wide world nobody helps, can help learn to help himself". That is why, self-help is the best that education can render to the individual. Pestalozzi has also observed that man should be made free and provided with stimuli in education for developing his self-reliance. He states that "Education through freedom is emphasised in a 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".

In educational institutions, freedom is considered as an antithesis of discipline. Thus, there is often a confusion between discipline and order. Curbing of freedom might bring visible order, but that does not necessarily imply good discipline. Discipline in an educational institution is closely related to the behaviour of both teachers and pupils, their motives and their understanding of each other. The foundations of disciplined behaviour, orderliness and good conduct in students is to be laid down through education, so that they can achieve the best of themselves in future, and understand the value of freedom as well as essential social controls.

Through education students realise that they can achieve freedom only when they follow the dictates of conscience. Freedom then takes the form of self-discipline which is essential for democratic living. The students needs be given adequate academic freedom. They should be made free from external influence that prevents them from seeing and saying the truth. They must also develop courage and competence to investigate the truth with the help of education. Education should also encourage them to utilize their freedom to perform their duties and fulfil their responsibilities with conviction and sincerity.

2. 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 to 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 under-estimated as an important factor for educational growth.

Hence emphasis is laid on quantitative equality of education irrespective of caste, creed, colour, social status or financial condition of individuals. The Education Commission, 1964-66, have rightly observed, "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 man and cultivate all available talent, must ensure progressive equality of opportunity to all sections of the population."

3. Fraternity in Education

Universal brotherhood being an important tenet of democracy, its place in education is of fundamental significance. Students, teachers, parents and even non-teaching staff should be bonded with love, sympathy, understanding and fellow-feeling. In administration and organization of projects as well as co-curricular activities, this 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.

The "we" morale and the nationalistic spirit have to be developed in future citizens of the country through education.

4. Justice in Education

As a corollary to the above 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 is 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 disabilities so that injustice that has been persisting over centuries can be done away with and justice denied to the deprived can be restored. Use of unfair practices of any kind by the teachers or by students should be dealt with an iron hand, if justice is to become endemic to education.

5. Sharing Responsibility in Education

Education is a joint responsibility of all concerned — students, teachers, parents, supervisors 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 his/her own duties and responsibilities. In the eyes of the law and constitution everybody is equal, and everybody has his/her 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.

6. Cooperation in Education

As a corollary to the above, 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, from teaching to evaluation, from administration to supervision. Students need to be trained through various programmes and projects, how to plan and work with others, how to promote team spirit and how to acquire the skills required for group activities. Thus, education will provide students with citizenship training for which cooperation is a basic pre-requisite and without which, neither education nor democracy can be a success.

4.4.3 Education for Democracy

Democracy has always found education as its greatest support and constant company. Without education, democracy has limited relevance and effectiveness, 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 they 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 inter alia the following two pre-conditions for success of education for democracy.

i)   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 to solve their problem of bread and butter.

ii) The second pre-condition 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 judgement regarding right and wrong, just and unjust. Otherwise, a small group will assume the control over government of the state and begin to exploit the masses.

The basic aims of education for democracy are development of i) a balanced and harmonious human personality, ii) building of character (moral and ethical development) and iii) training for an efficient and productive existence in a society or culture. It is imperative, therefore, that programmes and practices of educational institutions should be formulated in such a way that the objectives of education in a democratic society can be properly realized.

i) The development of a well-integrated and harmonious personality of an individual is essential in a democracy. The Association for Education in Citizenship (1947), has mentioned that each student should be given a full chance to develop himself as an individual personality so that he might be able to enjoy life through the exercise of his capacities and should be alive to the realities and possibilities of the world around him. He should know how to play his part as an active member of his community. He should be equipped adequately to contribute to society through his occupation. He should also know how to be in effective communication with his fellow-men by articulation and creative activities.

ii) Character building involves moral and ethical development of individuals. This means inculcation of human values such as honesty, sincerity, commitment and integrity. These are essential qualities for members of a democracy, and education has to develop these in individuals.

iii) Since the students of today are the citizens of tomorrow, they need to be trained in citizenship for an efficient and productive existence in a democratic society or culture. This involves making judgements on complicated personal, economic, social and political issues and also contributing to society by way of work. To be effecitve, a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, and must develop a scientific attitude to think objectively and base his conclusions on tested grounds. He should also have an open mind responsive to new ideas and not confined within the prison walls of outmoded customs, traditions and beliefs. The development of the capacity for productive work is also an essential requirement of education for democracy.

Check Your Progress

Notes: a) Space is given below for your answers.
   b) Compare your answers with the those given at the end of the block.

6. Mention any three principles of democracy.

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

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8. What are the basic aims of education for democracy?

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4.5 DEMOCRATISATION 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, practised 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 greater numbers of 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. Thus democratization of education has to be considered from the point of view of two dimensions: i) quantity, and ii) quality.

4.5.1 Quantitative Dimension of Democratisation of Education

The Constitution of India was adopted on January 26, 1950 and declared India 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 very hopefully 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 Principles 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. Mahatma Gandhi lamented that it was a "national sin and shame". But since then, India has made reasonable progress as far as quantitative development of education is concerned. In 1947 the percentage of literacy was only 16, which has increased to about 52 in 1991. For the first time in the history of independent India, the number of literate persons is now more than the number of illiterates. Since Independence, there has been a substantial increase in enrolment at all levels of education. A total number of 726,462 schools alongwith 240,000 non-formal education centres enroll 136 million children as compared to only 23.4 million in 1951. (Tyagi, 1994, P. 91).The total number of primary schools has increased from 2.86 lakhs in 1951 to 5.73 lakhs in 1993. The number of children enrolled in classes I to V has increased from 19.15 million in 1950-51 to 105.37 million in 1992-93. The corresponding increase in the Upper Primary classes was from 3.12 million in 1950-51 to 38.71 million in 1992-93.

But there have been high drop-out rates and nearly 44 percent of children drop-out before they reach class V and 64 percent drop-out before reaching class VIII. Therefore due to low efficiency of the school system, the gains of improved enrolment is reduced. Though the net enrolment rate at present is 80 percent, Universalization of Elementary Education (UEE) is still a distant goal to be achieved. Children still not enrolled in schools at the primary stage, belong to the weaker sections of society including SC/ST groups, girls, agricultural workers and slum dwellers. It is estimated that more than two-thirds of the non-enrolled children are girls and more than 80 percent of the non-enrolled children are in the nine educationally backward states of the country. These states are: Andhra Pradesh, Assam, Bihar, Jammu and Kashmir, Madhya Pradesh, Orissa, Rajasthan, Uttar Pradesh and West Bengal. Now various steps are being taken for Universalization of Elementary Education by 2020 A.D.

Secondary education has also expanded spectacularly during this period. The total number of secondary/higher secondary schools is 1950-51 was 7,400 and in 1992-93 it increased to 84,086. Similarly, enrolment in secondary/higher secondary schools was seven lakh in 1947 which rose to 140 lakhs in 1982-83 showing a twenty fold increase. Also, increase in the number of teachers during the same period was ten fold from 93,000 to 9,93,000 (Challenge of Education, a Policy Perspective, 1985).

Similarly, there has been a steady growth of the higher education system in India since Independence. The number of universities has now increased from 25 in 1947 to 242 (including 34 Deemed Universities) and the number of colleges from 700 to over 10050. The enrolment of students has similarly gone up from two lakhs to over 50 lakhs. The average decade growth rate of enrolment during 1983-84 to 1992-93 was close to 4.4% as compared to 3.8% recorded in the earlier decades (1973-74 to 1982-83). There has also been considerable interest in Distance Education and student enrolment at the IGNOU for various programmes of study during 1993-94 is over 80,000. It is expected that by the end

of 9th Plan, total enrolment at IGNOU will reach nearly 3 lakhs. Besides, in other Open Universities there is likely to be an additional enrolment of one million students (Government of India, Department of Education, 1994). This substantial quantitative expansion of education at all stages is mainly due to democratisation of education.

4.5.2 Qualitative Democratisation of Education

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

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

1. a national commitement to develop education to the largest possible segment of the country,

2. a full mobilization of manpower to support and participate in education,

3. a realistic inventory and commitment of resources, and

4. determination that educational requirements promote the balance between increasing social needs and rising personal aspirations.

Thus democratization of education presupposes a national commitment involving a large majority of the people and maximization of physical, material and intellectual resources. One study conducted by Gall (1973, P. 205) under the auspices of UNESCO has revealed that democratization of education refers to both equality of opportunity, and achievement of ideals. It also implies two things: (i) all should get education without discrimination and (ii) 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). One of the very significant attempts is to improve the quality of education at all levels so that democratization can be possible in the true sense of the team.

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, sharing of responsibility, so that true democracy can be functional and operative in schools and colleges.

Primary schools should, no doubt, provide the training for citizenship during the formative years but high schools and colleges also need to nurture and nourish democratic behaviour and conduct. The organisation and management of educational institutions must be attuned to the democratic spirit and the programmes as well practices therein should be intended to promote democratic living and learning. Pupils' government, self-government, staff-meetings, students' participation, students' councils and so on have to be introduced and can be accelerated.

4.5.3 Democratisation of Education in India

In India, inspite of her strong commitment to democracy, democratization of education is still a distant vision. We have achieved political democracy, but we are striving hard to realise social and economic democracy. Education has not yet been reoriented and reorganised to impart adequate knowledge, understanding, interests, skills for success of democracy.

Democracy cannot be established by mere government decrees and directives. Translation of the basic tenets of democracy into real life is a very slow process which is possible only through gradual modification of behaviour and continuous social change. Democratization is possible when democracy not only becomes functional, but also gets reflected in the entire educational system and conduct of all persons therein. Attempts have been made in

India to democratize the educational system. Administration and management of rural schools and colleges through Panchayati Raj intervention is a big step in this direction. Also, democratic participation of students in the management committees etc. are being encouraged. 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 and sharing responsibility in the teaching-learning process. Learning joyfully and freely is the basic condition and requisition for democratization. This has been realised to a great extent by the implementation of Operation Blackboard in the primary schools. IGNOU and UGC countrywide ETV programmes in the field of higher education have led to wider access and better qualitative inputs. Several in-service Training Programmes in the shape of Orientation and Refresher Courses are being organised by STEs/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

Notes: a) Space is given below for your answers.

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

9. Explain the term 'democratization of education'.

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

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4.6 EDUCATION OF THE CHILD AND FUNCTIONS OF THE SCHOOL IN A DEMOCRATIC SOCIETY

Education is considered essential for success of democracy, for desirable social change, for social and national development and peace and progress throughout the world. As early as in 1948, therefore, the International Community charged UNESCO with the responsibility for promoting education 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 suitable education to the child for his 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.

4.6.1 Education as a Right of the Child in India

As discussed above, education has been declared a human right and the child's right in the international documents of 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 by the year 1960". Unfortunately, in spite of various steps taken by the Government at the state and national levels, the goal is not yet reached and the constitutional directive is not realised.

The Universalisation of Elementary Education (UEE) or Universalisation of Primary Education (UPE) has been adopted as a national goal. Education for All (EFA) has now been regarded as the international target and a national challenge for India for true empowerment and democratization.

For realizing the aforementioned goals, the country has to fulfil the following requirements:

1. Provision of primary school education to all children of the 6-14 age group with an emphasis on the girl child;

2. Retention of children in school through improvement in the teaching and learning process thus reducing drop-outs;

3. Improving the quality of education and learning activities; and

4. Ensuring participation of 2-6 year old children in early childhood care and education.

Then national scenario of primary education is characterised by mass illiteracy, heavy drop-outs, low attendance of students in classes, huge number of failures and so on. Besides, handicapped children who have the right to education are mostly deprived of education. According to findings of the educational surveys the following reasons are attributed to low enrolment:

	Reason	Percentage
A.	Too young to go to school	4.73
B.	School facilities not available	7.89
C.	Not interested in schooling	29.55
D.	Engagement in household economic activity	10.48
E.	Other economic reasons	26.91
F.	Attending domestic chores	7.22
G.	Waiting for admission	1.00
H.	Other reasons	12.23

In such a scenario, democratization of education is bound to seem elusive.

4.6.2 Education for All (EFA)

We have now entered the 21st Century. But our burden of illiteracy and educational deprivation is too heavy to be carried into this century. In spite of UEE or UPE, we are still far away from the target. The black clouds of illiteracy are still heavy in spite of the implementation of a series of adult education programmes over decades. Now under the aegis of UNESCO and UNICEF, the countries with a high percentage of illiteracy and a great degree of educational backwardness have developed a project "Education for All" that aims at universalisation of elementary education and eradication of illiteracy leading to a comprehensive democratisation of the world order.

The concept of EFA is the outcome of the combined meeting of the Tenth Regional Consultation Meeting of 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 (EOL), (2) Universalization of Primary Education (UPE) and (3) Continuing Education (CE).

A Summit Conference of nine high population countires of the world – Bangladesh, Brazil, China, Egypt, India, Indonesia, Mexico, Nigeria and Pakistan was held at New Delhi in December, 1993. In spite of diversities among these nine countries there emerged a few challenges and issues which these countries have resolved to address.

These issues are:

1. access to basic education (primary and adult)

2. disparity of success (gender being the greatest source of dispairty)

3. quality of education in terms of both access and achievement

4. efficient use of resources, and

5. mobilization of additional resources.

In India, after independence, the provision of UEE was given the highest priority in the programme of educational development and the nation has been making all efforts to realise the targets fixed from time to time. Emphasis was laid on (1) universal enrolment, (2) universal attendance, and (3) universal retention. Education for All envisions quality schools which can hold students for completion of courses and enable them to achieve Minimum Levels of Learning (MLL). Both quantity and quality of education will be taken care of and the schools have to improve their programmes properly so that real learning takes place adequately.

Adult Education in India has taken on a variety of forms. Initially it was known as the Social Education Programme and then it took various forms like Farmers' Functional Literacy (FFLP), Polyvalent Adult Education Programme (PAEP), National Adult Education Programme (NAEP), National Literacy Mission (NLM), Jana Siksha Nilayam (JSN) and so on. The year 1990, was declared as the International Literacy Year (ILY) by UNO and the Adult Education Programme in India was revamped. Adult Education and Elementary Education are like two sides of a coin and one affects the other very deeply. The National Institute of Adult Education (NIAE) has been set up fixing the target of educating ten million adults in the age group 15-35. Some other programmes like "Each One Teach One" and utilizing school and college students in adult education programmes are being implemented in the country. Now the Total Literacy Campaign (TLC) is being implemented in the entire country and unprecedented enthusiasm has been evident at all levels.

But a very strong political will and national commitment are essential for making EFA a success. With a view to supplementing efforts of the formal education and adult education programmes, Non Formal Education (NFE) has been implemented which aims at providing education to children who are not able to attend formal schools or drop-out in the middle of the course due to certain difficulties. NFE seeks to provide education to the deprived ones, so that the menaces of mass illiteracy and the huge drop-out rate can be tackled and the goals set for EFA realised in time. Now a lot of hope is reposed in the success of the TLC Programmes in the country. According to the EFA document (1993) TLCs have demonstrated that a combination of political will and popular support can bring about remarkable change progress and democratisation in the society. While the Union and State Governments have their full share of responsibilities, it is the people's involvement and the participation of NGO's which can make the EFA programme a great success.

4.6.3 Functions of the Schools in Democratic Society

4.6.3.1 Democratic Environment in the School

In a democratic society, schools ought to stress the duties and responsibilities of individual citizens. They have to stress the importance of team work and the values of empathy, compassion and sharing, emphasis being on the good of the community. The true function of a school in a democracy, therefore, is to provide for the enrichment of individual life and the harnessing of individual innovation and excellence for the progress of the entire society. The schools should help in developing the innate potentialities of children, and produce youth as disciplined, creative, sociable and cooperative members of the society.

The school in order to discharge its responsibility for citizenship training and optimization of students' capabilities, has to function on democratic lines. The curricular and co-curricular activities should be organised in such a manner that all components of the system (the teachers, the students and the community) work as a coherent whole, and nobody feels left out or repressed. The school management and organisation have to be participatory. The methods of teaching should promote congenial discussion in a nurturing atmosphere. The evaluation techniques, methods and processes in the school have to be transparent, flexible objective and scientific.

The climate of school life and the dynamics of human relations, are important factors from which pupils can learn about the way of life and values that influence their inter-personal relations and the all-round development of their personality. Learning experiences in schools make or mark the growth of democratic life. Education is not a preparation for life, education is life itself. School is not the replication of society, it is society itself. At present most of our schools are divorced from society and the conditions prevalent in our schools are adverse to the growth of democracy. Dewey has, therefore suggested that the school should be made "a genuine form of active community life", instead of a place for merely imparting lessons.

The Central Advisory Council for Education, England (1966, pp. 187, 1888) has analysed the role and functions of primary schools. It sums up the role of the school in a democracy beautifully by saying "The school sets out deliberately to devise the right environment for children, to allow them to be themselves and to develop in a way and pace appropriate to them. It tries to equalise opportunities and to compensate for handicaps. It lays special stress on individual discovery, on first-hand experience and on opportunities for creative work. It insists that knowledge must not fall into neatly separate compartments and that work and play are not opposites, but complementary. A child brought up in such an atmosphere at all stages of his education has some hope of becoming a balanced and mature adult and of being able to live to contribute to and look critically at society".

4.6.3.2 Citizenship Education in India

Since India has adopted democracy as a form of Government and hence a way of living, it is necessary that schools provide the stepping stones for children to adopt democratic form of existence. In the words of the Secondary Education Commision (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. They are given scope for participating in the management and organization of various programmes. Indian democracy harbours a multitude of races, religions, castes and communities, each with a unique life-style, language, customs etc. 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 necessary for living graciously, harmoniously and efficiently with one's fellowmen. Qualities like discipline, cooperation, social sensitiveness and tolerance are developed by respecting the uniqueness of all cultures, partaking 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. Indian schools have to cultivate a spirit of large-hearted tolerance, mutual give and take and the appreciation of ways in which people differ from one another.

Check Your Progress

Notes: a) Space is given below for your answers.
    b) Compare your answers with the those given at the end of the block.

11. What are the functions of a school in a democracy?

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12. What do you mean by Citizenship Training?

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13. What are the aims of the EFA (Education for All) Project?

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14. What are the qualities Indian schools develop in pupils for democratic existence?

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4.7 LET US SUM UP

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

Qualitative and quantitative democratisation of education has been elucidated with special reference to the Indian context. Also, details for the Education for All (EFA) Project (concept, origin and aims specific to the Indian context) have been spelt out. Keeping this context in mind, primary, secondary, higher and adult education in the Indian situation has been explained. The functions of the school in a democratic society has been emphasized as a thrust of democracy on education, in the specific Indian context.

4.8 UNIT-END ACTIVITIES

1. Keeping in view the present status of democracy in India, suggest some ways and means of qualitative democratization of education.

2. What are your suggestions for introducing the true spirit of democracy in our educational institutions?

3. What should be the role of teachers and students in the "Education for All" Project? How can every member of the educated community assist in making this programme a success?

4. How can students' participation in the management of school and colleges be made maximally useful?

5. How can our schools train students in citizenship?

6. Collect materials pertaining to Total Literacy Campaigns in the country. Suggest ways of making these programmes more effective.

4.9 POINTS FOR DISCUSSION

1. Suppose you are a practising teacher in a school. In your opinion what are major hindrances in the functioning of democracy in Schools? How can you democratise the system? How can you help your students become good citizens? What can you do for making Education for All a success in your locality?

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4.11 ANSWERS TO CHECK YOUR PROGRESS

Unit 1

1. Education is essential for human life because it prepares human beings for leading an effective adult life and also imparts survival skills to make individuals fit for their natural and socio-cultural environments.

2. i)   Socialization

    ii) Maintenance and transmission of social values and ideals

    iii) Initiation and creative force to influence social progress.

3. Persuasion and provision of models of behaviour because these have lasting impression on children's personalities.

4. i)   b)

    ii) c)

    iii) a)

5. The theory of unfolding of human personality states that all human capabilities are potentially present in the child and that these capabilities gradually unfold through the process of education.

6. The social orientation to the concept of education is that education proceeds by the participation of the individual in the social consciousness. Education is a sub-system of society and an instrument for furthering social cause and interests.

7. The three poles in the tri-polar process of education are the educand, the educator and the social setting.

8. i)   Education is a life-long process whereas schooling takes place in a specific period of human life.

    ii) Education includes all efforts of providing knowledge, experience, skills, attitudes and values in all personal and social contexts. Schooling imparts deliberate and systematic training in specialized subject areas.

9. Educational aims provide direction to the educational process, motivate learners and provide criteria for evaluation of effectiveness of educational process.

10. i)   Development of vocational efficiency;

    ii) Building good moral character;

    iii) Developing democratic citizenship; and

    iv) Developing social efficiency.

    There can be other such aims also.

Unit - 2

1. Socialisation, acculturation, development of "we-feeling", propagation of religious faith, moral learning etc.

2. Socialization Functions: Development of commitment and capacities essential for future role performance.

    Acculturation functions: Orientation to society's collective cultural achievements including physical, intellectual, moral etc. as well as the 'mores' and 'ethos' of the society.

3. Through a proper kind of nurturance which includes the physical and more specifically the emotional nurturance of the child.

4. The mother's role is most significant. She is said to be the first teacher of the child, for the child has most intimate contact and interaction with her. Because of the warmth of relationship between the two, the child shapes his personality and develops the qualities of personality through such constant contacts and interactions.

5. Because the school has its own 'mores', own setting, and own culture to be strictly adhered to by the inmates.

6. — Acculturation and socialization.

    — Generation of commitments and capacities for future roles.

    — Allocation of human resources.

7. Emerging functions are: personal and social problem solving, social competence, diffusion of new knowledge, providing equality of opportunity, sex and family life education, functional literacy, cosmopolitan outlook and scientific temper, learning to live together.

8. Without proper sex education, the young may indulge in unsafe sex and as a result may be a prey to fatal diseases like AIDS. Family life education is important for family welfare and population control.

9. — Socialisation and acculturation.

   — Management of educational institution.

   — As mediator between the school and the authorities to facilitate children's education.

   — Extending resource help to school.

10. — Appraising the school about expectations and aspirations of the community.

   — Extending resource help.

   — Co-operating with school in welfare activities of children.

   — Organising programmes of child development.

11. — The teacher provides leadership for parents and members of the community by enlightening them towards social evils and their removal.

   — By organizing activities and functions in the school and community to highlight their problems and their solutions.

   — By propagating new ideas, developing worthwhile skills, attitudes, values and behaviours in children.

12. — The community sets certain specific goals or expectations for the school to realize for its children.

   — The teacher helps parents and other members of the community in understanding the child's needs and accepting him/her and;

   — The teacher can help the community in eradication of social evils viz., untouchability, child marriage etc.

13. Satellite Instructional Television Experiment.

   Indian National Satellite.

   Educational Television.

   Central Institute of Educational Technology.

14. Socialization, acculturation, information dissemination, and social development activities. To stimulate interest in current topics, as a delivery system in distance education; in promoting research, preparing data-base, developing attitude.

15. No, however, it can be used as a supplement to conventional mode to enrich knowledge, skills etc.

Unit-3

1. The educational system of a nation depends on its philosophical ideals. This is amply reflected in Rousseau's anti-social philosophy and his negative or natural education, Spencer's Hedonism and his discipline by natural consequences and American pragmatism and project method in education. The educational system has to find its guiding principles in the aims of social order for which the nation prepares the individual. Philosophy provides the aim of life and thereby the aim of education, and education provide the vehicle for carrying out that philosophic aim in practical life.

2. Naturalism is a revolt against the formal school. For naturalists school should not be regarded as separate from but be an extension of child's environment. To them child should be allowed to grow up in a free atmosphere. They put more emphasis on the child rather than the institution.

3. For the naturalists child is the centriod of the educational system. It is the child himself rather than the educator, the school, the textbook or the subject of study as the focus of educational activity.

Unit-4

1. In Greece. The word democracy comes from the Greek word 'demos' meaning people and 'kratos' meaning power.

2. Democracy is a rule or government of the people, by the people, for the people and with the people.

3. When democracy provides a minimum standard of good living through economic activities, it is economic and when democracy breaks caste and class barriers, it is social.

4. Becuase in a democracy, the people or their representatives participate in the ruling process and in all day-to-day affairs.

5. In India, all democratic institutions are in place (structural), but democracy is not infused in everyday existence of people and thus, it is not in spirit.

6. Liberty, equality and fraternity.

7. Education aims to provide self-reliance and freedom from dependence. Also, it is essential to provide a free and supportive atmosphere for education to take plae. Only then, can education prepare individuals fit for democratic living.

8. i)   the development of a balanced and harmonious human personality

   ii)   building of character (moral and ethical development)

   iii)   training for an efficient and productive existence in a society or culture.

9. The introduction, practice and transcending of democratic principles in education, so that education is democratic in spirit, is termed 'democratisation of education'.

10. Quantitative dimension of democratisation of education insists on increasing educational opportunities, so that education is available to the entire population. The qualitative dimension emphasises on improvement of curricula, teacher preparation, infra-structure etc. for all kinds of educational institutions.

11. The school functions as a stepping stone for the child to live in a democratic society. The school should provide suitable education that is creative, productive, flexible, need-based and relevant to life.

12. Citizenship training is the education which makes an individual ready for an active and productive life as a citizen of a democratic society.

13. i)   Universalization of elementary education

    ii)   Adult education for total literacy

    iii)   Qualitative and quantitative democratisation

14. Discipline, co-operation, social sensitiveness and tolerance.