

FOUNDATIONS IN SOCIOLOGY OF EDUCATION

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Foundations in Sociology of Education

Edited by

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Preface

Among several books written on Sociology of Education, this book claims to be the most comprehensive yet to the point analysis and description of the subject in the Indian context. It covers the syllabi of all the Indian Universities on this subject in simple and lucid language drawing example from the Indian society.

The part one of this book lays down the foundations of education required to be understood by every specialist of the subject. It includes the concept, meaning, aims, functions, direction, priorities, forms, institutions, agencies and curriculum of education. It discusses the role of science and national policy in education. It explains the eclectic tendency in education.

The part two deals with Sociology of Education. It includes chapters on Educational Sociology, Education and Society Particularly in Indian Context. It discusses the role of politics, family, school, community, peer group and the state in the field of education. It explains the role of mass-media, culture, values, economic growth, religious and moral values in education. It points out new education may help in realisation of modernization, democracy, national integration, international understanding and social control. Finally, it deals with Deschooling Society, freedom, discipline and responsibility in education.

Planned as a text book for students and reference book for teachers this book is a critical and constructive appraisal of the

subjects. Suggestions for improvement are solicited.

AUTHOR

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PART ONE Foundations Of Education

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1. Education: Its Concept and Meaning

The new born infant is a helpless human being. He has neither friends nor enemies. He is not aware of the social customs and traditions. He is not even keen to achieve any ideal or value. But as he grows older, he is influenced by the informal and formal agencies of education. He develops his physical, mental and emotional self and social feelings. By and by he develops a sense of responsibility like his elders. He solve the problems of life successfully. Thus, education instills in the child a sense of maturity and responsibility by bringing in him the desired changes according to his needs and the demands of ever changing society, of which he is an integral part. Education bestows immense benefits upon a person. A well educated person is known all over the region. He is able to meet the conflicting challenges. He tides over all the difficulties which confront him in day to day living. Education culturises the individual and helps him to fulfill his needs. Education develops the individual like a flower which distributes its fragrance all over the environment. Thus, education is a conducive process which develops childs individuality in all its aspects—physical, mental, emotional and social. With this all-round development, he becomes a responsible, dynamic, resourceful and enterprising citizen of strong good moral character who uses all his capacities to develop his own self, his society and his nation to the highest extent by contributing his best to national honour, national glory, national culture and national civilization of which he is an integral part.

On one hand, education develops personality of an individual in all fields and aspects making him intelligent, learned, bold, courageous and possessing strong good character, on the other hand, it contributes to growth and development of society. It is only through education that moral ideals and spiritual values, the aspiration of the nation and its cultural heritage is transferred from one generation to another for preservation, purification and sublimation into higher and higher achievements. With the growth and development of individual, the society also develops to higher

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and higher levels of attainments. Thus, education is essential for the growth and development of individual as well as society.

MEANING OF EDUCATION

Etymological Meaning of Education

The Latin word 'Educatum' means to train. 'H' means from inside and 'Duco' means to draw out, to lead out or to bring up. By combining the two education comes to mean to draw from within. Education is a process which draws from within. Each child is born with some innate tendencies, capacities and inherent powers. Education draws these powers out and develop them to the full. Latin words 'Educare' and 'Educere' mean to bring up, to lead out and to develop etc. In this way the word education means to develop the inborn qualities of a child to the full.

Thus education is a process of development. To understand its nature and rate of progress, one must know the data of education.

Data of Education

The data of education consists of the following four factors—

- (1) The Child.
- (2) Heredity.
- (3) Environment.
- (4) Time.

(1) The child. The foremost data of education is the child. Each child has certain innate powers. His natural development is possible only according to these native endowments. As such the child's nature should be known to those who provide education for his development.

(2) Heredity. Hereditarians believe that education of a child is predetermined by heredity. According to them hereditary impressions influence a child from his infancy before any formal education begins. As the impressions are often indelible, therefore education has to follow the lines laid down by these impressions generated and formed by parents and other related elders of society. These innate tendencies and qualities are the firm foundations for his education. These also delimit the define the highest achievements to be achieved by him. Without hereditary traits and impressions of a musician a child can never be developed into a noted musician of repute by education or any other process. Thus, to be hereditarians, education is development according to lines pre-determined and prelaid by the heredity of a child.

(3) Environment. Another factor of education is environment. Every child is born in a family at a particular place and time. His upbringing also takes place in a specific environment. This environment is either controlled or uncontrolled. Both types of environments exert their influence upon the growing child in different ways. Controlled environment leads to controlled growth and uncontrolled environment promotes uncontrolled growth. According to environmentalists, heredity factor is only a myth. They assert that if the environment is not desirable, no amount of heredity will be able to develop the child according to desirable lines and standards of growth. According to them, environment is a powerful factor which influences the development of child consciously or both. One cannot escape its influence at any cost. The environmentalists hold that as the child gradually comes into contact with the physical and social environments, his innate tendencies flower out and his behaviour begins to change. In this sense, it is the environment and not the heredity which makes a child a musician or an artist. Thus, according to environmentalists education is a process based on and conditioned by the environment in which the child is brought up.

(4) Time. During the process of development, specific activities are indulged by the child at specific times. To understand this process of development, one must have a clear understanding of the various stages of development. As different and specific tendencies sprout out of these various stages, education must correspond its plans and programmes to these budding capacities. Then only, the development of the child will be normal and natural. Any discord or imbalance will result in stunted growth or no growth at all. Hence education should correspond and suit the mental level of the child otherwise it will create complexes and mar the development.

Both the hereditarians and the environmentalists assert one side of the truth. The two factors are not contradictory. They are mutually complementary and supplementary. Both work together to develop the child smoothly and in a balanced way. Both are essential for the proper development of a child.

Narrower Meaning of Education

In its narrow sense school instruction is called education. In this process, the elders of society strive to attain predetermined aims during a specified time by providing pre-structured titbits of

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knowledge to children through set methods of teaching. The purpose is to achieve mental development of children entering school. In the process, the teacher is the most important factor and the child is assigned a subsidiary role. The teacher is expected to instil ready made dozes of knowledge in the child's mind. By this, the child cannot attain the wholesome development of his personality. Such knowledge strangles the natural development of the child and hence is of no use to him for his actual future life. In spite of this, school education has merits of its own. In the words of John Stuart Mill—"The culture which each generation purposefully gives to those who are to be its successors, in order to qualify them for at least keeping up, and if possible for raising the level of improvement which has been attained."

Following opinions of some educationists represent the narrow meaning of education

(1) "In narrow sense, education may be taken to mean any consciously directed effort to develop and cultivate our powers." —S.S. Mackenzi

(2) "Education is a process in which and by which knowledge, character and behaviour of the young are shaped and moulded." —Prof. Drevcr

(3) "The influence of the environment on the individual with a view to producing a permanent change in his habits of behaviour, of thought and attitude." —G.H. Thompson

Wider Meaning of Education

In its wider sense, education is not the communication of information by the teacher or the acquisition of knowledge by the child but the total development of the personality. Education consists of all those experiences which affect the individual from birth till death. Thus education is the process by which an individual freely develops his self according to his nature in a free and uncontrolled environment. It is a life long process of growth and development. It is not confined to the limits of time, place and individual. Any person who gives the child a new experience is a teacher and any place where this giving and receiving takes place may be termed as a school. Thus, education is essentially a process of growth and development which goes on throughout the whole life. Rousseau developed his philosophy of naturalism keeping this wider concept of education in his view point. Following eminent scholars interpret education in the wider context.

- (1) "In the wider sense, it is a process that goes on throughout life, and is promoted by almost every experience in life." — S.S. Mackenzi
- (2) "By education, I mean the alround drawing out of the best in child and man—body, mind and soul." —M.K. Qiadhi
- (3) "Education in its widest sense includes all the influences which at upon an individual during his passage from cradle to the grave." —Dumvile

Analytical Meaning of Education

- (1) Not Limited to KnowJedge Imparted in Schools. Education cannot be confined to the processes of giving knowledge to children in schools. Its programme goes on from birth till death. Every one learns something or the other throughout life by various experiences and activities. All this is education.
- (2) Education as the Development of Child's innate Power. Education is developing the native endowments of a child rather than something forced into the mind from outside. Addison has rightly remarked, "Education when it works upon noble mind, draws out to view every latent virtue and perfection which without such help are never able to make their appearance."
- (3) Education as a Dynamic Process. Education is not a static but a dynamic process which develops the child according to changing situation and times. It is a purposive activity always pursuing some aim of life to which an individual devotes himself fully.
- (4) Education as a Bipolar Process. In his book "Evolution of Educational Theory" Adams has interpreted education as a bipolar process. He analysed education as under—
- (i) "It (Education) is a bipolar process in which one personality acts upon another in order to modify the development of the other."
- (ii) "The process is not only a conscious one but a deliberate one. The educator has the clearly realized intention of modifying the development of the educand."
- (iii) "The means by which the development of the educand is to be modified are two folds (a) The direct application of the educator's personality to the personality of the educand and (b) The use of knowledge in its various forms."

According to Adams the bipolar education has two poles. At one end is the teacher and at the other is the child. Both are equally important in education. If the teacher instructs, the child follows. If the teacher gives, the child receives. Thus in the process of education there is interaction between the teacher and the child. The teacher tries to mould and modify the behaviour of the child so that the latter develops his personality to the full. With the active cooperation of the teacher and the child, the process of education goes on smoothly and efficiently.

(5) Education as a Tripolar Process. Like Adams, John Dewey also regards education as a process of development. But while accepting the psychological view, Adams emphasizes the importance of teacher and the child, John Dewey emphasizes the sociological view point. Hence according to John Dewey education has two aspects—(1) Psychological and (2) Sociological. He accepts the contention that education of the child should be according to his native endowments. He further asserts that the development of a child does not take place in a vacuum. It takes place in and through the society in which the teacher and the child both live. It is the society which will determine the aims, contents and methods of teaching. In this way the process of education contains three poles, namely—(1) The teacher, (2) The child, (3) The society. These three factors actively co-operate in the efficient and successful working of the educational process.

MEANING OF EDUCATION IN THE WEST

Educational thinking, like every other branch of knowledge, started in the philosophical deliberation of the ancient Greek philosophers. Thus the meaning of education in west is initially available in the works of Plato. It is interesting to note that thousands of years ago Plato gave a meaning to education which is even now followed in the West with slight changes here and there. Plato defined education as a life-long process starting, "from the first years of childhood and lasting to the very end of the life."¹ He used the term education in a very wide sense, "which makes a man eagerly pursue the ideal perfection of citizenship and teaches him how rightly to rule and how to obey."² Education not only provides

knowledge and skills but also inculcates values, training of instincts, fostering right attitude and habits. In (Republic), Plato points out, that "true education, whatever that may be, will have the greatest tendency to civilise and humanise them in their relation

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to one another and to those who are under their protection."³ This humanist definition of education propounded by Plato is still the most widely accepted meaning of education in the West. Education everywhere has been taken as a process of inculcating values. As Plato said, "Now I mean by education that training which is given by suitable habits to the first instincts of virtue in children."⁴ These views of Plato have been universally accepted in West as well as in the East. Education has been defined differently by the idealists, the pragmatists, the naturalists and the realist philosophers. However, its meaning has been generally idealistic. Without some sort of idealism there can be no education worth the name. In the words of Robert R. Rusk, "We may accept the aim of education is the enhancement or enrichment of personality, the differentiating feature of which is the embodiment of universal values."⁵ The Western educational philosophers have generally agreed that the growth of the human child is the essence of education. In the words of A.G. Hughes, "The essence of discipline is, thus not forced subordination to the will of hated tyrants, but submission to the example of admired superiors." In the middle ages Comenius declared education to be a process whereby an individual developed qualities relating to religion, knowledge and morality, and thereby established his claim to be called a human being. "The fundamental principles of education", according to Froebel, "instruction and teaching should be passive and protective not directive and interfering."⁶ The principle of liberty has found most eloquent expression in the definition of education given by Rousseau when he said, "Let us obey the call of Nature. We shall see that her yoke is easy and that when we give heed to her voice we find the joy in the answer of a good conscience."⁷ Other have laid emphasis upon the social meaning of education whereby it aims at making an individual fit in the society. It was in this sense that Aldous Huxley said, "A perfect education is one which trains up every human being to fit into the place he or she is to occupy in the social hierarchy, but without, in the process, destroying his or her individuality."⁸

All the foregoing definitions have stated that education is the process of development. It, therefore, becomes necessary to discover what is implied in this development. Although the ability to learn depends upon development, but development is not synonymous with education. Development means the gradual and continuous progress of mind and body. Through this development the child acquires the following elements:

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1. Knowledge of the environment by which he is surrounded.
2. The necessary motor control to fulfil his individual needs.
3. Linguistic abilities to enable him to converse.
4. Some knowledge of individual and collective relationship.

The development of all these elements begins at home itself. The educator's task is to continue this process and to encourage it while the child is at school.

In fact this process of development continues right through an individual's life time. Consequently, it is accepted that education in its general sense continues throughout a man's natural span of life. Even the successful teacher or educator himself remains a student throughout his life. On the one hand, he teaches certain things to some people but at the same time he learns something from them. All successful educators experience that the development undergone by their thoughts, personalities and abilities would have been impossible otherwise. In much the same way, people other than the educator, teach and learn simultaneously.

MEANING OF EDUCATION IN INDIA

Turning to the Indian approach, it becomes necessary to include the spiritual aspect also because it is accepted as a part of the development by education. In fact, Indian thinkers have placed special emphasis upon this. Yajnavalkya opined that only that is education which gives a sterling character to an individual and renders him useful for the world. Shankaracharya said that education is that which leads to salvation. Even the more recent educationists have stressed the importance of the spiritual aspect. In the words of A.S. Altekar, "Education has always been regarded in India as a source of illumination and power which transforms and ennobles our nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual powers and faculties."⁹

This spiritual tradition has been carried on by contemporary Indian philosophers of education in their integral approach,

synthesis of idealism and pragmatism, rationalism and humanism, diversity in unity and harmony of the individual and society. It was due to this emphasis on the spiritual meaning of education that Vivekanand said. "Religion is the inner most core of education."¹⁰ In the words of Sri Aurobindo, "The child's education ought to be an outpouring of all that is best, most powerful, most

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intimate and living in his nature, the mould into which the man's action and development ought to run is that of his innate quality and power. He must acquire new things but he will acquire them best, most wholly on the basis of his own developed type and inborn force."¹¹ M.K. Gandhi expressed the same idea when he defined education by saying, "By education I mean an all round drawing out of the best in child and man, body, mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education."¹²

SYNTHETIC DEFINITION

It is clear from the above discussion of the meaning of education in West and India, ancient and modern that it may be synthesised since all these accept some common characteristics of education. The following points concerning the meaning of education emerge from a review of the meaning of education in the West and in India:

1. A Life-long process. Education according to most of the philosophers continues from birth to death. As Madam Paul Richard pointed out, the education of man, "should begin at his very birth and it is to continue the whole length of his life."¹³

2. Unfolding. Education is a gradual unfolding. In his allegory of the cave Plato observed that "the power and capacity of learning exists in the soul already, and just as the eye was unable to turn from darkness to light, without the whole body, so too, the instrument of knowledge can only, by the movement of the whole soul, be turned from the world of the becoming into that of being and learn by degrees to endure the sight of being and of the brightest and best of being or in other words of the good."¹⁴ It is in the same sense that Sri Aurobindo said, "The chief aim of education should be to help the growing soul to draw out that in itself which is best and make it perfect for a noble use."¹⁵

3. Based on child psychology. Western thinkers unanimously agree that true education should be based on child psychology. This again has been accepted by Indian philosophers of education. According to Sri Aurobindo, "Nothing can be taught to the mind which is not already concealed as potential knowledge in the unfolding soul of the creature."¹⁶ Educational theory must be based on sound psychology. As Sri Aurobindo points out, "The true basis of education is the study of the human mind, infant, adolescent and adult."¹⁷

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4. Individual as well as social. True education is individual as well as social. Plato brought out a scheme of education according to each individual's capacities to serve the society. Philosophers in the West have everywhere laid emphasis upon individual as well as social aims of education. Contemporary Indian philosophers also exhibit this tendency. M.K. Gandhi said, "I value individual freedom, but you must not forget that man is essentially a social being. He has risen to his present status by learning to adjust his individuality to the requirements of social progress."¹⁸

5. Total development. Thus education by general agreement is a total development, physical, mental and spiritual, individual as well as social. This total development is the meaning of self-realisation. This synthesis of the different aspects of man's development is characteristic of not only idealism but also naturalism, pragmatism and realism. It is again the meaning of perfection, acclaimed as the aim of education by so many thinkers. It is also what is known as complete education. It is again the humanist meaning of education since man is a complex being having several aspects of his personality all of which require full development. According to Sri Aurobindo, education should help the individual to grow, "into a fullness of physical and vital energy and utmost breadth, depth and height of his emotional, his intellectual and his spiritual being."¹⁹ The total development lays equal emphasis upon physical as well as spiritual growth. Without physical culture mental training has been considered as one-sided. In the words of Aldous Huxley, "Where the body is maladjusted and under strain, the mind's relations, sensory, emotional, intellectual, conative, with external reality are likely to be unsatisfactory."²⁰ Education aims at an all round and total perfection of the individual and society. Hence, physical culture should form an important part of the educational process. As Sri Aurobindo puts it, "If 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."²¹ Similar quotations may be hunted from other philosophers of education in West and East. The total development involves character development, development of social virtues and individual skills. It includes all the various aims of education. It involves all the functions of education in human life such as development of natural abilities, character building personality integration, preparation for adult life, control and sublimation of

basic instincts, creation of useful citizens, development of a sense of community, progress of culture and civilization, social welfare, use of leisure and synthesis of national as well as international consciousness.

NATURE OF EDUCATION

Difference Between Art and Science

Some people associate the term science with a specific body knowledge and then distinguish between science and arts. But as Biesanz and Biesanz have remarked, the criterion of science is attitude or approach, not subject matter. Karl Person has rightly pointed out that the unity of all sciences lies in their methodology, not in the subject matter. Science differs from art in its methodology. The other characteristics of science, besides its special method of working, are its factuality, its universality, the validity of its laws, its search for causal relations and its attempt to make predictions based on these laws. It is possible to distinguish between science and arts on the basis of these features. The arts do not possess these qualities, and neither can it profess a similar approach. Science is a system of truths in which, through a definite language and terminology, a search is made for truth for its own sake. Despite the practical application of its principles and laws, science is a theoretical discipline. Science lies in knowledge, while art consists in skill rather than in knowledge. Criterion of art is the skill of the craftsman, while the criterion of a scientist's ability lies not in his skill but in his knowledge. Art raises any individual to a high pedestal, but science does not do this invariably. The aim of science is to know, that of art is to do. It cannot be denied that some practical sciences are nearer to the arts than to theoretical science, but they cannot be identified with the arts because of their distinctively scientific method of working. Art includes skill and practice in addition to knowledge. Art cannot be achieved without practice and repetition. The craftsman is better than other people in performing his own brand of skill.

It is evident from the above delineation that education can be called a science as well as an art. Skill in teaching cannot be derived merely from theoretical or verbal knowledge. It is only after long practice that an individual can acquire some skill. This skill is not derived from his knowledge but from the qualities of his personality and character and his ability in explaining new problems in ever changing situations in education. In this manner

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the educator is an artist but at the same time, he is also a scientist. He approaches all elements which enter the sphere of teaching scientifically. He observes them, and on the basis of his observation he arrives at some general principles which can help in making forecasts for future situations.

Classification of Sciences

In order to understand the scientific nature of education, it is desirable to understand a famous classification of the sciences. This classification divides the sciences into two categories— theoretical and applied. Theoretical sciences are concerned with the search for truth for its own sake, without paying any attention to its practical applications. On the other hand, the applied sciences pay particular attention to the application of scientific principles to human life. In actual fact, if this distinction is analysed, it will be seen that no science can be classed as either purely theoretical or purely applied. A theory or principle lacks body without any practical application, while action or application without theory is unfounded. For example, general psychology is the theoretical aspect of psychology whereas applied psychology is its practical aspect. In the same way, sociology has a branch known as applied sociology. Much the same thing can be seen in the case of all other sciences. In actual fact, it is improper to attempt a separation of the theoretical and the practical. The successful educator must concentrate not only on gaining theoretical knowledge of the various sciences but also on a practical application of his knowledge in educational circumstances. In the field of science, a theory has value only so far as it has some practical utility. In the words of Prof. Sidgwick, "The history of education is the battle ground and burial ground of impractical theories and one who studies it is soon taught to abate his constructive self-confidence, and to endeavour humbly to learn the lessons and harmonise the results of experience." No teacher can hope to become a successful teacher by learning the principles of teaching. As Raymont puts it, "Good teaching, like the efficient practice of any other art, is a function of many variables, of which the study of principles and methods is only one." It is evident from this that the art of teaching comprehends many things—such as practice—in addition to the knowledge of the theories and methods of teaching.

Education is a Science and an Art

In must be evident from the above discussion that education can

neither be categorized as a science nor as an art. It is both a science and an art. It is as proper to use the term art of education as it is to use the term science of education. And even as a science, educational science is neither exclusively theoretical nor only practical because it has a theoretical as well as a practical aspect. In fact, it is more a practical and applied discipline than a theoretical one. Hence, in classifying sciences, we would place education in both the theoretical and the applied categories. It is a social science. But, at the same time, since it is also a study of the ideals of education, it is also a normative discipline. The art of education requires the objectivity of the physical sciences like biology, the social aspect of the social sciences like psychology and sociology and value considerations of the normative sciences like ethics and logic. In addition, it also needs practice in the process of teaching under actual educational circumstances.

True Definition of Education

The different meanings and definitions of education as given in this chapter leads us to the conclusion that education should have a comprehensive definition. Thus education may be defined as a purposive, conscious or unconscious psychological, sociological, scientific and philosophical process which brings about the development of the individual to the fullest extent and also the maximum development of society in such a way that both enjoy maximum happiness and prosperity. In short, education is the development of individual according to his needs and demands of society, of which he is an integral part. T. Raymont has rightly remarked, "Education is that process of development in which consists the passage of human being from infancy to maturity, the process whereby he adapts himself gradually in various ways to his physical, social and spiritual environment."

Difference Between Education and Instruction

(1) Field. Education is the full development of all the innate powers of a child. Nothing is thrust into his mind by force from outside. It develops the child physically, mentally, emotionally and socially. Thus its field is wider than that of instruction. Instruction means forcing in to the mind of a child predetermined doses of knowledge in a pre-planned way to achieve mental development. It is one sided development and that too of memory only. Thus its field is narrow in comparison with education.

(2) Place of Child. In education, the place of child is central, pivotal and of prime importance. Teacher's role is subsidiary. In

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instruction, the place of teacher is central. The role of child is secondary. Thus the role is reversed.

(3) Interests, inclinations and abilities. Education pays full attention to the interests inclinations and abilities of the child. Nothing is forced into his mind without his will. Instruction neglects interests, inclinations and capacities of the child. Ready made doses of knowledge are forced into his mind.

(4) Preparation. Education prepares the child for real life. Instruction prepares the child to pass an examination.

(5) Nature of Learning. In education all learning is self-learning. It remains stable and permanent and can be applied to solve the problems of future life. In instruction, cramming is encouraged. It is soon forgotten and thus cannot be applied to meet the challenges of life successfully.

Parts of Education

According to John Dewey education is a tripolar process. It has three important ingredients: (1)The teacher,

(2) The learner and

(3) The curriculum.

(1) The Teacher. In ancient times, the teacher had the main role to play while the learner's role was subsidiary. In modern time, the role has been reversed. Though the place of teacher has now become secondary, yet his responsibility has increased because a teacher is not only an important factor in the educational environment of the learner, he is also a builder of the whole educational environment which is very comprehensive and all inclusive. In the process of education a teacher's role is two fold. Firstly, being the important factor of the educational environment, he influences the personality of the learner through his own magnetic personality. Secondly, as a builder of the educational environment, he provides

suitable experiences to the learner to develop and use fully his skills and capacities to achieve the good of his ownself and the welfare of his society, of which he is an integral part. Besides, by his own attitudes and behaviour the teacher builds the character of learners and infuses in them respect for moral and spiritual values. This is only possible when the teacher is himself a man of strong moral character. He must be well aware of the modern strategies, tactics and techniques of teaching. He should be capable of using them to the best of his knowledge to make teaching learning most effective. Thus to develop the learner as well as the society a teacher is a very important factor

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in the educational process of today

(2) The Learner. According to psychological findings and democratic feelings, education starts from the child. Thus, education has become child-centred today. Adams was the first educationist to point out this truth by his remark, "The teacher teaches Latin to John". John is more important than Latin. Modern educationists are unanimous about the importance of child in the educational process. Education should develop the personality of the learner according to his interests, inclinations, abilities and capacities. Everything concerning education is now child centered. Aims, curriculum and methods keep the child at the centre of their formulation and planning of educational programmes. No teacher can be successful in his activities if he fails to understand the learner with which he is to deal. To make teaching-learning normal, natural and effective the teacher should not be the master of content only but also know fully well the stages of child development and their characteristics.

(3) Curriculum. The essential link between the teacher and the child is the curriculum. It serves as a vehicle for the realization of educational aims. The teacher uses the items of curriculum according to modern methods of teaching to educate children to realize the predetermined aims of education. In the wider sense, curriculum means all the experiences and activities from which a child learns something or the other. The teacher and the child both co-operate in building and formulating experiences conducive to learning. Curriculum is structured according to the ever growing needs of children and changing demands of dynamic society. This is the difference between the curriculum of despotic as well as democratic countries. In the former type, all activities are rigid, predetermined and fully controlled by the state, while in the latter pattern, there is flexibility, freedom and adjustment.

Modern Concept of Education

To understand the modern concept of education, one has to make a comparative study of the old and modern concepts. Following are the difference between the old and the new concepts.

(1) Meaning of Education. Education is derived from the Latin word 'Educatum' which means to draw out, to foster growth and to develop. Hence the modern concept of education seeks to develop the inherent capacities of a child in the social environment. In the old concept, education was taken to mean as a process to thrust ready made titbits of knowledge into the mind of a child as if it was an empty vessel. The old concept has exploded under the weight of

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psychological researches and democratic values. The mind is a dynamic self adjusting and self learning force needing proper guidance for wholesome growth and development modern education seeks to develop the mind according to its own inherent capacities in a social environment.

(2) Aims of Education. Ancient education emphasized scholarship and mental development. It kept an indifferent attitude towards other aspects of personality. Acquiring more and more knowledge was regarded as the prime aim. On the contrary modern educationists lay equal stress upon other aspects of development viz. physical, mental, emotional and social. Thus the aim of modern education is to develop individuality to the full and attain social efficiency and dynamism.

(3) Curriculum. In the old curriculum, only subjects promoting mental development were included and emphasized. Thus old curriculum got rigid and stratified. It was confined mostly to classroom activities and experiences. Modern curriculum is flexible, varied and progressive in the sense that it tries to meet the needs of the developing child as well as the demands of ever changing modern society.

(4) Methods of Teaching. As the methods emphasized cramming and stimulated rote memorization education was a lifeless, dull and drab process. Modern methods condemn rote memorization and promote the adoption of lively and effective methods like Play way, Learning by doing, Learning by experience etc. These methods stimulate motivation, interest and attention.

(5) Discipline. Old concept of discipline emphasized the use of rods and punishments to enforce obedience and discipline

in children. This concept of enforced discipline through repression has now been given up. The modern concept is self-discipline leading to natural obedience.

(6) Examination. The old method of essay type examination encouraged cramming and rote memorization. Modern techniques evaluate as well as examine. These include objective tests, progress reports, cumulative records, interviews and practical performances.

(7) Agencies of Education. According to old beliefs, school was the only agency for the education of children. According to modern views all formal and informal agencies are harnessed to the task of education.

(8) Teacher. Old education put the teacher at the top of the educational process. In modern times a teacher is considered as a friend, philosopher and guide.

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(9) Child. According to old concept, the child was a mere passive recipient of whatever the teacher instructed. Modern education is child centred. The entire educational process is to cater to his needs and develop him according to his nature. He is to interact actively with the teacher and his class mates to achieve effective learning promoting his own development and the development of the society of which is an integral part.

(10) School. According to old concept, school served as a shop for selling knowledge. Everything was pre-planned in advance. Teachers were concerned with the input and bothered little about output. Modern concept of education regards school as a miniature of society laying emphasis more on output in comparison with input.

(11) Education as a Discipline. In ancient times, education meant only training of something for some aim. Modern education is a separate discipline of deep study, investigation and research. It is a very important process of human development in all fields of human activities. It has its own distinct special features and factors to promote it as a vital formative process.

The following chart will clarify the modern concept of education:

Serial Number	Aspects of Education	Old Concept of Education	Modern Concept of Education
1.	Meaning	Instruction	Development
2.	Aims	Knowledge	(1) Development of Total personality (2) Social Efficiency.
3.	Curriculum	Subject Centered	Activity centered, social efficiency.
4.	Methods	Rote Memorization	Learning by doing, Project etc.
5.	Discipline	Rigid, Repressionistic	Self discipline.
6.	Examination	Essay Type tests	Objective Type tests, Evaluation.
7.	Agencies	Formal (School)	Formal and Informal both.
8.	Teacher	Instructor	Friend, Philosopher and guide.
9.	Child	Passive recipient	Active, dynamic.
10.	School	Teaching shops	Miniature of Society.

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Questions for Exercise

1. Define education and explain its scope.
2. Differentiate between instruction and education.
3. Explain the various aspects of education according to modern concept of education

Objective Type Questions

1. What is education? Tick as () before the right response in the following:

(a) Education is that which teachers give. ()

(b) Education is a book. ()

(c) Education is total development of personality. ()

2. What are the parts of education? Tick as () before the right response in the following:

(a) Teacher. ()

(b) Learner. ()

(c) Curriculum. ()

(d) School. ()

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2. Educational Aims, Functions, Direction and Priorities

The aims of education are determined by human life. Putting it differently, the aims of education are formulated after

deciding the kind of life we want human beings to lead. In addition to this, the aims of education are also determined by the kind of life human beings live. It can thus be said that the aims of education are based upon human nature. Since the basic form of human nature has remained unchanged over many centuries, the aims of education have also remained the same while humanity has passed through many centuries. For example, the human being is constituted not only of the reason and intellect, but also of emotions and the body. Any system of education which seeks to fulfil its aims must provide for the development of all these aspects. In view of the complex social and economic structure of human society, every adult human being is faced with the necessity of earning his bread and of fulfilling his various needs. In view of this permanent necessity of human life, one of the aims of education has always been to equip the individual to earn his livelihood. Man has to fight with nature to ensure his own existence, and in this process he needs his physical abilities and powers. For this reason children are taught to maintain their health, not only in civilized societies but even in the most primitive ones. Education is also made to conform to the changing environment of a particular social group so that its later generations may be able to adjust better. For this reason one finds distinct differences in the pattern of education in societies living near the coast and societies living inland.

Aims of Education and Human Life

Human beings always live in groups because they cannot fulfil many of their needs alone. Without a family group a human child cannot be born, and neither can it survive. Social life of some kind is essential for everyone. Social life is based upon the fulfilment of certain duties and obligations and upon facing certain

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responsibilities. Hence, one of the most common objectives of education is to train the individual to lead a fruitful social life.

One finds some form of political organisation in civilized as well as in primitive societies. These serve to control and to systematize the life of individuals. Most political systems aim at the greatest good of the greatest number and it is considered essential that individuals should obey the rules of the state and be aware of their responsibilities towards it. Most of the modern political states have taken the responsibility of education upon themselves. For this reason, the state plays a prominent part in the individual's life, and training an individual to become a responsible citizen is one of the aims of education.

It is evident from the above description that the aims of education are intimately connected with human life. The following points can be made in this connection:

1. **Livelihood.** As has been already pointed out, livelihood is essential for human life everywhere. Hence, one of the main aims of education is to train men and women according to their abilities so that they can earn their own livelihood.
2. **Development of personality.** A balanced development of personality is essential for the individual's private and social life, for without this he can neither satisfy all his needs nor lead a successful life. Consequently, all modern educationists unanimously agree that education must aim at the complete development of human personality.
3. **Intellectual development.** Man is distinct among all living beings because of his intelligence. It is on the basis of his intelligence that he has become superior to all other forms of life. Through his intelligence he developed the sciences and by using them he has gained mastery over nature. It will, therefore, be quite in order to state that all his future progress depends to an extent upon his intellectual development. This, too has become one of the major aims of education.
4. **Physical development.** In the struggle for survival, man needs a healthy and strong body, for without it he cannot either live or satisfy his requirements. Hence, education must also aim at developing the individual's body.
5. **Moral development.** Ethical and moral values are considered the most important in human life. Character is the most valuable thing an individual can possess. Success in human life in every sphere, be it the family, the neighbourhood, society at large,

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depends very much upon the possession of moral qualities and upon obedience of moral laws. The importance of moral values is even more evident in the modern world since the unprecedented improvement in the means of transport and communications and the remarkable power of destruction possessed by modern weapons. In the absence of ethical values there would be little to prevent the world from being destroyed in catastrophic wars. For this reason, moral and ethical development has also become an important object of education.

6. **Aesthetic development.** As other living beings are, man is not satisfied merely by maintaining his existence. He seeks

to raise his life above the level of survival, and the things he needs for his requirements must not only be useful but also attractive and aesthetically satisfying. Cultural development includes development of sensibilities, awareness of the aesthetically satisfying in art and literature. Education also seeks to develop the aesthetic sensibility.

7. Social development. Most of man's life is spent in a social environment, and in order to accommodate to this environment, the individual requires many social qualities. Education tries to develop these social qualities to facilitate the child's social adjustments.

8. Cultural development. When human beings are to be distinguished from other living beings, they are said to be cultured. Culture is man's prerogative, since it is not found among other animals. It is culture which maintains a man's relationship with his ancestors and ensures his own connections with the succeeding generations. He gets it as his social heritage and passes it on. Cultural development is also an important aspect of education.

9. Spiritual development. Another distinctive feature of human life is the presence of the spiritual element. It is for this reason that Indian religious texts state that human life is granted to the soul after it has lived the life of other living beings. Man's superiority is thus the result of his spirituality. He is not merely a more efficient animal. He even seeks to identify himself with the divine power. His future depends to a large extent upon this spiritual development. Thus, spiritual development is also accepted as one of the aims of human education. Religious education is introduced solely for this purpose. 10. Total development. Man is a complex being, made up of such physiological parts as the motor organs, sense organs, nervous

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system, etc., such processes, as intelligence, emotions, feelings, etc., the social, cultural and other aspects of personality. In view of this complexity, it is believed that education must seek to develop every aspect of the human individual. He is trained to make the best use of his body. Efforts are made to develop his intellectual, moral, aesthetic, social and cultural aspects. Some people believe that this is the ideal of human perfection.

11. Training for civic life. It has already been explained that, in civilized societies, human life is identical with social life. Hence, education seeks to train the individual to live as a citizen and to fulfil all his obligations to society.

12. Training in international living. The individual of today is not restricted in his movement by the boundaries of his country. In the West, in particular, people commonly move from one country to another. It is now commonly felt that if man is to rise above his present level, he must be prepared to discard his narrow nationalistic leanings and adopt more universal or international attitude. Since this is a new situation, another objective has been imported into the mandate of education, and that is, it must prepare the educand for international living.

The Aims of Education and Social Ideals and Life

A single glance at the history of education in any country will reveal that the aims of education have invariably gone hand in hand with the aims and ideals of social life. One can take the case of education in India. In ancient times, the Aryans believed that the objective of human life was to lead a prosperous and varied life in a natural environment and to aim at total development. In the Upanishadic period, salvation was believed to be the ideal of life and hence it was felt that anything which led to salvation was educative. Thus, spiritual development was the objective of education in ancient India because it was also the social ideal of the time. Clarifying the aims of Vedic education, Altekar has commented that the aims of Vedic education were workshop of God and a feeling of religiosity, building of character, development of personality, training in the fulfilment of civic and social duties, improvement in social skills, the protection and further propagation of national culture.

During the Buddha period, Gautama Buddha established a new set of religious ideals which differed from the Brahman ideals. He placed the greatest emphasis upon religion, and consequently

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one of the main aims of education in the Buddhist monasteries was religious training. In other educational institutions the student'; were also given training in other skills necessary for life.

Buddhist education was more practical and useful than Brahmanic teaching but it did not include military training. Education was open to men and women both. It was imparted by the Buddhist monks, whose only aim was to spread their own religion.

During the Muslim period, the social ideals and mode of life in the country underwent considerable change due to Muslim influence. The Muslim system of education sought only to instil respect for their own religious principles, laws and

traditions. Most of these aims were borrowed from their religious texts. At the same time the Hindu schools provided education on the lines of the ancient educational system.

The arrival of the British in India led to further changes in the social life and ideals. The British administration was keen only on strengthening its hold in the country. Consequently, Macaulay commented that the aim of their education was to create a class of individuals who were Indian only in colour and blood, but who were English in their interests, opinions, morality and intelligence. Schools following the British pattern of education turned out individuals good only for white collar jobs. Besides, they were also subjected to indoctrination in Christian principles.

After India had won independence, the pattern of society and its ideals underwent another change. Education no longer aimed at the propagation of a particular religion or at strengthening the roots of a foreign administration. The establishment of democracy helped to import democratic ideals into education also. Education was given the aim of achieving the all round development of the nation. It therefore sought to provide education in the art and sciences, business and commerce, law and medicine, in fact, in every sphere of activity calculated to promote the nation's interests. Education at all levels, primary, intermediate and college levels, was reconsidered and reframed in order to help in achieving the national goal. It was oriented to the needs of the nation. Various committees were set up to examine the pattern of education and to redefine its aims and objectives in the light of the new aims of the society and the nation. All the notable educationists—Sri Aurobindo, Mahatma Gandhi, Rabindranath, Vivekananda, Radha Krishnan, Dayananda, and others—suggested the need for a

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comprehensive education based upon human psychology. Education in India today represents a synthesis between utility and idealism, keeping in view the need and aims of modern India. The present pattern of education allows the presence of various kinds of syllabi. It stresses the importance of national values, and aims of a synthesis between the individual and the social good. The casual survey of the history of education in India is adequate to illustrate that the "ideals of education are linked with the social ideals", and hence they change when the social ideals change.

All that has been said of Indian education also holds true of education in every other country. Any study of education from ancient Greece to present day Europe will show that the aims of education change along with variations in social life and its ideals. Ancient Greek society laid great emphasis upon physical and mental development, and hence education also concentrated upon these two elements. In Napoleon's France education aimed at instilling knowledge of the Christian moral principles, respect for the authority of the state, and obedience of the rules of the university. Before the First World War, American education was primarily oriented towards training in body, mind and character. Present day American education is concerned much more with training the individual in responsible citizenship, to earn his livelihood, to spend his leisure profitably, and to develop his personality to the fullest possible extent. It is obvious, then, that educational ideals change with changed social life and ideals.

In the modern era, it is the political organisation which determines the pattern of social life. Life and social ideals under communist government differ from those under democratic or despotic governments. J.F. Brown astutely remarks, "Education in any country and at all periods reflects values of the ruling class." It cannot be denied that, at times, educationists have raised their voice against educational patterns set down by the state, but all such efforts have been futile until the social ideals themselves have changed and accommodated the ideas of the rebels. Irrespective of the form of the government, it is the state which lays down the objectives of education. One main reason for this is that, in any case, the state exercises considerable control over education in most countries. In fact, without such control and governmental assistance it would be impossible to provide all kinds of education. This is true of India also. Here, too, the objectives of primary, intermediate and university education have been determined by

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committees formed and empowered by the state. Education in America, for example, is oriented towards propagation of the democratic ideal while education in China aims to spread the communist concepts. Democratic education teaches the individual to prepare for democratic citizenship while education under communist or dictatorial regimes is concerned primarily with instilling in the individual a healthy respect and obedience to the rules and mandates of the government.

It is clear from the foregoing discussion that social life and ideals influence educational objectives to a very great extent. This subject will now be subjected to more detailed analysis—effect of social life on the aims of education, and effect of social ideals on the aims of education

(a) Social life and the aims of education. In the history of human civilization, one can see considerable changes in the pattern and form of social life, as new attitudes and scientific and technological developments made their impact. Social life today is so different from the primitive social life because of technology. The recent remarkable developments in science and technology have led to important changes in human values. As a consequence, one of the aims recently given

to education, in most civilized countries, is to provide technical and professional training. In addition to the technological developments, economic changes have also influenced social life considerably. Industrialization and urbanization have influenced economic change. Increase in population have only added to the complexity of economic problems. For this reason education is faced with the problem of providing such training as will improve the practical and vocational skill of the individual so that he may be able to earn his livelihood and also make his contribution to national development.

The democratic values of equality, fraternity and liberty are now part of social life in almost every country of the world. The social instinct of most people today refuses to discriminate between one person and another on the bases of caste, class, creed, community, sex, etc. Everyone wants freedom and demands an equal share of the opportunities in every sphere of life. It has been experienced everywhere that true liberty and equality are impossible without spreading the feeling of fraternity. Consequently, one of the chief responsibilities of modern education is to generate a character when will help the educand to become a useful member of a democratic society.

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(b) Relation between social ideals and the aims of education. In any country the social ideals are determined by the form of government and the ideas of its great individuals. In modern India, social ideals have been formed by the ideas of such great individuals as Aurobindo, Vivekananda, Rabindranath, Mahatma Gandhi, Dayananda, on the one hand, and by the suggestions of various government committees on the other. Much the same can be seen in the case of the civilized countries as England, America, Germany, France, etc. The objectives of education are formulated by the ideas of leading thinkers and the plans of the government. The influence of social ideals can also be seen in the form of the prevailing social philosophy. This social philosophy is seen in the form of materialism, utilitarianism, idealism, fascism, communism, democracy, and other philosophical attitudes. These attitudes are seen not only in the thinking only of a few people, but also as a powerful force in the form of an ism, when it influences and sways entire societies. These social philosophies influence and change the ideals of education. This is as follows:

(1) Idealism. In idealistic societies, of which one example is ancient Indian Vedic society, the greatest emphasis is laid upon the propagation of religious, moral and spiritual ideals. In this case, the more permanent objectives are considered more important than the more immediate ones. Efforts are made to achieve a complete development of the human personality, and also to create the best possible synthesis between the basic elements of the individual and the society. Most of this objectives of the kind of the education tend to be universal.

(2) Realism. The philosophy of realism suggests that in determining the objectives of education, the immediate needs of society should be kept in view. The attitude encourages technological, economic and scientific education which can help in the material development of the nation.

(3) Materialism. A society accepts the materialistic philosophy sets no store by moral, religious or spiritual values. Consequently, education is fashioned to achieve the physical and mental development of the individual.

(4) Pragmatism. Pragmatic thinking encourages a pattern of education in which every individual gets the opportunity to develop all his abilities and capabilities to their fullest extent.

(5) Fascism. Fascism accepts the complete authority of the

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state, and argues that the state is the end, and the individual only the means to that end. Consequently, education is designed to train the individual merely to serve as the instrument of the state. In this case, he is taught to work in the interests of the state and to be prepared for the greatest sacrifices he is called upon to perform.

(6) Communism. Communist societies normally stress the value of the realistic aims of education. Communist thinking is primarily materialistic in its value orientation, with the result that idealistic objectives are considered unimportant. Labour is accorded the greatest importance. The aim of education is concerned with labour from every aspect. The economic, political, social and even aesthetic. Educational institutions are mere instruments of state policy. The ideas of the state are propagated among the educands everywhere, and no one has the liberty to oppose or to criticise them. Consequently, the objective of education is to propound communist ideals to the educands.

(7) Democracy. One example of a democratic society is the modern American society. The two fundamental principles of democracy are that the individual is an end in himself and that he should comport himself in such a way that his conduct promotes the welfare of all. Liberty, equality and fraternity are the ideals of democracy. Such a society allows the greatest possible freedom to its members and tries to provide equal opportunities to all. The aim of democratic society is the maximum good of the maximum number. Consequently, education has the following objectives in a democratic society:

- (i) Creating respect for human personality in the new generation.
- (ii) Assisting the students to obtain control over the means of education and, according to the time and ability available, to gain control over the greatest possible extent of social heritage,
- (iii) Helping the student to pay attention to general welfare and to learn the difficult art of self-development.
- (iv) Developing in each individual is the ability to think in terms of the established categories of truth.
- (v) Assisting the students in understanding the nature of democracy and in aiming at the progress of society as the goal of life.

It is thus seen, that educational objectives in a democratic society are framed to assist in the spread of democratic ideals. India

is a democratic republic. Here, also, education aims at instilling the ideal of democratic life in the educands at every stage of education.

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From the foregoing account of the various forms of social life and social ideals, and the objectives of education conforming to each one of them, it is evident that the aims of education are not permanent but changeable. Hence, it follows that if we want to create a particular pattern of social life and social ideals in a society, it is necessary that the educational pattern should conform to that kind of social life. Most educationists level criticism at the existing pattern of education for this reason. As long as the ideals and objectives of education continue to stray away from the social ideals, it is necessary to offer criticism to guide them back. This is necessary because, in the final analysis, the one single aim of education is to try and make every individual the ideal member of an ideal society.

Vocational Aim of Education

Dewey, an American educationist, has commented that education is meaningful only when it aims at some vocation or employment. In the present age, some kind of educational qualification is essential for almost every job. As a result, very extensive educational qualification become necessary for good jobs which carry big salaries. Economic independence is essential in the present day world, and for this reason parents are determined to educate their children so that they can become economically independent.

And, in fact, there can be no reason for denying this. Every individual should depend upon himself for his means of support. In the case of developing countries like India, technical and professional training is of the greatest importance. If the investments made on education do not help in the economic advancement of the country, such expenditure cannot be justified. Every young man is faced with the question of earning his bread. If his education does not prepare him for this, there is little reason to commend such an education. No educationist can deny the vocational aspect of education. In India, the earning of one's livelihood is not merely an economic necessity, but a spiritual duty.

It is clear from the above description that the vocational objective of education is an important aspect of it, and it has the following advantages:

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1. **Solution of economic problems.** India is today facing such grave problems as unemployment, poverty, famine, etc. Our economic problems are our greatest difficulties. On the other hand, most Western and Asian nations accept the vocational aspect of education, and it is seen that these nations are self-dependent and prosperous. They enjoy great respect and power in the world. Hence, technical and vocational training is of the greatest importance, since only such training can help to solve the economic problems of any country.
2. **Dynamism.** The principle of activity applies to the vocational aim of education. Dewey has commented that education imparted in this way makes use of the child's tendencies and habits, pays attention to their interests and awakens their minds. It tests the mind, excites the intelligence and puts an end to lethargy and inactivity.
3. **Moral, intellectual and cultural development.** As far as the vocational aspect of education is concerned, it is connected with earning money. For this reason, one can expect a high moral, intellectual and cultural level from an educated individual. If the educated individual fails to win economic independence, he tends to be immoral in his behaviour, degenerate in his intellectuality indifferent to the arts and sciences.

In view of these advantages of vocational objectives, most educationists in India are in favour of it. Efforts are being made to expand the facilities for technical and professional training in the country. Even the kind of basic education suggested by Mahatma Gandhi aimed at making the individual financially independent. But if the earning of one's bread is considered the sole aim of education, it leads to many difficulties. The major ones are the following:

1. Absence of liberal education. Liberal education plays an important part in the individual's development, since it alone is responsible for his intellectual and cultural development.
2. One-sided attitude. Although vocational guidance and professional training aimed at economic independence are important forms of education, it cannot be denied that education must also be responsible for the individual's character development, spiritual development, development of his personality, etc. If education aims only at vocational proficiency, it represents a one-sided approach.
3. Materialism. If education has vocational proficiency as its

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only objective, it becomes materialistic, at the cost of religious, moral and intellectual values. Materialism also leads to an increase in self-interest, violence and cut-throat competition which are detrimental to society and individual both.

It is evident from the foregoing discussion of the vocational objective of education that although it is an important objective, it cannot be considered the sole aim of education, even if it is considered the most important.

Character Development

Philosophers of education have always considered character formation as one of the most important objectives of education. Among these philosophers are Plato, Aristotle, Herbart and Pestalozzi. Herbart has gone to the length of saying that the very fundamental nature of education is implicit in morality. He argues that education is essential for moral development since the moral individual must be free. Independence is bestowed by reason, and reason is obtained by education. The educational system in ancient India laid great stress upon forming the character of the student. Yajnavalkya suggested that only that is education which enhances the individual's usefulness for society and provides him with a good character. At that time, the educand was compelled to obey the rules of cleanliness of behaviour, self-control and regularity. Education in ancient Greece had the same objective. Even today, educationists agree that education must aim at forming the character of the individual.

But it must be remembered that no two thinkers have defined character in the same way. McDougall, the psychologist, defines it as an organisation of sentiments, in which one particular sentiment governs all the other sentiments of the individual. From the psychological point of view, an individual whose sentiments are not governed by a governing or driving passion, has a disorganised personality. The higher the governing passion, the higher is the individual's character. It must also be kept in mind that, basically, character does not imply moral character. It has been interpreted in this sense only after Immanuel Kant, the German philosopher, who explained it in this way. In ancient Greece, the word character was taken to mean the moulds used for making coins. In order to prevent the minting of false coins, each one of these moulds was designed to avoid possible forgery. The world retains this meaning even in modern English usage. For this reason, some people use

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the term ethical character to distinguish between good and bad characters. Skinner has commented that the character of an individual, as the word character has been defined by history, implies all that which renders a man or a woman unique, unlike all other human beings. Accordingly, then, character includes all those qualities and peculiarities of a person which help to distinguish him from all others. Nevertheless, in actual fact, character can be seen only as an organisation of sentiments. The Hindi equivalent of this word refers, to a great extent, to the qualities of the personality. Values which a person considers important are concerned with his sentiments. For example, the sentiments of patriotism, love for mother or philanthropy are concerned with the values of sacrifice, service or kindness.

The sentiment of self-respect plays an important role in character formation. Most of the qualities concerned with the development of character are acquired by the individual, as he lives his life in society. This process of character formation starts in childhood. The child's environment, made up of his family life, the society and culture to which he is exposed, plays an important part in his character formation.

There can be no two opinions about accepting character formation as the objective of education. Now that the world has been made much smaller by rapid transport and communications, the obedience of ethical rules is important not only in an

individual's conduct but also in the behaviour of nations. With the development of nuclear weapons, man possesses fantastic destructive power, which has endangered the existence of the very race. In the absence of morality he may be inspired to use these weapons. Wars can be avoided not by the rules of an international agency but by the morality of the leaders of the more powerful nations. In these conditions, it is imperative that education in every part of the world aims at the development of moral character.

Even if character is interpreted in more liberal terms, without limiting it to the concept of a moral character, it remains one of the major aims of education. Man cannot develop if his character is allowed to remain dormant. Character is the basis of his individual qualities, since he expresses his individuality through his character. Character is thus an essential characteristic of a developed individual.

It is evident from the foregoing discussion that the major objective of education should be the formation of character. But in

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India's present condition, education should also aim at enabling the individual to earn his livelihood. Education cannot aim exclusively at character formation. A fool cannot be ethical. Knowledge is essential to morality. For this reason, education must also aim at imparting knowledge. In the same way, one cannot survive on good deeds and good words alone. The educated individual must also aim at developing the individual's personality. If character formation is accepted as the major aim of education, it would benefit society, but education must also seek to enhance the individual's individuality.

It is evident from this that character formation is an important objective of education, but by no means the only one.

The Universal Aims of Education

Roughly speaking, education has two kinds of aims—the universal aims, and the specific aims. Universal aims tend to remain the same, irrespective of the time and place. One of the universally accepted objectives of education is the comprehensive development of the human personality. From the earliest times to the present day and in every country of the world education has aimed at developing the abilities and tendencies of human beings in such a way that they may be able to achieve maximum adjustment, both personal and social. Human nature does not change with time and latitude, and for that reason education has some universal aims. To take one example, the principle that a healthy mind needs a healthy body is a universal maxim, and a universal aim of education. For this reason, education everywhere includes mental and physical training. Similarly, everywhere individuals make families after entering adult life, and in order to ensure their survival, they have to adopt some means of earning their livelihood. Consequently, another commonly accepted aim of education is to train the individual so that he can occupy himself usefully and profitably. And, since man lives in society, it is essential that there should be adjustment between one man and another, because without it society cannot survive. Education, therefore, must ensure that men and society develop in such a manner that the occasions of clash and conflict are reduced to a minimum. Clearly, then, there are certain objectives of education which remain the same in all places and at all times.

1. Specific aims of education. But, the aims of education are also conditioned by the social ideas, circumstances and changes

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that occur at a particular place and time. Hence, the aims of education also change with the circumstances. This change and adjustment is essential because education is the tool with which the society, and the individuals in it, can be made more efficient, satisfied and adjusted. And this can be possible only if the aims of education are changed to suit the circumstances. The example of India will clearly establish this.

2. Aims of education in ancient India. The attitude prevailing in ancient times was that education should indicate the ways and means of defeating the pains created by the man's passions. Self-knowledge was believed to be the only way of becoming independent of one's passions. Yajnavalkya, one of the greatest philosophers in the period of the Upanishads, believed that education must aim at developing a moral character. This attitude is best explained by Shankaracharya who believed that only that which brings liberation or salvation in education.

3. Aims of education in modern India. The old attitude outlined above cannot be applied to the present period in India. One reason for this is that the contemporary political, social and economic conditions differ completely from those existing in the past. In the past, India was considered the golden land because there was no shortage of food for Indian population. Today half of Indians are below poverty line. Therefore, aims of education have changed state and the society, with the result that the scholarly educator could devote his entire life to mental and spiritual development. Today, India is

one of the backward countries in which there is a shortage of the means of survival. Before worrying about achieving complete literacy, the nation is more concerned with arriving at a stage of economic independence. Almost everybody has to wage a terrible battle against others to satisfy his own physical needs. If education does not prepare the man to earn his own bread and that of his family, and to fulfil the common needs of his dependents, his education will be useless, however spiritual it may be.

The modern individual is less concerned with salvation and liberation than his ancient counterpart because he is more engrossed in solving the more material problems of life which surround him. Survival is his first concern. If he does not survive, the problem of development will not trouble him at all. The modern individual has to exert his mind and his body to ensure own survival. Thus, it is evident that, as far as India is concerned, it is essential that education today must aim at training for livelihood.

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Mahatma Gandhi's comments on this subject are very illuminating. He pointed out that India's most immediate concern was to win liberation from his salvery by making the greatest possible efforts, be they educational, economic, social or political. Three fourths of the battle lay in making this effort. He did not object to higher education: in fact, he supported it. But he objected to the kind of higher education which was being imparted in the country. He said that he had provided for the best libraries, the best laboratories and research facilities in his plan. He felt that an entire army of chemists, engineers and other specialists would be needed, an army which would be dedicated to the task of fulfilling the various needs of a people who were growing daily more conscious of their rights and their requirements.

Education for a Democratic Nation

The objective of education in India is to try to achieve the aims laid down in the Constitution. A democratic nation aims at instilling a love of liberty, equality and fraternity in its people. And, if India is to be made a truly democratic nation, education should aim at developing these qualities. Hence, education aims at the total and independent of the individual. But in this development it is essential that personal liberty should be in consonance with social justice. Social justice is based on equality. It provides every citizen with the opportunity to pursue his own development without prejudicing the interests of others. One implication is that the government must provide the poor people with the opportunity and the help to get an education which will raise them to same level as the others, because without this help they cannot secure such education for themselves. And without it, equality will have no meaning.

The most important democratic objective and ideal of education is the evolution of the sense of fraternity because democratic life is impossible without it. This feeling of brotherhood makes little of the differences generated by caste, race, class, profession, sex nation, etc. and gives rise to a genuine love of humanity and human beings. The future of any democracy depends entirely upon its future citizens and the quality of leadership. Hence, one of the important functions of education is that it should train the educands in democratic leadership. It is a truism that students are the future leaders of the nation. Education, therefore, must evolve ways and means of training these

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prospective leaders in the norms of democratic life. For this, it is essential that the student community itself must evolve a democratic pattern, and it must be burdened with much of the responsibilities of running the educational institutions in order to get practical training in social living.

Education for Creating a Prosperous Nation

If India is to develop into a prosperous nation, education must pay attention to the following objectives:

1. Professional training. Education must see to it that the educand is provided various kinds of scientific and technical education so that he can make a positive contribution to the nation's economic and technological progress. For this technical and scientific education is required.
2. Character building. The prosperity of a nation depends upon the character of its citizens, not upon their individual and respective knowledge. One of the reasons of the widespread and endemic corruption that is seen in the Indian economic sphere today is the lack of character. Hence, education must also seek to develop social and moral qualities in the educand so that he should be inspired to employ his talents for the benefit of society. Patriotism is an important element in character-building. At present there are many Indians who have got the opportunity to receive scientific and technical education in foreign countries, at the cost of their own nation. But these people do not return home to put their talents at the disposal of the country, because they sell themselves for the remuneration they receive abroad. This attitude reflects the absence of love for one's country. What is required is that the training received at the cost of the nation's wealth

should be employed for the benefit of the nation. Besides, this training should be put to the best possible use. For example, if the doctors of the country refuse to go and live in the villages where they are most required, there is little hope of the nation become prosperous.

3. Proper utilization of leisure time. It has been found that the average Indian villager makes no sensible and profitable use of the spare time at his disposal. If this time is put to constructive use, it will help in the development of the individual's personality and also contribute to the nation's prosperity.

4. Military training. One important condition of developing India into a prosperous democratic nation is that it must have the capacity to face and rebuff any military challenge. For this it is

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desirable that education must help every young man and woman to receive military training. Such a training will help in time of national emergency because trained men and women will be able to form an effective second line of defence. Besides, this training has its uses in peace time also since it helps in evolving such social qualities as discipline, self-control, obedience, interest in community projects, etc.

It is evident from the foregoing account that education in India should aim at evolving democratic qualities, providing professional, industrial, scientific and military education.

Education for Social Change

Any system of education is profoundly influenced by the processes of social change. In the present period one can clearly see the impact of such tendencies of social change, as industrialization and westernization, on the society as a whole and consequently on the pattern of education. A tendency towards westernization, an imitation of the western mode of life, is one of the most notable trends in Indian society. As a consequence, one can see this change in the ways of living, of thinking and even in the ideals and values of life of the students at the secondary and higher levels of education. Many people are of the opinion that the aim of education is to facilitate the educand's adjustment to a changing society.

But this attitude to education is inappropriate. The aims of education are not determined by social changes. They are based upon a conception of human nature, and they aim at attaining certain permanent aims. On the one hand, education socializes the individual and thus provides him with the ability to adjust to society, but on the other it also develops his personality so that he can challenge society and seek to improve it. It is education which provides the leaders, reformers and revolutionary thinkers. If education falls in line with social change and prefers to be guided by it, then it cannot be a means of achieving social progress. Neither will it be able to institute changes in society. Hence, it is desirable that education should seek to change society, and not be guided by social changes. Education is the means of evolving new values in the new generation, of equipping the young people with the faculty of critical evaluation so that he can assess the society around them, and improve it where necessary. It is this training which compels the educated individual not to take anything for granted

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but to subject it to a searching analysis, think of all the conceivable alternatives and institute some social change, should it be desirable. Hence, education is a means to continuity as well as to change and progress. On the one hand it is influenced by social changes, but on the other it must keep a level head amid chaos, and guide future social emancipation.

Education for Leisure

Some people are of the opinion that the best education is the one which teaches the educand many ways of spending his leisure usefully and constructively. Although many people never tire of delivering lengthy speeches on the importance and nobility of work, it is seen that all that is best, permanent and really valuable in human life is the creation of leisure, not of normal occupation. Although at first sight this appears to be contradictory, in fact this is true. One sees that many of the implements of human civilization, such as scientific instruments, things of day to day use, huge buildings and bridges, factories etc., are the result of dedicated and persistent effort. But on the other hand, the various objects of culture, such as literature, music, art, religion and philosophy, are the creation of leisure. If all the people of the world devote themselves to brutish effort, it might lead to physical development, but it would negate cultural development. Hence, now it is believed that apart from the material pursuits of life, the individual must have sufficient leisure so that he may do something in the direction of self-development. The importance of leisure for human life is thus evident.

But cultural development does not automatically follow if leisure is provided. The role of education will be seen here. One can perceive the difference if one observes the different ways in which the educated and the uneducated people

around one spend their leisure hours. The uneducated can be seen consuming their leisure in useless gossiping, smoking, quarrelling, sleeping, indulging in school or at the most spending their time in visits to the cinema or rarely the theatre. On the other, the educated individual puts his leisure to better use because, in addition to the physical needs of earning money, eating, satisfaction of the sex drive, the educated person also feels the need for increasing his knowledge, self development, discretion, religious contemplation, etc. Evidently, then, it is only the educated person who can utilize his leisure properly. And, in fact, only those nations have led" the

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others in cultural activities whose individuals have enjoyed the proper proportion of occupation and leisure. It is for this reason that modern India has not been able to emulate the cultural development of its past eras, because in the past the individual had education, leisure, and time for philosophical, moral and spiritual contemplation. The knowledge attained by the Greek philosophers Socrates, Plato and Aristotle could be disseminated only among those who had the leisure to listen to these great thinkers and who had enjoyed an education which trained them to use their leisure in this kind of work.

Education trains one in the proper use of leisure. One of the best example of this is old age. After people have retired from their professions, the educated people spend their leisure in a much better way than their uneducated counterparts. The same is true of old women. Uneducated people often find it difficult to pass time while the educated people have so much work that they are always conscious of a shortage of time. But here it must be remembered that the term 'educated' does not mean holding a formal education consisting of degrees obtained from colleges and universities. As a matter of fact, a survey conducted twenty years ago about the leisure habits of teachers of a famous University revealed that a large proportion of leisure time was spent in sleeping, gossiping or seeing films. But this does not disprove the foregoing statement in any way. The truth of the matter is that the term 'educated' should be used only for those people who spend their leisure time properly. Proper utilization of leisure includes such activities as self-development, religious activities, activities leading to intellectual, development, literature, interest in and devotion to the arts, social service, etc.

But the above description is not intended to create the impression that the sole aim of education is to teach the proper utilization of leisure. It is one of the many objectives of education. If it is accepted as the only aim, it would lead to numerous difficulties. If this is assumed one would be naturally faced with the question? Is education intended only for those who can afford to enjoy? Should no education be provided to those who find little leisure to enjoy after fighting for their breed? It is obvious that education is essential for such people also. If the proper use of leisure is accepted as the chief aim of education, then the following three difficulties crop up:

(1) This circumscribes the field of education, for it is limited

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only to those who have leisure, while in fact it should be provided to every one in a democratic society.

(2) Education must also have certain other objectives, such as training an individual to earn his livelihood, achieving a balanced development of personality, self-consciousness, cultural development, etc.

(3) As has already been pointed out, even many formally educated individuals can be seen misusing or wasting their leisure.

Despite the above criticism, the proper use of leisure and training for it is an important aspect of education. In this connection the following things should be kept in mind:

(1) The educated person has a larger choice of activities to pursue in his leisure time, such as literature, music, arts, etc., which are closed to the uneducated individual.

(2) Evidently, this objective of education encourages cultural development.

(3) Education helps to improve the constructive ability of individuals so that they can contribute to the progress of society.

(4) If this is accepted as an objective of education, it will be seen that education improves the interests of individuals and develops the mind.

Hence, training in the proper use of leisure is one of the important aims of education, though not the only one.

Aims According to Secondary Education Commission

In cogitating upon the aims of education, the Secondary Education Commission, in 1952, attached the maximum importance to the development of democratic citizenship. In its report, the commission commented that "The educational system must make its contribution to the development of habits, aptitudes and qualities of character which will enable its citizens to bear the responsibilities of democratic citizenship and to counteract all those fissiparous tendencies which hinder the emergence of a broad national and secular outlook." Thus the Education Commission pointed out that education must on the one hand, aim at the development of such habits, attitudes and qualities of character which may help individuals to become ideal citizens of a democracy. On the other, it must train the individual to face and to overcome all those obstacles which bar the path of democracy,

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such being the disruptive and disorganising influence? of regionalism, linguism, communalism, casteism, and the like. Another one of the aims recognized by the Education Commission was the training for leadership. This, too, is an important objective of education because the future of democracy depends upon the quality of leadership provided to the masses. These leaders are elected by the citizens. But if the citizens do not have adequate training in citizenship, they fail to elect the right leaders, with all the obvious evil consequences which fall to the lot of the country. It is for this reason that universal and compulsory education has been accepted as the fundamental condition of a democracy. On the other hand, it has been granted that education must also train men and women in leadership so that they can guide the country in various spheres. These ideas were reiterated by the Kothari Commission in 1964, for it is said that education must aim at strengthening democracy. And this is possible only when education imparts training in responsible democratic citizenship.

Education for Citizenship

It is evident from the foregoing discussion that accepting citizenship as one of the major aims of education is of particular importance for democratic nations. If a dictatorial system of government prevails in a country, then training in citizenship is not very significant because in such a country, the citizens play a very small role in the administration of the country. On the other hand, democratic countries depend upon their masses for development in every sphere, and it is no exaggeration to say that success or failure of the country depends upon the citizens. Bertrand Russell astutely observed that democracy should not even be thought of in a country in which the masses are uneducated. If democracy is to be a success, it is essential that the people of the country be educated in responsible citizenship. It must be remembered that the training in citizenship is provided not so much by schools and other educational institutions as much as by lectures, radio, television, newspapers and institutions of self-government. Even the different political parties can make a lot of positive contribution in this direction.

Again, the foregoing description should not lead to the belief that training for citizenship is required only in a democracy and it is superfluous in other forms of government such a dictatorship, fascism or communism. It is true that in societies of this kind, the

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citizens are not called upon to share in the responsibilities of government as much as in a democratic set up, but even here some training in citizenship is essential. There is a difference between democratic citizenship and citizenship in these forms of government. For example, communist government do not encourage their citizens to think much because the average citizen there does not have the right to raise his voice against his government.

Essential Elements in Education for Citizenship

In order to fully comprehend training in citizenship as an important objective of education, it is essential to understand the qualities and abilities that such an education must seek to generate in the educand. Some important aspects are the following:

1. General knowledge of the various problems of individual and social life. Man's life, whether personal or social, is beset with various kinds of problems in all its aspects and forms such as the economic, political, moral, spiritual, physiological, mental, etc. Education should aim at equipping the individual with some general knowledge regarding all these problems so that he may not have any extraordinary difficulty in facing them. General knowledge in itself is important in democratic countries, because the individual citizens are expected to help in the progress of the country in every sphere.
2. Socialization. Socialization is the prerequisite for evolving the qualities of responsible citizenship. In the absence of socialization the individual cannot fulfil his responsibilities as a citizen. In fact, he has little obligation to discharge his duties in the first place. After the home, the college or the university is the next important medium of socialization. Here various programmes can be organised to develop such qualities as mutual cooperation, friendship, social service, sacrifice,

sympathy, etc. These help in individual's socialization and thus prepare him for the role of the citizen.

3. Total development. Every democratic nation must provide for the comprehensive development of its masses if it wants ideal citizens. Hence, education should aim at the all round development of the child, his physical, mental, moral, spiritual development. Only then can they be expected to devote themselves to the task of serving their nation, of making an honest contribution to the nation's economic and spiritual progress.

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4. Fulfilment of political responsibility. Only he is a good citizen who honestly and zealously fulfils his political irresponsibility along with the other obligations he has to society. For example, in an election, it is the duty of every adult man and woman to elect the best possible candidate to represent this electorate, so that the country may get the best leaders. Citizens should be aware of their responsibilities, be prepared to defend their rights and be willing to fulfil their obligations. Every individual must learn to think independently. As Walker has commented, education in a democracy does not imply that the individual should become a tool of the government. He has himself to be an administrator or prepare others for this role. Hence, individuals must be trained to become leaders themselves and also to elect leaders.

Education for Culture

One of the accepted objectives of education is cultural development. Before trying to understand this objective, it is essential to understand the meaning of the term culture. Indian philosophical tradition interprets culture as the series of impressions impinging on the individual which help to prepare him for various functions in life. Marriage for example, is a ceremony which impresses upon the individual the responsibilities of procreating and then looking after his progeny. In this manner, cultural is a means of socialization, but it can also be interpreted as the end result of socialization, in which case it is a purifying process. It comprehends all that for which impressions and experiences are necessary. Western tradition interprets culture as social attraction and intellectual superiority. According to Sorokin and MacIver culture implies man's moral, spiritual and intellectual superiority and attainment. In the words of Bogardus, "Culture is composed of integrated customs, traditions and current behaviour-patterns of a human group. Culture is the stock-in-trade of a group. It is an antecedent complex of values into which every individual is born. It is a medium within which individuals develop and mature." Hence culture comprehends all that is implied in social heritage. As Alexander A. Goldenweiser has expressed it, "Our attitudes, beliefs and our judgements and values, our institutions-political and legal, religious and economic; our ethical codes and codes of etiquette; our books and machines, our sciences, philosophies and philosophers, all of these and many other things and beings within themselves and in their multi-form inter-

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relations." This definition of culture contains a detailed account of all factors. Culture is generated and acquired. It is a unique quality of the human race, and it is transmitted from one generation to the next, as a mental phenomenon, it is social rather than individual, and it helps to satisfy certain needs.

Cultural Objective of Education

It is clear from the foregoing explanation of the term culture, that if culture is accepted as the objective of education, then certain specific things may be expected of education. The first factor in the cultural objective of education is the transmission of the social heritage from one generation to the next. Education aims at imparting the values, traditions, customs, patterns of life, etc., of the particular social group to the child, so that he can conform to these patterns and make his own contribution to the cultural development of his group. In the second place, the objective of education is to lend sophistication, grace and polish to the child's behaviour. But in this respect there are differences of opinion. Hinting at this difference, Vivekananda commented to an American lady, "Madam ! In your country it is the tailor who makes a man cultured and gentleman but in my country it is the character which makes a man cultured and gentleman." Recognised patterns of behaviour, such as greeting a stranger, showing respect to one's elders, showing love and affection etc., vary from culture to culture. Hence education aims at acquainting the child with the patterns recognised in his own society. Obviously, then, culture can be interpreted liberally as well as narrow-mindedly. In its more superficial and limited sense, culture implies the mode of dress, external manifestations of behaviour, etc. But in its broader and more liberal sense culture implies values, thinking, self-development, etc. Consequently, the possession of a certificate of formal education is no guarantee of culture, because culture can be found only in that individual who has achieved some degree of self development, both mental and spiritual, and has some notion of the values of life. From this standpoint, it is possible to distinguish between various levels of cultural attainment.

Criticism

As has been indicated earlier, culture is the unique quality which separates the beings from the animals. Consequently, cultural development is a very significant objective of education. In fact it would not be wrong to consider it the single most important

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objective. If culture is lacking, it would in fact be improper to consider a person even educated. Cultural development is the standard of self-development, which is the primary objective of education. But it is difficult to accept cultural development as the sole objective of education because of certain inherent difficulties, the more important ones being:

1. This leads to the neglect of the professional and the other aspects of education, and consequently such an education would not prepare a man to earn his livelihood.
2. If only the educated person is believed to be cultured, it leads to an unnecessary complex of pride and superiority over those who are uneducated, and by definition, therefore, uncultured. Hence, it is not proper to identify the educated with the cultured, as long as education is not interpreted in the most liberal sense.
3. This would lead to a greater distance between various social groups because the majority of educated people prefer to spend their time in cultural activity, at the expense of all physical effort. Naturally the distance between them and the class of manual workers increases and leads to disorganisation.
4. Acceptance of cultural development as the objective of education may also lead to a blinding to reality and concrete problems of life. It is true that literature, music and art play an important part in human life but developments in this field cannot be achieved without corresponding and in fact antecedent progress in the economic and physical fields.

Briefly, then, cultural development is an important objective of education but in addition to this education also has certain other objectives, such as training the individual to earn his livelihood, developing awareness of citizenship, development of character, etc. It is necessary to attach appropriate importance to each one of these, if the comprehensive aim of education is to be understood.

Synthesis of Various Aims of Education

Even the educationists of the fairly remote past were interested in the various objectives of education, and consequently many different aims were ascribed to education. On the other hand, there has always been a distinct tendency to synthesize all these various aims into a single comprehensive aim. One example of the

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inclination is the aim Herbert Spencer ascribed to education, the aim of providing completeness to life. In general, other educationists have accepted that the general aim of education is a balanced development. Certain other educationists believe that education should aim at the complete development of human personality, but by including social qualities in this they also hint at the development of the social aspect which promotes adjustment between the individual and society. Hence, it is evident, that the various aims of education are not mutually exclusive or contradictory and it is therefore possible to synthesize the different aims and arrive at a single objective. But for this it is necessary to glance at the various possibilities and alternatives.

Complete Living

Herbert Spencer believed that the general aim of education was training for complete living. He pointed out that education must be so designed as to develop every aspect of human life and to enable the individual to adjust to every possible circumstance. He must have knowledge of the various responsibilities that he must fulfil towards himself, his friends, his society and his nation. He must also be taught to fend for himself in the economic jungle, and also to spend his leisure time concretely.

If one has to understand the concept of complete living properly, one must understand the concept of life. Spencer uses the term 'life' to imply five kinds of activities—the action of self-defence, the action of apparently protecting life, the action of protecting one's progeny, the action of safeguarding society, and the action of spending one's leisure. Education must aim at generating proficiency in each one of these activities. For this he devised a specific syllabus. For the first two kinds of activities he considered knowledge of physiology, physics, language, mathematics and geography essential. Knowledge of child psychology and home science can be relied upon to provide proficiency in protecting the progeny. Protection of society can be achieved through knowledge of history, economics and sociology. Leisure can best be spent after getting knowledge of the various arts. Spencer has thus provided a syllabus which helps the individual to perform the more

important functions with the least effort, and which also achieves the objective of complete living. But a detailed analysis of this theory proves that it is in fact not as comprehensive as it appears to be. In fact, it is one-sided and

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inclines away from complete living. The following arguments are designed to bring out these weaknesses:

1 A biological prejudice. Spencer's theory evinces a definite bias in favour of the sciences and a bias against the arts because his philosophy was based on biological interpretations

2 A biological definition of completeness, The completeness of life has been variously defined by different thinkers. Spencer's concept of the complete life does not satisfy the intellectually inclined thinker because of its biological prejudice. To give but one example, Spencer does not make any provision for religious training while many thinkers cannot conceive of a complete life which is devoid of religion. Besides, in the absence of religious training, it is difficult to provide any strong foundation for moral education.

3 Neglect of literature and art. Although Spencer has thought of some disciplines as fit for leisurely pursuit he has attached little importance to literature, music and the arts by considering them fit only for leisure. It must be remembered that these disciplines have value not only as means of utilizing leisure, for they are a definite contribution to make to the developing an individual's character and personality. It is improper to consider them as fit for leisure only.

4. Unpsychological arrangement of the subjects Some thinkers have objected to Spencer's arrangement and ordering of the various subjects on the ground that it is unpsychological because it pays little attention to the individual aptitude of the student by providing a common educational programme for all. Modern educationists are in favour of selecting particular subjects according to the aptitude of the individual child. Separate individuals make their own unique contribution to the progress of society because each person differs from every one else, and this difference becomes apparent soon after birth. The educationist and the teacher must provide each child with the opportunity to develop his own specific interests and abilities so that he can make some appropriate contribution to society.

It is evident, thus, that while complete living is acceptable as the aim of education, Spencer's conception of it is biased, narrow and too limited to be accepted. The aim could be more acceptable to many other thinkers if it attached sufficient importance to the spiritual aspect, along with the biological aspect.

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Harmonious Development Aim

The harmonious development of the various aspects of human beings is the aim of education suggested by some philosophers. The human personality is made up of many aspects, such as the physiological, the mental, etc. In addition to this, each individual is born possessed of certain instincts. Education, according to this approach, must aim at a harmonious development of these aspects and instincts. Such a development amounts to a balanced development, which precludes the possibility of the greater development of any one aspect at the expense of another. Hence it leads to the creation of a balanced personality.

Apparently, this aim of education appears to be very attractive because it cannot be doubted that there are many facets of the human personality. It is therefore desirable that education should seek to develop each one adequately. But this approach is beset with certain difficulties.

1. Lack of clarity. The implications of harmonious development do not seem to be very clear. If it implies external development, it will provide with superficial knowledge of many subjects and profound knowledge of none. On the other, if harmony is intended to mean internal development, it would be difficult to decide the various extents to which each of the internal powers is to be developed. It is impossible to achieve the maximum development of every ability. It is frequently seen that excessive development in one direction is accompanied by lack of development in most other aspects. Different individuals possess different abilities to varying extents, and their respective development also therefore differs.

2. Absence of any standard. There is no way of measuring or evaluating this harmonious development. It is difficult if not impossible to determine if the individual's abilities are being adequately developed or not.

3. Contradiction of individuality, Man is a complex animal who is possessed of many processes and abilities. It is neither possible nor desirable that each of these qualities should be developed to the same extent. This will eliminate individuality from human beings.

4. Difficulty of synthesising the syllabus. If harmonious development is accepted as the aim of education, a further

difficulty lies in deciding upon the subjects to be taught, and the

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extent to which each should be taught, in order to achieve the desired objective. Philosophers who accept this ideal have not elucidated this aspect of the matter.

5. Difficulties pertaining to adjustment with the social environment. As the social environment changes, different abilities of the individuals come into play to achieve adjustment. Consequently the abilities which are rarely called up tend to deteriorate and even vanish. Modern societies make little call upon the physical capabilities of the individual. Consequently, these abilities are not developed to the extent to which they were developed in more primitive societies. In such a situation, it is difficult to understand how this concept of education can show the way.

6. Absence of partial guidance. Any ideal objective of education fails to provide practical guidance. It is an abstract concept which must be clarified before it can be applied in practice.

Despite these shortcomings, this aim of education hints at the need for paying attention to the development of every aspect of the child's personality and for preparing him to face every possible situation. He must be allowed to develop the abilities which he will be required to use in his life. Harmonious education aims at this. The only real difficulty lies in determining the extent and proportion in which the different capabilities are to be developed.

Adjustment of the Society and Individual

All the various objectives and aims of education can be divided into two broad categories—individual aims and social aims. Consequently, if education is oriented to the development of both society and the individual, it will have an aim which comprehends all these aims. Some educationists have emphasized the personal or individual aims of education while others have inclined towards the social aims. Critical analysis of both will help in understanding how the two can be synthesized.

Social Aims of Education

Since man cannot hope to exist outside society, it is desirable that education must have some social aim also. Certain scholars have insisted upon this aspect of education to such an extent that they have denied any importance to the individual aspect. Hegel believes in the complete sovereignty of the state and permits it complete authority over the individual. The state has complete control over

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the various parts of education, the syllabus, the method of teaching, administration, organisation of institutions, etc., and it seeks to use each one of these in such a manner that it can train the individual to become a useful instrument in the hands of the state. Examples of the kind of education can be found in ancient Sparta. The individual was believed to have no independent status, since he was born for the benefit of the nation. He was expected to live only for his country. Spartan leaders were primarily concerned with strengthening their country through education of this kind, so that they could defend their territorial integrity. Literature and the arts did not concern them to any great extent. Much of the nation's energy was consumed in imparting military training to every young man. Hence, their educational system aimed at producing soldiers. This practice was carried to extremes, inasmuch as all infants thought to be incapable of becoming soldiers were killed off. Young men were encouraged to engage in physical exercise of every kind. Independent thinking of any kind was looked down upon. Administration was given great attention. Briefly, they desired to generate and develop all those qualities which are required in physical conflict. There was a very rigorous system of punishment. Literary education was considered to be of secondary importance, while training in music extended only to patriotic songs. The education of women was also given some attention, but their importance lay only as sources of good soldiers. Education of this kind came to the front again in modern Germany. After the defeat of Germany in 1806, German thinkers meditated upon ways of saving their country. They concluded that this could only be done through education. This feeling spread to the field of education, and expressed itself through the insistence upon the teaching of national history and imparting of military training. Thinkers like Hegel and Fichte stressed the sovereign and supreme authority of the state, in direct opposition to any individual rights. Education became a medium of disseminating the ideas of the government among the educands. This trend culminated in the establishment of the Nazi cult and government, and later on in occurrence of the world war. Education on this pattern is seen emerging at various points of history in many different countries.

Individual Aims in Education

It is evident from the foregoing description that the social aims of

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education should not be stressed to the utter exclusion of the individual aims, since it leads to many distressing consequences. Contrary to this many thinkers have been influenced by numerous factors to stress the importance of the individual aims of education. Development of the individual's personality was an accepted aim of education both in Ancient Greece and India. The emphasis wanted a little during the Middle Ages. But the modern period has seen a resurgence of this interest in the individual. It is manifested in an education which is completely child oriented. Factors influencing this are the following:

1. Effect of biological sciences. The biological sciences suggest that every living being is distinct from every other living being, that each one has certain peculiar and unique characteristics, that its natural development means only the development of these unique characteristics. Hence, education aim at development of the individual abilities of each child.
2. Effect of psychology. Modern psychology places a lot of emphasis upon individual differences. Every child differs from every other child in respect of its colour, form, nature, interest and mental abilities such as intelligence, thinking etc., and its personality. The aim of education is to develop each child in conformity with its special abilities. Success in life depends to a great extent upon development of this kind. As the result of this psychological concept, it is believed that education must seek to develop the individual abilities of each individual. Consequently, education has become child-oriented.
3. Influence of the progressive. According of T.P. Nunn, the progress of the world is rooted in the development and progress of the individual personality. The world has progressed only because some individuals have contributed to it according to their special abilities. If such gifted individuals had not existed, progress in any sphere of activity would have been impossible. Hence, education should aim at individual development if it seeks to contribute to social progress. In the words of T.P. Nunn, "Nothing good enters into the human world except in and through the activities of individual men and women and educational practice must be shaped to accord with this truth." Hence, the aim of education is to develop the abilities of men and women as individuals. Only this can help the world in progressing. And this alone with produce the leaders in various spheres and make progress possible.

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4. Effect of democratic ideas. Democracy stresses the freedom of the individual. American educationists attach the greatest importance to the independent development of the individual, and hence they concede very few rights to the state to interfere in this matter. Democracy aims at providing the greatest freedom and equality to all individuals. Hence it is believed that the democratic state should provide facilities for all individuals to develop in any direction they conceive to be useful to themselves. The state has to pay particular attention to that class of individuals who cannot get education of their own accord. For this reason democratic societies make special arrangements for the education of the backward, orphaned and physically handicapped children. Teachers and students in educational institutions are free to think and express their own ideas, because, as Bertrand Russell has suggested, "Education for the individual is a finer thing than the education of the citizen." Education must not only seek to produce fine citizens but also fine individuals. The educational system should be so designed that it helps to develop the individuality of the child.

The emphasis that is nowadays placed on the individual aims of education does not imply total neglect of the social aims. It is in fact a synthesis of the individual and social aims. It is impossible to conceive of one in the total absence of the other. There is no human being outside society and society is made up of human beings. Hence, even if education is designed to aim at social service or training for citizenship, it implicitly promotes the interest and the individuality of the human being. It will be in keeping with the context to recount the ideas of some eminent educationists.

The Concept of Social Skill

In America, Professor Bagley believes that social skill is the aim of educational behaviour. Explaining the concept of social skill he has pointed out the following qualities which can be said to characterize the socially skilful individual:

- (1) Economic efficiency or the ability to bear one's own financial burden,
- (2) prohibitive or negative morality, or the willingness, on the part of the individual, to sacrifice those wishes, the satisfaction of which would endanger or hinder the fulfilment of economic skill of other people,
- (3) willingness to desist from the satisfaction of those drives

and desires which make no direct or indirect contribution to social progress.

In this approach to education, the individual's activities are evaluated from the standpoint of social duties. After the first world war, American thinking on the subject has inclined towards the individual's contribution to society. Social service has been the recognised aim of education even since. Educational institutions felt it necessary to acquaint the individual with the duties and responsibilities of the citizen, while even the teaching of history was oriented to the fostering of social consciousness. Considerable stress was placed on cooperation and sacrifice. Much the same thing can be said about India, too. There is little doubt that this approach to education placed great stress on the social aspects. On the other hand, the supporters of individualism argue that progress is retarded if social service or training for citizenship are accepted as the aims of education. As in the case of all other social institutions, the educational institutions, too, are allowed to exist because they assist in the individual's personality it is not fulfilling the aims of education. It is the duty of the state to provide any educational system which will promote the individual's development in every way. The state can claim any right of control over education only to the extent to which it does not interfere in the freedom of the educationists and the educands. This is the concept which prevails in modern democratic societies.

Self-realization

Self realization as the aim of education presents a synthesized ideal which comprehends the individual and social ideals, since both aspects of self-realization are important. Self-realization is not merely the manifestation of one's self but the complete development of the individual. Individualism should not be considered a contradiction of the social environment because the social aspect cannot be separated from human nature. In fact, the concept of a spiritual personality comprehends both the social and the individual aims of education. As J.S. Ross has argued, "The only meaning of the individual aim in education that is worthy of our acceptance is the development of valuable personality and spiritual individuality." Euken suggests that the aim of education is to make the personality superior. The adjustment or synthesis between the individual and the society is possible only in a democratic structure. The individual develops properly only

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through the medium of society. As J.M. Baldwin has commented, "The real self is the bipolar self..." Personality develops only in society, since outside society it is not possible to evolve those characteristics which are unique in human beings. Personality has no meaning when it is separated from the social environment. And social service is the finest medium of achieving self-realization. Only free and independent individuals can achieve social ideals. The Christian religion accepts this concept of personality. Indian religions also stress the unbreakable bonds between society and the individual.

The concept of self-realization as an educational goal has been described after the one-sided description of the social and individual aims of education in order to make it clear that both social and individual aims can be synthesized in this goal of self-realization. This aim of education is supported by modern sociology, psychology, ethics and democratic principles.

Functions of Education in Human Life

Whatever is acquired in human life is the result of formal or informal education. When the child is born, he has no knowledge of his surroundings. Gradually he comes to recognize his environment by using his sense organs and by coming in contact with other people. Many ideas and habits he learns merely by observing others. But in no civilized society is it believed possible for an individual to be fit for adult life if he does not have some degree of formal education. For this reason, one finds arrangements for education everywhere. Not only in civilized societies, but even in primitive societies the adults try to educate adolescents in the ways of adult life. Among the tribals of India, this social education of the young girls and boys takes place at the dormitories. To put it briefly, the individual's character, personality, culture, thinking, commonsense, skills, habits and even the other less significant things of life depend upon education. The importance of education in human life is thus evident. This importance is further clarified if we look at the following functions of education:

1. Development of natural abilities. When the child is born, he is already possessed of many kinds of natural abilities. As the body grows of mind also grows, but the innate abilities and qualities do not develop quite so naturally and without aid. It is often said that if the mind is not exercised its abilities cannot be developed. Hence, the first aim of education is to try to develop such abilities

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as power of imagination, of thinking, etc., by providing appropriate opportunities and stimuli. It is for this reason that, as a part of child education, one of the first steps is to put various kinds of instruments and apparatus before the child so that

he can learn to use his sense organs. This is called education of senses. The child is also made to improve his power of thinking by presenting many different kinds of problems. His imagination is allowed to develop through the medium of various arts and skills. He is taught to concentrate by using many kinds of techniques to attract his attention. The various methods of learning are brought to his notice by letting him do different kinds of work. He is also taught to make adequate use of the different parts of his body by various games and sports. Such basic requirements of life as eating, sleeping, sitting and walking, moving ground, are taught to the child by the family itself. All these activities are part of the child's early education.

2. Character-building. Psychologists contend that the foundation of the child's character is laid in the first few years of his life. The impressions about behaviour and conduct that fall upon the infant's mind are later exhibited in the form of his character. The importance of character is hardly a subject to be discussed. It is developed by education, mainly informal education. Putting it differently, the infant's character is built up not so much by lectures and lessons as by the examples presented to him in the family, school neighbourhood, group, etc. Character is the organisation of various sentiments. The focus of this organisation is the sentiment of self-regard. And it is upto the teacher and the child's parents to develop this sentiment of self-regard in the child. Once this is developed, the child can then move further on the road to self-development. Education is of particular significance in the development of a moral character because the child is not naturally endowed with the power of distinguishing between the right and the wrong. The difference between right and wrong is taught by adults. Socialization is an important factor in the development of a moral character. This is aided by story-telling, setting good examples and providing education of social life. In fact, many educationists believe that the aim of education is to develop a moral character. As Herbart has expressed it, the development of a good moral character amounts to education.

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3. Development of personality. The patterns of behaviours that a child chooses in his adjustment with the individuals and objects

in his environment depend upon his personality. It is the development of personality which leads to a development of individuality, which is an inevitable characteristic of an educated individual. The informal development of the personality takes place through his family, neighbourhood, the conditions of work, etc., but educationists believe that one important objective of education is to develop personality. Hence, the child is given opportunities of performing different kinds of work so that his personality may develop. Games play an important role in personality development. His personality achieves integration and strength in facing the many kinds of problems which make up a game. The social aspect of his personality is developed in the communal life of the school. Social customs, traditions, the forms of social control, cultural element, etc., also play an important part in developing the personality. It is for this reason that distinct differences can be seen in the personalities of individuals belonging to different cultures and societies. The first and most permanent influence upon the child's personality development is the family. Such things as his order of birth in the family, his place among his brothers and sisters, the social and economic status of the family, the parents' behaviour towards the child, the mutual behaviour of the parents themselves, their profession influence his personality. It is said that parental education plays a large part in building the personality of great men. Apart from this, the child's personality is influenced by many kinds of literature such as biographies of great men, stories, novels, essays, etc. It is believed that it is the duty of the teacher to prevent his wards from developing bad habits and also to see if the wards are developing balanced personalities. The teacher can take the assistance of the psychologist and also of the parents in ensuring a healthy development of personality. If the child does not develop a balanced personality, it can be said that his education is incomplete. 4. Preparation for adult life. Livelihood is believed to be the aim of education. Economic factors controlling life in the present day world have become so complex that no one who is not properly educated can hope to successfully earn his living. In the past, most people pursued agriculture, which does not demand such a high degree of specialization. For them education was not so essential. But the recent developments in science and the increasing specialization of all professions has made it impossible for one individual to perform any job without previous training and

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education. As a general rule, highly paid jobs require specialized training of a very high calibre. The ability to earn enough is not the only factor to be considered in the preparation for adult life. Earning money is one of the aspects of adult life, another is marriage and children. Once this stage is reached, the individual has to face all the attendant responsibilities. Education aims at training the individual to earn his livelihood, to marry, to bring forth children, to fulfil his duties towards other individuals and society in general. In fact, if the child is helped to develop a balanced personality and a good character, there can be no better preparation for adult life. If education can perform this task, then men and women become highly responsible and useful citizens.

5. Control and sublimation of basic instincts. Every living being is born into the world possessed of certain basic instincts. There may be difference of opinion about the instincts that the child is born with, but there can be no doubt about the

presence of some instincts. The child's mind is not a blank tablet on which anything can be written. Psychologists have demonstrated that not only does the human infant possess some instincts, but also that there are individual differences in respect of these instincts. If a human being lives alone, he can give expression to his instincts in any manner that he likes. But human beings live in groups, and hence it becomes necessary for them to control some instincts and to change the mode of expression of other instincts in such a manner that they do not injure other people. Besides, there are certain instincts which can be fulfilled only with the co-operation of another human being. Sex is one such instinct. Since, from the moral standpoint, the individuality and the humanity of every individual must be respected, it becomes necessary for people to control their instincts in all forms of communal life, such as marriage. Civilized life would become completely impossible if such instincts as aggressiveness and sex were not sublimated. Education helps in the control, sublimation and change of instincts. Various kinds of arts are used as a medium of sublimation. Education in social life helps the child to learn how to control his instincts. The same end is served through the system of reward and punishment found in the family, college or society at large. Rules of administration and the means of social control also help in this work.

6. Creation of useful citizens. Although many thinkers have dreamt of a society without government, in actual fact no such society exists. Individuals who have been deprived of their

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citizenship or have never been granted this, make all kinds of efforts to get the citizenship of one nation or another. If they cannot obtain it, they have to face all kinds of difficulties. Hence, the relationship between the individual and the state is universal. In this relationship, the status of the individual is called the status of citizenship. Hence, it is desirable that the individual should be trained in behaving as a citizen so that he can fulfil his duties to the state. In the present age, this function of education is emphasized very much because most states themselves are responsible for providing education. In democratic systems, the public also plays a hand in guiding the educational system. But in communist countries, the state has complete control of the educational system. Despite this, it is believed that education must provide capable citizens, because in the absence of such citizens the adjustment between the individual and the state would suffer. The thinkers of ancient Greece believed that this is the most important function of education. Now-a-days almost all thinkers agree that true democracy in any country is possible only when almost all its citizens are properly educated. Education in responsible citizenship is also given through the medium of political parties, radio, television, newspapers, magazines, etc.

7. Development of a sense of community. The statement that man is a social animal means no more than that he lives in society. It does not imply that the human child is possessed of social qualities at birth. These social qualities are acquired and taught. One major objective of education, therefore, is the teaching of social qualities and development of a sense of community. This community feeling urges the child to co-operate with the fellows, to make sacrifices if they become necessary, to rise above the considerations of caste and creed and develop a sense of oneness with the nation, etc. The development of this feeling depends upon opportunities provided in family life, play groups and schools and colleges. For this reason educational institutions pay particular attention to this. The student is given the opportunity of collectively running the administration, of organising extra-curricular programmes, of devising constructive programmes which help in developing this sense of community. This feeling is the basis of national unity. The efforts being made in India to-day to evolve an emotional unity are in fact efforts to develop this feeling of community.

8. Protection and increase of culture and civilization. As compared to other animals, man has progressed more because human society

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has succeeded in protecting its knowledge and in conveying it to future generations. This has been done through the medium of culture and civilization. A child born in the present time does not think of everything from the beginning. His thinking and modes of behaviour are determined by customs, traditions and social institutions, which are repositories of the experience and thinking of his ancestors. For this reason, societies which have a more ancient culture show signs of greater organisation and systematization, greater stability. Hence, it is now universally accepted that culture and civilization should be protected and allowed to grow through new developments. This is mainly achieved through education. The child receives the social heritage in the form of education. Then, through education the child develops his own knowledge, character and personality thus becoming capable of contributing to the literary, cultural and social life of his society. In this manner he helps to maintain his own culture and to add to it. Developments in the arts, literature, the sciences/ etc., are all the efforts of educated people. Their efforts are collected in the form of books and objects in libraries, museums, etc., and thus passed on as social heritage to the coming generations. For this reason many contemporary thinkers in India have suggested that teaching of Indian culture should be made compulsory in all universities.

9. Encouragement to social welfare. Both formal and informal education helps the individual to evolve a critical attitude which helps him to analyse everything presented to him. If he finds any faults in it, he exercises his mind to find some

ways of removing the faults. In this manner education has been the basis of all social welfare programmes. When English education was introduced in India, it brought along with it the western tendencies of individualism, rationalism, etc. As a consequence all educated people in the country were impelled to re-examine ancient Indian traditions and institutions. This led to the development of such institutions as the Brahma Samaj, Arya Samaj Prarthana Samaj, Theosophical Society. Each one aimed at social welfare. And the inspiration for each of these institutions came from highly educated individuals. Education thus leads to a continuous analysis of the various constituents of society, its institutions, modes of social control, etc., and inspires efforts to make improvements where they are needed.

10. National development. The overall development of all national groups is essential for the development and progress of

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human society, but this is not possible without universal education. It is for this reason that the U.N.O. is making efforts to provide education to the backward countries. In every country, efforts are made to develop a feeling of belonging among its citizens, the sense of nationality. It helps to induce the individual to do his best for the nation. Besides, almost every nation has its own plan of national education which seeks to fulfil the aims of that nation.

11. Use of leisure. One of the main aims of education is to teach an individual to make the best use of leisure. Using leisure time in educational activities is itself useful. On the other hand, education itself guides the individual to utilize his leisure time properly. Educated people can use their leisure time effectively by devoting themselves to magazines, arts, etc., Even the standard of their normal conversation, discussions, etc., is higher than that of the uneducated person. Education helps to develop various kinds of interests so that leisure itself does not become a burden.

12. Increasing consciousness of other cultures. In countries in which many different cultural groups co-exist, education helps to increase consciousness of these other cultures and of cultural exchange. This helps individuals to understand each other, thus increasing national unity. There are many different cultures in the world today. As long as education cannot create a feeling of cooperation and of mutual love, the ideal of a unified world cannot be realized.

13. Improving emotional unity. At the present time, many disintegrating forces such as regionalism, casteism, communalism, linguism, etc., are working towards a complete disintegration of the country. If the nation is to be saved from complete fragmentation, it is necessary to generate a sense of emotional unity in all men and women. Then individuals can be expected to feel that they are members of the same nation and to behave in the interests of the nation. Education can help to create this emotional unity. Many educationists have given valuable suggestions for achieving this.

14. Developing an international feeling. As a result of the unprecedented improvements in the means of transport and communications, people of different nations are constantly coming into contact with each other. All kinds of people are also realizing the importance of internationalism, after having witnessed the havoc caused by the two recent world wars. All contemporary educationists in India, including Sri Aurobindo, Rabindra Nath,

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Vivekanand, have stressed the importance of creating this feeling of internationalism in all educands. In the present context, therefore, one of the main tasks of education is to generate this feeling in the student community. From the foregoing description of the functions of education in human life, it is evident that the functions of education are the same as its objectives. To put it differently, the objectives which have been assigned to education by various thinkers are the tasks it has to do. It need hardly be stressed that the functions of education change when ideals governing it undergo changes. Nevertheless, the fundamental elements of human life are the same today as they were in Plato's and Aristotle's times. Hence, such aims of education as character-building, development of personality, social welfare, proper use of leisure, protection of culture and civilization, development of communal feeling, creating able citizens, preparation for adult life, development of innate qualities, etc., are permanent objectives which will remain the same in future also.

Functions of Education in National Life

The functions of education in national life differ somewhat from its functions in normal life because human life is possible even without a nation. Primitive societies still do not possess any kind of nation. Nations are found in more civilized societies. Before examining the role of education in a national life, it is necessary to discover the nature of a nation. Nation is a group of human beings which lives in a country delimited by geographical boundaries. This group is possessed of a desire to be bound by common traditions, common interests, similar political ambitions and political unity. The important aspects of national life can be understood from this description. For national life to be possible, it is essential that its members should have common traditions, interests, sentiments and political ambitions, and an emotional unity. Education aims at creating and maintaining all these various elements, and thus it contributes to national life. The following points are to be considered in this connection:

1. Maintaining communal interests and traditions. The main objective in applying a uniform system of education to an entire nation is that a similarity of interests and traditions may be generated among the people. For India, this is of even greater importance, because the nation is composed of many different cultural and linguistic groups. Education achieves this similarity

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and identity through its prescribed syllabi and various kinds of extra-curricular programmes.

2. Similarity of political ambitions. If different groups within a single nation are found to possess various and contradictory political ambitions, it becomes difficult to maintain that nation's independence and unit. One chief objective of education, thus is to propagate similar political ambitions among all classes and groups of people. In India, young men and women who received English education studied the history of Western nations and concluded that India must also win its freedom. Once this political awakening spread among the educated classes and led to similarity of political ambitions, national movements took shape and the demand for a free India was put forward. In the more recent context, education should aim at creating a desire for complete and comprehensive development of the nation so that people may rise above their own narrow interests and work in the interests of the nation as a whole.

3. A Diffusion of emotional unity. It is obvious that one task of education is to diffuse a feeling of emotional unity in the younger generation so that all its members may feel identified with the nation and be inspired to work for its improvement. Such forces of disintegration as communalism, casteism, linguism, regionalism, etc., can be countered only when emotional unity is increased. For this the educational programme should insist on the teaching of the same history, same cultural heritage, etc. Sense of community is an essential part of nationalism and the foundations of sense of belonging to a community are laid in schools. Hence, efforts should be made to create such an atmosphere in schools that the students may have a sense of belonging, not of alienation.

4. Development of a national language. Although the development of many different languages and the common use of them does not hinder national unity in any way, the absence of a single common language hinders it considerably since language is the medium through which thoughts and emotions are expressed. Just as thoughts and language are intimately connected, nationalism and language are also intimately related to each other. Hence one objective of education is the development of a national language. In India, the Constitution has laid down Hindi as the national language and it has been accepted in principle that this language must be spread over the entire country. But it is

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regrettable that the work of giving this status to Hindi is not progressing as fast as is desirable. If greater efforts are not made in this direction, it may create a danger to national unity in the country. Hence, it is desirable that the teaching of Hindi should be compulsory at all stages of education.

5. Respect to all religions. India is a secular state in that it grants equal status and importance to every religion, and refuses to discriminate between citizens on the basis of their religious beliefs, but despite this provision of the Constitution, the poison of communalism is found in greater abundance in the country, and it has been impossible to remove it despite the greatest efforts. One way of achieving this is to indoctrinate the children through education that every religion deserves equal respect and that one's own religion is not necessarily the best. Education must seek to eliminate all such prejudices. Hence, in a country like India, one task to education is to generate respect for all religions.

6. Training for leadership. Proper development in any sphere can be achieved only if there is adequate leadership. A country can progress only if it has able leaders in the social, economic, political, literary, cultural, artistic, industrial and moral fields. Education can provide such leaders. Hence, one of the objectives of education is to bring forth leaders in various spheres and to train them to perform their tasks efficiently. This can be done by encouraging student participation in various kinds of extracurricular programmes in the college so that the student's capabilities can find expression. This also helps to train him in leadership.

7. Fulfilling the need for skilled workers. In addition to leaders, every sphere needs the dedication and cooperation of skilled and efficient workers. Such workers are required not only in industry and commerce, but also in the social and political spheres. This need can be fulfilled by education. During the process of education it is possible to discover the sphere for which a particular individual is best suited. Once this has been found out, he can then be trained in his particular profession.

8. Consciousness of duties. If a nation is to progress, it is essential that its citizens should be aware of their duties and responsibilities. Education can spread this awareness among the people. In schools the students are told of their responsibilities as members of the nations. This awareness of their duties is created in them, and they are also taught how

they can fulfil these duties. This role of education is of the greatest importance in democratic states.

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9. Evolution of a national feeling. The strength of national feeling in an individual is judged by the extent to which he can subjugate his personal and narrow class interests in favour of the wider national interest and the extent to which he is prepared to work for the national interests. For this it is essential that the individual should be conscious of his duties to the nation as well as capable of rising above narrow interests of regionalism, communalism, casteism, etc. Both these can be made possible through education. National feeling is generated among the students in the colleges through various extra-curricular programmes and syllabi. But in fact the informal modes of education, such as family, newspapers, magazines, radio, television, etc., play an important role in generating a national feeling. National education programmes should pay particular attention to these and to the creation of a national literature.

It is evident from the work of education in national life that the members of the nation should be educated in such a way, through the teaching of national history, the national language, different kinds of programmes, etc., that a national sentiment should be created in them. They should begin to consider national interests as higher than any other interest, and they should be prepared to make any sacrifice for the nation. It is education which provides efficient leadership in the various spheres of national endeavour, and it is education which maintains the nation's heritage and hands it over to the future generations.

Direction and Priorities

Since the dawn of human civilization, India has been famous for its philosophy and education. Indian culture had shown the path of righteousness to the countries of the world at the all times and is still very much alive and vitally active. In the present times educationists are trying their best to organize the educational system of our country in such a way that our culture maintains progressive development.

Aims of Education in Ancient India

In ancient times India was predominantly a land of religion. Hence religion had a great influence on all the aspects of life. Even birth, marriage, death and other rituals also were all religious and spiritual in nature. Following were the aims of education in ancient India:

(1) Infusion of Piety and Religiousness. The first aim of education in ancient India was to inculcate a spirit of piety and religiousness

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in the mind of every child. Before the start of education the celebration of consecration (upnayan) and during the period of studentship observing fasts for purity, reciting regular prayers in the morning and evening and celebrating various religious festivals while in the homes or ashrams of their gurus, were activities which infused a spirit of piety and religiousness in children. Thus, all kinds of education developed the child as a social being devoted to his own good and the welfare of society.

(2) Character Formation. Another important aim of education in ancient India was to develop a strong moral character of the child. Indian philosophers firmly held the view that mere education was not enough but the inculcation of moral qualities was greatly essential to form a strong character. Manu Smriti clearly laid down that a man of good conduct and character may not be a great vedic scholar, yet he is far superior to the man of learning who does not possess a good character. It was the sacred duty of the guru to develop a strong character of every child. Books had maxims regarding character written on every page. Religious discourses regarding morality were also given by gurus and saints.

(3) Development of Personality. To promote an all round development of child's personality. It was considered essential to develop a sense of self-respect in every child. Attempts were made to develop self-confidence, self-reliance, self-restraint, discrimination and judgement in every educand.

(4) Inculcation of Civic and Social Duties. To achieve the inculcation of civic and social duties, the child was taught to become social minded, devoted to social service and giving up selfishness and narrow mindedness. A sense of duty towards parents, family members and other common people of the land were promoted in children so that they could become dynamic citizens and discharge their sacred obligations of life.

(5) Promotion of Social Efficiency and Happiness. To promote social efficiency and develop happiness, vocational and technical education was imparted to children to make them socially useful. The principle of division of labour was

adhered to in those days. It contributed the maximum to social good and happiness by a progressive development of social mindedness and vocational efficiency of all the members of society. Brahamans and Kshatriyas performed the duties of rulers and worked as philosophers for the uplift of society. It was considered useful for a common man to carry on his family vocation. All this brought about great happiness to all individuals of society.

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(6) Preservation and Spread of Culture. Ancient, Hindus always regarded education as the most potent means to preserve and transmit their culture to the new generation. Through penance and hard work those teachers and saints were able to preserve and transmit the cultural treasure on the words of Dr. A.S. Altekar, "They were not only preserving the knowledge of the ancients in these branches, but constantly increasing the boundaries by their own contributions which were being made down to medieval times."

Aims of Islamic Education

(1) Propagation of Islam. The first aim of Islamic education was to propagate Islamic religion in India. Hence 'maktabs' and 'madarsas' were established at different places. Each mosque had a 'maktab' where muslim children were taught to recite 'Kuran' 'Madarsas' were the centres of higher learning. Islamic history, rituals together with higher knowledge of Islamic religion was taught in such 'madarsas'.

(2) Spread of Education Among Muslims. Muslim theologists believed that only through education muslim children could be inculcated Islamic ideals and values of life. Hence they insisted upon education by religious mullahs and maulvies.

(3) Extension of Islamic Kingdoms. To achieve extension of muslim empire, art of warfare was taught to muslim children.

(4) Development of Morality. To achieve development of morality, muslim children were taught religious books. At the same time Maulvies taught children the ideals of morality and pious life.

(5) Achievement of Material Well Being. To promote material prosperity, mullahs and moulvies were well provided by the kings. Most of them lived a life of ease and luxury.

(6) Propagation of Shariyat. Shariyat means a code of Islamic laws and rules of conduct to be followed by believers of Islam. Through education, these laws were taught to children and made known to kings, officers and common people.

(7) Building of Character. Prophet Mohammad believed that only a man of character could achieve progress and develop himself. Hence the aim of Islamic education was to build character of muslim children and believers of Islam.

Aim of Education During British Rule

(1) Consolidation of British Empire. The main aim of education

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during British rule was the consolidation of British empire without which the British rulers thought their hold on their empire in India as infirm and shaky.

(2) Recruitment of Clerks. Another aim of British Govt. was to recruit cheap clerks to run their secretariat and official machinery. A English people recruited as clerks in England and brought to India proved very costly, hence through education, the rulers tried to make the native Indians just able to run their offices as clerks.

(3) Spreading English Culture. The aim of education during British rule was to spread English culture and ways of living in the minds of upper class Indians. Government schools were established for Indian children and English was made the compulsory medium of instruction.

(4) Promoting Craze for English Articles. Another aim of education during British rule was to promote a craze for English articles and English textiles for every day use. English teachers stimulated this appetite in the school going children.

(5) Preparing a Class of Interpreters. An aim of education was to prepare a class of Indians who could interpret English laws for courts in India. Even now, our judiciary and body of laws are based upon English traditions and ways of life.

(6) Translating Literary Master Pieces. Another aim of education during British rule was to have Indian religious books and important portions of literary masterpieces translated into English for those English people who wanted to know about them and enjoy their beauty of thought.

Educational Strategy for Modern India

India attained its freedom on 15th August 1947. The dawn of liberty brought a great responsibility on Indian shoulders to shape the future of our country according to our plans. For this, India needed, a vast army of leaders in all spheres of activity and all areas of human life. The continuous development of our country demands that generations of capable and devoted persons should be coming up to shoulder the responsibilities of national development. Education is the only means to achieve this high ideal of national service. Hence formulation of suitable aims of education and organization of an efficient working system to achieve those aims is the foremost and prime need of the day. Keeping into consideration, the dominant needs of the country, the Government of India responded to this crying need of the nation by appointing the following commissions to formulate suitable aims of education:

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1. University Commission 1948

The University Commission recommended the following aims of education:

- (i) To develop a sense of discrimination.
- (ii) To motivate for more and more knowledge.
- (iii) To know the real meaning of life.
- (iv) To provide vocational education.

2. Secondary Education Commission (1952-53)

Considering the dominant needs of India, the Secondary Education Commission recommended the following aims of education:

(1) Development of Democratic Citizenship. India is a secular, socialistic democratic republic. To make the Indian democracy successful, the first aim of education is to produce dynamic, resourceful and enterprising citizens. Citizenship is a challenging responsibility in democracy, because each individual in democratic has to form his independent judgement on all social, economic and political issues and also decide his own course of action. For this, each child should have a correct ideology, correct attitudes and correct mode of behaviour. Education should develop in children a capacity of clear and correct thinking and receptivity to new ideas so that they are not misled by false propaganda or become slaves to outmoded customs, traditions and beliefs but are able to develop the intellectual ability to sift the right from the wrong and also the strength of character to reject the improper and the unwholesome. Besides a scientific attitude towards life and the nation, children must possess the ability to express themselves in press or on platform so that they are able to assist in the formation of a healthy public opinion by free discussions, persuasion and exchange of ideas.

(2) Training in the Art of Living Efficiently. A child cannot live and develop alone. So far for his wholesome development and the benefit of society, education should develop in him a spirit of accommodation, the necessary conditions of which are discipline, cooperation, social sensitiveness and tolerance. With the development of these socially desirable qualities, he will be able to lead an efficient life with others in happy union and undertake plans of national reconstruction with the help of other fellow beings.

(3) Improvement of Vocational Efficiency. To achieve is the improvement of vocational efficiency of every child vocational

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training is necessary. Appreciation of the dignity of all types of work should be inculcated in all children from the very beginning so that they are able to take pride in doing every work as thoroughly and efficiently as they can. At the same time, due emphasis should be laid on craft work. Each subject should be given proper place in the curriculum so that each child may choose the vocation of his interest which he wants to follow after finishing his studies. This will provide skilled labour to various vocations and ensure the industrial development of the country.

(4) Development of Personality. By development of whole personality is meant the development of all aspects namely—physical, mental, social, moral and spiritual. For this, education should provide creative and constructive activities to be done by the child so that he is able to develop his literary, artistic and cultural interests. The development of these interests will lead to the development of the whole personality of the child. The child should be motivated to participate in various creative and constructive plans of national development so that he is able to develop his personality to the full

extent.

(5) Education for Leadership. India needs ideal leadership at all levels and in all spheres of life. To achieve education for leadership education should inculcate certain socially desirable qualities namely-discipline, tolerance, sacrifice and social service etc., so that as capable and devoted citizens people feel their responsibility and lead the country ahead on the road of progress and prosperity.

3. Kothari Commissions (1964-66)

Kothari commission recommended the following aims of education:

(1) To Increase Productivity. The first aim of education in Indian democratic set up is to increase production by leaps and bounds matching with the increasing population. Unfortunately the picture is just the reverse. While population is increasing at an alarmingly high rate production in all fields is lagging behind. Indians should try to increase production in all fields as much as possible. To achieve this important aim, we should try to vocationalise secondary education besides emphasizing Agricultural and technical education. The commission has suggested some specific plans to increase production.

(2) To Develop Social and National Unity. National unity is an

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essential need for national reconstruction. In the absence of national unity, self centered individuals try to achieve their own motives without caring for the interests of the nation. This makes the nation weak and backward. Thus national unity is greatly essential for national reconstruction. But the sense of national unity can be developed through education only. Hence the aim of education should be to develop social and national unity.

(3) To Consolidate Democracy. Education is necessary for the success of democracy. To consolidate democracy, education should be so organized as to provide more and more effective experiences to children to inculcate in them the qualities of democratic living. Then only, national consciousness will stimulate national outlook, sense of national character and responsibility. The commission has suggested specific measures to consolidate democracy.

(4) To Modernise the Country. The fourth aim of education is to modernise the country. In this age of science new researches are made by all advanced countries of the world in all fields of human life. Due to these researches old customs, traditions and beliefs and breaking yielding place to new and useful ideologies and techniques of production. On account of this change a new society is in the making. Unfortunately, in our country the old customs, traditions and techniques of production still exist with the result that India is taken to be a backward country in the community of other nations of the world. If we wish to bring our country in the line with the advanced countries of the world, our people should learn various kinds of scientific knowledge together with useful techniques of production and use them intelligently to boost our production bringing about a desired change in our old ideologies. This modernization of our country depends upon education.

(5) To Develop Social, Moral and Spiritual Values. To develop social, moral and spiritual values and modernize the country skilled labour is greatly essential. Hence prime importance should be given to scientific subjects in the curriculum. But scientific subjects may not always lead to the development of character and human values. Thus the commission recommends that besides scientific subjects, humanities should also be included in the curriculum so that industrial development and human values continue to develop simultaneously. Human values should be inculcated in the children to enable them to become human beings in the real sense of the term. Besides becoming as advanced as possible and developing our economy to the highest level, we

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should not give up our cultural foundations which have withstood the ravages of adverse times from time immemorial.

Questions for Exercise

1. What were the aims of education in Ancient India? Discuss.
2. In view of the modern social and economic conditions of India, what should be the aims of best education?

Objective Type Questions

1. Mark (Tick) on the aim of education as propounded by Secondary Education Commission (1952-53).

(a) Development of democratic citizenship. ()

(b) To increase productivity. ()

2. What are the aims of education according to Kothari Commission? Mark (V) before the right response from the following:

(a) To prepare for the next world. ()

(b) To modernize the country. ()

(c) To become parasite on others. ()

(d) To consolidate democracy. ()

3. (a) "Education liberalises the human mind". Discuss.

(b) Argue for individual aim of education.

(c) Explain the social aim of education.

4. Discuss the aims of education to the context to existing social and economic conditions of our country.

5. How do political and economic determine aim of education in a society? Illustrate your answer by taking examples from Western and Eastern societies.

6. (a) What do you mean by liberal aim of education?

(b) "The vocational and liberal aim of education go together." Discuss.

(c) Describe the importance and development of individuality as aim of education.

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3. Forms of Education

Education is a comprehensive concept which comprehends the knowledge obtained through newspapers, magazines, radio, television and other means, in addition to the formal education provided in colleges. The average individual interprets the term in the sense of college education, which is obviously different from the education obtained from the other sources. Educationists have distinguished between the various types of education in order to remove this confusion. Briefly, education is of the following kinds :

1. General Education. As is evident from the name itself, general education is the minimal education required by an individual to satisfy all his various needs. It aims at developing the general qualities of the child, so that its personality can develop and it can become capable of adjusting to its environment. It also enables him to earn his livelihood and to behave properly, in accordance with his age. It is generally believed that this general education continues upto the eighth class. All modern states make general education compulsory for all children, and in many cases it is provided free of charge.

2. Specific education. General education, which is outlined above, is a supplement to specific education, which, as is evident, trains the child to pursue some specific profession or job. The modern age is a period of specialization. As long as an individual cannot perform some particular task better than any other person, he will find it difficult to make a place for himself in society. It is for this reason that nowadays individuals are given vocational guidance in order to help them to take up professions for which their abilities are best suited. If the individual is given some specific education which concurs with his inherited capabilities, he stands the best chance of developing these qualities to the limit. General education is more liberal while specific education is comparatively narrow. It is not so closely connected with the development of the person's general personality and character. This is the task of general education. Specific education is spread over a long period

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of time and is often centred in specialized institutions such as medical colleges, engineering colleges, technical institutes, etc. In each case, the aim is to make the individual proficient in a particular skill, be it curing sick people, designing or

repairing machines, growing crops, or anything else. Besides, specific education is also often more expensive than general education. Few people can afford the burden of sending their children to medical and engineering colleges. General education, on the other hand, is within the reach of almost all people. It also does not require the possession of special mental traits. Specific education, on the contrary, can be really profitable only if the individual possesses mental and physical qualities commensurate with that profession. Specific education plays a very important role in a nation's development because it provides specially trained personnel in every field who can serve society and enhance the welfare of the nation.

3. Formal education. In another classification, education is divided into the formal and the informal. The former comprehends education as it is provided in educational institutions according to a particular pattern. In the school, the educator educates the educands according to a specific programme aiming at particular goal. He follows a pre-determined syllabus. In this formal kind of education, the time and place of teaching are fixed, and the educand has to arrive at that place and at that specific time to receive education. The length of such education is also fixed in terms of years. Both the kinds of education mentioned earlier can be included under the formal classification because both are often provided in schools. The advantages of the formal kind of education lie in that it can be specifically and consistently provided to a large number of children simultaneously. The objectives of this education are also determined beforehand. Although, of course, education in one form or the other continues as long as a person lives, education in its more common meaning starts at the age of four or five and continues to the age of twenty five. During this period the individual passes through a succession of institutions of primary, secondary and advanced education in the form of schools, colleges and universities. At all these places of learning he receives formal education, provided on a pattern determined by syllabus which is itself framed with a view to achieving certain fixed targets. The fact that it can be provided to a large number of people is an advantage but also a drawback.

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Because of its completely formal nature, formal education often fails to touch certain aspects of one's personality and leaves it completely undeveloped. At times, it can also become so detached from reality that it hinders rather than helps the educand in satisfying his needs. This fact can be seen in the case of the contemporary pattern of formal education in India. It would not be inaccurate to state that, in India, the more formal education a person receives after a certain stage, the more useless he becomes in facing the problems of real life. His adjustment deteriorates instead of improving.

4. Informal education. Informal education complements the formal education outlined above, without which formal education remains incomplete. Education of this kind has no specific time or place at which it is provided. Even the educator is not fixed. All fixed syllabi, rules, formalities are absent from it. Education of this kind is the education one receives while playing in field, talking to family members in the house, roaming around somewhere, in fact, everywhere. This kind of education never comes to an end, and it teaches the individual more than he can ever learn through his formal education. A child learns many things when he comes in contact with new people. He discovers many new worlds when he goes to new places. This education that he receives cannot be evaluated as formal education can. Formal education can be evaluated by some specific techniques, and the quality and quantity of education imbibed by the educand can be known. But this is not true of informal education for there is no standard of measure in its case. It also does not provide the recipient with a certificate or a degree. Informal education is a gradual process, for people learn a few things after years of experience. But the things learnt in this manner prove to be more valuable than all the degrees accumulated through formal education. Formal education provides education on specific subjects while informal education is more general in nature.

5. Direct Education. In another classification, education is divided into the direct and indirect classes. Direct education is the equivalent of formal education and specific education. In this form of education, the educator and the educand are in direct contact whence education on a specific subject is disseminated. Its chief advantage lies in the material learnt by the educand more by the example of the educator's personality and character than by the formal material he seeks to impart. It is for this reason that direct

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education was very much in vogue in India in the past. The student lived with the teacher and learnt various skills and sciences. Direct education becomes difficult when the number of students becomes very large, or education itself becomes very mechanical and purely vocational. It then loses the advantage of the direct contact between the educator and the educand. If the pattern of direct education is to be maintained, then the number of teachers must be very large, for one teacher can establish rapport only with a small number of educands. Once the value of direct education was realized, educationists stressed the importance of limiting the size of a class. 6. Indirect education. Direct education was efficacious and practicable in the past when the population was not too large and life had not become as complex as it is today. With the present increase in population, it is no longer possible to provide direct education to all the people. In the past this kind of education was popular also because of the comparative primitive forms of communication. Such modern

developments as the printing press, radio, television, etc., have made it possible to communicate the ideas of the greatest thinkers to those people who have never come into direct contact with the thinkers themselves. For this reason, in the present context, indirect education has come to acquire greater significance than direct education. Many universities have undertaken to conduct correspondence courses, which are a fine example of indirect education. In this form of education, the subject of a lecture is printed and posted to the student. The student is required to answer certain questions sent along with the lecture. These answers are sent by him to the university where they are evaluated and returned to the student with the appropriate guidance. As this kind of indirect education offers a better and more practical adjustment to the circumstances of a very large number of individuals, it is becoming increasingly popular, particularly in the west. All the books that are written by the greatest thinkers and read by a vast audience are an excellent example of this indirect education. It cannot be denied that irrespective of the abilities of the educator, he cannot provide complete education to the educand without turning to books for assistance. For this reason the scope and field of indirect education is increasing steadily. In the last few years, teaching through the medium of radio and television is becoming more popular and reaching a higher level of sophistication. In India, the All India Radio regularly broadcasts lectures and programmes on musical

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education, cultural education and the like. By this many millions of individuals gain some kind of education.

7. Individual education. Education is also classified into the individual and the collective groups. Many of the modern educational psychologists have stressed the importance of individual differences between people and suggested that the educator should pay individual attention to each educand, remove his difficulties and, if necessary, modify the syllabi and the teaching programme to suit the specific abilities and traits of the educand. Scientifically considered, this advice is very good, and if arrangements can be made to provide individual education at this level, nothing could be better. Kindergarten, Montessori and Project methods, all of which are modern methods of child education, attempt to provide the highest degree of individual attention possible. But where education is to be provided to a very large number of individuals, the most expensive kind of education yet devised since one educator can pay attention to the specific needs of only a very small number of students. The experiment conducted by Rabindra Nath succeeded as an experiment, but if it is accepted as a pattern for large scale education, it would be completely impractical. That is why arrangements are made for collective education, although the value of individual education can be clearly visualized.

8. Collective education. Collective education is provided to a group of individuals collected at one place. Formal education is often also collective education. Keeping in mind the obvious advantages of individual education, efforts are made to restrict the size of the group of educands. The very meaning of education would be lost if the educator lost all contact with the educands, if they are in too large a number. This form of education is comparatively economical of time and money because one single educator can teach a large number of educands. In view of the present size of the population, and the possibilities of its growing further, collective education is the only practicable answer to the need for universal education.

9. Conscious education. Education is also divided into the conscious and the unconscious kind. The conscious kind of education is the education which is provided with a full knowledge of the objectives to be achieved through it. College education is of this kind. It is intended to fulfil certain pre-determined objectives. Conscious education is arranged for the child by his parents and by the state, but the child deliberately receives conscious education.

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10. Unconscious education. An individual does not learn all the things he actually knows consciously. Many of the important facts that a child learns are absorbed unconsciously from his natural and social environment which surrounds him. This kind of education is informal and since it supplements the education received consciously, neither can be said to be more or less important than the other.

Of the various classifications listed above, the division into the formal and informal classes is the most common. All the other classifications are based on some specific approaches to education, although most of them resemble each other. For example, formal education is also collective education. This classification of education into different kinds has been made by different educationists according to their individual standpoint. A study of each one of these can help to throw much light on the vast field of education and on the various aspects of it. In every classification, both the kinds described, supplement each other because the process of education is many sided and synthesizing. It takes place at all times and places, but it does not remain the same in every circumstance. It has a multiplicity of forms, means, quantity and quality. It is imbibed both consciously and unconsciously by the individual.

Education as Art and Science

Difference Between Art and Science

Some people associate the term science with a specific body of knowledge and then distinguish between science and arts. But as Biesanz and Biesanz have remarked, the criterion of science is attitude or approach, not subject matter. Karl Pearson has rightly pointed out that the unity of all sciences lies in their methodology, not in the subject matter. Science differs from art in its methodology. The other characteristics of science, besides its special method of working, are its factuality, its universality, the validity of its laws, its search for casual relations and its attempt to make predictions based on these laws. It is possible to distinguish between science and arts on the basis of these features. The arts do not possess these qualities, and neither can it profess a similar approach. Science is a system of truths in which, through a definite language and terminology, a search is made for truth for its own sake. Despite the practical application of its principles and laws, science is a theoretical discipline. Science lies in knowledge, while art consists

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in skill rather than in knowledge. Criterion of art is the skill of the craftsman, while the criterion of a scientist's ability lies not in his skill but in his knowledge. Art raises any individual to a high pedestal, but science does not do this invariably. The aim of science is to know, that of art is to do. It cannot be denied that some practical sciences are nearer to the arts than to theoretical science, but they cannot be identified with the arts because of their distinctively scientific method of working. Art includes skills and practice in addition to knowledge. Art cannot be achieved with practice and repetition. The craftsman is better than other people in performing his own brand of skill.

It is evident from the above delineation that education can be called a science as well as an art. Skill in teaching cannot be derived merely from theoretical or verbal knowledge. It is only after long practice that an individual can acquire some skill. This skill is not derived from his knowledge but from the qualities of his personality and character and his ability in explaining new problems in ever changing situations in education. In this manner the educator is an artist but at the same time, he is also a scientist. He approaches all elements which enter the sphere of teaching scientifically. He observes them, and on the basis of his observation he arrives at some general principles which can help in making forecasts for future situations.

Non-Formal Education

In July 1979 the Central Board of Secondary Education, New Delhi, started the Open School—the first of its kind in the country. It is an institution set up to bring the flexibility and openness in the educational system and to extend educational opportunities to the weaker and disadvantaged sections of the society. The main objectives of the Open School are the following:

1. To offer a parallel non-formal system as an alternative to a formal schooling.
2. To provide the opportunity of education to out-of-school learners, school drop-outs, working adults, housewives and learners from disadvantaged sections of society living in remote areas of the country.
3. To offer bridge/preparatory courses for enabling learners to take up secondary level courses.
4. To offer Secondary, Senior Secondary, Technical, Vocational and life enrichment courses through distance teaching methods.

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5. To promote an open distance—learning system of education through research, publication and information dissemination.

This is an example of non-formal education.

Non-Formal Education is an arrangement wherein flexibility is the key word. Such a system is an open one with regards to various aspects of education, i.e., admissions, curriculum, place of instruction, mode of instruction and the time and duration of instruction. Various examples of such a system are the Open School and Open University, Open Learning and the Correspondence Courses.

Definition of Non-Formal Education

Non-Formal education includes adult education, continuing education and on the job-education, etc. Philp Coombs talked about it in 1968. However, until 1970 it had not been defined. Non-Formal education is a new concept for an ancient

phenomenon. Some of its definitions are as follows:

1. Coombs and Ahmed (1974). "Any organized, systematic, educational activity carried on outside the framework of the formal system to provide selected types of learning to particular subgroups in the population, adults as well as children."
2. La Bella (1975). Non-Formal education refers to "organized out-of-school educational programmes designed to provide specific learning experiences for specific target population."
3. Illich and Freire. Non-Formal education is anti-formal education.
4. Moti Lal Sharma. "In brief one could say that non-formal education is an active, critical, dialectical educational programme which aims at helping people to learn, to help themselves, to place them in consciously critical confrontation with their problems. To develop integrated authentic human beings who can contribute to the development of the society is the aim of Non-Formal education. In this not only the individuals but also the total social system learns, adding up to a true learning society."

Non-Formal education is the "missing ingredient" in accelerated social and economic development schemes that do not work. Therefore, it has its own valid claim to reality. It is deliberate, planned, staffed, financially supported life formal education. It is functional, unrestricted as to time and place and in general responsive to needs like informal education. It is much more

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responsive to needs and change. Thus, it is more effective tool for rural development. It unlocks, the doors of development plans. According to Malcom A. Adiseshiah, "Non-Formal education should be marketable and vocationalised. It should lay emphasis on the self-learning pattern." According to H.S.S. Lawrence, "Non-Formal education system was not rival to the formal educational system but it was complementary to the latter. The common ingredients in both should be identified and an integrated system evolved."

Non-Formal Education and Adult Education

Explaining the difference between non-formal and adult education writes Anil Bordia, "The New Non-Formal Education Plan differs from previous adult education programmes in that it provides for adequate administrative and resource support and emphasizes need-based curricula and teaching and learning materials; but it is unique in emphasizing evaluation at all stages on a continuing basis. All training programmes and teaching and learning materials are to be pretested and also subjected to impact studies."

Nature of Non-Formal Education

After the World War II, in the post-colonial period new nations, one after another, scrambled for expanded and improved formal education. By the late sixties, there was a growing uneasiness that expansion in the facilities in formal education was not the whole answer. The traditional two-fold categorisation of education into formal and informal education leaves a big gap. Studies by Philip Coombs and other revealed that as societies developed a third kind of education emerged which could be labelled as non-formal education. This, non-formal education accounts for much of the highly functional, development and short-term related needs of a rapidly changing society.

Advantages of Non-Formal Education

To sum up, Non-Formal education is needed on account of the following advantage:

1. Universalisation or primary education.
2. Eradication of adult literacy.
3. Meeting the omissions of formal education.
4. Meeting the enormous and imperative challenges of democratic set-up.
5. Enabling the pupils to learn and earn.

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6. Enabling those students to study who had to discontinue formal education owing to pecuniary and other circumstances.

7. Enabling the students in geographically remote areas to get education because the formal education cannot be within their easy reach.
8. Enabling individuals to refresh and update their knowledge.
9. Rectifying the educational imbalance between those who live in villages and those live in towns.
10. Providing educational facilities to socially and economically neglected sectors of society.

Objectives of Non-Formal Education

Following are the three sets of objectives of Non-Formal education:

- (i) the immediate objective is the removal of illiteracy
- (ii) The middle-range objective is the application of 'new' knowledge to resolve economic, cultural and social problems.
- (iii) The long-range objective is to provide for life long education.

Types of Non-Formal Education Programmes

1. Adult Functional Literacy Programmes.
2. Correspondence Courses.
3. Open School Studies.
4. Satellite Instructional Television Programme.
5. Programme for drop-outs in the age-group 6-14.

Persons Benefits by Non-Formal Education

Non-Formal education is particularly useful for the following categories of persons:

1. People of all ages. Those who never had the opportunity to follow any formal education programme.
2. Students. Those who are not in position to complete primary, middle or secondary school.
3. Learners. Learners of different stages of education who feel the need for deeper and more comprehensive knowledge in a subject of particular interest.
4. Labourers. Both in urban and rural areas young workers, small farmers, landless labourers, small entrepreneurs, etc., who need up-to-date knowledge related to their jobs particularly related to latest technological improvements.
5. Educated unemployed. Unemployed educated persons of various age groups whose no-relevant education needs to be made more relevant in order to increase their chances of employment.

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6. Graduates, professionals, intellectuals. Those who need a refreshment or orientation to make themselves up-to-date in their knowledge.
7. Other Persons. Those who require programmes for personal satisfaction like recreation, leisure time activities, cultural or artistic programmes, etc.

Agencies of Non-Formal Education

The various agencies for organising programmes for non-formal education are as follows:

1. Institutions for formal education.

2. Special agencies for non-formal education such as Nehru Yuvak Kendras, training centres in factories, public libraries, centres of correspondence education, etc.

3. Voluntary non-governmental organization like club and societies.

4. Radio and television.

Non-Formal education is one of the modes of education, others are formal and informal. Therefore, non-formal education ought to be perceived and designed in coordination with formal and informal systems. It will prove an insufficient and an ineffective mechanism for solving the complex problems or for achieving concrete goals if organised in isolation. Again, it must not be limited to the imparting of basic skills only. It must be designed as an integrated systems in the context of the total socio-economic environment. To make it effective in modern societal context, a more integrated community based programme of innovation and change is needed to which various forms of education may contribute. This requires filling the gaps between the learning systems and the community needs.

Formal V/s Non-Formal Education

formal Education	Non-Formal Education
1. Limited to a period of being taught.	1. Life long and not limited to any period of being taught.
2. Generally not integrated with work.	2. Integrated with work.
3. Has fixed point of entry and exit	3. Has flexible points of entry and exit re-entry and re- exit. In fact it Continues throughout the life span of the individual.
4. Has fixed curriculum.	4. Has a diversified and varied curriculum.
5. In it the 'giver' dominates and the 'receiver' is rather passive.	5. A process of sharing, exploring, analysing and judging together.
6. Geared to knowledge acquisition.	6. A process of enabling the individual understand his needs, the environmental situation and mutual relationships.
7. Fosters an uncritical obedience.	7. An open-end process of education which develops self-reliant awareness.
8. Works within a fixed social frame.	8. Anticipates and prepares for change.
9. Associated with traditional schooling-schooling confined to a school or a college, etc.	9. Not confined to any educational set-up.
10. Rigid with regard to various aspects of education, i.e., admissions, curriculum, place of instruction, mode of instruction, the time and duration of instruction.	10. Very flexible in regard to various aspects of education.

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One should try to avert the danger of education being isolated from the subject-matter of life-experience. Hence one of the weightiest problems with which the philosophy of education has to cope with is the method of keeping a proper balance between the informal, the formal and non-formal, the incidental and the international modes of education. It may be remembered that one should try to incorporate the virtues of informal education as far as he can and also to keep away the dangers of too much formal education.

Questions for Exercise

1. "Education has been defined and interpreted in many ways, but these definitions are mostly complementary rather than contradictory." Explain this statement with suitable examples.

2. Write a short note on 'Forms of Education.'

3. How do sciences differ from arts? Classify sciences. Where would you place education in this classification? Give reasons.

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4. (a) Describe the meaning of formal education.

- (b) Describe the meaning of informal education.
- (c) Describe the meaning of non-formal education.
5. Define education as a process and a system and explain why it is necessary to educate the human being.
6. What do you mean by education? Differentiate between under and narrower meaning of education.
7. What do you understand by Formal, Non-Formal and Informal education? Explain their differences.
8. "Education is the process of Human Resources Development." Discuss this statement in the light of nature and scope of education.
9. "A system of education is a response to the changing needs of the society it serves." Critically discuss the above statement, giving examples.

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4. Institutions and Agencies of Education

Sir Godfrey Thomson has written, "The whole of environment is the instrument of man's education in the widest sense. But in that environment certain factors are distinguishable as more particularly concerned; the home, the school, the church, the press, the vocation, public life, amusement and hobbies." Generally, of course, the process of education continues from birth to death, but some specific institutions play a more important part in it. All of these institutions are the agencies of education, and they include all those factors, bases, places or institutions, which have an educative influence upon the child. Hence, the institutions, agencies and bases of education mean the same thing, and should be interpreted as such. These institutions of education have been variously classified by different educationists. Some of the major classifications are the following:

Classification of All the Agencies of Education

First Classification of All the Agencies of Education

Active Agencies	Passive Agencies
(The Family, the School, the Community, the Religion, the State, Social Clubs, Organized games, Entertainment programmes, etc.)	(Cinema, T.V., Radio, Newspapers, Magazines and Market places etc.)

Second Classification of All the Agencies of Education

Formal	Informal	Commercial	Non-Commercial
(1) School	(I) The Family	(1) Radio	(1) Sports Club
(2) Religious institutions	(2) General games	(2) TV.	(2) Social Welfare Centres
(3) Library	(3) The State	(3) Cinema	(3) Dramatic Clubs
(4) Museum	(4) The Community or society	(4) Clubs	(4) Scouting and guiding
(5) Zoo		(5) Theatres	(5) Youth Welfare Clubs
(6) Art Galleries		(6) Newspaper	(6) Adult education Centres
(7) Organized games		(7) The press	
(8) Educational programmes			

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Third Classification of All the Agencies of Education

Formal Agencies	Informal Agencies
(School, Organized entertainment Centres, Libraries, Picture Galleries, Games, Cinema, Educational programmes on Radio and T.V. etc.)	(Family, Community, Religion, Free play Market place, Fairs and Exhibitions etc.)

1. Active and Passive agencies. Among the active agencies of education are home, schools, religious institutions, society, state, club, social welfare centres, etc. Here the educator and the educand, the audience and the speaker, the citizen and the leader, deliberately come into contact with each other and also react to each other. Consequently, the process of education forges ahead. Among the passive agencies of education can be enumerated radio, television, films, newspapers, magazines, etc. These are called passive because the process of education set into motion by them is not mutual but one-

sided, because only the audience, or educand is actively participating. The other element, the agency itself, remains inactive, and hence only the educand is himself influenced without influencing the source of his education.

2. Brown's classification. In addition to the formal and informal classification, to be mentioned later, Brown has divided the agencies of education into the commercial and un-commercial. The commercial agencies have a commercial objective while the uncommercial have social welfare as their objective. Hence, the press, films, radio, television, magazines, etc., are the commercial agencies of education. On the other hand, sports clubs, scouts and guides institutions, adult education centres and social welfare centres, etc., are the un-commercial agencies of education.

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3. Formal and Informal agencies. The most recognised and well known classification is the division into the formal and informal agencies of education:

(a) Formal agencies. In the words of Henderson, "As the child watches, imitates, participates, in the activities of living he is being informally educated. When he is being consciously and intentionally taught, that is formal education." In this manner informal education is unconscious whereas formal education is conscious and deliberately imbibed. Informal education is unsystematic while formal education is systematized. Among the agencies of formal education are those institutions which have a predetermined location, time, plan and curriculum as well as trained educators. The best example of such institutions is the school. Such agencies are brought into existence by the state or society. In such institutions discipline and administration is created by the application of set rules. It is possible to use such agencies to provide education to a large number of educands simultaneously, according to a predetermined plan. At least specific education cannot be provided in the absence of these institutions, but it must be realized that education provided through these agencies is rather lifeless and theoretical, or bookish. It sometimes takes the educand far away from the realities of life. In addition to schools, libraries, lecture theatres, recreation centres, museums, etc., are also enumerated among the formal agencies of education. Pointing out the significance of the formal agencies, Dewey has remarked, "Without formal education it is not possible to transmit all the resources and achievements of a complex society. It also opens a way to a kind of experience which would not be accessible to the young, if they were left to pick up their training in informal association with other's, since books and the symbols of knowledge are mastered." But he is also aware of the shortcomings of formal education. Dewey comments, "Formal education easily becomes remote and dead—abstract and bookish." The importance of formal agencies of education is thus evident.

(b) Informal agencies. The informal agencies of education are those in which education is provided informally and unconsciously. These lack all formality, rules, systematization, preplanning, premeditation or training. All of them perform the function of educating the educand indirectly. Most of them are independent of the control of any individual or institution. Education provided by them does not follow any set pattern.

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Besides, providing education, they also perform certain other functions and fulfil many other needs. Education provided by them is devoid of any pretension, formality. It is natural and subtle. Among the agencies of informal education are family, society, state, radio, press, cinema, magazines, television, etc. Dewey believes that the informal agencies of education are more important than the formal ones, for he believes that they are natural. One example of this is education through communal living. Living in a group, the child thinks of many things. The sphere of his experience is being rapidly enlarged, for he is being subjected to many new stimuli. Under these circumstances his imagination develops and he becomes conscious of new responsibilities which provoke him to think. Even though the influence of these informal agencies is subtle, it is definitely very comprehensive. In the development of the child's personality and character, the informal agencies play a very significant role. The major benefit derived from them is that they do not restrict the child in any way. The child develops naturally. Despite these advantages, the informal agencies cannot completely replace the formal ones, because in the absence of a definite plan of education, much time and energy is wasted over things which ultimately prove useless. Besides, these informal agencies cannot be employed to give specific education or knowledge of a very complex kind. Again, definite and certified education cannot be provided through informal means.

It is evident from the foregoing account of the advantages and disadvantages of formal and informal agencies of education that both are essential for the development of the individual and of society. As social structures become progressively more complex and population increases, the importance of the formal and informal educational agencies also increases. Consequently, it has come to be believed that there is intimate relationship between the formal and informal means and agencies of education. When formal education increases to a great extent, it tends toward abstraction and lifelessness and then it needs the assistance of the informal agencies to infuse new life into it. For this reason, modern educationists believe that college and family are complementary factors in the child's education. Dewey has correctly commented that in the modern age, "One of the weightiest problems with which the philosophy of education has to cope today is the method of keeping a proper balance between the informal and the formal, the incidental and intentional modes of education."

two should be stressed at the cost of the other. On the one hand various kinds of schools and colleges should be established to provide formal education, while on the other the informal agencies must also be exploited to make up any deficiencies left in the formal mode. Even in colleges and schools, excessive emphasis should not be upon book learning. It is for this reason that modern schools design their curriculum so that sufficient time is given to extra curricular and social activities. For the same reason, it has been found desirable that educators and parents should meet from time to time.

Formal Agencies of Education

The different kinds of schools and colleges are enumerated among the formal means of education. The English word 'school' is derived from the Greek 'skhole', which means leisure. Hence school implies a place of leisure where people gather during their leisure time for the purpose of developing themselves. In Ancient Greece, young men and women used to collect in schools during their leisure time to receive education from famed scholars and philosophers. These same schools later on took the form they have at present. In a school education is imparted to the educand by trained educators, at a fixed time and place, according to a predetermined syllabus. Different schools are intended for different kinds and levels of education, for example, primary, secondary and higher education, university education, etc. Among professional institutions are medical colleges, engineering colleges, etc. The function of the school is to achieve the physical, mental and character development of the educand, to develop in him social consciousness. The qualities of citizenship. It must also aim at cultural development and the imparting of professional or industrial training. From this standpoint, it is seen that schools in India suffer from many defects, which have to be removed. If a school is to be successful in achieving its aims in the present age, it must have intimate relationship with the family on the one hand and the state or government on the other. Both must give it their wholehearted support and cooperation.

Informal Agencies of Education

The major agencies of informal education are the following:

1. Home or family. Pointing out the significance of the informal means of education, as part of the educational system Raymont has commented, "Teachers are not the only educators, and schools

and colleges are not the only educational institutions. The other institutions though for good or ill, are unquestionably educational in their effects." This is most true of the family, for the family makes a sizable contribution to the child's education, irrespective of the quality of this education. In families which provide a defective environment, the child develops many bad qualities of character. On the other hand, the importance of good families as contributing factors to the development of great personalities need hardly be explained. The difference that is seen among all the educands studying in schools and colleges is due to their varying family background. Mazzinni was quite correct in saying that the child's first training in citizenship is in the mother's lap and the father's affection. Accepting the importance of the family as a factor in the child's education, Montessori called his schools the home of children. Locke attached greater importance to education at home than to school education. Comenius opined that the home is the centre of all kinds of education for the child. Froebel is correct when he says that the education imparted at home is both effective and natural. Pestalozzi also felt that the home is the child's first school. Raymont says, "Two children may attend the same school, may come under the influence of the same teachers and the same organisation, may pursue the same studies and perform the same exercise; and yet may differ totocaelo as regards their general knowledge, their interests, their speech, their bearing, and their moral tone, according to the homes they come from." The family looks after the child's physical development, lays the foundations of his character, gives him religious education, acquaints him with the realities of life and provides the right kind of environment for the development of his interests, tendencies, motivations, intelligence and other processes. It is the most important agency of the child's socialization. Besides, in many families some kind of professional and practical education is also imparted to the child. It is for this reason that cooperation between the family and the school is considered an important aspect of the child's education.

2. Community. The community is also an important informal agency for the child's education. Moving out of the family, the child automatically takes up the membership of various groups in community and through them develops various aspects of his character and personality. Playing in the group, he develops his mind and body. He also experiences moral, social and cultural development. Many institutions in the society provide him with

professional and vocational training while different political groups look after his political training.

3. State. The modern welfare state is responsible for the over all development of all its citizens. That is why modern states pay so much attention to education and formulate national policies for education. The state shoulders the responsibility of establishing different kinds of schools. In many states free and compulsory education is provided, and even where this is not so, almost all educational institutions are aided by the state in one way or the other. The state provides able and trained teachers by establishing training colleges for them. The state also provides military training. Besides, research cannot be carried on without the help of the state. In a democracy, the state trains every individual in responsible citizenship. Although most sociologists oppose complete governmental control of education, every one agrees that without state help education would fail. State also plays an important role by retaining control over literature and encouraging it to evolve along acceptable lines. The state also looks after the education of physically and mentally handicapped children by establishing special institutions for such children.

4. Religion. From very ancient times, various educational institutions in almost every country have been shouldering the responsibility of educating the populace. In India, most schools were organised either within or very near the places of worship, for example, temples, mosques, etc. All the education was imparted by the chaplain of these places of worship. Although almost all modern, welfare states are also secular, it is an acceptable practice to assist religious institutions where they contribute to the educational effort.

5. Library. There is little need to elaborate the role played by libraries in disseminating education. Libraries are the collection of the knowledge of centuries summarised in books. Many people maintain personal libraries but these do not fulfil all needs. Hence, the state and local self-governing bodies undertake the responsibility of establishing libraries. In almost all countries modern governments spend vast sums of money to establish big libraries.

6. Reading Room. In most modern towns, one finds reading rooms in addition to the libraries. These are established by the state and other institutions. These reading rooms provide many daily, weekly and monthly newspapers, all kinds of magazines,

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which are available to the public which can come there and read them. It is not possible for every individual to subscribe individually to such a large number of magazines. For this reason, the reading room plays a significant role in education.

7. Museums. Museums are very useful in imparting education in such subjects as history, geography, biology, anthropology, etc. It is for this reason that one finds well stocked museums and zoos in many big cities of the world. The knowledge that an individual can gain by roaming around in these institutions is not available to him anywhere else. It is a psychological principle that the thing seen is remembered longer than the thing heard. For this reason museums can contribute a lot to an individual's education. There are many museums and zoos in many Indian cities.

8. Cinema. Cinema is one of the important informal agencies of education in the modern world, for it is an important form of audio-visual education. By means of this it is possible to see incidents, individuals and objects as if with the eye itself. It is therefore very useful when one wants to acquaint the educand with things, places and incidents occurring in foreign countries. It can be done by taking the educand to any cinema hall and exhibiting the appropriate film. It is evident therefore, that this agency can easily be employed for the teaching of history, geography, civics, political science and comparable subjects. The government in India has inspired and financed the production of many entertaining and informative film documentaries concerning the revolution in agriculture and industry that is taking place in the country today. Newsreels also help in the dissemination of news and ideas. For example, the cinema has played an important role in educating the illiterate public about family planning. Apart from newsreels, even the commercial films have a tremendous impact upon the personality, character, behaviour and many smaller things of the young men and women of the country. It has been seen in America that the incidence of crime has gone up after films about crime became popular there. In India also a comparable trend is noticeable. Most films being produced today are concerned with the exhibition of the latest fashions, and this has had a detrimental effect upon the thinking of the younger generation. Hence, the government is faced with the task of encouraging the production of good, illuminating and elevating films, and also with the responsibility of preventing the production of films which cater to the baser instincts of men and women, films concerning sex, crime,

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etc. In many states, students have been legally barred from seeing films during the matinee show. This is not a very psychological way of shielding the younger generation from the ill-effects and bad influences of film going. They can see the same films later in the evening, and still imbibe the same ideas. Preventing students from seeing films during college hours will achieve nothing more than to increase attendance in colleges. There is no doubt at all that cinema has

comprehensive influence upon the moral, religious and intellectual development of adolescents. The main cause of this is that in viewing the film, the members of the audience unconsciously identify themselves with the hero or the heroine and hence suffer the same experience through which the hero passes. They can be observed exhibiting the same emotions which are controlling the figure on the screen. It would be no exaggeration to say that if the cinema is exploited to the greatest extent as a medium of education, then there is no other informal agency which can be more influential than the cinema.

9. Drama. Although the popularity of the cinema has done much to reduce public interest in drama, in fact cinema can never completely replace dramatic performance. In a dramatic performance the actor, through his concrete presence and acting, arouses certain emotions in his audience. Drama has certain drawbacks in that, unlike the cinema, it cannot exhibit scenes, places and incidents far removed from the location of the theatre. In spite of this limitation, there is little doubt that the drama can be a very effective medium for the powerful presentation of many ideas and behaviour patterns. But from the educational standpoint, drama is more significant from the point of view of those children who can take active part in it. It does not compare in this respect with films because children cannot participate in films. For this reason, almost all colleges and schools have some or the other dramatic society in which the students produce plays. Acting is itself an art, and it can only be learnt through drama. Besides, drama also promotes interest in singing and dancing. Participating in drama is useful because it helps a person to outgrow stage fright, or the fear of appearing before an audience. This promotes the ability to work in group. Acting also helps to reflect clearly the differences in the personalities of the actors and actresses. In certain cases, it has been seen that proximity of boys and girls during stage performances has led to certain undesirable consequences, but such incidents can, by and large, be prevented

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if the educators are conscious of their responsibility and handle the situations psychologically. Drama has also proved to be a useful medium for letting out or expressing many repressed drives and feelings. In the form of Psycho-drama, dramatic performances can actually be used to get rid of many of the child's abnormalities. Finally, the teacher himself, in order to be a successful educator, must indulge in some acting, because only then can he present his subject forcefully to the class and influence his audience.

10. Newspapers and Magazines. The contribution of newspapers and magazines to the education of people in general is far greater than that of any other informal agency because they can be circulated over a far larger area than can be covered by films, dramatic societies, television, etc. Today, the progress of education in a country is computed by the number and quality of magazines and newspapers published there. It is a matter of no little pride that after Independence, the number of newspapers and magazines, in English and in local languages has been going up steadily. This has been made possible by the rapid increase of literacy among the people. In the last few years many children's magazines have been published. These play a considerable part in the child's education. Magazines concerning sports and games provide considerable information in that sphere, while certain magazines provide information about health and how it can be maintained. There has been literally a flood of magazines concerning films, although it is difficult to class these among the better magazines. Besides these, a considerable number of weekly, monthly and magazines of other frequency add to the knowledge of the people. Apart from English and Hindi newspapers, newspapers in almost all regional languages are being published in the country, the latter having the advantage of being able to reach the masses living in the villages. And in fact, newspapers play the greatest role in making democracy a success. No other form of informal education can be compared with these as far as political, economic and social education is concerned.

11. Radio. In the west, the radio has been almost completely supplanted by the television, but in India it is still very much in vogue. It is pleasant to note that transistor radios can now be seen in even the remotest villages, and have become so common that they are carried everywhere, to work, to play, to social gatherings, to travel. The radio amuses as well as instructs. The All India Radio, the national radio network, has conceived and executed a number

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of programmes to achieve these ends, amusement, pleasure and education. Among their programmes many are aimed at the agriculturists, children, uneducated women, students, those inclined towards light or classical music, towards humour and laughter, towards serious discussions on current topics and scientific subjects, etc. Most of the programmes broadcast over the radio are so full of information and also effective that if one only has the patience to listen to them, one would find unprecedented progress in one's education. Aware of this significance of the part that the radio can play, the Indian government has provided public radio sets for each panchayat so that the villagers can collect in the building housing the panchayat and listen to various programmes of interest to them. Radio is a very good medium of political education, in particular. Before the last general elections the All India Radio arranged for the leaders of various political parties to speak on the radio and explain the aims, objectives and plans of their respective organisations so that the uneducated people could assess the merits of each party and select the representative of the party most aligned to their own way of thinking. This was an important step forward in the political education of the electorate. As a consequence, one finds the

opposition parties creating an uproar whenever it seems that the broadcasting system is becoming unduly sympathetic towards the ruling party. Efforts are being made to neutralize the broadcasting organisation, politically, so that it should not become an organ of the ruling party alone, but should develop into an agency for disseminating information, knowledge and amusement. By means of the radio, people who are separated by long distances from the centre of things can listen to all kinds of cultural programmes while relaxing at home. In this it is not even necessary to open one's eyes or to sit up, as is necessary in the case of television or cinema. But if the radio is to be made an effective agency of informal education, there is considerable need for overhauling its programmes. AIR pays considerable attention to the suggestions put forward by its listeners in this connection, and it also consults experts from time to time.

12. Television. As has already been mentioned, television has become an important means of informal education in most advanced countries. Colour television has also been introduced so that it has now come nearer to reality. Most men and women spend their leisure time in front of the television, and thus absorb

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a lot of knowledge and information without having to make any great effort. Most of the programmes exhibited over the television are so life-like that one hears of people dying of heart failure while watching boxing matches and other exciting events. Television was extensively used to inform people about man's recent journey to the moon. The launching and various other stages were televised for the benefit of the people. In India, the effective range of television is far too small at present, and most of the programmes put on the screen have a long way to go. Faster development in this direction would be very much desirable, but progress has been hampered by many difficulties. Once these are removed, it will be observed that television is the most effective means of imparting social, economic, political and even professional training. Closed circuit television, a more modern form of television exhibition, is being extensively used in the training of medical students. In this the operation taking place in the operation theatre is televised so that students sitting in the classroom can view it. In this way more students can be accommodated than would be possible in any operation theatre.

13. Scouting and Girl Guides. The scouting and girl guide movement has made an important contribution to the education of young boys and girls, for it teaches them social service through giving first aid, swimming, cooking, guiding the physically handicapped, pitching camps, returning lost children to their parents in big fairs, etc. This helps the child to understand the human body, to develop his personality and character and also contributes to his moral progress. Such institutions can be seen in schools the world over. They are even more useful in that they do not indulge in political discrimination.

14. Social Welfare Centre. In addition to the scouting and girl guide movement, Brown considers social welfare centres as media of informal education. Social welfare centres and social education centres have been set up in India as part of the community development projects. These have been established in rural as well as urban areas. By taking part in it, men and women receive education of different kinds, learn various skills and thus generate the ability to achieve financial independence.

15. Educational Tours. Now-a-days, much importance is being attached to educational tours as means of providing education in history and geography. In such tours the educands accompany the educator to far away places of historical or geographical

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significance. This has its entertainment value, apart from the information it provides. In many universities, educational tours have been made a compulsory part of education in history so that this education may become more life-like. Educational tours awake in the educand a greater awareness of the various movements occurring within the country, and also help to bring him nearer to nature. Tours are also considered an important part of industrial training, for the educand learns much by visiting industrial establishments.

Other Informal Agencies

In addition to the above agencies of informal education, different societies also have other institutions which are doing valuable work in this direction. Labour welfare committees, women welfare committees, cooperative societies, village panchayats, development block committees, and the like are concrete examples of this. Apart from this exhibitions of various kinds—art, science, industry, railways, postal, etc., do much to increase awareness of these spheres among the public. Now-a-days international exhibitions have also become very popular. In such exhibitions, nations put up their respective pavilions to show their achievements and progress in various directions so that people viewing them can learn how far a particular country has progressed in a particular direction. One such exhibition was organised in Japan in 1970. The cause of higher education is also served by the committees and associations for various subjects—mathematics, history, biology, philosophy, etc., which hold international meetings from time to time in order to exchange views. And,

the coffee houses in many large towns are no less important than educational institutions because among their clientele are leading doctors, lawyers, literary figures, artists, impoverished politicians, who gather together to discuss all kinds of things. This helps to disseminate information and improve understanding of all affairs. Many towns also have literary associations which do much valuable work by encouraging and felicitating important literary figures. Professional associations, one example of which is the Indian Chamber of Commerce and Industry, also play a significant role in educating public opinion by holding seminars and discussions. So, in this manner, different institutions contribute to the cause of education in their own way by providing information to the people.

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Relationship Between the Formal and Informal Agencies

Finally, it is necessary to keep in mind that the formal and informal agencies of education are complementary. Those aspects of education which are not attended to in schools are taken care of by the informal agencies. Even educational institutions employ many of the informal agencies for education—reading rooms, libraries, dramatic societies, cinema, films, institutions for military training, scouting and girl guides, etc. Besides, a school education is definitely incomplete if it is not complemented by education at home. For this reason, it is now an axiom of education that parents and educators should be given opportunities to meet each other so that they can consider the problems of their wards and think up ways of solving them. Many schools now celebrate parents day in which the parents of educands come to the school, meet teachers and discuss the various problems that face both the parents and the educators. In addition to this, school must also take the assistance of the community in spreading education, because the school is a special association created by the community through which it passes its acquired and accumulated knowledge to the younger generation. Without the cooperation of the state, it is difficult to establish or maintain an educational institution. Not only does the state make arrangements for the training of teachers and establishment of various institutions of special education, it also provides financial help to institutions otherwise not concerned with it. Inspectors appointed by the government inspect even the non-governmental institutions in order to ensure a uniform standard of education. In the absence of such control, most educational institutions would probably go to the dogs. In the field of higher education, most universities and research scholars would probably stop work if the government did not establish national libraries and provide grants for the creation of local libraries. It is therefore evident, that the formal and informal means of education supplement each other's effort, and both should be exploited to the fullest extent to help the cause of education.

Most Important Agency of Education

The school is considered the most important agency of education on the basis of the following arguments:

1. School is the sole agency of education as this term is generally interpreted. It is difficult to call a person educated if it is known that he has never been through school or college. Even if

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the individual does not take the trouble of obtaining the highest degrees, he should have been to school to gain elementary knowledge of mathematics and language.

2. Schools and educational institutions are believed to be the only media through which the national educational policy can be put into actual practice. When a national educational policy was laid down after independence in India, main attention was paid towards increasing the number of schools.

3. Without the assistance of the school, the family cannot by itself perform the task of educating child, and for this reason alone do parents send their children to schools. Earning one's livelihood is one important objective of education, and for this the child has no alternative but to go to school. It is not at all surprising that family businesses and occupations should have come to an end and that women should also be going out of the home in search of jobs. In consequence, it is no longer possible for the parents to educate their children without external help. It is better therefore to leave this task to the school.

4. Most of other means of education are capable of being turned to ulterior use, of use as the means of spreading political thought of a particular school, while school is the only one which provides real education. Schools and colleges have no aim but education. Magazines, radio, films, newspapers, etc., can be perverted as media of political propaganda of a definite school of thought. This reduces their importance as agencies of education.

5. School is the only educational agency which seeks to develop the individual's body, mind, morals, religious thinking and spiritual contemplation. It aims at complete development. Most of the other agencies can hope to develop any one or the other aspects of a person's personality. Libraries and reading rooms provide only mental education. The radio does not

help in improving the body but schools and colleges also provide opportunities for physical, mental, moral and spiritual development.

6. Schools are also the chief media of conscious or intentional education. Their sole aim is to provide education, just as it is the sole aim of the educators, men and women, who work there. These educators are professional people trained to educate. These individuals devote much thought to the objectives and means of education, analyse the novel experiences which fall to their lot during the course of actual teaching, and make use of such

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experiences to improve their efficiency. No other individual can find or even hope to find so much time to devote to education. Neither is such a person an expert in teaching. Obviously, the school should be accepted as the best medium of imparting education.

7. In the case of certain specialized forms of education, it is impossible to achieve anything in the absence of schools and colleges, for example, medical, engineering and technical education. Colleges are the only media of providing training in these specialised spheres and in academic learning at the highest level.

8. One criterion of the importance of an agency of education is the extent to which it makes a contribution to education, but another criterion is the possibility of its being substituted by another. If this criterion is applied to the various agencies of education, it will be seen that school is the only one for which there is no substitute, and hence it is indispensable. The state, family, library, cinema, social welfare centres, in fact none of these agencies can hope to replace the school. Even if the child is educated within the family, such education is limited to primary education or training in the hereditary occupation. The family cannot provide more education than this. On the other hand, even some agency of education is not available after formal education has been completed, the absence does not constitute such a great handicap. Hence, school is the most important agency of education.

Questions for Exercise

1. Describe three classifications of the agencies of education.
2. Explain Brown's classification of agencies of education.
3. What are the formal and informal agencies of education? Describe their relationship.
4. Which is the most important agencies of education? Give arguments in any part of your answer.

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5. Curriculum: Principles, Practices and Reconstruction

Etymologically the term "Curriculum" is derived from the Latin word 'Currere' which means 'run'. Thus curriculum means 'a course to be run for reaching a certain goal'. In recent years the term curriculum has come to mean all the planned activities and experiences which are available to students under the direction of the school. In the words of Kerney and Cook, "It is a complex of more or less planned or controlled conditions under which students learn to behave and to behave in their various ways. In it, new behaviour may be acquired, present behaviour may be modified, maintained or eliminated; and desirable behaviour may become both persistent and viable." Curriculum includes both the curricular and co-curricular activities. It is the sum total of good learning experiences that the students have in order to achieve the goals of education which determine the direction of these experiences.

Objectives of the Curriculum

- (1) To draw out, cultivate, excite and inspire the full development of each student.
- (2) To create an atmosphere in which students will learn to think critically and constructively and seek truth and solve problems.
- (3) To help students in establishing values through intimate acquaintance with the humanities, the arts, the natural sciences, the social sciences and religion.
- (4) To develop the character of students—integrity, honesty, judgement, co-operation, friendliness and goodwill.

(5) To prepare men and women for citizenship in a democratic society where freedom and liberty go hand in hand with law and justice and where responsibility, national and international, is a characteristic of the individual.

(6) To meet the needs not only of more students, but of

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students with a wide range of ability, aptitudes and interests.

Curriculum and Education

Education has to integrate the two processes—the individual process and the social process. In the former sense, it is identical with individual growth and the development of latent power in the child. From the latter point of view, it is identical with socialisation, adjustment of environment and imbibing of culture. Both the process are integrated.

While education is a process, curriculum is a means to the process. While education is learning, curriculum signifies situations for learning. While education deals with 'how' and 'when' curriculum deals with 'what'. While education is the product curriculum is the plan.

Flexibility of the Curriculum

1. According to Different Communities. Curriculum is not rigid and static. It is dynamic and flexible. It changes constantly with the changing needs and ideals of society. In Independent India Curriculum in schools can never remain the same as it used to be in schools during the British regime or in Gurukula in ancient India. Curriculum in elementary and secondary schools in England is not the same as in India, in the U.S.A., in Russia or in Japan. As the demands, ideals and aspirations of different social groups differ widely so curriculum offers a wide contrast.

In India, there are a large number of communities, living in the hilly area, the plain area, the desert area, the, plateau area and coastal area—all having their own peculiar individuality, environment, customs and needs. Therefore, the same curriculum cannot be forced upon all, irrespective of their needs and environment. It must differ from locality to locality and from society to society.

2. According to Individual Capacities. The learning capacity of children, differs from individual to individual. The activities through which knowledge is expected to be gained, also differ according to the resources of different schools and the characteristics of pupils, studying therein. So the curriculum may also vary from school to school, from grade to grade and even from scholar to scholar. According to modern trends in the educational process, the curriculum " can be outlined only in a general way, allowing enough scope for variation within the general framework".

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Psychological Basis of Curriculum Construction

Psychological basis of education emphasizes that child is the centre of educational process. Education is for the child and child is not for education. Psychology has established the fact that a child develops through various stages. There are individual differences in the interests, impulses, urges, needs, capacities and abilities among children. Therefore curriculum should be so flexible to meet the individual differences effectively and allow each child to develop along his natural path and progress at his own speed according to his natural directions of development. For this, the curriculum should contain various, games, sports, creative activities and useful developing experiences.

Scientific Basis of Curriculum Construction

Scientific tendency in education or scientific basis of education emphasizes that the main and important place in the curriculum should be given to scientific subjects and secondary place should be given to the academic disciplines. The credit of introducing and developing the scientific tendency in education goes to Herbert Spencer, according to whom the development of a human being should not be one-sided but complete in all aspects. Education should so achieve this complete development that an individual is able to solve all the problems and thus lead a happy life. Thus, the main aim of education should be to prepare the individual for complete living. Herbert Spencer divided human activities into five categories and in order of their priority and prescribed definite subjects for each category. In the first category are those activities which promote self preservation directly. In the second category are those activities which promote self protection indirectly. In the third category are those activities which promote human progeny and its protection. In the fourth category are activities which secure social and political protection. Fifth category are included activities concerned

with the proper utilization of leisure time. According to Spencer for the first category—Physiology, Hygiene, Physics and Chemistry, for the second category—Maths, Biology, Sociology and Physics, for the third category—Physiology, Domestic Science and Psychology, for the fourth category—History, Politics, Economics and for the fifth category—Art, Music and Poetry should find proper place in the curriculum.

Sociological Basis of Curriculum Construction

According to sociological basis of education, the individual needs,

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propensities, interests, capacities and tendencies should be moulded through education to achieve social welfare and social development. Only those subjects and activities should be included in the curriculum which are useful from the point of view of society. The curriculum should be constructed in accordance with the needs, requirements, conditions and aspirations of society so that qualities of sociability and citizenship are inculcated in each child. The curriculum should contain Language, Arithmetic, Health education, Physical education, Social studies, General science, subjects to enable children to earn livelihood, Experimental arts, Music and such other socially useful subjects which develop the individual side by side with the society.

Principles of Curriculum Construction

- (1) Child Centered Education. Curriculum should be child centered. The interests, needs, capacities, abilities, age and the level of intelligence of children should be kept in full view and close attention while constructing a suitable curriculum.
- (2) Relation with Life. Only those subjects should be included in the curriculum which are directly relevant to actual living because of its irrelevance to the actual living conditions of children. The old and prevalent curriculum is under heavy fire.
- (3) Utilizing Creative and Constructive Powers. Those subjects should be assigned prominent place in the curriculum which develop the creative and constructive capacities and abilities of children. Raymont rightly says, 'In a curriculum that is suited to the needs of today and of the future, there must be a definite bias towards definite creative subjects.'
- (4) Interrelation of Play and Work Activities. The learning activities and experiences should be made so much interesting while constructing a curriculum that a child gains knowledge and learning from them in the play way spirit, finding them very interesting and captivating. According to Crow and Crow, "The aim of those who guide the learning process should be so as to plan learning activities that the play attitude is introduced."
- (5) Knowledge of Culture and Civilization. Those subjects, activities and experiences should be included in the curriculum which convey to the children the knowledge and understanding of their cultural values and civilization. The curriculum should preserve and develop culture and civilization.
- (6) Totality of Experience. The integrated whole of human

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experiences should be included in the curriculum as one unit. The curriculum should include both the literary and academic subjects as well as the sum total of varied human experiences which a child receives in the school campus, in the class rooms, on the playing fields, in the libraries and laboratories and through the various informal contacts with the teachers and other educationists. The Secondary Education Commission Report lays down. "Curriculum does not mean only the academic subjects, but it includes the totality of experiences."

- (7) Achievement of Wholesome Behaviour Pattern. Curriculum subjects, activities and experiences should inculcate in the children social and moral qualities which shape courteous behaviour towards others. Crow and Crow aptly remarks, "The curriculum should be so framed that it may help the children in the achievement of wholesome behaviour patterns."
- (8) Utility. Curriculum should include those subjects, activities and experiences which are useful to the present as well as the future life of children. Irrelevant and useless material should find no place in the curriculum. The dead wood in the present curriculum should be removed and replaced by needful and relevant materials.
- (9) Forward Look. Curriculum subjects and materials should be forward looking so that the child is able to solve the various problems coming before him in the immediate as well as remote future, and also to find out suitable solutions and achieve harmonious adjustment with the changing conditions and situations of life in a progressive ways. This capacity for

adjustment should also enable the child to modify the environment according to his needs.

(10) Variety and Flexibility. Different children have different inherent interests, aptitudes, urges, tendencies, capacities and abilities. Due to these variations and differences, there should be enough flexibility and elasticity in the curriculum to suit the varieties. The Secondary Education Commission Report (1952-53) says, "There should be enough variety and elasticity in the curriculum to allow for individual differences and adaptation to individual needs and interests."

(11) Education for Leisure. The problem of utilizing leisure time gainfully is of considerable magnitude in modern times. It is generally noticed that people have no plan to spend this time effectively. They often waste it or rather kill it. A good curriculum should develop capacities in the children to spend their leisure time in a useful manner.

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(12) Inclusion of All Life Activities. According to Herbert Spencer, the prime aim of education is to achieve complete development of individuality. Hence all those activities and subjects should be included in the curriculum which promote physical, mental, moral, social and political development of a child in a harmonious manner.

(13) Relationship with Community life. Full consideration of local needs and situations should be kept in mind while constructing curriculum. All those social beliefs, attitudes, traditions and problems of Community life should be given due place to make children understand them well and realize their responsibility towards them. The Secondary Education Commission Report lays down, "The curriculum should be vitally and organically related to community life."

(14) Developing Democratic Spirit. As India has accepted the ideal of a democratic republic, curriculum should contain and emphasize those activities and experiences which promote democratic spirit, feelings and attitudes in the children together with democratic behaviour patterns based on democratic ideals and values.

(15) Correlation. The impact and importance of a curriculum is destroyed if it is broken into unrelated fragments and unconnected units. On the other hand if the integrated approach is employed in teaching various subjects, then this correlation leads to wider and deeper understanding and wholesome knowledge. Hence the curriculum should keep various units interrelated and lay stress upon correlation.

Various Types of Curriculum

(1) Subject-Centered Curriculum. It lays more emphasis on subjects in comparison with children. It is also known as Book-centered curriculum because of its emphasis on book knowledge and book learning. This type of curriculum is in general vogue in India.

(i) It is unpsychological because it pays no consideration to the natural interests, needs, and capacities of children,

(ii) It is rigid.

(iii) It can not lead to wholesome development of an individual

(iv) It does not promote democratic feelings and attitudes.

(i) Its aims are clear.

(ii) Its organization is easy and intelligible.

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(iii) It is easily changeable.

(iv) Its contents are definite and predetermined.

Hence both teachers and students know their tasks respectively,

(i) It is based upon a clear cut specific ideology of education and sociability.

(ii) It can achieve an effective correlation among various subjects,

(iii) It facilitates examination and testing.

(2) Experience Centered Curriculum. Experience centered curriculum is that in which experiences are regarded as more

important for the development of a child in comparison with emphasis on subjects as in the subject-centered curriculum. Experience centered curriculum attaches prime importance and immense value to the experiences of a child.

- (i) Its aim is generally indefinite and not clear,
- (ii) It employs greater duration of time,
- (iii) Its organization and steps of knowledge are not specific and proper,
- (iv) Its organization of activities and experiences is not clear cut, specific and systematic,
- (v) Vast funds and resources are needed for its implementation,
- (vi) It essentially needs very capable and intelligent teachers for its successful implementation.
- (vii) Its evaluation is comparatively difficult and not uniform,
- (viii) Correlation of different experiences and activities is difficult.

Merits

- (i) It is psychological as it takes into full consideration the interests, needs and abilities of children.
- (ii) It is flexible and progressive.
- (iii) It can promote harmonious development of an individual.
- (iv) It employs more and more the physical and social environment for development,
- (v) Its base is democratic,
- (vi) It can establish a close relation between the school and the society,
- (vii) By developing the mental, constructive and creative capacities of children, it promotes in them a sense of self-discipline and qualities of leadership.

(3) Activity-Centered Curriculum. Activity centered curriculum

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is that in which various activities are emphasized in a specialized manner and form. John Dewey says emphatically that by means of activity-centered curriculum, a child will develop interest in useful and purposeful activities which will promote his development to the fullest extent possible.

(4) Child Centered-Curriculum. Child-centered curriculum is that in which greater importance is attached to children in place of subjects. It is constructed according to the interests, needs and capacities of children so that they develop their personality in a harmonious way. Montessori, Kinder-garten and Project-method are examples of child centered curriculum.

(5) Craft-Centered Curriculum. It is that curriculum which lays great emphasis on the training of various crafts such as spinning, weaving, wood work, leather work, metal work etc. Educational processes are developed around these basic crafts. Basic education is the most significant example of such a curriculum.

(6) Correlated Curriculum. It signifies the intimate correlation among various subjects in the curriculum. It is more a methodology rather than a type of content. This curriculum emphasizes knowledge is one whole. Instead of presenting knowledge in segments before children, it should be presented as an integrated whole through correlation and integration.

(7) Core-Curriculum. In core curriculum, some subjects are grouped together as essential or compulsory subjects while many others become optional. Study of the basic subjects is known as core-curriculum. It is necessary for all children, a child is free to choose one or more optional subjects according to his interests and capacities. This type of curriculum is a gift of the American educational system. Under it, both the individual and social type of activities are provided to a child so that he develops his insight, intelligence and capacity to solve all the incoming problems of life and become a dynamic, efficient and socially useful citizen. Core-curriculum seeks to develop more and more both the individual as well as the society.

Merits:

- (i) So many subjects are taught together,
- (ii) Teaching is time bound for various subjects.
- (iii) It is child centered.
- (iv) It gives practice and real life experience to solve social problems.

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Defects of Existing Secondary Curriculum

The prevalent curriculum of secondary education in India was Constructed to achieve the aim of British education in India. It sadly lacks all those ideas, activities and experiences which may enable the children to become dynamic, developing and socially useful Citizens. Hence it is being criticised day in and out by all parents, teachers, students and thinkers in all fields of human activity. According to Secondary Education Commission Report (1952-53) some of the main defects of existing curriculum are as under:

- (1) **Narrow Basis.** The existing secondary education curriculum has been constructed in utter disregard of the natural interests, needs and capacities of children and also of the social requirements. As it has been constructed only to conform to the requirements of University education, its base is very narrow and limited.
- (2) **Emphasis on Bookish and Theoretical Knowledge.** The existing secondary education curriculum is mainly theoretical and academic in contents and emphasis. Children educated under this type of curriculum, sadly lack capacity to solve the problems of real life.
- (3) **Overcrowded With Subjects.** The existing curriculum has been constructed to satisfy the needs of subjects specialists. It contains more than desired subjects. It is overcrowded with subjects and children feel its burden and consequent strain. There is neither correlation between subjects nor the needs of children have been taken into consideration. Hence most of the education go waste.
- (4) **Unrelated to life.** In the words of Secondary Education Commission Report (1952-53), "Like secondary education, secondary curriculum is out of tune with life to prepare students for life, it does not give them a real understanding or insight into the world outside the school into which they shall have to enter presently."
- (5) **No place for Individual Differences.** During adolescence individual differences emerge clearly. The existing curriculum ignores individual differences. It tries to impart the same knowledge to all children. Thus, it is unpsychological.
- (6) **Examination-Centered.** The sole aim of existing secondary education curriculum is to prepare children for specific examinations. Teachers are always busy in dotting out expected material to be required by a specific examination children keep busy with cramming these dozes a knowledge. This does not promote real knowledge of specific subject.

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- (7) **Lack of Technical and Vocational Subjects.** There is little provision for technical and vocational subjects in the existing curriculum for secondary education. Education does not develop a sense of dignity of labour among children. It does not help the country in moving towards technical and industrial advancement.
- (8) **Lack of Moral and Sex Education.** As there is no provision for moral and sex education in the existing curriculum. The character of our young generation is going down day by day and criminal tendencies are on the increase.
- (9) **Unsuitable for Democratic Set up.** As there is no provision for the inoculation of democratic ideals and values in the existing curriculum it is impossible to promote democratic attitudes and consequent democratic pattern of behaviour in children. Since India is now wedded to democratic set up, the existing curriculum of secondary education is of no use to our children.

Curriculum Reconstruction in India

In free India number of attempts were made to renovate and revamp the curriculum to make it suitable to the growing needs, aspirations and demands of a modernising egalitarian society.

Basic Education 1937

The first major attempt in curriculum reconstruction in India was made in 1937 when Gandhiji propounded the idea of Basic Education. Dr. Zakir Hussain committee elaborated it in the scheme of studies of Basic Education. After independence the Basic System of education was accepted as the national system of education at the primary stage. The entire instructional programme was to centre round a craft. Besides craft, physical and social environment were also considered to be important factors in the curriculum. Correlation of various subjects was to be achieved through craft and social and physical environment.

University Education Commission (1949)

In 1948, a year after the attainment of independence, a University Education Commission was set up under the Chairmanship of Dr. S. Radhakrishnan which recommended the adoption of Three-Year degree course and suggested suitable curriculum for this stage, in 1949.

Secondary Education Commission (1952-53)

With Dr. A. Lakshmanaswamy Mudaliar as the Chairman the Secondary Education Commission made faithful analysis of the

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curriculum, revealed its defects, formulated principles and suggested the needed reform.

Defects of Present Curriculum

The following are the main defects of the curriculum according to the Commission:

- (i) The present curriculum is narrowly conceived.
- (ii) It is bookish and theoretical.
- (iii) It is overcrowded, without providing rich and significant contents.
- (iv) It makes inadequate provision for practical and other kinds of activities which should reasonably find room in it, if it is to educate the whole of the personality.
- (v) It does not cater to the various needs and capacities of the adolescents.
- (vi) It is dominated too much by examinations.
- (vii) It does not include technical and vocational subjects which are so necessary in training the students to take part in the industrial and economic development of the country.

Thus traditional curriculum is 'narrowly conceived, unpsychologically planned and ineffectively executed'. It leads only to intellectual development at the cost of physical, social, moral, emotional, aesthetic and spiritual development. So it is inadequate, unsatisfactory, uninspiring and unscientific.

Recommendations

The Secondary Education Commission realised that there was a great need for providing Technical Education in the country. Therefore, it recommended Multi-purpose Schools. It also made recommendations regarding the diversification of the secondary stage in education. A core curriculum at the Higher Secondary stage was also recommended.

1. Curriculum at the Middle Stage. After stating the basic principles of curriculum construction, the Secondary Education Commission divided the schools into two main categories. The first category includes Middle Schools, schools which cater generally for the pupils of the age group of 11 to 13. The second category includes High Schools and Higher Secondary, a four-year course. The age-range of pupils in High School will approximately be 14 to 16 and in Higher Secondary School 14 to 17.

The real aim at this stage is "to give the child an appreciation of human achievement in different fields, to widen his

and to broaden his sympathies" and not specialisation in any particular branch of learning.

The middle school stage is a continuation of the primary school stage. Since the special function of curriculum at this stage is to introduce the pupils 'in a general way' to certain broad fields of human knowledge and activity, it should include language and literature, social studies, natural science and mathematics. Language will include Mother tongue, Hindi and English.

For the development of the emotional side of human mind, music, art and crafts are recommended. For the proper physical development of pupils, physical education with all its activities, is recommended.

Keeping in view these considerations, the following was suggested as the broad outline of the middle school curriculum:

1. Languages (Regional, national and International).
2. Social Studies.
3. General Studies.
4. Mathematics.
5. Arts and Music.
6. Crafts.
7. Physical Education.

2. The High School and Higher Secondary School Stages. At the high school stage, the special abilities and interests of the pupils take a definite form and so a lot of choice should be given to them to choose the subjects from a wide variety. Again at this stage some opportunity for preparing for a vocation to be adopted at the end of the school course should be given. The education will have a vocational bias also. Hence, besides some amount of general education, some training of a technical type which will lead to either an independent vocation or to a specialised course of study at the University, should be imparted. There should be wide choice in the course of technical type, and these should be begun a little later than the beginning of general education course which may be the continuation of the middle school course. The general education course will be the core-curriculum, and the technical courses, formed into groups, will be the Electives.

The Secondary Education Commission gives justification for the inclusion of the following various subjects:

(i) Mother-tongue and one other language (Hindi or English). These are essential to meet the requirements of the pupils for daily communication and inter-state communication.

(ii) Social Studies and General Sciences. These are of a general nature with the purpose of explaining the social and physical forces that shape the lives of the people. Craft is to be included for its special importance for the development of skill.

(iii) The Elective Groups. These are Humanities, Sciences, Technical, Commercial, Agriculture, Fine Arts and Home Science. These seven groups would provide enough scope for full freedom of choice for pupils with different aptitudes. The diversified curriculum will lead to specialise educational courses and vocations in future. It will begin from Class X, and this is the right time for the differentiation of curriculum.

The curriculum as suggested by the Secondary Education Commission was introduced in majority of States, and multipurpose and unipurpose schools were started. High schools were converted at various places into Higher Secondary Schools. The suggested curriculum was introduced with some modification. As by this time, special abilities and interests of pupils would take definite form the Commission recommended varied courses, with sufficient latitude for choice. The main aim at this stage is to provide suitable scope for the development of special interests of pupils.

As for the majority of pupils this stage is the final and conclusive stage of their education, the curriculum should be vocational-based, along with providing a reasonable amount of general education. So it would include certain "core" or compulsory subjects common for all, as well as the specialised study of certain optional subjects to be close from a very

wide range, according to individual aptitude and inclination. Thus curriculum would consist of the following:

A. (i) Mother-tongue and a Regional language or a composite course of the Mother-tongue and a Classical language.

(ii) One other language, to be chosen from among the following:

(a) Hindi (for those whose mother-tongue is not Hindi)

(b) Elementary English (for those who have not studied English in the middle stage)

(c) Advanced English (for those who have studied English in the earlier stage)

(d) A modern Indian language (other than Hindi)

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(e) A modern foreign language (other than English) (f) A classical language.

B. (i) Social Studies—general course (for the first two years only).

(ii) General Science including Mathematics—general course (for the first two years only).

C. One craft, to be chosen from the following list (which may be added to, according to local needs):

(a) Spinning and Weaving

(b) Wood work

(c) Metal work

(d) Gardening

(e) Tailoring

(f) Typography

(g) Workshop practice

(h) Sewing, Needle-work and Embroidery

(i) Modelling

D. Three subjects from one of the following groups: Group 1. (Humanities):

(a) A classical language or a third language from A (ii) not already taken.

(b) History

(c) Geography

(d) Elements of Economics and Civics

(e) Elements of Psychology and Logic

(f) Mathematics

(g) Music

(h) Democratic Science.

Group 2. (Sciences):

(a) Physics

(b) Chemistry

(c) Biology

- (d) Geography
- (e) Mathematics
- (f) 'Elements of Physiology and (Hygiene not to be taken with Biology).

Group 3. (Technical):

- (a) Applied Mathematics Geometrical Drawing
- (b) Applied Science
- (c) Elements of Mechanical Engineering
- (d) Elements of Electrical Engineering.

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Group 4. (Commercial):

- (a) Commercial practice
- (b) Book-keeping
- (c) Commercial Geography or Elements of Economics and Civics
- (d) Shorthand and Typewriting.

Group 5. (Agriculture):

- (a) General Agriculture
- (b) Animal Husbandry
- (c) Horticulture and Gardening
- (d) Agricultural Chemistry and Botany.

Group 6. Fine (Arts):

- (a) History of Art
- (b) Drawing and Designing
- (c) Modelling
- (d) Painting
- (e) Music
- (f) Dancing

Group 7. (Home Science):

- (a) Home Economics
- (b) Nutrition and Cookery
- (c) Mother craft and Child care
- (d) House-hold Management and House Nursing.

E. Besides the above, a student may take at his option one additional subject from any of the above group, irrespective of whether or not he has chosen his other option from that particular group.

Thus, the Secondary Education Commission's scheme of curriculum was a great improvement upon the other existing

schemes. It provided opportunities for meeting the special abilities, interests and aptitudes of pupils. In addition to this the grouping of subjects, offered them a well throughout compact and integrated programme of studies.

The Education Commission (1964-66)

For the first time in the educational history of the country, the Government of India decided to review the entire educational structure of the country by setting up the Education Commission 1964-66 under the Chairmanship of Dr. D.S. Kothari.

The Kothari Commission made a detailed survey of the curriculum followed in the country. It came to the conclusion that

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the curriculum was inadequate, out-moded and not properly designed to the needs of the modern times. There was widespread dissatisfaction with the curriculum due to tremendous expansion of knowledge in recent years. There was a good deal of 'Useless Education Lumber' in the school courses. There was 'an urgent need to raise, up-grade and improve 'the school curriculum'.

Recommendations

- (i) School curriculum should be upgraded through research in curriculum development by University Departments of Education, Colleges of Education and other such agencies. Research is also needed in the preparation of text-books and learning materials.
- (ii) The teacher should be oriented to the revised curriculum through 'in-service education'.
- (iii) The schools should be free to devise the experiment with new curricula suited to their needs.
- (iv) The State Boards of School Education should prepare advanced curricula in all subjects and introduce them in a phased manner in schools.
- (v) In general or non-vocational school common curricula of general education should be provided for the first 10 years, and diversification of studies and specialisation should begin only at the Higher Secondary Stage. An unified approach should be made to the curriculum synthesising general education with specialised course.
- (vi) The standard of attainment should be clearly defined at the end of each substage.
- (vii) Science education should be given special importance. "Science and Mathematics", says the Commission, "should be compulsory in the first 10 years of schooling." Science teaching should be linked with agriculture in the rural areas and with technology in the urban areas.
- (viii) The study of Mathematics should be emphasised in view of the importance of qualification on the advent of automation in the scientific and industrial revolution.
- (ix) Teaching of Social Studies must be made effective for the development of good citizenship and emotional integration. The syllabus in Social Studies must stress the idea of national unity and the unity of man.
- (x) The three language formula should be modified, and a new plan presented. It suggested that three languages (Mother tongue, Hindi and English) should be studied from class VIII, but, do not on compulsory basis. A classical language also should be introduced on optional basis from Class VIII.

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(XI) Emphasis should be laid on 'Work Experience'. Manual work should be emphasised at all the stages. It may take the form of hand work in lower primary, craft in upper primary, workshop training in lower secondary and experience in school workshop, farm or commercial or industrial establishment at the higher secondary stage.

Suggestions

In addition to the above recommendations, the following are also suggested:

- (i) Programme of Social Service and participation in community developments should be organised at all levels as suited to the different age-groups.

(ii) Labour and Social Service Camps should be run throughout the year and for this purpose, a special organisation to be set up in each district.

(iii) Physical Education should be provided for the physical fitness and efficiency, mental alertness and the development of certain qualities of character. Hence, physical education programme should be re-examined and re-designed.

(iv) Organised attempt should be made for imparting moral education and inculcating spiritual values in schools through direct and indirect methods with the help of the ethical teachings of great religions.

(v) The Government of India should appoint a committee of experts to survey the present situation of art education, and explore all possibilities for its extension and systematic development. Art Departments should be set up in selected University centres to carry out research in art education. A variety of co-curricular activities should be organised to provide pupils an opportunity for creative self-expression.

(vi) The recommendations of the Hansa Mehta Committee should be endorsed that there should be no differentiation of curricula on the basis of sex. Home science should be

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provided as an optional subject but not made compulsory for girls. Larger provision should be made for music and fine arts; and the study of mathematics and science should be encouraged.

(vii) The essential principle of basic education, namely, productive activity, correlation of curriculum with productive activity and environment and contact with local community should guide and shape the educational system at all levels. No single stage of education should be designated as basic education.

National Policy on Education 1968

The Government of India considered the recommendations of Education Commission and adopted a National Policy on Education in 1968 which identified national goals of education. The policy Resolution stated that the educational system must produce young men and women of character and ability committed to national service and development. The following five goals were clearly mentioned:

1. Relating Education to the Needs of the Society.
2. Promotion of National Integration.
3. Equalisation of Education Opportunity.
4. Linking Education with Productivity and National Development.
5. Acceleration of Social Transformation.

10+2+3 Pattern

1. National Policy. A new programme of curriculum development should be undertaken by the adoption of a broadly uniform pattern popularly known as 10+2+3 pattern throughout the country. This pattern meant 10 years of general education followed by diversified Higher Secondary Education and then 2 or 3 years of University Education.

2. NCERT. In 1975, the NCERT published an "Approach Paper" which outlined the salient features of the proposed model curriculum for classes I to X. There was a nation-wide consultation and ultimately, there was "the curriculum for the 10 year schools."

3. Ishwar Bhai Patel Committee. In 1977, the Government of India appointed, a Committee known as the Ishwar Bhai Pater Committee to review the working of the new pattern. It suggested certain modifications in the scheme in the light of its working during the previous years. One of the important recommendations

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regarding curriculum reconstruction was the introduction of the concept, "Socially Useful Productive Work" (SUPW) at the High School stage.

4. Plus 2 Committee. In 1977, another committee known as Plus 2 Committee was appointed under the Chairmanship of

Dr. Malcolm S. Adiseshiah, the then Vice-Chancellor of University of Madras to review the curriculum of the Plus 2 stage of school education with special reference to vocationalization of education.

5. National Review Committee. The following are some of the major recommendations of the National Review Committee:

1. Learning must be based on work either through what the Ishwar Bhai Patel Committee calls Socially Useful Productive Work (SUPW), or through vocationalised course.
2. Vocational course should be in agricultural and related rural occupational areas and in managerial, commercial, health and paramedical vocation.
3. The Higher Secondary Stage should comprise of a General Education Spectrum and a Vocational Spectrum.
4. The curriculum should be so streamlined that the courses lend themselves to imparting instruction in terms of well connected models to enable the students to choose and combine them according to their needs.
5. Semester pattern and credit systems may be introduced in classes XI and XII.

Curriculum of Higher Secondary Education

1. The General Education Spectrum. It aims to prepare the students for university education in the arts or science or for professional studies. This is the bridge facet of the Plus 2 stage, the Committee has recommended:

Course	Time Distribution
(i) Languages	15%
(ii) Socially useful Productive Work	15%
(iii) Electives (three)	70%

It is recognised that this general scheme must be applied with a certain amount of flexibility, allowing individual States and Territories and even individual schools to adopt the courses and distribution of time to local conditions and pedagogic perceptions.

2. Vocationalised Spectrum of the Higher Secondary School. It is learning of skill or a range of skills through study of technologies related sciences, and farm or other practical work. Since the content

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and scope of vocationalization must be in conformity with national goals and the specific needs of the local community at every given point of time the vocationalization of Higher Secondary Education recommended aims for the next five years at increasing the employment potential of the people through education for self-employment, with emphasis on agricultural and related occupations including tiny, small, cottage and agro-industries and through preparation of specific competencies in different vocations. The Committee has recommended:

Course	Time Allocations
(i) Languages	15%
(ii) General Foundation Course	15%
(iii) Elective Vocational subjects	70%

3. General Foundation Course. The objectives of the course are to enable the student:

- (i) To become aware of the need for rural development and self-employment;
- (ii) To understand the place of agriculture in the national economy;
- (iii) To develop skills and managerial abilities to run small scale and cottage industries;
- (iv) To gain insight into the problem of unemployment, underemployment and economic backwardness of India.

The General Foundation Course is meant to be taught for 2 years, 4 to 5 hours per week. Part A of the course is common to all vocations. From Part B, may be chosen the unit most related to the particular vocation.

Part A: This includes five heads:

- (i) Gandhian concept of education;

- (ii) Agriculture in the national economy;
- (iii) Rural development;
- (iv) Problems of urban slum; and
- (v) Health, hygiene and sanitation.

Part B: Any one of the 9 sections to be chosen:

- (i) Small scale and cottage industries;
- (ii) Entrepreneurship;
- (iii) Co-operation and credit facilities;
- (iv) Marketing;
- (v) Sales Promotion;
- (vi) Unemployment, underemployment and manpower utilisation in India;

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- (vii) Human Relations;
- (viii) General exposure to world trends and changes; and
- (IX) Environmental protection and development.

4. Elective Vocational Subjects. Any one to be selected from among the following groups:

- (i) Agricultural and related vocations (15)
- (ii) Business and office management (8)
- (iii) Para-medical (13)
- (iv) Educational service (9)
- (v) Local body and other services (4)
- (vi) Journalism (2)
- (vii) Home science related vocations (6)
- (viii) Other general services (7).

Questions for Exercise

1. Discuss the meaning and objective of curriculum.
2. Describe the recommendations of Secondary Education Commission about Curriculum.
3. Explain the meaning of Curriculum and throw light on its aims.
4. What are the important basis of Curriculum construction? Discuss the various principles which should be kept in mind while constructing a Curriculum.
5. Discuss the various types of Curriculum. Throw light on the defects of existing secondary curriculum.

Objective Type Questions

1. What are the main principles of curriculum construction? Tick the right response as () in the following:
 - (a) Principle of child-centeredness ()

- (b) Principle of relation to life ()
- (c) Principle of rigidity ()
- (d) Principle of narrowness. ()

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6. Education and Science

According to Mudaliar Commission Report (1952-53) "To be effective, a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice. He must develop a scientific attitude of mind to think objectively and base his conclusions on tested data." Democracy and education are the two supreme powers of modern age. Both are complimentary. Scientific researches and astonishing inventions in the realm of science during the 15th and 16th centuries started the vogue of teaching science in the 17th century to children in place of mere theoretical and academic learning. The purpose behind this was to achieve effective, complete and well adjusted living in the ever-changing circumstances and situations of society. Due to the industrial revolution of the 18th century and under the impact of newer and newer scientific inventions and researches in technology, human life changed to new patterns of beliefs and behaviours as individuals and as social beings. In England, Germany, France, America and other progressive countries, scientific subjects were added to the curriculum placing them in prominent positions replacing much of the dead wood of mere academic learning. In our age of science it has become greatly essential to impart scientific education to all children of society.

Knowledge of science is superior to all other types of knowledge. While ordinary knowledge generally does not reflect attributes of validity and reliability, scientific knowledge possesses these qualities. It is open to testing and real life experiences. It is a logically related and clearly arranged knowledge of items about which any one can experiment and apply tests for validity and reliability. Science is the systematic knowledge of a particular thing. The principles of science are clear, definite, broad-based, valid, pure, real and reliable in all respects. The following steps are gone through as logically related steps of scientific analysis, interpretation and conclusions.

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- (1) Formulation of Hypothesis.
- (2) Collection of Data.
- (3) Analysis of Data.
- (4) Classification of Data.
- (5) Observation of Relationship Between Facts and Events.
- (6) Establishing Relationship Between Cause and Effect.
- (7) Evaluation of Hypothesis.
- (8) Establishing a principle.

Science and General Science

At the secondary stage, science includes Chemistry, Physics, Botany and Zoology. At the higher stage, Geology, Mineralogy and some other branches of science and taught as separate disciplines. In general science, subjects are not taught as separate disciplines. It is an integrated curriculum which includes—Chemistry, Physics, Botany, Zoology, Geology in the form of general principles. As general principles of science are related to the everyday experiences of all children. This integrated curriculum is made compulsory for all children.

Science and Education

Before eighteenth century science had not so much developed. Today scientific investigations and researches are being made with such a fast speed that their knowledge needs a complete knowledge of science. Science has become an integral part of human life. All our means of communication, radio, television, food grains, clothes and medicines depend upon the development of science. As soon as we are deprived of any of these scientific investigations and researches even for a

short period of time we fell unhappy.

Advantages of Scientific Education

- (1) Thinking and memory develops.
- (2) Principles are formulated.
- (3) Self-confidence and self-reliance develop.
- (4) Love for truth enhances.
- (5) Confidence regarding unity in diversity increases.
- (6) Devotion towards nature increases.
- (7) Avenues open for newer and newer vocations.
- (8) Science has become the basis of our cultural heritage and social progress.
- (9) Like other disciplines, education is placed in the Faculty

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of science. Education is not only an art but science also.

- (10) Most of the principles of modern education are scientific. Almost all the strategies, tactics and techniques of teaching are scientific in nature.

Scientific Attitude

Scientific attitude includes the following elements:

- (1) Identifying causes of the problem.
- (2) Establishing relationship between cause and effect.
- (3) Believing in intellectual integrity.
- (4) Raising above blind beliefs and dogmas.
- (5) Having full faith in truth irrespective of one's own likes and dislikes.
- (6) Developing the capacity of clear thinking and receptivity to new ideas.
- (7) Accepting the authentic ideas even with caution.
- (8) Possessing a critical and constructive attitude while solving a challenging problem.
- (9) Arriving at no conclusion at all on the availability of incomplete or false data.
- (10) Basing conclusions on tested data only.
- (11) Keeping certain exceptions into consideration while determining a principle.

Scientific Education in India

Ours is an age of science. It is essential for every individual to have a correct knowledge of this scientific age. Education should be organized in such a way that each child is inspired to participate actively in the economic reconstruction of society. They should understand that development of modern society depends upon the development of science and technology. They should try to develop themselves technologically so that technological efficiency and high level competence is developed in them and they are able to enjoy maximum advantages of science in their daily life.

Though scientific education in India started in the beginning of 20th century, yet real advancement in this area was

achieved during the second half of this century. Gradually, newer and newer industries started growing. When India attained independence in 1947, national leaders thought of industrial growth side by side with the growth of agriculture and allied vocations. Demand for engineers and technicians began to grow and more and more children began to receive scientific and technical education.

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Opening of more and more institutions of this types of education was undertaken by the central as well at state Governments. Rut soon thousands of engineers together with technicians began to swell the ranks of the unemployed. Lack of practical training in workshops and inefficiency of teachers contributed to these chaotic conditions. To improve this type of education, National Council of Educational Research and Training sponsored by the National Government at the centre re-organized and re-planned the education of science in all areas and fields. NCERT launched various schemes through its extension services for the improvement of scientific education at all levels and in all fields of human work. Some of its working schemes are as follows:

- (1) Schemes of Teaching Science. Various schemes have been launched, to stimulate the urge for scientific education among school children. Class-room teaching is augmented with independent investigations and research at all levels of school and College teaching by providing guidance and equipment for experimental work.
- (2) Promotion of Science Clubs. Establishment of science clubs is promoted, to popularise scientific education among common people. These clubs are provided with adequate equipment and facilities for experimental and practical work.
- (3) Organisation of Science fairs, seminars and symposiums. Through newspapers, teachers of science are encouraged more and more to develop their knowledge of the subject matter and adopt the most up-to-date devices and techniques of teaching.
- (4) Selection for Science Education. Through examinations, talented and gifted children in the field of science are selected and encouraged by the award of scholarships, stipends and appreciations in various ways.
- (5) Central Science Workshop. On the advice and under the guidance of talented and learned members of UNESCO, science council has established a central science workshop for imparting effective instruction to science teachers in practical investigations, workshop methods together with techniques of work and instruction. After such experience and training, teachers as well as students are encouraged to prepare designs, models and scientific instruments for laboratories. The central workshop also tries to improve models and designs prepared by Indian schools besides modifying foreign equipments to suits Indian needs and conditions.

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- (6) Training of Science Teachers. For laboratory and workshop techniques, a part time curriculum for teacher training has been organized at various important places in the country to prepare efficient science teachers for effective teaching and productive guidance. It is expected that participants will be able to set right the instruments, models and machines lying useless in schools and colleges. Huge wastage of resources will be saved through these schemes and part time courses to teachers, students, laboratory workers and technicians.

Technological Advancement and Education

In modern age progress in the field of production science has been attained only through researches in methods and techniques of production. The supreme gift of science to modern age is technology of various types. Technology is the application of science to satisfy, the daily needs and requirements of human beings. Technology is the practical or applied use of scientific knowledge. This scientific knowledge is being applied to all areas and fields of human activity.

Technological advancement opens new vistas of progress in all fields of development in a country. USA, Great Britain, Russia and Japan have achieved great heights of prosperity because of advanced technology in all areas of human activity. In India, the use of technology in the areas of industry, agriculture and commerce has revolutionized our productive capacity so that we are in a position to export various consumer articles, goods and even machines to other countries.

Scientific and Technical Research Bureau, Atomic Energy Bureau and National Security Scientific Laboratories have promoted science education to a considerable extent. Central and State Governments have established centres of advanced research in almost all the universities where ample facilities have been provided for higher researches and investigation in various fields of science and technology. This has promoted industrial, agricultural and technological advancement to a very great extent its pace is increasing day by day.

Hard work, understanding and insight are greatly essential for technological progress. Following suggestions have been

given to promote this capacity.

(1) Technological knowledge which includes application of known technology and provision of further research in

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the field is essential.

(2) National prosperity and conducive atmosphere are required.

(3) Political and administrative encouragement is a must.

(4) Adequate capital, resources and other material for technological research and progress is needed.

(5) Provision of markets must be made for goods produced.

(6) Efficiency of planning and execution of plans must be taken into consideration.

(7) Education of workers to improve their efficiency must be imparted.

(8) Various efficient agencies are required to run the industries efficiently. A nation which can fulfil all these conditions and pool all its available resources will march ahead on the road of progress and prosperity.

In India, more and more industries are being established in various fields of productive work. But these industries are not being run as efficiently and profitably as they should due to the incapacity of our working and executive personnel. To increase the efficiency of workers and organizing personnel, we need the re-organization of our whole system of education and pattern of giving practical experiences in all aspects of technology. Our national system of education should be linked with productive workshop experiences so that trained persons work efficiently and intelligently to achieve higher and higher targets of production of all kinds of goods and materials. Technical education should be integrally correlated with practical workshop experiences and most recent techniques of production. An essential need of our modern education in science and technology is to re-orientate and reorganize it on sound and effective lines. Only then, India will be able to stand in the ranks of the developed and prosperous nations of the world.

Questions for Exercise

1. What is science ? Throw light on the relationship of science and education.

2. How can education promote scientific attitude in children.

3. Discussing the progress of scientific education in India. Throw light as to how such type of education can promote technological advancement in the country.

Objective Type Questions

1. In science analytical method of research involves eight

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steps. One step is given below. Fill in the rest in blanks provided:

(a) Formulation of hypothesis.

(b)

(c)

(d)

(e)

(f)

(g)

(h)

2. Eleven factors are included in the scientific attitude. Two of them are given below. Fill in the rest in the blanks provided:

(a) Identifying causes of the problem.

(b) Establishing relationship between cause and effect.

(c)

(d)

(e)

(f)

(g)

(h)

(i)

(j)

(k)

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7. Education and National Policy

According to Kothari Commission (1964-66), "It is necessary to prepare an integral plan of development, a plan which will consist of three parts: Family planning, economic development and educational reconstruction."

Each nation has its own national policy. Nations which declare themselves democratic, have their democratic policies in all spheres of human activity. In the field of education, the aims of education, its curriculum and methods etc. all reflect democratic principles and values.

Democratic and Education

After the attainment of independence on 15th August 1947, Indian national government declared the adoption of democratic principles and values of liberty, equality and fraternity. In 1950, Indian constitution proclaimed and adopted the ideal of Sovereign Democratic Republic. It guaranteed equality, free exercise of fundamental rights and full opportunities to all individuals to develop their individualities to the fullest extent by providing them maximum opportunities for growth and development. It also proclaimed that the government would be based on principles of complete equality, free expression, freedom of religion and social justice irrespective of colour, caste, creed and sex. It laid down the fundamental provisions as well as the directive principles for the national policy for all kinds of development of all individuals irrespective colour, caste, creed and sex in all areas of human activity. Since education is the most potent means to achieve all the principles and values of democracy enshrined in our constitution, the union government appointed the Secondary Education Commission on 6th October 1952 to consider all aspects of secondary education and suggest recommendations to bring about necessary improvement in them on democratic lines.

Education for Modernization

India has accepted the goal of modernization with the purpose of marching together with the progressive countries of the world.

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Education and National Policy 129

Modernization is a concept symbolizing a movement of progressive thinking, evolution of better and better techniques of production and scientific advancement with the main objective of removing blind beliefs, destructive attitudes and

worthless faiths in order to achieve a modern progressive society. All progressive and developed nations of the world are marching ahead towards modernization. To move with the progressive countries of the world, India should also strain almost to modernize by developing scientific and technological knowledge and bringing about the desired timely changes in our social cultural customs, traditions, attitudes and values. Education is the only vehicle to equip us with the necessary insight, capacity and intelligence to achieve all kinds of scientific and technological advancement to develop our nation in all areas of human activity. We should organize our educational system, so that we are able to achieve this objective without any difficulty.

This urge for modernization was inspired by great people like Raja Ram Mohan Rai and others in the later half of the last century. After the attainment of independence in 1947 this urge has gained tremendous momentum for the around development of our country. Appointed by the Central Government the Kothari Commission (1964-66) has recommended modernization as the most important aim of education.

Education of Science

According to our national policy, it has been decided that scientific education must be encouraged. For this, the Central government has brought into being the department of science in the National Council of Educational Research and Training. Its chief purpose is to bring about the following improvements in the teaching of science at various levels of schools and teacher training institutions:

- (1) To aid all the agencies engaged in the teaching of science.
- (2) To provide training facilities to those teachers who are already in service.
- (3) To provide improved designs for laboratories and models of scientific devices.
- (4) To improve the technology for teaching and teaching techniques.
- (5) To provide ideal text-books for students and teachers by making desired changes in the curriculum.
- (6) To enlarge the knowledge of teachers teaching science by

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organizing science fairs, science magazines and periodicals.

- (7) To encourage more and more researches into the realm of science and scientific problems.
- (8) To stimulate interests and urge of talented students studying science by awarding them scholarships sand stipends.

National Economic Policy

As a national policy of economic growth and development India has adopted mixed economy. Seventy percent of its population is engaged in agriculture and its allied vocations. Due to inadequate techniques and poor sources our agricultural production is unsatisfactory. For industrial growth and development Govt. are encouraging small as well as large scale industries in both private and public sectors. Under these circumstances, the prime aim of Indian educational policy is to obtain the latest techniques of production in the fields of agriculture, commerce and industry under nationally inspired able experts and field workers.

To ameliorate Indian nation from the moral of economic stagnation and industrial backwardness we need more and more capital, latest technology and an army of science workers, able experts, supervisors, administrators and executives at all levels of production in both areas of private and public enterprises. There is a dire need of capable supervisors, technicians and administrators. Indian system of education lacks, in practical expertise and workmanship. Hence theoretical teaching should be linked with practical workshop experience and full facilities be provided for improvement and achievement of higher and higher efficiency by those engaged in actual work in factories and workshops of various types so that they may improve their productive efficiency and capacity for increased output and greater skill in manipulative skills.

National Policy of Education

Kothari Commission (1964-66) has recommended that for the development of nation, there should be a well throughout, dynamic and clear cut national policy of education. Hence our national government, in 1968, declared its national policy of education, the salient features of which are as follows:

(1) Free and Compulsory Education. According to article 45 of the Indian Constitution, provision should be made for free and

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compulsory education for all children upto the age of 14.

(2) Position, Salary and Training of Teachers. Teachers should receive respect and recognition from society. Their salary, grades and emoluments should be adequately raised up. Provision should be made for the in-service training of teachers, ensuring full academic freedom for all.

(3) Development of Languages. To develop languages emphasis should be laid on:

(1) Hindi,

(2) Sanskrit,

(3) Regional languages,

(4) Three language formula, and

(5) International languages.

(4) Equality of Educational Opportunities. To provide equality of educational opportunities, following points should be emphasized:

(i) Removal of regional imbalance.

(ii) Raising of standards of schools, methods of teaching should be improved.

(iii) Special provision should be made for the education of girls.

(iv) Provision of education to the backward, aboriginal and poor children should be made in right earnest.

(v) Ample provision should be made for the education of mentally retarded and physically handicapped children.

(5) Recognition of Talents. Search for talents should be conducted in all areas. Such gifted children should receive all needed and possible encouragement from the state.

(6) Work Experience and National Service. To bring the school and the community in close contact, emphasis should be laid on work experience and national service.

(7) Scientific Education and Research. For the economic uplift of the country, more and more encouragement should be given to scientific education and allied researches.

(8) Agricultural and Industrial Education. For agricultural and industrial education, following points should be emphasized:

(i) Each State should establish at least one agricultural university.

(ii) Under technological education, experimental and research work should be encouraged.

(iii) In agriculture, industry and other technical areas of education, there should be a positive correlation between

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man power and employment according to the needs and also between the input and output in all areas of developmental economy and commerce of the nation.

(9) Production of Books and Allied Material. Books should be published for the use of all people in all areas of the country. Their writers should be rewarded adequately by the state. Universities should undertake the task of publishing standard books in regional languages.

(10) Examinations. There should be a radical reformation in the examination system to have optimum validity and reliability.

(11) Secondary Education. There should be no regional imbalance in the facilities provided to the people in the areas of primary, secondary, technical and vocational education.

(12) University Education. In the area of university education, the following points should be kept in bold relief:

(i) While opening new universities, full regard should be kept for maintaining high academic standards and adequate financial provisions.

(ii) At these centres, there should be ample provision of good libraries, laboratories, material equipment and educational devices.

(iii) There should be full facilities for research work of high standard at these centres,

(iv) The syllabi of higher classes should be very carefully framed with the dynamic support of great scholars.

(v) Effective provisions should be made for teacher training courses for new incumbents as well as in-service candidates.

(vi) Full academic and financial freedom should be given to universities and all centres of higher learning.

(13) Part Time Education and Correspondence Course. Universities should structure and work out various types of part-time courses. They should also be allowed to launch various types of correspondence courses for specific degrees.

(14) Eradication of Illiteracy and Provision of Adult Education. Nation wide schemes, help of all teachers, students, factory workers, office clerks and other literate personnel should be harnessed to achieve quick results. Such education should be economically self-sufficient and capable to promote individual and social up-lift.

(15) Games and Sports. Education for games, sports and

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various kinds of athletic activities should be launched on a nation wide scale.

(16) Education of Minorities. There should be adequate facilities for the education of the minority and backward communicates.

(17) Pattern of Education. There should be some national pattern of education effective and prevalent throughout the length and breadth of the country.

While discussing the national policy of education, the Central Government have pledged to spend 6% of the national income on education. It has also pledged to support all states in their educational plans and schemes. The national government will review after every five years the educational state of affairs in the country and bring about the needed reforms in its policies and programmes.

Education and Non-Alignment Policy

Two powerful groups of nations emerged on the stages: after the second world war which ended in 1946. One was of democratic nations and the other was of communistic nations. USA, England and France etc. belonged to the first group whereas Russia and China etc. formed the second one. There were some under developed and developing countries also which did not belong to any of the groups. Big nations or groups of nations are now trying to bring such non-aligned countries under their sway. After the attainment of independence in 1947, India declared that it will not align itself to any of the two groups and will not be subservient to any one of them, but will pursue its own independent policies. Our national education is failing to sustain this spirit in the true sense. Indian education should emphasize the following aims to forge ahead and achieve success in its policy of non-alignment.

(1) Knowledge of the Meaning and Importance of Non-Alignment Policy. Indian education should inculcate in our children the true meaning and importance of non-alignment policy so that they are able to understand the true significance of Panch Sheel, the cornerstone of non-alignment policy founded by Pandit Jawahar Lal Nehru. Indian education should foster the understanding of these ideals in children belonging to lower classes through text books. It should enable children studying in higher class to understand fully well the achievements of Panch Sheel' spirit and non-alignment movement.

(2) Knowledge of the Utility and Results of Non-alignment Policy. Indian education should enable children to understand and appreciate the usefulness and relevance of non-alignment policy for India.

Teachers should, discuss with children the proceedings and resolutions of the non-aligned conferences and allow debates about their recommendation and achievements, Educands should be able to imbibe the true significance, utility and purposefulness of the principle of non-alignment. These should be able to defend the ideals and values of this principle.

(3) Development of Physical and Mental Powers. Only physically capable and mentally devoted citizens will be able to defend the independence, solidarity and unity of the country leading it to the path of progress and development. Self-realization leads to self-confidence and self-reliance which are the basic elements of non-alignment policy. Education should develop the physical and mental powers of our children to the fullest possible extent.

(4) Achievement of Self-Sufficiency. The fourth aim of our Indian education should teach Indian children to be self-sufficient, self-reliant and self-confident in their beliefs and behaviour. Diverse types of education such as agricultural, vocational, technical, industrial, professional and commercial should be given. No weak nation can safeguard its independence, integrity and territorial solidarity. Only fully developed individuals can make India strong, self-sufficient, self-reliant and really non-aligned.

(5) Inculcation of Spirit of Social Welfare. Education should be to develop social feelings and international understanding. They should be able to stand against injustice and tyranny and uphold justice, equality, fairplay and human brotherhood. Education should stimulate, encourage and promote democratic feelings, attitudes, ideals, values and norms.

Questions for Exercise

1. Discuss the role-of education in realisation of national policy.
2. Explain the salient features of the National Educational Policy of India.

Objective Type Questions

1. There should be five aims of our national policy of education. Two aims have been given below, write the other three:
 - (a) Knowledge regarding meaning and importance of non-alignment policy.
 - (b) Knowledge regarding utility and results of non-alignment policy.

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- (c)
- (d)
- (e)

2. Fill in the blanks four salient features of India's national policy of education.

- (a)
- (b).....
- (c).....
- (d).....

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8. Eclectic Tendency in Education

According to Munroe Paul, "The eclectic tendency is that which seeks the harmonization of principles underlying various tendencies and rationalization of educational practices."

Eclectic tendency seeks to achieve a harmonious synthesis between all the conflicting factors in various philosophies and tendencies of education. It seeks, to achieve a smooth synthesis between the merits in all the ideologies and tendencies is eclectic tendency.

Eclectic Tendency and Education

The advance of science has brought about a synthesis between all the cultures and ideologies of the modern world. Various ideals and beliefs unite in modern civilization as a harmonious whole leaving aside their differences and conflicts. This tendency of synthesis between different ideologies in modern culture and civilization is called eclectic tendency. It emphasizes an attitude of appreciation and acceptance of the merits of the various cultures and civilizations for the world. It inspires children to lead a life of smooth adjustment, broad outlook, large heartedness, sympathy, tolerance, co-operation and fellow-feeling among all the fellow citizens of the world as a whole. As philosophy of life has a powerful impact on education, eclectic tendency is gaining wider and wider appreciation and acceptance in education. Modern education is not based entirely on any one specific tendency. It reflects a harmonious synthesis of all those dynamic ideals and principles on which various tendencies have had their influence in different times.

Development of Eclectic Tendency in Education

Due to eclectic tendency, modern education shows the influence of all the philosophies and tendencies of education. Rousseau emphasized child centered education. Influenced by Rousseau's Naturalism, the first propounder of psychological tendency, Pestalozzi, has stated that education is the development of the inherent capacities of a child and as such education should develop

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the physical, mental and moral capacities of a child to the fullest extent Pestalozzi has further maintained that necessary provision regarding public education should be made for developing the raw instincts of a child with love, affection and sympathy according to the different stages of development. All these factors are given due importance in modern education. After Pestalozzi, Herbert declared moral character as an aim of education. Emphasizing curriculum construction he advocated five formal steps of teaching modern education includes all these factors. Another protagonist of psychological tendency, Froebel, insisted that educational process should follow the law of nature. Considering the child's nature as good he emphasized that education should allow complete development of the child through self activity. He insisted on the inclusion of some special subjects in the curriculum laying emphasis on learning by doing. He argued for a free and unfettered environment for the development of the child and inculcation of sociability together with group feeling. Froebel's ideas and beliefs in his kindergarten method of education for small children have been accepted in modern education.

After the advent of psychological tendency, the stage was occupied by scientific tendency under its chief protagonist, Herbert Spencer, who insisted that for complete living scientific subjects should occupy a prominent place in the curriculum. Spencer tried to correlate education with actual life and upheld the importance of individualism. But whereas on the hand, he encouraged individualism in education on the other hand he maintained that individual development takes place only in a developed society. Thus sociological tendency in education developed out of scientific tendency. Due to scientific tendency in education, scientific subjects occupy a prominent place in the curriculum of modern education.

According to sociological tendency, education is required to create socially dynamic citizens who do not prove parasites on others but lead a life of self-reliance. Emphasis on vocational, technical and universal education was laid for this purpose. As this huge task could be completed only by state, the influence of sociological tendency led to state system of education, in almost all the progressive countries of the world.

Eclectic tendency has exercised its influence in the solution of those problems which seemed very complex and insoluble at one time. It has brought about a synthesis between the Individual and social aims, a problem which seemed hard to be solved

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efficiently because of intense and fierce controversy amount the rival protagonists of the two aims. This controversy and conflict stands resolved today because education has both individual and social aims to be achieved. Both the aims are not contradictory but complimentary and mutually contributory. Today education provides ample opportunities for individuals to develop to the full. It also sees that the society to which they belong also develops and achieves full social welfare and advancement for the benefit of one and all. The aims of education, are so comprehensive today that they embrace the ideas of ancient philosophies from Plato to the most modern social thinkers like John Dewey and others.

In ancient times, there ruled the disciplinary concept of education which upheld the use of 'efforts' in utter disregard of the child's interests. Hence subjects were given importance with a view to their difficulty and efforts of children to learn them. But today, a child's interests are taken into full consideration and due importance is being given to them while determining

curriculum and selecting methods of teaching. Pestalozzi laid emphasis upon the natural interests and inherent tendencies of a child. Herbart advocated the creation of varied interests in children. Due to eclectic tendency both the interests and efforts, are brought together to form a harmonious synthesis of the two to emphasize that a child needs the use of both for his full development. Modern methodologies including Montessori, Kindergarten, Dalton Plan and others emphasize the two factors of interests and efforts for proper development by education.

Since the earliest times the issue 'freedom' and 'discipline' a very controversial problem. The burning question had been, how much freedom and how much discipline, should be provided and enforced. Eclectic tendency has solved this problem. Today freedom and discipline stand integrated as one concept, as two sides of the same coin. They are no longer contradictory, but mean the same thing. One involves the other. The hard, rigid and repressioisitic concept of discipline stands discredited and self-reliance, obedience, self-confidence, self-planning and managing are inculcated in children through impressionistic and sublimation processes. This leads to self-discipline. Freedom is no longer a license for unrestrained activities and arbitrary behaviour. It menas all conductive opportunities for self-development allowing the same opportunities to others as well. This is possible when each individual adheres to self-discipline and allows others the same

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rights for self-development through self-efforts, self-experiences and self-investigation of new truths. Modern progressive education contains all the essential merits of all the philosophies and tendencies of education, the credit of whose synthesis and unified integration goes to eclectic tendency.

Eclectic Tendency in Modern Education

- (1) Aim of Education. By achieving a synthesis of individual and social efficiency, the aim of modern education is to create such citizens who develop themselves and bring about social welfare.
- (2) Curriculum. Curriculum of modern education is flexible. Keeping into consideration the ever changing needs of society, it is broad based, diversified and many-sided.
- (3) Methods of Teaching. Today methods of teaching are being moulded and modified according to psychological investigations and findings which advocate the use of self activities, experiences and observation techniques for effective learning. The methods of teaching are being given scientific bases so as to make them operate according to the rules of natural development of children.
- (4) Correlation of Subjects. Modern education prescribes correlation while teaching various subjects so that children learn knowledge as one whole unit.
- (5) Importance of Subject Specialists. As the curriculum of modern education is very broad and varied, one teacher is not capable to teach all subjects. The need of specialists to teach one or a group of allied subjects is receiving due importance.
- (6) Teaching Work as a Profession. In modern times, teaching has become a profession. Teachers work according to definite pay scales and allowances.
- (7) Emphasis on the Training of Teachers. Under the influence of eclectic tendency more and more teacher-training institutions are being opened to provide training a teachers for various grades and levels of education.
- (8) Place of Teacher. In ancient times, a teacher was regarded as a divine being. Today he is a friend, philosopher and guide with a mission to develop children fully and completely.
- (9) Secular Form of Education. In ancient and medieval times, provision of education was made by religious institutions. Under the influence of eclectic tendency, modern education has broken off from religious bonds. It has become material and wordly.
- (10) Discipline. Modern education condemns repression or compulsion of any kind for disciplining children. It stimulates a sense of self-discipline among children which is essential for the development of individuals, and welfare of society.

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- (11) Place of School. Under the influence of sociological tendency, the function of school is to prepare dynamic citizens to participate in the social activities successfully. As such, school is now regarded as a miniature society to develop dynamic, enterprising and resourceful citizens.

(12) State System of Education. In modern times, each state is trying to launch schemes of free, compulsory and universal education to cater to the educational needs of its citizens.

Thus modern education has drawn from all the tendencies namely—psychological, scientific and sociological to a very great extent. This process of synthesizing and gainfully imbibing is known as eclectic tendency.

Questions for Exercise

1. What is eclectic tendency? Discuss its main characteristics.
2. Throw light on contribution of eclectic tendency to modern education.

Objective Type Questions

On what controversial problems of education did eclectic tendency exercise influence? Mark the right response as () in the following:-

- (a) On individual and social aims of education. ()
- (b) On the question of interests and efforts in education. ()
- (c) On education discipline and freedom. ()
- (d) On the problem of religious movement. ()
- (e) On the relation of teachers and students. ()

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PART TWO

Sociology of Education

9 Educational Sociology

Social consciousness is the essential base of education. It needs to be developed more and more for properly organizing the various aspects of education, which is the main purpose of Educational Sociology. Education is now regarded as a social, dynamic and progressive process which aims at achieving social planning, social change and social reconstruction.

Definition of Educational Sociology

Following definitions of some well known scholars make the meaning of Education Sociology clear:

- (1) "Educational Sociology is the study of interaction of the individual and his cultural environment including other individuals several groups and pattern of behaviour" —Brown
- (2) "Educational Sociology starts with the assumption that education is an activity which goes on in society and the society in turn determines the nature of education." —Ottaway
- (3) "Educational Sociology is the scientific study of how people live in social groups, especially including the study of education that is obtained by the living in the social groups, and education that is needed by the members to live efficiently in social groups". —Good

Aims of Educational Sociology

Following are the aims of Educational Sociology. According to Harington,

- (1) To acquire knowledge about school work and the work of teachers in relation to society and social progress.

- (2) To study the effects of social elements on the school.
- (3) To acquire knowledge about the effects of social elements on individual.
- (4) To construct a curriculum of education with full understanding of the economic and cultural tendencies of society.
- (5) To gain knowledge about the democratic ideologies.
- (6) To employ research techniques for achieving the aims of educational sociology.

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Scope of Educational Sociology

Educational Sociology is a wide and comprehensive subject which deals with the influences of educational and process on social relationship and the effects of sociological processes on education. The following are the important issues of study for Educational Sociology:

- (1) Mutual relations of teachers and students.
- (2) The place of a teacher in society.
- (3) Social problems needs and aspirations.
- (4) Small units of society and their interrelation.
- (5) School and its relations with local social institutions.
- (6) Effect of social life upon individuals and school.
- (7) Progress of democratic feelings in school.
- (8) Necessary modifications in the curriculum for individual and social growth.
- (9) Encouragement to critical thinking and investigation.
- (10) Evaluation of Radio, Television and Press as medium of social progress.
- (11) Determination of teaching methods of the development of child.
- (12) Investigation of all the sources of social restrictions and social advancement.

Importance of Educational Sociology

(1) Concept of Education for All. Educational Sociology maintains that man is a social being. In ancient times racial discrimination held sway over the minds of people in general. In ancient India, none except the Brahmins had the right to study the Vedas. Only the Kshatriyas could learn the art of warfare. Today the conditions have vastly changed. Due to the influence of Educational Sociology, we now believe in the right of every human being to receive as much education as he is capable of according to his needs, aptitudes and abilities. There is no bar to education because of race, caste, creed, colour and sex.

(2) Promotion of International Culture. Educational Sociology provides full protection in the preservation and progress of culture. Thus every educand is able to develop those cultural qualities which promote international understanding and welfare.

(3) Social Growth. Educational Sociology formulates such rules and procedures which establish and develop social growth. Only useful and relevant traditions remain effective, others decay and die out.

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(4) Classless Society. With the help of Educational Sociology, individuals endeavour to create those social institutions above all discriminations and differences. All fellow human beings receive due recognition and encouragement for their development to the fullest extent possible.

(5) Well adjusted Social Life. Educational Sociology secures a safe, reliant and self development living for an individual in society. It promotes social adjustment by one and all. It inculcates in them urges and desires for social service and social good.

(6) Better Group Life. Educational Sociology tries to secure and promote happy life for all individuals. When the mass of people understand their welfare they strive to achieve social good for all. Educational Sociology strives to gain understanding of social groups, their creation and coming into existence and their interrelation and interdynamics.

Limitations of Educational Sociology

As the social aspect of life is very essential in any educational process, it can not be ignored or side tracked. But social aspect is not the whole truth. The philosophical aspect is equally important. Educational Sociology tries to understand the development and working of social groups, institutions and diverse social processes, but it does not prescribe any ideal or model of society. It does not throw any light on the aims and purposes of life and the nature and form of educational curriculum. Philosophy solves these problems which are beyond the scope of Educational Sociology. The psychological processes of learning and understanding are equally essential for effective and efficient working of educational processes. Without the psychological understanding of individuals and their operations in society educational purposes will not be achieved satisfactorily.

Impact of Educational Sociology on Education

Educational Sociology has exerted influence in various fields of Education. These influences are due to, 'Sociological Tendency in Education'.

- (1) Educational Sociology launches the schemes of mass education and schools are opened for this purpose all over the land to educate children.
- (2) Educational Sociology extracts education from the clutches of religion or Church and places it in the hands of the State.
- (3) Adult education movement has grown under the influence

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of Educational Sociology. The State has realized its responsibility towards the adults. It has also formulated and launched schemes for the education of the physically handicapped and mentally retarded children.

- (4) The need of more and more teachers has been felt for the launching of the mass education programmes. Monitorial system has been adopted. According to this method, the responsibility of teaching junior classes is left on the students of senior classes.
- (5) Schemes of nursery education for the infants have been launched in more and more numbers to prevent exploitation of child labour. This movement started from France, travelled to England and reached America and India. The credit of this movement goes to Robert Owen.
- (6) Under the inspiration of Educational Sociology states began to provide vocational, technical, professional and agricultural education to children.
- (7) All aspects of education have been influenced by Educational Sociology. Many important changes have been accomplished in the field of education under the impact of Educational Sociology.

Education from Sociological Point of View

(1) Meaning of Education. An individual is born with some animal instincts. He beings to interact with the environment in order to develop these instincts in a natural way. By this interaction is he learns some habits of behaviour all by himself. He learns some other patterns of behaviour after coming into contact with his relations, friends and other persons of society. Sociologists call this learning by social contacts as real education. It is a continuous process. Interaction between the individual and the society leads to the progress and development of both. Thus education is a life long process of interaction, growth and development which results in the modification of behaviour of the individual by more and more social interaction leading to the socialization of individuals. This process helps in the creation of social institutions and development of society. In the words of Brown, "Education is the consciously controlled process whereby changes in behaviour are produced in the person and through the person within the group."

(2) Aims of Education. The development of sociological tendency in education led to the important role of educational sociology in the process of determining the following aims of education:

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(i) To develop social feelings, social attitudes, social qualities and democratic ideals. Individuals are able to achieve harmonious adjustment with their environment developing society to higher and higher levels by performing their obligations and using their rights. This development eventually leads to international brotherhood and international welfare. Hence education for efficient dynamic citizenship is the main aim of education.

(ii) Social Efficiency and self-reliance. Hence the second important aim of education is to provide vocational education to children.

(iii) Effective and gainful use of leisure time. Hence proper utilization of leisure time is the third aim of education.

(3) Functions of Education. In his famous book, Brief course in the history of Education Monroe has laid down the following four main functions of education:

(i) Diffusion of Knowledge. The first function of education is to prepare an individual for active participation in social activities, so that both the individual and the society grow and develop higher and higher. But the development of individual and society depends upon intelligence which requires considerable knowledge. The function of education is to diffuse more and more knowledge creating intelligent, useful and dynamic citizens contributing their best to the advancement of society.

(ii) Education as a Means of social Control. In addition to the preparation of intelligent citizens, education also devices means for social control and guidance. Proper education inculcates in children moral consciousness, sentiments of self-control, service and sacrifice which develop the capacity to face all problems squarely and find effective solutions for them. Thus social control through education is an important function of education.

(iii) Security and Transmission of Social Heritage. Another important function of education is to protect, preserve and transmit the valuable heritage of human culture and civilization to successive generations. Neither preservation nor transmission of culture to successive generations without a sound and effective system of education. In the absence for this wholesome influence, harmonious adjustment will not be achieved. Consequently the process of social decay will set in.

(iv) Social Progress. The development of an individual is possible only in a developed and progressive society. In India since the attainment of independence, the old and traditional structure

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of our society is increasingly becoming irrelevant under the impact of modern ideals and values of life. We need a social structure according to this changing social life, which is able to meet the demands of modern society. Only education can re-structure Indian society, modify and modernize our thinking and behaviour in all spheres of human activity. Without this essential remodelling and restructuring, Indian society runs the risk of total decay and destruction.

(v) Constructive and Creative Role. According to George Payne, Besides Assimilation of Traditions and Development of New Social patterns. The most important function of education is to develop the creative and constructive capacities of the individuals. Education enables an individual to think independently, take independent judgements and act in an independent manner. This ability inspires and develops his creative and constructive capacities. Thus both the individual as well as the society grow and develop more and more. Cultural wealth and civilization grow and develop with the contribution of all individuals engaged in creative and constructive activities. In India education is expected to fulfil this task successfully.

(4) Construction of Curriculum. Moore, Brown, Cole and other sociologists have prescribed the following principles to guide curriculum construction:

(i) It should be flexible and changeable.

(ii) It should be confirm to the level of child development.

(iii) It should inspire children to become responsible.

(iv) It should include variety of social services.

- (v) It should make children capable for their livelihood.
- (vi) It should emphasize educational plans and schemes.
- (vii) It should be constructed in conformity with social ideals and values.
- (viii) It should include more and more subjects of sociological value to promote international understanding.

Thus, a comprehensive and wholesome curriculum should have Language, Social studies, Arithmetic, Biology, Science, Elementary Science, Physical Training, Health Education, Experimental Arts, Music, Literature and subjects promoting vocational efficiency for livelihood and successful happy life.

(5) Methods of Teaching. George Payne has laid down the following three principles for formulating effective methods of teaching:

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- (i) Methods of teaching can be effective only when the knowledge gained in the class room is practically used in social activities and experiences.
- (ii) Efficient methods of teaching should emphasize social behaviour.
- (iii) Methods of teaching should make full use of social activities, social powers and capacities operating in society.

(6) Efficient method of teaching. It should possess the following traits:

- (i) It should try to develop in children social qualities through social influences and effects.
- (ii) It should employ available social powers to the full to achieve wholesome social adjustment.
- (iii) It should emphasize social values and social patterns of behaviour to the utmost limit.
- (iv) It should develop efficient social abilities so that children well understand social plans and also are able to formulate such plans.
- (v) It should promote democratic feelings, ideals and values.

(7) Discipline. Before the advent and development of Sociological tendency, individual development was valued as most important to the total neglect of the social aspect. Since the growth of Sociological tendency in education, the sense of social discipline has come to be valued as most effective and most desirable form of discipline. In contrast to the sense of individual discipline the famous educationist John Dewey has laid great stress upon social discipline. This sense of social discipline is born out of social activities and experiences in school and active participation of children in such activities and experiences. With the development of this sense of social discipline, a child controls himself and exercises self-discipline without doing any harm to others or to the society in general.

(8) School. According to sociological thinking, a school is a society in miniature. In modern times, a school is a living organism bringing into being various useful social activities and experiences which promote the development of social qualities in the individuals. Thus educands become social beings in the true sense of the term.

To sum up, education should organize according to sociological basis all its activities and processes promoting social qualities, ideals and values in children so that they develop their

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personality to the full and achieve the utmost development of society of which they are inseparable and integral parts.

Meaning of Sociological Tendency

Sociological tendency in education means the inculcation of social qualities in children so that while developing their own individualities, they also contribute their best to social welfare and advancement.

Sociological Tendency and Other Tendencies in Education

Psychological and Sociological Tendencies. The aim of sociological tendency is to develop society. Petalozzi, Herbart,

and Froebel were three main propounders of psychological tendency. Pestalozzi wished to improve the condition of society. He emphasized the development of child according to his interests, needs and natural disposition, so that he is able to adopt a profession of his choice and lead his life happily. He regarded education as a vehicle of social uplift and thus stimulated the development of sociological tendency.

Herbart, too, wished to educate individuals for social welfare. He laid the seed of sociological tendency in education. According to him, only morally developed persons can bring about social good. He advocated moral development as the chief aim of education.

Froebel laid emphasis on the social development aim of education to enable an individual to achieve happiness in his life. Identifying the school as a miniature society, he advocated social education through his kindergarten method. Men were led to believe that there is a great similarity between the psychological and sociological tendencies.

Sociological and Scientific Tendency. Like sociological tendency, scientific tendency also aims to achieve social good and welfare. Both the tendencies aim to bring about social reform and regeneration by keeping human good and growth in view scientific tendency gives impetus to individualism because of its emphasis upon science, education and scientific subjects. In its essentials it aims at social development and social good through individual development and individual happiness. Happy individuals constitute a happy society. Both sociological and scientific tendencies have common aim of social reform and social welfare. Both deny the prevalent form of rigid discipline. Both advocate essential changes in the curriculum to make education an effective means of alround development and welfare.

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Causes of The Development of Sociological Tendency

(1) **Social Aim.** The social aim of education maintains that education ought to transmit the heritage of human culture and civilization from one generation to another. Thus laid the foundation of sociological tendency and reinforced by educational processes and procedures.

(2) **Philosophy of Naturalism.** In his philosophy of Naturalism based on the natural development of child, Rousseau advocated child-centered education. It brought about social good and development promoting the welfare of people in general and inculcating in the individuals a social attitude and social mentality.

(3) **Psychological and Scientific Tendencies.** The psychological and scientific tendencies have given a great impetus to the development of sociological tendency. Pestalozzi, Herbart and Froebel laid emphasis on social growth and development of moral values. Herbert Spencer's insisted upon complete living through the study of scientific subjects. All these contributed to the development of sociological tendency in their own ways.

(4) **Industrial Revolution.** The great industrial revolution of the 18th and 19th centuries changed the whole economic set up of society. Based on various trades and professions new communities sprang up. The working of people began to face new difficulties and problems of life. Due to these changed circumstances and new social problems politicians, writers, social thinkers and workers began to change their traditional modes of thinking of solve the evergrowing social problems of living in a changed world.

(5) **Development of Democratic Feelings.** Democratic feelings began to develop all over the world during the 18th and 19th centuries. More and more countries took the form of political democracy. The statesmen and political thinkers began to realize that democratic ideals and values cannot be developed on sound and permanent footing without public education. Education was accepted as the only effective means to inculcated the democratic ideals and values in the individuals so that they may be able to develop their individuality to the full and also consider their duty to bring about social reconstruction and social welfare. This put the democratic set up on a sound footing to see that democracy succeeds and develops more and more.

(6) **Introduction of Sociology.** Inspired by the above mentioned development George Payne developed a new discipline of

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Sociology called Educational Sociology. In his famous book "The Principles of Educational Sociology", he laid stress on the fact that education and community life have profound influence on each other. In his book Democracy and Education John Dewey gave a very prominent position to sociological tendency. The sociologists of France, England, America and Germany determined the various aspects of education according to Educational Sociology. Thus Educational Sociology reinforced the already sound foundations of sociological tendency.

Chief Characteristics of Sociological Tendency

- (1) **Modifying Individual's Behaviour According to Environment.** Sociological tendency emphasizes the development of a child's inherent tendencies. It also lays stress upon the adjustment of a child's thinking and behaviour in harmony with the environmental conditions and circumstances.
- (2) **Preparation for Successful Social Life.** Sociological tendency seeks to create dynamic citizens conscious of their rights and duties and discharging their obligations to the utmost extent by participating in the economic, political and social activities of the country to lead their own lives successfully and contribute their best to the social good.
- (3) **Opposition of Individualism.** Sociological tendency corrected the imbalance generated by excessive adherence to Individualism of the 17th century. It emphasized social welfare over individual development.
- (4) **Development of Social Values.** Sociological tendency lays stress upon the development of social qualities in children. By understanding their social obligations, they are able to lead their lives happily.
- (5) **Importance of Social Subjects in the Curriculum.** Sociological tendency advocates the inclusion in the curriculum of those subjects the study of which builds the capacity to meet social needs and solve social problems. Assigning lesser importance to academic subjects. This tendency attaches great value to the study of natural sciences and social sciences. It emphasizes the necessity of enlarging the scope and orientation of education to include the wide range of modern life rather than to delimit it to the study of a few disciplines only. Thus it is due to this tendency that study of social subjects are given a great importance right from Kinder-Garten to university education.

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- (6) **Free and Compulsory Education.** Contribution of all individuals is essential for social welfare and development education is the only effective means to develop this feeling. Hence sociological tendency lays emphasis upon free, compulsory and universal education.
- (7) **State Education System.** Sociological tendency believes in the democratic set up of state for the success of which education of the masses is essential. This tendency advocates an efficient state system of education for the good of one and all. It has inspired the organization of a State system for all levels of education.
- (8) **Understanding the Complexities of Life.** Sociological tendency lays emphasis upon the fact that children should understand that complexities of modern life. A clear understanding of these will enable them to choose freely their own paths and directions.
- (9) **Study of Problems Connected with Practical Life.** Sociological tendency brings out into prominence the need of enabling children to understand the intricacies and problems of actual and practical life in modern times. This will enable them to face the challenges of life boldly and contribute their best to social welfare.
- (10) **Emphasis on Vocational Education.** Like scientific tendency, sociological tendency also emphasizes the need and importance of vocational, technical and industrial education so that, after receiving such education, children are able to earn their livelihood by their own efforts and contribute their best to social welfare and advancement.

Impact of Sociological Tendency on Education

(1) **Philanthropic School.** Under the impact of sociological tendency, a movement for social welfare and launched by social reformers and educationists. Schools began to be opened to educate more and more children. These schools were opened by individual persons with the object of promoting public good through education. Gradually, these private schools were included in the list of government aided institutions. The credit of opening such schools goes to Basedow who got an aid from Leopold, the ruler of Desseau to open such a school in 1777 A.D. He named it 'Philanthropinum'. Inspired by its method of working, social welfare societies opened many such schools at many places with the object of promoting public good. In England also a number of 'Charity schools' and 'Sunday schools' were opened with great zeal, imparting free education and providing free books, dresses and diet to the children.

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(2) **State System of Education.** Inspired by this tendency, a number of States found education a very powerful means to consolidate and develop the power of State. They decided to accept it their first duty to provide a State system of education. Germany was the first country to start a State system of education of its citizens. Later on France, England, U.S.A. and other countries started the system of public education.

(3) Use of Monitorial System. Sociological tendency inspired many public utility association to open more and more schools for public. Gradually the number of schools multiplied by leaps and bounds. Dearth of teachers was felt to meet this situation. Dr. Andrew Bell propagated the old Indian system of pupil-teacher co-operative teaching popularly known as monitorial system of education. He had studied this monitorial system thoroughly when he worked as a clergy man at Madras in India. These schools could be called in single teacher schools, where senior students helped the teacher teaching lower classes. This system worked successfully in England. Influenced by its success Joseph Lancaster started Monitorial schools. Gradually more and more schools began to be opened on this plan making education social and worldly

(4) Establishment of Public Schools. Sociological tendency also stimulated the movement for infant indication. Its aim was to remove the evils of factory life and improve the poor living conditions of the working people. In those days even women and children were compelled to work for 12 or 13 hours a day. Under such unhealthy atmosphere, children could receive no education and remained illiterate. These adverse conditions of work were debated in the Parliament of Great Britain and suitable laws were passed or providing education to small children. The credit of this awakening goes to Robert Owen who by his sincere and untiring efforts achieved success in the form of schools for even the poorest infants. This movement travelled to U.S.A. and other progressive countries where astonishing success was achieved by social workers. By the end of 19th century numerous infant schools were opened in Europe and America by the states:

(5) Provision of Vocational Education. State system of education came into being in the 19th century. The State began to realize that only economically well people can co-operate with the government in national services. Hence the need for vocational and industrial education was keenly felt. In modern age in almost all progressive countries of the world provision for various types of vocational,

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technical and industrial education is made to meet the growing needs and demands of efficient and skilled workers.

(6) Diffusion of Adult Education. Sociological tendency inspired a social consciousness in the people. It began to be realized every where that good of the society at large could be achieved only through education. Hence schemes of adult education, education of the physically handicapped, training to the mentally retarded and to children of special category, began to be devised and implemented by the State as well as public associations. In India also were emphasized socialistic ideals, social work and public services. Hence Janta Colleges, Night schools, Part time schools and various types of social institutes have been opened in more and more number in India with the aim of achieving social welfare.

Questions for Exercise

1. Explain the Sociological basis of education.
2. What do you mean by Educational Sociology ? Define it and discuss its utility.
3. Elaborate the relationship between Education and Sociology.
4. Discuss the various aspects of education in the light of sociological point of view.
5. The main aim of education is to remodel and restructure the old Indian social structure into a modern one. How far do you agree with it?
6. What do you mean by sociological tendency in education? How did it develop ? Discuss its chief characteristics.

Objective Type Questions

1. What is Society ? Mark as () before the right response in the following:
 - (a) Group of religious persons. ()
 - (b) Group of family members. ()
 - (c) Group of persons who feel relationship among themselves.
2. What are the aims of Educational Sociology ? Mark as () before the right response in the following:
 - (a) To establish despotism in the country. ()
 - (b) To study the effects of social elements on the school. ()

(c) To know about democratic ideologies. ()

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3. What are the aims of education according to sociological point of view ? Mark as () the right response in the following:

(a) Promotion of democratic feelings. ()

(b) To spend leisure time usefully. ()

(c) To develop individual qualities. ()

4. According to sociological point of view, curriculum should contain the following elements. Cross the wrong responses only:

(a) Curriculum should be flexible. Right/wrong

(b) Curriculum should be traditional. Right/wrong

5. What are the factors which have helped the development of sociological tendency. Mark the right response as () in the following:

(a) Social aim. ()

(b) Scientific tendency. ()

(c) Selfish motives of people. ()

(d) British Imperialism. ()

(e) Industrial revolution. ()

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10 Education and Society

Introduction

Society, sociology and educational sociology are intimately connected with education. Keeping in view its own needs, ideate and aspirations each society organizes its education in such a manner that it is able to realize its ideals and develop its individuals into dynamic citizens. This is possible only when its members are able to mould their behaviour according to the ideals of society and are able to achieve harmonious adjustment with it. Education is the most powerful means to achieve this aim. In confirmity with the times and circumstances society determines the kind of education its members are to receive to develop themselves into able and useful members to make the society strong, stable and powerful in all spheres. Education is a powerful medium of change in the hands of society to organize and mould its educational pattern to suit its aims, ideals and purposes.

Thus, education and society are intimately related. The society determines and formulates the pattern of its education according to its needs, ideals and ambition. As is the society so is its education. Education follows and tries to realize the ideals of society which it serves. The changing pattern of a society brings about corresponding changes in the educational processes and patterns. Following are some of the examples in the context of different types of societies:

(1) Ancient and Medieval society. During ancient and medieval times religion had its sway over society. Therefore education every where was of religious nature. The character, attitudes and behaviour of individuals were developed in confirmity to religious tenets, ceremonies and rituals.

(2) Modern Society. Science has a powerful impact upon modern society. Therefore, education tries to promote thinking, reasoning, discrimination, judgement together with other mental powers of individuals to the maximum. The present day humanity has various forms of society. Each type of society organizes its education according to its needs and ideals.

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(3) Idealistic Society, In an idealistic society, great importance is attached to ideals and values and education is organized to achieve them. Education emphasizes character formation and moral development in such a society.

(4) Materialistic Society. Material welfare and affluence are greatly emphasized in a materialistic society. Little importance is attached to spiritual and moral values. The whole educational pattern is organized to develop abilities in the individuals to achieve more and more physical pleasure and material welfare in all fields of life.

(5) Pragmatic Society. Pragmatists believe that truth is related to times, circumstances and places and it changes to suit the changing conditions of life and society. The test of truth is its verification by experiment and application. Hence pragmatist education lays stress upon to development of capacities to create new values to suit the changing pattern of social conditions.

(6) Collectivist Society. In a collectivist society, state or community is all powerful and, the individual is of little significance. An individual is expected to sacrifice his all, even his life for the sake of the state. Education is organized in such a way as to promote absolute obedience and complete surrender to the state. Only the gifted and really capable children are allowed to receive education whereas the masses are generally discouraged to have any education worth the name.

(7) Democratic Society. Freedom and full development of all individuals are valued most in a democratic society. Every one is allowed full opportunities to develop his individuality to the fullest extent. Each individual is provided education according to his needs, nature and requirements. Nothing is forced from outside and nothing is imposed by virtue of any authority. Social and moral values together with human sentiments are developed through wholesome and harmonious education so that individuals develop their fullest personalities and are able to contribute their utmost to social good and international welfare.

Impact of Society on Education

(1) Influence of Social Structure and Ideals. The ideals of a society determine the ideals and values which education has to achieve. A closed and despotic society has an organizational pattern of education to develop traits of absolute and peak obedience together with attitudes of complete and unquestioning self-surrender. An

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open and democratic society will advocate education to promote free thinking, free reasoning, eager cooperation, initiative and self-discipline together with other self-experiences and activities according to one's own needs, nature activities and inherent capacities. Democratic societies plan and encourage mass educational schemes and promote people's education to the fullest possible extent.

(2) Influence of Political ideologies. Political ideologies also influence education. Governments of states organize education according to their political doctrines aims and ideals to be achieved through educational processes and programmes. The purpose is to prepare citizens for political confirmity.

(3) Influence of Economic Conditions. Economic condition of society exerts great influence upon the educational pattern as educational activities and programmes require a great amount of financial support. Affluent and plentiful societies provide liberally to educational plans of mass education and various types of education to increasing number of children. Such states are able to provide good buildings, computes, educational aids, libraries and laboratories in sufficient numbers and quantities. On the other hand poor societies, such as Indian, are not able to provide for all types of education to its citizens achieve their development and the development of society.

(4) Influence of Religious Ideas and Beliefs. Religious ideas and beliefs of a society influence the educational pattern to a great extent. Societies holding fanatical religious beliefs, deny free thinking and liberal attitudes to be inculcated in their children. Open societies believing in free thinking, liberal attitudes and respect for all religions provide education of a secular and liberal nature which promotes liberal attitudes and respect for all religions emphasizing moral basis for educational processes and programmes.

(5) Influence of Social Ideas and Ideals. Social ideas and ideals have unavoidable impact upon education. In traditional societies where old customs and traditions reign supreme, education is planned in the traditional ways emphasizing traditional ideals and values, impervious to new values and modern thoughts. The societies having progressive attitudes devise progressive modern aims, curriculum techniques and devices of education.

(6) Influence of Social Changes. Society changes with the change of social ideals, attitudes and values of people. Linked with the

society education changes, its patterns, procedures, policies and programmes. For example, in India some sixty years back, education was provided for the chosen few among the society. Even women were discouraged from being educated. But now under the impact of modern democratic and progressive ideals of life, the portals of education have been thrown open to all the individuals without any distinction of colour, caste, creed and sex.

Impact of Education on Society

As society influences education, so education too exerts its influence on society in the following areas:

- (1) **Preservation of Social Heritage.** Education preserves social and cultural heritage. Each society has its own customs, traditions together with moral and religious creeds since early times. Each society takes legitimate pride over its social heritage. It never allows it to decay and die out. Education conserves and preserves social heritage which is the basis of a society.
- (2) **Awakening of Social Feeling.** An individual is closely related to society. He achieves his development in and through society promoting the good of other fellow beings. Without society he can not exist. Therefore development of social awareness, social feelings and social attitudes is very essential. Education inculcates social attitudes, ideals and values together with a spirit of service and sacrifice for the cause of others. Varieties of educational programmes, processes, activities, experiences and active participation in them makes the individual social-minded and service oriented.
- (3) **Political Development.** Education helps in the political development of society. Through education an individual is able to gain knowledge about various political ideologies operating in the world. After a comparative study of different political doctrines with that of his own state one may acquire a balanced outlook. Education spreads political awakening in the people developing civic sense of their rights and duties for the promotion of their own good and the good of society. Thus education helps the political development of a people.
- (4) **Economic Development.** Education develops society economically. It provides various types of vocational training to children to uplift themselves and bring about economic progress and prosperity of society to which they belong. Without education, a society remains economically backward and consequently poor.

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- (5) **Social Control.** Education exposes evil customs and harmful traditions of society. It creates public opinion against social evils. It succeeds in eliminating them from society for the good of the individuals as well as the good of whole society. Thus education is essential for social control and no reformation in society is possible without social control.
- (6) **Social Change.** Ottawa has rightly asserted that education brings about social changes of a very important nature. New researches, techniques and revolutionary changes are occurring in all fields of human activities due to modern science. Education imparts knowledge of latest scientific developments to the individuals and provides adequate inspiration for their use to bring about the creation of new ideals, values and goals which society gradually adopts.
- (7) **Social Reform.** Education brings about social change and social reform in a continuous manner. It achieves identification and adjustment with the present social state of affairs as well as develops intelligence. Insight and capability to remove social evil. It brings about the desirable changes and reform in the social fabric for the good of the individual as well as for the welfare of society.
- (8) **Socialization.** Education socializes educands. In the school, a child comes into contact with other children and comes to know about and interacts with their ideas, ideals, cultural values and patterns of behaviour. Thus, he develops himself socially and culturally. He imbibes the cultural values and ideals of society of which he is an integral part.

Thus, there is a close and intimate relationship between society and education. Both are interdependent and complimentary. As is the society so is its education. As is the education so is society. Society organizes education according to its needs, ideals and aspirations. Education constructs and often reconstructs the social structure.

Duties of Society Towards Education

As education develops the individuals, so it is the bounden duty of society to organize proper education for its individuals to grow and develop more and more. The following are the important duties of a society towards education:

- (1) **Establishment of Schools.** It is the prime duty of society to establish and maintain schools for all the age groups of

Children provide able and trained teachers to work in these schools and

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make available all aids and educational resources to achieve complete and harmonious development of all children of schools by organizing an effective system of education. Establishing schools, appointing trained teachers and providing financial assistance to all schools is the first duty of society.

(2) Provision of Vocational Education. It is a duty of society to provide vocational, technical, professional, agricultural and other types of education for all children so that they develop themselves according to their interests, aptitudes and inherent capacities to the fullest extent and contribute effectively to the progress and prosperity of society. Without scientific education a country will lag behind in the community of world nations and remain backward and poor. Hence each and every society should be conscious of its obligation towards provision of the educational processes and programmes.

(3) Establishment of Libraries. Society is duty bound to establish and maintain more and more reading rooms and libraries where newspapers, magazines and periodicals of all types are available to educate the readers in national and international trends and affairs.

(4) Building Gymnasium. As physical well-being and development of individuals is equally important and essential each society should provide adequate physical education through lectures, gymnasium, games and sports for all children, young-men and adults.

(5) Provision of Academic and Cultural Education. It is an essential duty of a society is to promote the cultural and academic development of individuals through proper education. Schools and other educational centres established by society contribute a great deal in this connection. Academic and cultural functions together with conferences should be organized frequently to achieve these purposes.

(6) Provision of Adult Education. It is an essential duty of society to make adequate provision for adult education. While all societies are conscious of providing education to school going children, they are generally indifferent towards their grown up adults who could not receive any education in their early and middle ages of life. Adult education should be motivating and useful to the grownups so that the adults do their best to promote social welfare and social development.

(7) Enlisting Co-operation of Other Agencies. A society should

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try to enlist the co-operation of all agencies in organizing its educational programmes, policies and procedures. The family the church, the school, the community and other formal and informal agencies should be inspired to co-operate with the educational efforts and activities in all aspects and in all fields of growth and development.

Duties of Education towards Society

(1) Preservation of Culture and Civilization. The primary duty of education towards society is to preserve its culture and civilization. Customs, traditions, beliefs, morality, ideals, language and accepted patterns of behaviour are the basis of education and culture. Thus education should preserve and develop the social heritage.

(2) Maintenance of Culture and Civilization. It is an important duty of education to promote and develop the culture and civilization of society. Education should not only impart knowledge of these cultural excellences and achievements of civilization, but see that these value become part of the behaviour patterns of the individuals.

(3) Development of Culture and Civilization. Education should not only preserve and maintain but also develop the cultural heritage and civilizational achievements. If education fails to perform this important duty, society will become static and may stagnate. Hence education should enable individuals to proceed towards higher and higher heights of excellence.

(4) Fulfilment of Social Needs. Education should fulfil the needs and the requirements of society. As needs of society change with the changing times, circumstances and situations. Education should understand and devise plans and programmes to meet these demands in a continual ongoing process.

(5) Improvement in Curriculum. It is a duty of education to formulate a curriculum suited to the modern needs of society. Without a suitable and effective curriculum, education will fail in its duty of developing individuals to face the challenges of life and solve the emerging problems with courage, boldness, fortitude and conviction. Therefore, education should

always remain conscious and sensitive towards this purpose.

(6) Development of Constructive Powers. Another important duty of education is to promote and develop the creative and constructive faculties of individuals. Then alone they will be able

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to develop their personalities in a harmonious manner and contribute towards the development of society bringing about national welfare.

Questions for Exercise

1. Explain and evaluate the relation between society and education.
2. What is the influence of education on society ? Discuss.

Objective Type Questions

1. What is the impact of education on society ? Mark as () the correct response in the following:
 - (a) Preservation of social heritage. ()
 - (b) Development of social feelings. ()
 - (c) Political development of society. ()
 - (d) Religious development of society. ()
 - (e) Socialization of child. ()

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11 Social Mobility and Education

Social mobility is the movement of an individual in a social structure. It means the transformation in the social status of an individual or a group. Every individual may raise up or lower his status in the social set up according to his desire and efforts. This change in social status is called social mobility. It may be taken as a movement from one social status to another. The material change or physical movements of an individual or group or sections of population is not social mobility but migration. Going from home to college or travelling from Delhi to Bombay is physical mobility, while social mobility is the promotion from the poor or middle to higher class.

Definition of Social Mobility

1. "By social mobility is meant any transition of an individual from one position to another in a constellation of social group and strata."
2. "Social mobility is any change in social position, such as occupational changes where persons move up or down the occupational scale, or election to office whereby a follower becomes a leader, or a leap from a low economic class to a high one, or vice versa."
3. According to P.A. Sorokin, "Social mobility is either horizontal or vertical. Horizontal mobility is the process of making changes on the same status level, while vertical mobility is the process of changing from one status to another, either to a higher or lower level." Sorokin distinguishes between the following two forms of social mobility:

(A) Horizontal Social Mobility.

(B) Vertical Social Mobility.

(A) Horizontal Social Mobility. While some groups of persons have similar status some are placed in lower or higher status in a society. Horizontal social mobility is the transformation of an individual in the groups or sections of same status. In horizontal social mobility, the position of an individual may change, but his

salary, grade, prestige and other privileges remain the same. Thus, his social status remains the same. For example, transfer of a district magistrate to a post in Secretariate in the same grade does not affect his social status. Sorokin has differentiated between the following forms of horizontal social mobility.

(1) Inter group Mobility in Race, Sex and Age groups. Generally there is 110 mobility among people of the same race, sex and age groups because nobody can change his or her race, sex or age according to his or her own will. But when sections of population grow and develop as social groups, horizontal mobility is liable to occur among them. Thus social mixing and social interdynamics promote horizontal social mobility.

(2) Occupational Mobility. Occupational mobility is change from one occupation to another of the similar nature, conditions and circumstances. Occupational mobility is non-existent in closed societies because of rigid restrictions and limitations. On the other hand occupational mobility gets an impetus in open stratification and during crisis or economic prosperity.

(3) Inter religious Mobility. Religious mobility is change from one religious faith to another or conversion from one religion to another. It generally occurs under compulsions of force or allurements of various kinds among poor and ignorant sections of society only at the embracing of Christianity by a vast majority of Hindu population.

(4) Political Mobility. Leaving one political party and joining another is political mobility, which occurs because of self interests, allurements, political instability and lack of moral character.

(5) Family and Kinship Mobility. Marriage or remarriage, adoption of a child or divorce encourages this type of mobility, which happens more in society where polygamy is practised.

(6) Territorial Mobility. Leaving a particular territory by a group of people and entry into another territory is called territorial mobility. For example, groups of villagers seasonally migrate to towns for better living conditions. Territorial mobility is more frequent in towns, government services, industrial services in men and young persons. In times of harvest failures, epidemics, wars and critical circumstances of security and safety, territorial mobility occurs very rapidly.

(7) International Mobility. Encouraged by better prospects, more affluence and better living conditions, many persons migrate from underdeveloped countries to developed and progressive

countries. This is international mobility which also increases when people of over populated countries migrate to other countries.

(B) Vertical Mobility. PA. Sorokin says, "By vertical mobility, I mean the relations involved in a transition of an individual (or social object) from one social stratum to another." All social groups are not equal in social status. Some are higher and some are lower in social prestige. Vertical mobility achievement of higher status and prestige by an individual or a group of lower status and in the same manner degradation of an individual or group from higher status or prestige to lower status.

Sorokin has discussed the following forms of vertical mobility.

(1) Ascending Mobility. It refers to the movement from lower to higher position. It means the entry of persons from lower strata and prestige to higher status and prestige groups. Promotion of a clerk to an officer, of a lecturer to readership or professorship and elevation of a minister of State to minister of cabinet rank are examples of ascending mobility.

(2) Descending Mobility. It means descending or going down of a person from higher position prestige and status to lower ones. Occurring in government and private services it is generally the outcome of some sort of inefficiency or acts of criminal tendencies and moral turpitude. Degradation of a minister to the status of a voter is an example of descending mobility.

Thus the higher development of an individual or group of persons and their degradation denotes vertical mobility in both the directions. Some societies have insulated, restricted and rigid mobility, there is no mobility either way. They try to maintain their status and position for all times. An example in the caste system. On the contrary, developing groups have vertical mobility. Vertical mobility of the ascending type is found in affluent and aristocratic families of modern times. Descending mobility is common in weaker sections of society particularly in women and in backward societies. Social, political, religious, industrial and professional social mobility of one or the other kind is found in all types of societies and in all areas of human activity and this trend is increasing day by day.

Dimensions of Social Mobility

According to Lipset and Zitterberg the following are the dimensions of social mobility:

(1) Occupational Ranking. Occupation is a common ground of

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social mobility. Occupations having similar social and economic foundations, are called occupational class. Each occupational class has its distinct social prestige and status. There is a great difference in the ideals, values, feelings and habits of persons engaged in different occupations. Thus persons engaged in comparatively less prestigious occupations strive to move towards occupations comprising greater prestige and social distinction. Thus, entry of a skilled worker in the white collared jobs is occupational mobility.

(2) Social Class. While is comparatively easier for an individual to shift from one occupation to another, but not so easy for any one to shift from one social class to another. People of elite sections of society do not associate with persons of inferior social status. The social status and social class of a person can be ascertained by social status and prestige group of his friends and companions.

(3) Consumption Ranking. According to Lipset and Zitterberg, there is a difference between occupational and economic status. Business status is ranked according to income whereas economic status is ascertained by expenditure, which is directly related to styles and habits of living. Therefore people having the same or similar living styles and habits of life are known as same consumer's group. Life of persons of the same occupation may have different modes of social life. After getting good education and entering good profession or good business individuals of lower strata of society shift to higher social status equivalent to middle class of society and some times equal to higher classes. In this process not only income but expenditure and styles of living determine social status and social prestige.

(4) Power Ranking. Role relationship of the individuals with reference to the society determines their power ranging. Thus persons of the same power impact form a power group. These power groups are independent of other occupational groups who may or may not influence them. For example the ward of a union leader can easily obtain the occupational status and prestige of a middle section ward. Even a poor labour leader can achieve greater political power and influence.

Causes of Social Mobility

Lipset and Zitterberg have pointed out the following causes of social mobility:

(1) Supply of Vacant Statuses. Social mobility seeks to fill the blanks in the social statuses in a society. Positions of statuses are

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in a constant state of inlux social structure. In a modern times, more and more white collard persons and skilled workers are in need in governmental, managerial and official work whereas there is a progressive decline in the positions of unskilled labourers. Demographic compulsion also help in the increase of positions of higher strata of society because of their lower birth rate and greater demand of business, government and private services. More and more persons from lower strata get upwards to fill the increasing need and requirements of society which promotes social mobility.

(2) Interchange of Ranks. The interchangeability of ranks is another cause of social mobility. The more a society offers opportunities for the lower ranks to compete with those of the higher ranks, the more likelihood is there for social mobility promoted by competitions open to all sections of society. Vocational mobility will definitely be promoted if all people of a society are able to develop vocational and professional efficiency. The following are the important factors of interchangeability of ranks:

(i) Motivational Factors. Through interchangeability of ranks, motivation and ambition to push upward social mobility plays a very important role. According to Veblen, every individual by nature, desires to push himself upward. Evaluation of a person by others influences his self evaluation. He tries to go higher and higher in his own estimation. If this ambition is realized by spending more money the individual will gladly spend money according to his capacity. Thus ambitions for higher and higher status and prestige promote more and more social mobility.

(ii) Structural Factors. Structural factors play an important part in influencing social mobility. Positions of higher social status and prestige can not either be changed or obtained by mere wish of an individual. Persons belonging to middle class group employed in government services strive to provide costly and higher education to their children to promote and

make them eligible for higher status jobs. However, they can not give higher positions to their wards according to their wish. Failing in their efforts, they may unwillingly push their wards to lower ranks whereas wards of lower ranks are able to achieve those positions of status, power and prestige. Ascending and descending social mobility becomes a common phenomenon and experience due to those structural factors.

Factors Affecting Social Mobility

(1) Opportunity Structure. Opportunity structure of society

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powerfully influences the process of social mobility. Societies are of two kinds: (i) Closed societies. Closed societies have a social structure based upon birth and heredity due to which individuals in such societies do not get opportunities for ascending and descending vertical social mobility. (ii) Open societies. In open societies, every individual gets full freedom and opportunities to both kinds of vertical social mobility according to their own efforts of development or downfall. In closed societies social mobility is restricted whereas in open societies it is promoted to the fullest extent. In India even today people of higher castes look down upon the people of lower castes due to caste structure. Through education and promotion of progressive democratic ideas, caste rigidity is loosing and the way of social mobility is getting free of the stronghold of caste system.

(2) Demographic Structure. Social mobility is closely connected with diffusion size and density of population. Birth rate and migration of village folks towards towns and cities are closely connected to social mobility. When people migrate to places of greater density of population, persons of higher status gladly accept even menial jobs and local population rises to higher status. Much in the same way, people belonging to lower status get jobs of higher people. After the attainment of independence, revolutionary progress has occurred in India in the fields of industry and agriculture. More and more people are migrating to cities and industrial centres from villages to take jobs in factories and mills. This has greatly promoted social mobility.

(3) Economic Success. From economic point of view, there are three sections of society namely: Rich class, Middle class and Lower class. Rich people receive greatest respect and prestige. Hence irrespective of his group each individual strives more and more to earn more and more money in order to achieve higher status and social prestige. Thus economic success influences social mobility from one group to another group.

(4) Occupational Improvement. In comparison with others some occupations are associated with greater social status and prestige. People engaged in occupations of lower status and prestige try to achieve occupations and positions of higher social status and greater social prestige. This accelerates social mobility. As occupational improvement is increasing in India day by day social mobility is also going up and up.

(5) Education. Development, propagation and spread of

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education also promote social mobility. Persons receiving more education achieve higher social status. In a normal and natural way this gives an impetus to the growth of social mobility.

(6) Administration. Administrative set up of a country is very closely related to social mobility. In comparison with other types of societies greater opportunities are provided for social mobility in a democratic society because democratic set up pre-supposes open societies oriented towards greater development of its members. Thus democratic administration promotes social mobility in greater degree.

(7) Automation. Automation in industry renders unemployment to a number of people who go else where for jobs. Besides, automation promotes opportunities for white collared jobs. Social mobility operates in both cases.

(8) Aspirational Level. In a society, some people are ambitious by nature inspired and encouraged to achieve higher positions of status. This promotes social mobility. The more ambitious the people in a society are, the more grows social mobility.

Mobility of Teachers and Students

Education is a social process. An education person gets recognition, position and prestige in society. Education abolishes social rigidity of structure, removes discrimination based on birth and destroys rigid stratification. It also strives to achieve higher ideals, obtains higher positions of prestige; formation of good habits and inculcation of permanent values. In short

education seeks to develop ability and capacity in the individual to gain higher statuses and positions of prestige. This promotes effective social mobility. Following are the causes of the mobility of teachers and students:

(1) Teacher's Mobility. Most teachers try to achieve their social position and status in their own professional associations and organizations composed of teachers, lectures, readers, professors, principals, chairmen, deans and vice chancellors. Promotion from one position to a higher one promotes social status and prestige. In ancient times, the status of teachers was very high in society. But today then teacher has fallen from that high status of respect and prestige due to the following causes:

(i) Dissemination of general education.

(ii) Increase in the number of students.

(iii) Less emoluments than in other professions.

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(iv) Opportunities to achieve higher position among students.

(v) Indiscipline among students.

(2) Social Mobility of Students. Education is a means to achieve higher social status and position in society. All students try to obtain more and more education to gain higher and higher social status. Achievement of higher status or social mobility is not possible without education. The following elements play an important part in the social mobility of students.

(i) Amount of Education. Schools, colleges and universities impart education of different levels. Any student liable to receive education upto a particular level, obtains social status and prestige suited to that level.

(ii) Content of Education. Educational curriculum also influences social mobility. Different subjects have different importance and value. In comparison with humanities. Scientific subjects like engineering, medicine and technology are rated higher. Therefore persons having knowledge of science get higher social status and social prestige. Therefore, there is intimate relationship between type of curriculum and social mobility.

(iii) Research Degrees in Specialized Areas. Some scholars are able to achieve higher social status by their academic and research work in various fields of study. Thus higher the academic achievements, greater is the social mobility.

(iv) Importance of College and University. Students of colleges and universities having a higher recognition and greater academic rating among institutions of higher education get higher jobs in comparison of students receiving education in other institutions. Oxford and Cambridge Universities in England are famous for higher education.

Education and Downward Mobility

Education and social mobility are closely related. Education promotes the growth and removes the backwardness of a country. In modern times there no further development is possible in some developed countries. Whose, advanced technology has achieved saturation point. The process of social mobility operates very little in such countries. But social mobility has unlimited possibilities in under-developed and developing-countries like India. The more useful and productive is the education in such countries the more is the social mobility. In developing or under-developed countries, only capable children will go up whereas the incapable and

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mentally retarded will go down. By achieving both these processes will attain a balance between the education the upward and the downward social mobility.

Merits of Social Mobility

(i) Full and wholesome development of individual.

(ii) Higher positions to deserving persons.

(iii) Growth of social efficiency and social progress.

- (iv) Remedy to mal-adjustment.
- (v) Promotion of national solidarity and plenty.
- (vi) Progress of society towards stability.
- (vii) Development of welfare and happiness.

Demerits of Social Mobility

- (i) Disintegration in rural and urban societies.
- (ii) Development of pride and snobbery in individuals.
- (iii) Constant discontent of individual with social order.

Questions for Exercise

1. What is social mobility? Discuss its causes and the factors which promote social mobility.
2. Bring out the relationship between education and social mobility and discuss how does education effect social mobility.
3. What is the position today in India about: (1) Social mobility and (2) Methods of this social mobility. How does education affect the two aspects.

Objective Type Questions

1. What is social mobility? Mark the sign () before the right response in the following:
 - (a) Change in social status ()
 - (b) Migration from one place to another place ()
2. Factors which influence social mobility are the following. Cross out the wrong responses.
 - (i) Opportunity structure Yes/No
 - (ii) Demographic structure Yes/No
 - (iii) Family Yes/No
 - (iv) Occupational growth Yes/No

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12 Education in Indian Societal Context

On the one hand, one finds numerous groups in contemporary Indian society, distinguished from each other on the basis of language, religion, race, caste, tribe, geographical location, etc., while on the other, one also finds distinct economic classes. The processes of secularization, westernization, acculturation, industrialization and urbanization have led to remarkable changes everywhere. The impact of the West is evident enough, but it is accompanied by frantic attempts to rejuvenate ancient Indian values. The increasing complexity of economic problems has had the effect of economic classes leaving indelible marks on the personality of children. Increasing political awareness is another factor which is clearly evident. The most clear outcome of the interaction of all these tendencies is that the young generation has been presented with a fantastic variety of alternatives and differences of opinion, the extent of variety by its very nature rendering extremely difficult any determination of right and wrong. This disorganization of values is manifested through such undesirable activities as indiscipline, juvenile delinquency, pessimism, destructive and murderous tendencies, etc. In such a situation, the first duty of the educational organisation is to supplement the clear presentation of all possible alternatives before the younger generation with active encouragement in the choice of one alternative, so that there is some positive guidance.

Hence, education must not merely inculcate secularism, realism and liberality in the educand, but must also provide him

with the ability to distinguish the right from the wrong. The young people are subject to a multiplicity of influences emanating from various sources, and for this reason it is essential that there should be some unity in all this diversity. The absence of such a unity will have disastrous consequences in the form of personality and social disorganisation. The first step in this direction is the creation of character, which will grant an adolescent the determination to be guided by his own opinion. It is essential that old and traditional values be explained to the younger generation in the interest of

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continuity with the older generation, but this should not preclude consideration of new values which can lead to progress and development. Education can thus fulfil the needs of society only if it adopts a comprehensive and dynamic curriculum, a dynamic methodology of teaching and a dynamic philosophy of education.

Characteristics of Modern Indian Society

In order to understand the social foundations of education, it would be interesting to glance at the characteristics of Indian society. The main features are the following:

1. **Caste System.** Caste can be defined as a hereditary intermarrying group which determines the individual's status in the social stratification by his occupation, etc. In defining caste it is necessary to highlight its characteristic features. Intermarriage is an essential feature, for its members cannot marry outside their group. There are similar though less rigid limitations and restrictions on the dietary habits of the members of a caste. The occupations of most of the castes are determined, and it is not possible to transfer from one caste to another. The Brahmin has the highest place in the social stratification of castes.

It is evident from the foregoing account that caste is not identical with class, because in a class stratification is free, not rigid. Membership of the caste is determined by birth while the membership of the class is based on status, standard of living, and other objective factors. Members of the caste do not necessarily, have any caste consciousness but members of a class have a class consciousness. Class is much more flexible than caste, which is completely rigid. Compared to the class, caste groups have greater social distance between them, and it is not possible to transfer from one group to the next. Similarly, caste division is also much more rigid in that members of one caste cannot mix or eat and drink with the members of another. In this manner the caste system presents a bigger obstacle to the progress of democracy. In the medieval period the caste played an important role in the organisation of Hindu society—it organised the Hindu society, it maintained social and political stability, helped in begetting good offspring, looked after social security, looked after the mental security of the members, functioned as a trade union, determined laws about education, provided technical training, maintained and transmitted hereditary knowledge of mechanical and technical processes, maintained the religious life, etc. The caste system

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continued to exist due to certain characteristics of Hindu society, such as religious influence, static society, rural social structure, geographic division, differences between tribes, absence of education, etc. But in the present day the caste structure is being weakened by many factors. Modern education, social reform movements, political movements, industrialization, means of communication and transport, increase in the value attached to money, emergence of new social classes, a modern system of laws, etc., are all helping in the decline of the traditional caste structure, but despite this one finds a steady increase in casteism also. Casteism is actually being encouraged by elections fought on the basis of caste, and it is being kept alive by petty politicians. In the modern context, the caste system is proving immeasurably harmful to society. The separation and division in society caused by untouchability is in fact due to casteism, which is causing social disorganisation in many other ways also. It is dividing the Indian society into a number of fragmented groups. Discrimination on caste grounds causes serious difficulties in the development of the individual, and this helps to maintain the inequalities of distribution of wealth and the means of production. Because the sculptors were believed to belong to the low castes, the art of sculpture has suffered a serious blow. Very often the protection of women is hindered in the name of protection of caste. Besides, the caste system is responsible for a number of other problems such as child marriage, denial of widow remarriage, dowry, etc. Hence, the caste system is proving a very serious obstacle to social progress and the establishment of a democratic society. It is opposed to nationalism because it encourages casteism. In view of the situation, many sociologists have suggested many ways of eliminating caste system. But what is required even more than the elimination of the caste system is its refashioning or modification so that it may help in fostering the sentiment of nationality and also encourage the growth of democracy. The first step in this direction is to remove caste discrimination in the new generation through education. Co-education will also encourage inter-caste marriages. Another way is to get rid of surnames which indicate the caste of a person. It is also necessary to keep strict control over caste meetings and caste associations. Ways must be found of stopping caste considerations from taking a part in political elections. In this way, the existing caste system is proving a hindrance to the development of democratic ideals through

education, and in order to prevent its ill-effects from poisoning society, it is necessary that educational institutions should take the first step.

2. Social classes. Classes in society are as common in India as they are in any part of the world. Class is a status group, and in any society the social status of one group always differs from that of another. In the words of MacIver, "A social class is any portion of community marked off from the rest by social status." The foundation of the class is the class consciousness. In every case, the member of one class is perfectly conscious of his own status in respect to and as differentiated from the status of some other group. For this reason, the child's developing mind and personality always bear the stamp of the social class in which he originated. Many schools cater to the children of one particular social class because members of other classes cannot bear the expenses of educating children in such schools. Class consciousness also tends to hinder the growth of democratic values, and for this reason the school should provide an atmosphere which may encourage the feeling of equality and underplay differences between children of different social classes. It is difficult to increase the feeling of brotherhood as long as class distinctions exist. But class consciousness cannot be eliminated without putting an end to economic disparity and other inequalities. For this social and economic reforms are essential.

3. Religious groups. Another characteristic feature of the Indian society is the number of religious groups and communities found here—Hindus, Muslims, Christians, Parsis, to name only a small number. Even among Hindus there are a number of smaller communities such as the Sanatan dharma, the Arya samaj, etc. The Jains and the Buddhists also believe themselves to be separate communities, while the Shias and the Sunnis among the Muslims also claim to be distinct communities. Every one of such religious communities tries to strengthen the communal or we feeling among its members and tries to help them progress in many ways. That they do something positive cannot be denied, but this also cannot be compared with the harm done by promoting communal feelings, since these stand in the way of developing any national sentiment. Certain religious groups are so fanatically opposed to certain other groups that communal rioting between them is a regular feature, and it starts on the smallest excuse. Many political parties take advantage of this, and in order to secure their own advantage they

keep on encouraging communalism. Apart from the damage to life and property during communal disturbances, considerable damage is done to the attitudes of the younger generation because the entire social atmosphere is vitiated. Without putting an end to this communalism it is impossible to achieve the moral, spiritual and intellectual development of children. As long as it exists, it is also impossible to create any national unity or to create an atmosphere suitable to the development of democratic values and concepts.

4. Variety of languages. Another feature of Indian society is the presence of more than a dozen languages and an almost impossible number of dialects. Although this variety is conducive to cultural prosperity, it also affords a useful opportunity to those who want to arouse linguistic sentimental attachments and create differences. As a result there have been very destructive riots and conflicts in many parts of the country, leading to loss of life and property, both public and private. If linguism spreads rapidly, it only injures the mental development of the young people because they begin to hate other languages and refuse to learn them. Linguism also leads to hatred of the literature in the other tongue. Hence, this emotion also blunts moral and intellectual development.

5. Many cultures. Although from the earliest times, it has been granted that India had a single culture, in fact this unity covered a remarkable diversity. India is such a big country that it should properly be called a sub-continent, and in different parts of this country, different cultures have been independently evolving. While all of them share certain common characteristics, they also differ from each other in many respects which influence the children brought up in them. There can be no denying that cultural variety adds to cultural prosperity but it can also encourage social disorganisation when the distinctions are used to create differences. In more recent year, political interests have inspired many people to demand separate states on the basis of these cultural differences. In some cases these demands have gone so far as to express a desire for secession from the centre.

6. Excessive population. The population in India is growing at such a rapid pace that the excess of population has become a very complex and frightening problem. In such a situation it is becoming increasingly difficult to provide the necessities of life, proper education and a proper environment for everybody.

7. Poverty. As a result of the large population, the country is suffering from endemic poverty which serves to offset all the advantages of education.

8. Disorganisation of the joint family. The joint family system is rapidly breaking down in modern Indian society, and it

is being replaced by centralized families, with the result that the individual is now subject to the influences of a different kind of family. Before making any national plan for social reformation, it is essential to keep in mind this change.

9. Disorganisation of values. The present day society in India has lost all its faith in the traditional Indian values under the impact of westernization, secularization, urbanization and a host of similar influence. But the lost set of values has not been replaced by any more recent pattern, and consequently one finds complete disorganization of values. This is acting as a serious impediment to moral and spiritual development.

10. Marital disorganisation. One finds a steady increase in the cases of disorganised marriages due to the system of dowry, increase in divorce rate, change in the functions of the family, marriage between incompatible people, etc. Marital disorganisation invariably has a bad effect on the development of children.

11. Materialism. Compared to the ancient Indian society, the contemporary social organisation is decidedly more materialistic. This is leading to individual and social disorganisation on the one hand, and to evil effects upon the social, moral, spiritual and intellectual development of the younger generation on the other.

12. Politicization. After independence, political influences have penetrated every sphere of life with the result that the sole motive governing every action is that of self-interest and self-aggrandizement. Even in education, political interest can be found at practically every level. This again is functioning as a very serious obstacle to all progress.

13. Social disorganisation. Indian society is being rapidly fragmented into small units because of the influence of regionalism, linguism, casteism, untouchability, communalism, etc. As a consequence, one finds social disorganisation everywhere. This has a detrimental effect on the development of children.

14. Individual disorganisation. For the last few years, the tendency to indulge in various kinds of intoxicants is growing among the younger generation, more particularly among the

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students. The character level of students is falling rapidly under the influence of alcohol, opium and other intoxicants and viewing of immoral films. Combined with this is the uncertainty about the future, which only tends to aggravate abnormalities, mental tensions and personal disorganisation. All these are serious problems for the educational planners.

15. Economic difficulties. Compared to the conditions existing in ancient and medieval India, there is far greater unemployment today. This has a direct impact upon the minds of education. Besides, economic difficulties make it impossible to achieve the ideal of universal education.

Effect of Indian Society on the Development of the Child

Having seen the chief characteristics of Indian society, it is now possible to study the effect Indian society is likely to have on the child's development, and for this we will study its effect on each individual aspect of development.

1. Effect on physical development. Considerable attention has always been paid to bodily development in India from the very ancient times. Some kind of physical training has always been an inevitable part of school education, the tradition of yogic and other exercises starts from ancient times. In modern school, efforts are made toward the physical development of the educand through such institution as Scouting. Girl Guides, A.C.C., N.C.C., N.C.-C.R., etc., in addition to which many schools also provide special training and guidance in some sports. Most of the contemporary Indian thinkers, among them Aurobindo and Vivekanand, have stressed the importance of physical education, but despite such physical education it is found that the health of the educands is generally below average. The poverty of the Indian nation is clearly reflected in their dull and weak faces, and it is only poverty which prevents the state from providing free nourishment to the educand. Education itself is so expensive that most families find it an almost intolerable burden. In addition to this, dietary habits also influence the health. As it is the food taken by Indians is lacking in many of the nourishing elements, besides which milk is very expensive and few people can afford to take it in the requisite quantity although it is essential. Again, one finds very few means of entertainment and recreation in Indian society. The result of this is that although the student can be compelled to abstain from the matinee shows at cinema halls, he cannot be prevented from spending his leisure

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time in reading pornographic literature or in taking intoxicants. Cigarettes and other intoxicants are in common use in the lower and middle classes of Indian society. Children and adolescents imitate their seniors and also take to smoking, thus injuring their health. Another factor is the greater importance attached to smart, shiny and highly colourful clothes than to rich and nutritive food in many middle class families. Most of the young men and women living in cities are completely

averse to physical effort of any kind. Their condition is made worse by a polluted atmosphere, absence of sanitation and unhygienic living conditions, shortage of nutritious food, poverty, irregular living habits, etc. Urban children are particularly subject to all these shortcomings, and thus their health is falling rapidly. The pity of it is that little if any effort is being made to check this landslide. There is little hope that one can foster for the coming generation when the future parents themselves suffer from so many shortcomings. In actual truth, although much importance is attached to physical education and training in theory, in actual practice, there is little physical education. Then, it is found that young men and women who complete the entire course of education, spending sixteen or seventeen years in schools and colleges, are far worse off in respect of health than those who study for a short time and then immediately adopt some career. As long as the educated class of the country suffers from such debility, there is little chance of any development or progress in the country.

2. Effect on mental development. Mental development is intimately related to physical development. Even when the child exists in embryo in the mother's womb, his health is influenced by the health of his mother, and if some nutritive elements are lacking in the nourishment conveyed to him, his mental development is retarded along with his physical development. After emerging from the womb, the child is influenced by the family. In India, little can be said in favour of the family if one considers the influence it exercises on the child's mental development. The child's mind is negatively influenced by the constant poverty, family disturbances and quarrels, quarrels between his parents, the large number of family members and other problems arising from this, frequent visitation of disease, etc. This is further complicated by the constant presence of such mental attitudes as casteism, communalism, etc. The feeling of communalism is fostered in his mind from his earliest days and it

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is very soon supplemented by thoughts of untouchability. Not much later he is exposed to the realities of his family status as determined by its income, and the evil effects which emanate from this. Today the country provides the highest training and education in the spheres of agriculture, medicine, engineering, the arts, technology and almost any conceivable branch of learning, devised to develop the young and growing mind. But how many people can really derive any benefit from such institutes of higher learning? Poverty effectively deprives even the most intelligent children of poor families of the highest education, for there is almost no arrangement of any financial assistance for them. Apart from this, the education provided in modern schools is also not free of defects, for it does nothing more than prepare the child for a profession or a job, and even that is often not available to the individual. In villages, many children do not attend even primary school. Most poor people are compelled to send even the youngest children out to some occupation so that they can augment the family income. In such conditions, it is futile to hope for the mental development of children. In recent years, radios, newspapers and other media of mass communication have just begun to penetrate to the villages, but as compared to the villages of Western countries, such means of mental development are still in short supply. In addition to this, such disorganising and disruptive tendencies as regionalism, linguism, etc., are only making minds more narrow and limited. What, then is the occasion for surprise if one finds little originality in most spheres? Even after so many years of independent national life, we have not been able to give a national status to Hindi. In addition the conditions existing in the country are not conducive to the development of the literature of any language. English is still very influential and it carries with it a definite mental slavery. As a result of all these factors, mental development cannot be independent and unrestricted.

3. Effect on emotional development. Although many of the elements of Indian culture have succeeded in checking the growth of abnormalities of personality and mental disease, the present condition of society cannot be considered to be favourable to the emotional development of the coming generation. Increasing poverty, increasing population, family and marital disorganisation, uncertain future, rapidly increasing commodity prices and other such factors influence the growing mind at a very early age and fill it with various kinds of fears and repressions. As a result of

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such sentiments as casteism, linguism, regionalism, communalism, etc., children begin early to hate many sections of society and also to fear them. How can brotherhood develop such conditions? The committee for national integration has given certain suggestions for evolving emotional unity and integration among the people, but all this amounts a letting off steam because all this activity is being countered by the encouragement to disruptive forces for political ends. Hatred and fear are being progressively encouraged, with the result that conditions are deteriorating further. All these factors add up to create a very unhealthy atmosphere for the emotional development of the younger generation and consequently one can see all the elements of individual disorganisation in the students of today—such elements as indiscipline, violence, disrespect, excessive sexual indulgence, crudity, use of intoxicants, gambling, etc.

4. Effect on moral development. Want of something and poverty are both mortal enemies of moral development, and both of these element can be seen in most Indian families. The situation in towns is much worse than in rural areas because children see so many scenes of violence and crime, immorality and cruelty, that they cannot avoid them. Apart from any

other influence, the cinema alone is responsible for a great degree of moral depravity and degradation, and it is next to impossible to shield young boys and girls from its influence. The film industry is more concerned with making huge profits than with the influence their films are likely to have on the moral fibre of the people. And hence, art is used as an excuse to cover up exhibitions of immorality, sexual indulgence and violence, all of which tend to undermine the moral character of adolescents. In village, poverty effectively takes care of any moralistic leanings, and they, too, are called upon to face many odd circumstances. Because of their ignorance and lack of education, they are not even aware of their rights, besides which justice in Indian courts is neither inexpensive nor expeditious so that they may be encouraged to fight for their rights. Those who do struggle for their rights are soon destroyed and worn out, and those who do not succeed only in existing. The moral level of the villagers is lowered by lack of education, lack of sanitation and hygiene, insecurity, communalism, casteism and untouchability. One sometimes feels that the impersonal atmosphere of the towns is perhaps better and easier to content with. In cities one finds certain areas designated as criminal areas, and children living here

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are taught the fundamentals of crime in their very early years. In cities like Bombay a very large number of juveniles are becoming involved in the illicit liquor, prostitution, gambling and other such evils which encourage juvenile delinquency on a large scale. The state can do little in such cases, and it is doing even less. The morals of the younger generation are further endangered by the disorganised set of moral and social values, caused by widespread differences of opinion about man-woman relations, sexual aberrations, earning of wealth, exploitation, social values, the aim of life, the duties of the individual, relationships between members of the family, etc. It is difficult for the youth to decide what is wrong and what is right in any of these matters, and it is only natural that in the absence of any guiding principle they should feel obligated to follow on the smooth flow of instinctive needs and their satisfaction. This kind of disorganisation of personality and character throws a lot of responsibility upon the leaders in the social, educational, economic and political spheres. It can also be alleged that many leaders connive at this growth in moral degeneration because their interest are linked with this deterioration. The problem is so complex that moral and religious preaching in schools will do little to stem the rot. What is required even more is to somehow do away with the set of circumstances which are responsible for lowering moral standards. Morality is not something to be taught, but a model to be presented by the conduct of elders, teachers and parents in the society. Moral education alone can never raise moral standards by itself. If a family is disorganised, the children cannot be saved by moralistic preaching. Characterless teachers cannot possibly achieve any moral improvement in the educand, and there can be no denying that the teaching posts are sometimes manned by individuals who have no moral values themselves and who do not hesitate even one minute to spread immorality among the educands. At the university level there is such great prevalence of nepotism, corruption, sexual indulgence and aberration, that if the truth be told, many parents would refuse to send their children for higher education to such institutions. Academic freedom is now merely a cloak for narrow mindedness. Even educational institutions are not free from the poison of casteism, communalism, linguism, regionalism, so much so that educational institutions are in fact playing a major role in spreading such disruptive sentiments among the younger generation. Briefly, there is a totality of

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circumstances which can only prevent any moral development in the child, and a detailed analysis of all of them would require a book of phenomenal size.

5. Social development. The ideal of seeing oneself in all others has been part and parcel of Indian culture for ages, and as a consequence one finds that in India, particularly in the rural areas, there is a considerably high level of social exchange, organisation and adjustment. This is more true of the past than of the present, because in more recent years the detrimental effects of communalism, linguism, regionalism, etc., have been evident. They have cut into this social exchange and destroyed social feeling. Poverty and corruption have helped this disruptive process, and as a consequence one finds a very high incidence of disagreement, civil litigation, violence, theft, dacoity, prostitution, etc., in the villages, and sometimes even in the towns and cities. Social control practically ceased to exist, and has been replaced by selfishness and individualism. Materialism has practically replaced interest in religion. One finds that educated or literate villagers have even less of the social consciousness than their uneducated counterparts because they are less amenable to social control. In the urbanized areas this lack of social consciousness is evident in the impersonalism, materialism, selfishness, business like approach and corruption of the highest order, supplemented by a refusal to recognise even one's next door neighbour. As the city grows in size, this social consciousness seems to decrease in direct proportion, while in certain areas, such as the industrial and criminal infested areas, it has practically vanished. The disorganisation of the joint family has also been responsible for this deterioration in social feeling, a process which is being only encouraged by marital disagreements, maladjustment, etc. In schools and colleges one can see much the same kind of thing in the relationship between teacher and taught, and teacher and the school organisers. In the face of such disruptive factors, little can be done by organising a few isolated social programmes. Similarly, the efforts made by the committee for national integration are rapidly negated by the activities of political parties which are intent on spreading mutual hatred and jealousy among the various communities, social groups, classes, etc. On the one hand, people advocate the adoption of short programmes for encouraging social consciousness but on the other they themselves are responsible for growing gangsterism, groupism and

activities within the school. All these are doing considerable harm to social development.

6. Effect on aesthetic development. The child's aesthetic development depends very much upon the beauty of the surroundings in which he is brought up, the beauty of the home, the school, the neighbourhood. In school his aesthetic development is helped along by some elementary training in the various arts, drawing and painting, singing, music, dramatics, etc. Many schools in the country provide specialized training in the arts. Efforts are also sometimes made to make the school buildings attractive and aesthetically appealing. But in actual fact the paucity of means makes such steps difficult and often colleges are not able to maintain beautiful buildings or lawns. In many cases one finds that the school or college present an appearance little-better than some factory. Yet, it must be remembered that it is the home which plays a larger part in the aesthetic development of the child, and in this respect the home of a majority of children compares unfavourably with the school these children attend. Leaving aside the deliberate attempts at beautification, which require a definite economic standard, one finds that frequently children come from homes which do not even provide sufficient space for the large family to live cleanly and in normal privacy. In villages, one often finds the family and the domestic animals practically sharing a common shed, thus living in almost inconceivably unhygienic surroundings. How much aesthetic development can one expect from the child who spends much of his day playing naked in the dirty and dusty street outside his house. Towns are not much better than the villages in this respect, for many houses are not well lit, clean, located in densely populated areas, serviced by narrow, dark and appalling lanes. Little aesthetic progress can be expected from children living in such homes.

7. Spiritual development. It has been the fond belief of many generations that Indian culture is basically spiritual, and that this inherent spirituality is steadily vanishing under the impact of such modern tendencies as westernization, urbanization, industrialization, that spiritual values are being rapidly replaced by more material and secular values. This process is also being hastened by other cooperating factors such as endemic poverty, illiteracy, corruption, a numbing dirtyness, widespread communalism. Some educationists have advised the adoption of some kind of religious instruction in schools, and have been trying

to convince the government that this would not constitute a violation of its professed secularism. Some political parties, the communist party among them, are violently averse to the adoption of any such moral or religious instruction, and one finds that religious instruction has not been so far introduced in the curriculum of most schools. In cities and towns, much of the religious teaching is hiding only certain vested interests of a social or political nature. Another thing which must be considered is the influence of science and technology and the great frequency with which religious riots between different regionalists take place upon the basic faith in religion itself. Both have sought to weaken man's faith in religion, but despite this the introduction of religious instruction in schools will have some beneficial effect on the child's spiritual development. Otherwise, there is little if anything to hope for, because the atmosphere and environment existing in the country would discourage any kind of interest in spiritual matters. Certain other educationists have advocated the propagation of ancient Indian cultural and moral values through courses in ancient history. In fact, the entire system of education can be successfully Indianized by teaching all subjects in the Indian context, and thus the ancient values can once again be made popular. Although many private institutions are engaged in useful work in direction of spiritual development of the younger generation, the state, too, must be convinced that the adoption of religious teaching in schools is not a reversal of its policy of secularism so that it can also play its part in introducing such education in institutions controlled or aided by it. Almost all educational philosophers of the country have supported this suggestion for moral instruction.

8. Effect on cultural development. In the good old days of ancient India, education sought first of all to make the child cultured and civilized, but in the present day, educational institutions are concerned merely with acquainting the child with the various subjects put on the syllabus. The institutions care little whether the child acquires any culture in the process of education or not. Besides, the shortcomings that could be made up at home are not compensated because of the consistently widening generation gap and absence of social and family control. Society in general also provides a model only for such disruptive tendencies as classism, individualism, all of which promote selfishness, absolute liberty and disregard of laws. One finds little consideration and respect in the relations between teachers and students, parents and

children, adults and young. Freedom and the rights of the individual are the call of the day, and they are only excuses for unbridled violence and indiscipline. Again, selfish politicians are encouraging instead or trying to arrest the process. Cultural development suffers another setback when the young see their elders raising their voice and hands against

constituted authority in the form of the government. Even the social, educational, political and other circumstances obtaining in the country are not conducive to cultural development of any kind. Hence, one finds almost no cultural development in the present generation of children.

Having considered the impact of the Indian environment on the various aspects of the child's development, it is evident that considerable social reform will have to be undertaken, if the child's comprehensive development is to be ensured. This entire treatise was not to say that such conditions obtain in India alone, because such defective environment exists in many countries. Yet, instead of deriving consolation from this fact, it is better to try to improve things in our own country as best as we can, and according to our own lights. In trying to achieve the development of the child's character, care must be taken to see that it carries the imprint of Indianization, for such characteristic development is natural. If proper social conditions and a healthy environment is to be created, in order to facilitate the child's development, it will be necessary for parents, teachers and administrators to cooperate. In fact, the process of education as a process of complete development is not different from the process of universal progress. If there is any drawback or shortcoming in any part of the country, it inevitably has an adverse effect on the development of the younger generation. Educational institutions are only a normal part of the social organisation, and hence they can achieve nothing by isolating themselves from the social pattern. Hence, if the educational policy is to be successful, it will have to be treated as part of the programme of general development.

Education and Social Mobility

One finds many castes, religious groups and social classes in India. These form important elements in the child's social environment and they influence his development. This influence can be briefly described as under:

1. Influence of castes. Under the Hindu social organisation, it

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is caste which determines the individual's status and position in the social hierarchy. One finds elements of the caste system even among the Muslims. In the caste, the professions and occupations of the lower castes are predetermined and fixed, and the child aims at adopting the occupation of his own caste. Since the child is almost compelled to adopt the same profession as his forefathers he is inevitably exposed to the rules of untouchability which operate between his caste and a superior caste. This creates very undesirable prejudices and gives rise to extreme narrow mindedness in the child. Although there are some advantages in adopting the hereditary occupation, it is undeniably unscientific in that it fails to consider the individual differences of the children and does not consider the actual suitability of the child to that particular occupation. The caste system has had the effect of splitting the society into many small segments, and this fragmentation obviously hinders the development of national unity. Besides, it is also responsible for the child's awareness of discrimination and distinction between individuals and the consequent feelings of superiority and inferiority. In this way, the presence of many different castes hinders the child's mental progress.

2. Impact of religious groups. In India one can see many religious groups such as Hindus, Muslims, Christians, Buddhists, etc., and some people have gone so far as to consider the Sikhs and Jains as distinct groups although, in fact, they are part of the Hindu community. Most of these religious groups have established and are maintaining many individual schools in which general religion is taught, along with their own respective religious teachings. Most of these schools try to inculcate a particular set of religious principles in the educand. In many ways the teaching of religious principles can be of benefit to the child and the community, but when teaching in one school contradicts or ridicules teaching in another school, it naturally gives rise to a consciousness of differences between one religion and another. The immediate consequence of this is communalism, which is instilled into the child's tender mind, and this prevents him from identifying himself with other members of the nation, and thus national unity suffers. The best course is to inculcate the general principles of religion, stressing the fact that all religions are one and the same, for without this, religion can only lead to narrow-minded thinking.

3. Impact of classes. Social class is the most potent influence

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on the child. On the one hand, we find a steady breakdown of discrimination based on religion and caste, but on the other we find a growing consciousness of the class one comes from thus intensifying the feeling of difference. This awareness, that one belongs to the lower, middle or upper class, is communicated to the child also. Consequently, children coming from the lower classes start with the feeling of inferiority, of being poor, of deprivation of the good things of life. In reaction to this inferiority, many of them turn to criminal activity, because children from the upper classes find pleasure in displaying their superiority which has already created in them pride, vanity and a number of other ignominious emotions and sentiments. Comparatively, the child from the middle classes is less susceptible to either extremes of emotion for

superiority on the one hand is reduced by consciousness of inferiority on the other, and this explains the reason why most middle class children show better performances in academic work than children from either of the two other classes. Some political ideologies also reinforce this awareness of the difference of class. It may have some dubious advantages, but it cannot be denied that on the whole it has a detrimental effect on the child's development, and that it practically obviates the possibility of ever generating any humane sentiments in them.

It is neither possible nor desirable to eliminate religious groups, classes or castes from society in order to protect the child from the evil influences of these social institutions. It is more practical to try to create an environment, at home and in school, which would counter such influences, or at least not reinforce them. The educator can take upon himself the duty of explaining to the child that discrimination on the basis of any one of these is artificial, and that it is not a sound criterion for distinguishing between one human being and another. This will help to make the children more humane and liberal in their approach.

Questions for Exercise

1. What are the characteristics of modern Indian society? What is their impact on education?
2. Explain the effect of Indian society on the development of the child.
3. Write short note on—Education and Social Mobility.

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13 Education and Politics

Secondary Education Commission has noted "We recognise that education is mainly the concern of states, but in view of its impact on the life of the country as a whole, both in the field of culture and technical efficiency, the Central Government can not divest itself of the responsibility to improve its standards and to relate it intelligently to the larger problems of national life". Education develops a human being in such a wholesome way so that he rises higher above his animality. Instead of remaining a slave of circumstances like animals, he is able to manipulate his environment to suit his purposes and develops higher and higher to divinity. He is able to fulfil his various needs of life in mental, religious and artistic areas. He creates original literature, mastering pieces of art, religious treatises, conducting original researches and inventions in the area of science and technology. Thus, education humanizes, enobles and inspires higher ideals, values and confidence in human beings. On the other hand politics creates snobbery and develops rivalry, enmity, crookedness and sometimes criminality. As culture and civilization develop, politics gets finer touches together with humanizing influence from education. In return politics provide respectable attitude towards education. Thus education and politics are integrally correlated and are mutually complementary and supplementary. Both aim to bring about the full development of individuality as well as national progress for all human beings.

Relation of Education and Politics in India

(1) Vedic Period. During Vedic period, education was propagated by Rishis, Munis and Sanyasis. The schools were known as Gurukulas and Ashrams where pupils and teachers lived together forming a big family. The state had nothing to do with the curriculum, methods and duration of education except helping these centres of learning materially and financially.

(2) Brahmanic Period. During Brahmanic period the pattern of education continued as before. Gurukulas and Ashrams

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flourished providing all kinds of education to the children of the community. The state did not interfere with the working of these centres but he helped them in all other ways.

(3) Buddhistic Period. During Buddhistic period, individually organized and managed educational centres of the Vedic and Brahmanic periods developed into big public institutions like the modern universities. Nalanda, Vallabhi, Vikramsbila, Nadia were world renowned centres of higher learning which attracted students from all over the world. The management of these institutions by committees replaced the old pattern of individual management. Though the state had its say in the organization, maintenance and working of all the centres of higher learning, yet the educational atmosphere remained at high academic standard. As the virus of political corruption did not enter the portals of these world reputed centres of learning, they enjoyed complete internal and external autonomy.

(4) Muslim Period. During Muslim period, the rulers controlled the centres of learning and used education to propagate the state religion Islam. Thus entered the virus of political influence and corruption in the sacred precincts of educational centres.

(5) British Period. During the early British rule, East India Company remained indifferent towards the education of Indians. But in 1913, under the insistence of some Indian and British scholars, East India Company agreed to shoulder some responsibility of education of Indians. For full twenty two years, the controversy between Western and Oriental education continued to rage giving rise to a number of problems. Finally with the purpose of consolidating the British Empire in India Lord Macaulay, decided in favour of English education and exhorted that 'A single shelf of good European library was worth the whole native literature of India and Arabia'. Lord William Benntick decided on 7th March 1835 A.D. in favour of Lord Macaulay's policies and decisions about education to be imparted to Indians. Gradually, the Government assumed full control over the aims, curriculum, methods and medium of education to be given to Indians. In 1854 A.D. on the recommendations of Wood's Despatch, the Company Government in India established department of education and four universities on the pattern of London University. The Hunter Commission of 1882 A.D., recommended the opening of Government model schools. It provided a scheme of government financial aid to encourage public initiative for

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opening more and more privately managed schools. The government began to open more and more schools, colleges and universities for academic, vocational and professional education of the people. Charitable persons and endowments began to provide more and more schools and institutions for public education. In 1910, officers were appointed to supervise educational activities at local, district, missionary and provincial levels. In 1919, the Central Government transferred its responsibility towards education to popularly elected ministries in all the provinces of India. Since then, education is a responsibility of the State governments, the role of the centre being advisory and financial help. The State governments got control over education in their States in 1919 A.D.

(6) Modern Period. On 15th August 1947 A.D., India attained independence from the alien British rule. The Indian people framed their own constitution. Education was assigned to both the State and Central control in some aspects and areas. Central government controls a few universities and institutes of higher learning, while the rest of the educational institutions in the country are under the full control of their respective states. Privately managed educational institutions are awarded recognition by the State governments which also provide to them grant in aid and other financial supports for their maintenance and growth. Thus, the State government controls all the educational activities and processes including the curriculum of the institutions.

Control of Politics on Education

In a monarchy or despotic state, the whole educational process remains under the grip of the monarch or the despotic ruler. Education is used to bolster up consolidating the rule of the monarch or the despot. On the other hand, in a democracy, the aim is the welfare of the people. Thus education develops the individual, the society and the state more and more. The modern age is an age of democratic values and patterns of organization in all human areas of existence and activities. A democratic state depends for its growth and existence on able, educated, resourceful, dynamic and enterprising citizens of strong character and responsible conduct in all spheres of human existence and progress. Hence each democratic state tries to organize its education effectively by decentralizing it making more useful and purposive. India has accepted the democratic and socialistic pattern of

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government. Hence the state tries to influence and control the educational processes to achieve maximum public welfare. This is as follows:

(1) Constitutional Control. Constitutionally, article 11 of the Indian constitution empowers and makes each state responsible for the education of people in its territories and areas of control.

(2) Economic Control. The State governments control all educational institutions by means of financial aids and supports. Even the privately managed institutions are kept under close supervision by means of grants-in-aid and recognition by State governments.

(3) Educational Control. Educational control operates in the fields of aims, curriculum, text books and examination at various levels of education through diverse government controlled agencies and boards.

(4) Administrative Control. Government recognition is the most effective means of control besides grant-in-aid. In the

field of appointment of principals, head masters and teachers and through the enforcement of education statutes together with codes all educational institutions are made to conform to set patterns, rules and policies prescribed by the government. The private managements have also to fall in line and work according to government statutes and directions.

Different Forms of Government and Education

(1) Education in Monarchy. In a monarchical form, an individual cannot even dream of his progress and free development. He is expected to sacrifice his all, even his life for the welfare of the monarchy. Therefore, the aims of education formulated are not necessarily in the interest of the general people. Education achieves and fosters the welfare and progress of the monarchy. It becomes a very formal and dull process quite indifferent towards the development of an individual. The monarchical rule itself lays down the pre-determined and preset pattern of education for the people. The items of curriculum are indoctrinated rigidly into the minds of children. Qualities of self-discipline, obedience, tolerance, service and sacrifice are fostered by government controlled process so that monarchy achieves its own welfare and consolidates itself.

(2) Education in Aristocracy. The government in aristocracy fosters the welfare of the powerful few who enforce absolute

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obedience and service among the masses. Education promotes the good of the chosen few only to the total neglect of the general people. Qualities of toleration, obedience, service and self-sacrifice are inculcated by education processes.

(3) Education in Democracy. In this form of government, the state distributes its governing power among the various institutions of citizens who form the State. The purpose of this decentralization is to develop the individuals and the society and achieve welfare of both. Such a system of government is based upon the principles of equality, fraternity and liberty emphasizing co-operation, fellow-feeling, service and sacrifice. Each individual is provided maximum opportunities to develop himself to the highest possible extent according to his inherent interests, inclinations, aptitudes and capacities. Curriculum is organized on the principle of diversity to suit the needs of all the individuals. The teachers provide best possible guidance promoting the development of each and every child according to his capacities and tendencies.

(4) Education in Socialistic State. A socialistic state emphasizes and promotes the development and welfare of society. Agricultural, technical and vocational education is imparted on scientific lines. Opportunities are provided to one and all to profit by education according to their interests, inclinations, aptitudes and capacities.

Justification of Control of Politics on Education

In any form of government, politics keeps its hold upon educational activities and programmes. In some States, pattern of education is centralized, while in others it is decentralized to the lowest levels. Locke, Mill, Bentham and other individualist thinkers condemn any sort of control by the State over education. On the other hand Matthew-Arnold, Ruskin, Carlyle and other socialist thinkers assert that State has got every right to control education as much as possible. Both Individualism and the Collectivism, emphasize one sided truth in their extreme forms. Modern progressive educationists do not agree with either of these extreme views. They neither outscribe to complete laissez-faire like the individualists nor advocate rigid control as is in the fascist and communist regimes in the modern world. They put forth the golden mean, the middle path which upholds that the task of education is so important that all the resources of the State should be harnessed towards its implementation. But the State should not rigidly control all educational processes and programmes. It should decentralize its

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educational functions to responsible public institutions, be they private or community controlled. Individual efforts and efforts of the community should be more and more encouraged so that they run institutions side by side with the government. Complete autonomy should be assigned and guaranteed to all the universities and institutes of higher learning in the country.

Nationalization of Education

Indian constitution is pledge to A Sovereign Socialistic Democratic Republic. Thus the minorities have rights to run their own educational and cultural institution for their own welfare and progress. The Central as well as the State governments encourage private individuals, communities and trusts to open more and more schools for the people. We find such privately managed institutions throughout the country which are some times exploited by unscrupulous persons and

politicians for their own selfish ends. Some greedy and dishonest persons run these schools and colleges as business establishments earning huge amounts of money by all sorts of corruption and mal-practices. Hence social thinkers, reformers, educationists and teachers have started the movement of nationalization of education to save institutions from corrupt and unscrupulous politicians. The State governments have swung into action by taking over many educational institutions. In some States book trade has been nationalized. A comparative study of education reveals that private initiatives run a number of educational institutions quite successfully in USA and some other democratic States of the world. Thus the movement of nationalization is liable to promote despotic control of education by States. In Russia and China, nationalization has made education a tool in the hands of the despotic rulers.

Problems Due to Politics in Education

The entry of politics into the field of education starts a chain of problems which adversely affect education in the following ways:

(1) Neglect of General Welfare. The group holding the administrative powers in its grips exercises total sway over all the plans and schemes of education so that the welfare of all the people is subordinated to the interests and ends of the dominant group in the government. Thus general interests are often neglected which adversely affect the people's welfare and progress.

(2) Favouritism. The dominant group in the government gets the appointments of its own favourites at all levels of the

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educational processes. Such favourites are generally corrupt, incapable and inefficient as teachers, supervisors, administrative officers and even vice-Chancellors. Such corrupt and incapable persons spoil the standards and working procedures of education in all fields because they are always mindful of their personal or group interests.

(3) Student Politics. Political leaders exploit the energies and resources of students for their personal gains or party interests. These student-leaders create all sorts of problems of indiscipline and chaos in all educational institutions. They try to gate-crash all corrupt and malpractices which create headache to the teachers, principles and other educational personnel. They create problems of law and order in the campus of educational institutions. Politics in the institutions creates problems for the up right students so that all their efforts to get good education and attain high standards are set at naught.

(4) Lowering of Standards. Through undue favours and recommendations, even the most inefficient and incapable students succeed in getting jobs, which they do not deserve in any way. Such inefficient and incapable persons further spoil the educational procedures by their misdeeds, evil-designs and selfish doings. Today, educational institutions are turning out undisciplined law-breaking students rather than dynamic, resourceful, and enterprising citizens.

Characteristics of Secular Education

Secular education is identified because of the following characteristics:

1. Moral outlook. Secular education results in development of moral outlook. It is the foundation for development of character and moral development. It inculcates in students humanity, truthfulness, tolerance, honesty, courtesy, sympathy, spirit of service and sacrifice which form a noble character of man and develop his personality.

2. Development of wider vision. Secular education makes a man dynamic and enlightened. It develops in him a wider vision towards life, and he takes interest in social service by sacrificing his selfish motives. Education makes him courageous enough to face the problems of life and solve them to the best of his efforts and intelligence.

3. Pluralistic outlook. Secular education leads to the emergence

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of a healthy pluralist outlook which fosters the growth of science, art, philosophy and even religion. A pluralist outlook is the very essence of democracy.

4. Democratic values. Secular education helps man in developing democratic values like liberty, equality, fraternity and co-operative living. True secularism stresses the dignity of the individual and the sacredness of human personality. Secular education helps to establish and incorporate democratic process. Every person is treated as an end and never as a means only.

5. Cultural development. Secular education helps in fostering scientific spirit. It releases the individual from the bonds of blind faith. Scientific spirit implies a spirit of free enquiry, a spirit of looking at things objectively and rationally, freedom from an obsession with the past, and a more humble attitude towards one's own history and achievements. Secular education promotes scientific values of rationality, objectivity and open-mindedness. It also promotes humanistic values like tolerance and compassion.

6. Synthesis of spiritual and material. Secular education glorifies material needs and promotes reverence for earthly life, without rejecting spiritual values. Secularism is based on fundamental human values. It looks upon science not merely as a means of material progress but as a quest for truth and a search for harmony with nature, it helps to strike a healthy balance between the spiritual and the material.

7. Humanitarianism. Secular education leads to humanitarianism. It stands for peace, good-will and understanding. It helps in fostering the brotherhood of man and the unity of the world. Absence of secular education causes exploitation, corruption, disaster, selfishness, aggression and hatred, chaos and disorder. Betterment of society depends upon secular-based education. It raises man to high level, it encourages the policy of live and let live. It provides the basis for true humanitarianism. It helps in replacing hatred by love, selfishness by self-sacrifice and violence by non-violence. Secular education leads to happiness, order and contentment in the society by cultivating faith in truth, beauty and goodness.

Education for Secularism In India

India's present educational system promotes secular attitudes and values through its broad-based aims, curricula, enlightened teachers and appropriate activities, all emphasizing open-mindedness, progressivism, rationality, freedom from bigotry and superstition, and equal respect for all religions. The following traits characterise

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education for secularism in India.

1. Secular Aims. The aims and objectives of such a system are secular. They seek to develop India as a rational, democratic, progressive and modern state. The philosophy of humanism guides such educational objectives. The well being of all the citizens of the country is the goal towards which India's educational energies are directed.
2. Democratic Organization of Educational Institutions. The organization of most of Indian educational institutions is based on secular principles. It is necessary to observe secular, democratic, rational criteria in appointments, promotions, admission and all such matters.
3. Multiple Curricula. The educational curricula at all levels in India lay special emphasis on the promotion of secular values. Lessons in text-books are free from religious bigotry and prejudice while the good ideas and values emphasised in different religions are presented in appropriate forms. The co-curricular activities aim at promoting harmony and co-operation among different groups and respect for each other's culture in the students. It is not permitted to condemn or unduly praise any one particular religious or cultural system or institution. It is usual practice in all schools, colleges and universities to celebrate fairs, festivals, birth anniversaries, etc., relating to different religions. While imparting moral education equal importance is given to different faiths.
4. Science Teaching. Secularism stands for scientific rationalism. It stresses logical thinking and abhors superstitions and irrational things. Therefore, Indian education today puts much emphasis on science teaching. Science is taught in a practical manner at all levels of schooling, so that it might influence the attitudes and values of the pupils. The spirit of science with emphasis on inquiry, experimentation, proof and critical outlook, permeates the teaching of other subjects also.
5. Enlightened Teachers. In the education for secularism in India the teachers today are expected to treat pupils in an impartial manner. They eschew all caste, community and class considerations in dealing with students and colleagues. Equal respect is given to all students to all religious groups. Every conscientious teacher behaves in a truly democratic and fair manner.

Thus the present Indian secular educational system is trying to create a social climate in the country in which secular values are sought to be promoted effectively and enthusiastically.

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Difficulties in Secular Educational System

In a country like India, in which traditional institutions like religion, caste, untouchability and dowry have been prevailing for thousands of years, the building up of a secular state is a very challenging task. Despite the best intentions of our Constitution makers and great leaders, it is difficult to establish and promote a really functional climate of secularism in India. The main difficulties in secular educational system are as follows:

1. Traditional bias and narrow outlook. In our country today denominational schools are allowed to function with a lot of freedom. There are D.A.V. Schools, Jain Schools, Vaish Schools, Ahir Schools, Kayastha Pathshalas, Shia Schools, Catholic Schools, Rajput Schools, etc. In these institutions the children of the respective communities or castes are admitted on preferential basis and also teachers of the same communities are preferred. This creates a serious difficulty in the functioning of Indian education as an integrative and secular force in Indian Society.

2. Too much emphasis on theoretical learning. Our educational system presents many things only in theory. Very little efforts is made to change the values and attitudes of education. Many highly educated people do not hesitate to demand big dowries. They are too much fastidious about gotras and sub-castes in deciding marriage. They ill-treat women-folk and do not show respect to other religions. The lack of tolerance and courtesy on the part of educated persons towards villagers, women, poor people, minority community members, old people, etc., in buses, trains and at other public places reveals that our present education has failed to change our value system in a desired manner.

3. Neglect of secular and cultural celebrations. Schools and colleges observe holidays on the days of important religious fairs, festivals and birthdays. The result is that the students do not get enough opportunities to understand or imbibe secular values.

4. Neglect of group activities. Educational institutions do not encourage group activities. Group activities group methods of teaching and learning are neglected. This is a serious difficulty in the promotion of secular and free values.

Questions for Exercise

1. Discuss the relation of Politics and Education.
2. Explain the demerits of Politicization of education.
3. Write an Essay on Secular Education in India.

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14 The Family and Education

Meaning and Definition of Family

According to Young&Mack, "The family is the oldest human group and the basic one. While the particular forms of family structure may and does vary from society to society, the central foci of family activities everywhere are child bearing and initial induction of the child into the culture of a given society—in short, socialization." The family is the oldest, basic and fundamental unit of human society. It consists of the husband, wife, children together with all the young and old dependents. They are related to one another in one way or the other. In some old societies even servants were included in the family. Thus family may be regarded as a small social group consisting of a few related persons.

Definition of Family

(1) "The family is a group defined by sex relationship sufficiently precise and enduring to provide for the precreation and upbringing of children". —MacIver&Page

(2) "By family we mean a system of relationship existing between parents and children." —Clare

(3) "A family is a group of persons united by the ties of marriage, blood or adoption constituting a single household interacting and intercommunication with each other in their respective social role of husband and wife, mother and father, son and daughter, brother and sister creating and maintaining a common culture." —Burgess&Locke

The above definitions make it clear that a family consists of interrelated persons who interact with one another in different ways. Not only this, each family has its own distinct habits of clothing, eating, thinking, talking and living. These are the items of that family's culture. This culture has to be preserved and transmitted by each family from generation to generation.

Main Elements of Family

The following are the essential elements of a family:

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- (1) Sexual intercourse of a man and a woman.
- (2) Marriage as a basis of these connections by social sanction.
- (3) Their progeny known to belong to them and to their family's name by the sanction of state which guarantees their legality and status.
- (4) Each member contributing something to the family welfare, joint sharing of income to meet the needs and joint responsibility in all spheres of activities.
- (5) Shared use and joint ownership of house and all facilities guaranteed.

Chief Characteristics of Family

The following are the chief characteristics of family:

- (1) Universality. A family is found in all corners of the world. There is no human society which does not have a family of one kind or the other.
- (2) Limited Size. The number of the members of a family is limited. It can not be increased or decreased arbitrarily. In other words, the concept of family denotes a few members.
- (3) Centre of Social Organization. A family is the smallest unit of society. Numerous families constitute a society. Thus society and its structure is based upon these small units.
- (4) Innate Tendencies as Basis of Family. Innate tendencies born out of the sexual relations of husband and wife are essentially the foundations of a family. Such tendencies are mainly innate and inborn.
- (5) Constructive Influence. The family exerts the most formative and powerful influence on the development of a child's personality. In other words, it is the family which imprints permanent and indelible impressions upon the growing child.
- (6) Responsibility. Each member of family whereas the responsibility of maintaining the family in one way or the other. Generally adults have greater responsibility than the minors.
- (7) Cradle of Social Values. A family is the cradle of all social values. It is the set up of the family which inculcates socially desirable values and high qualities of character in its members who ultimately become useful and dynamic citizens devoted to national service and international understanding.
- (8) Permanent Institution. Family is a permanent institution, because its basis and relationship is permanent. Its members may depart or live apart, their association or living together may be

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temporary for reason or the other but the basic relationship remains permanent.

Family and Social Development

Human personality develops in a social environment. In the childhood the personality of an individual is very susceptible to change and variation. He can be turned in practically any desired direction. The famous psychoanalyst Freud has contended that the personality of man is formed in his childhood and the period after that marks only its development. In view of the fact that the experiences, habits, etc., acquired in childhood are so extremely important, the family situation also becomes important because the childhood of the individual is spent within the precincts of the home. The family situation can be regarded as comprehending three factors:

- (1) Relation of parents to child,
- (2) Order of the child's birth, and

(3) Presence of brothers and sisters and other members in the family.

The important role played by the family in the formation of the child's personality can be clearly realized after these three aspects have been studied.

Relation Between Child and His Parents

Having affected a psychological analysis of the importance of the parent-child relationship the psychoanalysts have tried to show why the child is influenced to such a great extent by his parents and the relation in which he stands with them. According to Freud the parents are particularly present before the child as ideals. They are more powerful and strong and can perform all activities efficiently. The child effects an identification with his father unconsciously. He wants to become as his father. It is often seen that the young child dons the clothes of his father and imitates his manner of walking and talking. The child behaves precisely as do his mother and father. Besides identification, the second element in this is that of imitation. The child learns much by imitation. There are many activities that the child learns to perform merely by observing and imitating the order members of the family. For the child, the parents are as examples and it will be very difficult to prevent children from indulging in activity in which the parents themselves indulge particularly when they do so in front of the child. This difficulty arises because he feels that what the parents

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are doing should be done. In this both identification and imitation are included. The child also receives suggestions from his mother and father. The activities in which the mother and father indulge automatically suggest themselves to the child. In this way, the process of identification is not the only process that is activated in the relationship between the child and the parents but is supplemented by the process of imitation, suggestion and sympathy. According to Freud, the viewpoints of the male and female child towards their parents are not identical. Freud believes that the sex instinct is innately given in the individual and is present at birth. In this opinion, the child does not suck his mother's breast merely because he is hungry but also because it gives him pleasure. His mother is not exclusively the source of his nourishment but also the basis of his feelings of pleasure. Freud has further postulated the instinct for heterosexuality in children. Accordingly, the male child loves his mother more while the female child shows greater attachments to the male parent. The mother is the boy's beloved. Hence, naturally the father becomes his opponent and sometimes he sees that he is deprived of his mother's love only because of his father's presence. Often his mother loves him and goes to his father when the latter comes. Consequently, the boy regards his father as a rival. On the one hand, he respects the father because he is the ideal, on the other, the child also hates him in his capacity of opponent.

Criminal Tendency and the Parent-Child Relationship

The misbehaviour of the parents or their neglect of the children are important factors due to which children often become juvenile delinquents. According to the report Women of the Street, an important research on the prostitutes of London, the problem of prostitution has its origin in the relationship between the child and the parents. Often when the child is deprived of parental love and is sternly punished frequently he is filled with the desire to revolt and disgust so much so that he runs away from the home when he gets the opportunity to do so. Once away from the home he falls into criminal ways. If neglected by his parents the child feels helpless and alone as a result of which he develops many kinds of complexes. The child becomes a delinquent also when the parents try to conceal too much from him. For example, the children are very apt to ask their parents as to where they came from or where the younger child came from and they are often

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misled. When they come to know of their true source from servants or from their friends they develop a sense of insecurity because they are deeply hurt when they come to know that their parents do many things that they would not have the children know. This sense of insecurity often lures children into sex crimes.

Need for Balance

In this way, both excessive neglect and excessive love and affection are not to be desired in the relationship between the child and parents. Both are the origin of difficulties concerning the personality and all kinds of problems take root in the mind of the child. Similarly, it is harmful both to place absolute control on the child as well as to leave him to his own mechanisms almost entirely. If the child is given too much freedom he does not develop any respect for authority and cannot be governed. If he is placed under excessive control, his personality is not allowed to develop and he is obsessed with a sense of inferiority and sometimes even turns to crime. The truth of the matter is that if the child is to be

disciplined and educated a bitter pill must be swallowed. It is very difficult to bring up a child. In this connection it is necessary that there be much balance and understanding. There can be no one universal rule that can apply to all children. Some children are amenable to greater control while others respond to a lighter degree of authority. On the other hand all children are not similarly influenced by authority just as all children do not react in the same manner to parental love or neglect. All that has been said before is true in a general way but it is also open to exceptions.

Influence of Discrimination

Sometimes parents discriminate between their children in behaving towards them. They have unlimited love and affection for one while another receives only scolding and punishment. Sometimes it is the beautiful child that is loved while the ugly one is neglected and disregarded. Whatever the reasons at the root of this discriminatory behaviour it is bad because it arouses feelings of hatred for each other among the children. When the child observes that his brother or sister is being loved more than he is, he becomes anxious to revenge this injustice. Sometimes he is even seen possessed of aggressive tendencies. He also tries to harm the other children in one way or the other. He is seen to be disappointed, insecure, fearful, etc. But it is also possible that the child may try to win the admiration and love of others in society and at school

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by appearing to be better than others in order to make reparation for the deficiency in family love that has been accorded to it. Whatever the outcome, it is completely undesirable and psychologically unjustified to indulge in this kind of discrimination between the children.

Effect of the Character of Parents

The personality of the child is also appreciably influenced by the moral thoughts and conduct of the parents because usually the child looks upon his parents as ideals on which to mould his life. In order to inculcate morality in the children the parents should place an example before them in the form of their own exemplary behaviour. There are very few children who can mould their behaviour according to social values and conceptions even when they have seen their parents indulge in theft, sexual immorality, falsehood, deception and other forms of misconduct. In Miss Elliott's study the parents in 67 percent broken homes and 44 percent unbroken homes were indulging in immoral behaviour. If the mother indulges in prostitution her daughters have no inhibition against it and they would have no difficulty in imitating her and proceeding towards immorality and corruption.

Effect of the Mutual Relation of Parents

The personality of the child is further open to another important influence viz., the mutual relation between husband and wife. If the husband misbehaves towards the wife then the child, particularly the male child, takes exception to it and this increases his hatred for the father. This can, under certain circumstances, lead to terrible consequences. Similarly, if the wife misbehaves with husband, the female child in particular is likely to dislike it and hence she hates her mother. Constant conflict and quarrelling between husband and wife leads to the creation of an atmosphere of insecurity in the home which is not at all conducive to the development of the child's personality. If the relations between husband and wife are good the children have a good and encouraging ideal in front of themselves which they can imitate to good effect. They then try to be good themselves. It is only natural for the child to develop some personality defects if the relation between his parents is not good.

Effect of the Broken Family

When the relation between the husband and wife deteriorates, the family is reduced to a broken family. This is because the relations

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between no two members retain their original charm and goodness. A broken family is one in which the family relations have been severed. Family does not mean the living together of some individuals but rather the intimate and profound relations that exist between them. In the absence of this intimacy the family is disbanded and in the broken family juvenile delinquents are reared and brought up. In the broken family the children are not looked after or cared for. According to some specialists, the broken family tends to create the criminal tendency in the female children more than it does in the male child. In 1947 in Bombay there were 386 boys and 169 girls under the child care society. Of these two boys and two girls had their parents in jail serving sentence for some or the other crime while 2 boys and 5 girls were victims of harsh behaviour and 5 boys and 6 girls were victimized by immoral insecurity. In the broken family the relation between the husband-wife, parents-child and brother-sister do not remain healthy. Hence it is natural for boys and girls to

tread the path of mistakes, crime and degradation.

The personality of the child is susceptible to the influence not only of the relationship between itself and its parents but also by the personality of his brothers and sisters. This influence seems to be more pronounced in the case of girls because they are not quite as exposed to external influences as the boys are. If the older children in the family indulge in criminal activity the younger are very likely to follow suit or at least to be profoundly influenced. If the sisters is a criminal or indulges in immoral acts, the younger sister will also imitate her or at least she is, likely to do so. The individual is socialised in the family. If the child finds other children in the family who are not much older or younger than it then the child finds a good atmosphere in the family. If there is only one child in the family then it does not find this social atmosphere which is so conducive to its development and its development is to some extent adversely affected. But this deficiency can be compensated if the parents play with the children.

Effect of the Financial Status

The financial condition of the family also influences the development of the child's personality. If the financial condition is good and the parents can adequately satisfy the needs of the children then the children are generally not possessed with the sense of inferiority and want and they do not turn to crime. But it

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the financial condition of the family is extremely bad the personality of the child suffers. Merrill has written that if the income of the family is low the children also have to work and their education is thus left incomplete. The child's personality does not react very appreciably to the conditions of work. Many of the desires of the poor children are left unfulfilled in order to satisfy which they turn to criminal activity Poverty induces feelings of dissatisfaction and inferiority. But this does not warrant the conclusion that the poverty of the family will inevitably have a harmful effect upon the child's personality. Sometimes the children, both male and female, become delinquent even though, and sometimes because, the financial condition of the family is very good. On the other hand, the children of the poor learn the lesson of self-reliance from the very start.

From the foregoing description of the parent-child relationship and the effect of various family conditions on the personality of the child it is evident that they are very important. In fact, it is these elements that are responsible for the development of the main characteristics of the individual's personality.

Family has a Nuclear Situation

Family is the first institution in the history of man. In the ancient age men lived in small families, which lacked any kind of organisation or permanence. But they served to fulfil simple biological and psychological needs. Generally, the family consisted of husband and wife and their offspring. The powerful men possessed many wives and thus they lived in big families with their wives and children. When man became oriented in agriculture, many families formed a group and stayed permanently at some place for farming. When these people started partaking of each other's pain and happiness as neighbourly gestures, social relations increased and in this way many families formed a community and the next step was the creation of nation. In this way family is that primary group which slowly evolved into nation. Family is a fundamental unit of human society. Its foundations rest upon man's biological and psychological needs. In the modern age, many functions of the family have shifted to other institutions but nevertheless, there are many biological and psychological needs which man cannot satiate without a family. Havelock Ellis in his penetrative essays, has shown that the importance of mother's milk for the child cannot be obtained in

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any other manner. Psychologists have proved that the absence of family affection has a serious impact upon the child's development. Sexual passions can be satisfied even outside the family but it can never be the source of emotional fulfilment. That 'man is a social animal' implies that man cannot live without a family. Thus family is a fundamental unit of society.

The family has a nuclear situation in human society. In primitive societies the entire organisation is based on the family units while the division of labour in society is also based on the family. In the complex structure which is society today, the family has lost some of its importance, but even today the activities of most members are for the family or contiguous to it. It is seen that people work and labour more for the comfort of their wives, children and other members of family than even for personal comforts. Thus even now the family is the nucleus of a major part of man's activities.

Society Depends upon Family

Proper social organisation depends upon proper organisation of families. If the families disintegrate in some society, then the society will never be safe. One major cause of social disorganisation is family disorganisation. Families develop the characters of the members of society. Freud and other psychologists have proved that a child, when a man, exhibits the same character and mental tendencies which he acquired in the family. In the opinion of Adler, a man's role in the family determines his role in society.

Family Socializes Individual

In this way, a person is socialized in the family. Defining family, Merrill writes, "Family is an enduring association of parent and offspring whose primary functions are the socialization of the child and the satisfaction of the members." According to Dewey and Tufts the family is a social agency for the education and protection of the race. It is in the family that the child acquires such important qualities as sincerity, sympathy, self-submission and realising responsibility etc. It is the character developed in the family which helps the child in becoming an important and responsible member of society. Wright was quite correct in stating that in every family, the child gets an opportunity for free expression of thoughts and developing his entire personality. Psychologists have incontestably proved that the proper development of the child is impossible, without a good environment in the family. The tendencies and

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habits which he acquires in the family, he finds impossible, to shed later on. According to Freud, the viewpoint of a child towards the senior in the family determines his attitude and viewpoint towards the elders in society. The child's first school is his home and family. According to R.G. Collingwood, the child's education should be in the hands of the parents in family. The parents should participate in all the child's activities. A child learns much by imitating his superiors. Mahatma Gandhi and such thinkers paid personal attention to the development of their children. It is the family which imparts practical education to the child concerning the customs in society, conduct, other important elements of culture, preservation of health, love, sympathy, cooperation etc.

It is evident from the above account that family is the primary and fundamental unit. Confucious remarked quite correctly that if you want to improve society improve its families. Society will improve automatically when the families improve.

Family is the Conveyor of Traditions

The family moulds the character and personality of the individual. It is through the family that society imparts its culture to the individual. Thus, the family is very important in the form of socializing agency. In the essay, *The Family Conveyance of Tradition*, Paul Schreker wrote that a particular function of the family is to sanction children. Like marriage, the institution of family is constituted by different elements of culture. It is due to this reason that it has religious, judicial, political, artistic and linguistic aspects. Whenever a new thought impresses itself on an age the family takes a new form in order that the upbringing and mental tendencies may be harmonious to that thought. Politics and law were dominant in Rome, so the family organisation there was such as to ensure the upbringing of children in harmony with the culture. Today, the economic order is predominating. So the family has changed its form, it makes the mental tendencies concur with the new culture. In this way, the family makes individual harmonious with the culture of society. In the family, the child acquires knowledge about the current customs, mores, traditions etc.

Social Control Through the Family

A social life is a web of relationships. In order to maintain these relations properly a system of rights and duties is organised which will avoid any conflict between the members of society and allow them to develop as complements to each other. In order to avoid

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any breach of this harmony between the individuals in society, the society applies numerous kinds of control on the individual. They are taught to obey the elders, have sympathy for the young and for others. A strict control over sex relationships is necessary for maintaining the social order, otherwise disintegration will spread over the complex social life of to-day. Relationships between men and women will lose their solidarity. Illegitimate children will be born with no one to look after them. Although the anthropologists Mead and Malinowski have discovered societies where control over sex relations is inordinately lax without disturbing the social order but such an order is completely contradictory to the thinking of to-day's cultured person. It is the family which does this work of controlling sex passions for society. In all cultures, the families exercise some degree of control over the unmarried members till they attain the matrimonial state. In the same way, the family acts as a preventive to individual in keeping him from the habits and crimes like drinking, theft etc. Not many parents could like their children to embark on careers of crime. Even the worst person tries to prevent his

children from adopting similar habits and consequently any objectionable behaviour on the part of children is punished and laudable effort suitably rewarded. They thus drop bad habits and learn good things. In this way the making of a good citizen in society depends upon the parents.

In every society some values and ideals are regarded as high and signs of culture. Whichever person exhibits these in greater measure is respected in society. For example, Indian society treats religious and spiritual qualities as supreme and a person who is possessed of them is appropriately respected everywhere. Besides, in India, pre-marital and extra-marital sexual relations are controlled as a necessary measure. The responsibility of creating these values in the individual, which are treated highly in society, lies with the family. It is true that the character of every person is different from any other by nature but the family environment also has a big hand in forming them. Most of the famous religious persons of the world like Gandhi were deeply influenced by some one religious person in their respective families. In the making of great men the mothers have always had a major part to play. The differences in the ideals of people related to different cultures are born in their families.

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Importance of Family in the Education of the Child

In the modern industrial and urban society the age old structure of joint family has been broken down under the stress of industrialization, social, economic and political factors and legal compulsions. This development has led to the establishment of various other institutions for the education and development of children belonging to different families. The importance of family as a powerful informal agency of education has not become less. On the other hand, its role has increased in many other ways.

The infant begins his life under the fostering affection and care of his parents and other near and dear ones associated with his family. As he grows, he receives the first lessons of life in his family and tries to imbibe the habits, ideals and patterns of behaviour of his family members. In this way, the family continues to influence him throughout his life. In addition to other facilities the child gets affection, protection and socialization from the family. For the upbringing of the child, there is no better institution than his family. All the members of family act and react. This process of give and take teaches many things to the child. Each member of family plays an important role to influence the personality of the child. The family activities and necessities of intercommunication make the child fit to equip himself with a working vocabulary. He receives the first lesson of speech in the family. This vocabulary increases as he grows and gets more and more education.

During the first six years of life the child lives freely under the fostering affection and care of his parents and other relations. The patterns of behaviour of adults, their habits and attitudes teach him many things. A congenial environment in a family develops his personality wholesomely whereas the stresses, strains and evil activities of a broken family mar his development. Thus the foundation of a child's future life is laid up in the family. In later life, it becomes very difficult, if not impossible, for him to demolish or reconstruct these foundations.

The family meets the various needs of the child. He is subjected to various experiences—good or bad, pleasant or painful and he gains from both. It is the duty of each and every member of the family to pay due respect to the individuality of the child and foster in him a sense of belongingness and responsibility towards his own self and others. Because each family has its own culture and set up quite distinct from the other, therefore no two children

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are the same neither at the beginning nor during development or as a growing up adult citizen.

Views on the Important of Family in the Education of the Child

- (1) "Education begins at birth and the proper nurse is the mother." —Rousseau
- (2) "Home—a centre of love and affection, is the best place and the first school of the child." —Pestalozzi
- (3) "Mothers are the ideal teachers and informal education given by home is most effective and natural." —Froebel
- (4) "Child learns the first lesson of citizenship between the kiss of mother and the care of father." —Mazini
- (5) "The home is the soil in which spring up those virtues of which 'sympathy' is the common characteristic. It is there that the warmest and most intimate affection flourish. It is there that the child learns the difference between generosity and meanness, considerateness and selfishness, justice and injustice, truth and falsehood, industry and idleness. It is there that his habitual learning of the one or the other of these is first determined. —T. Raymont

Madam Montessori is so much devote to home education that she named her school 'Children's House.' An atmosphere of neatness, love and affection pervades in all 'Children's Houses.' The opinions of all the above mentioned educationists clearly reveal the importance and value of home or family in the education and development of the child. Great men of India as well as of other countries, learnt the early lessons of greatness from their mothers or from others in the family. Prof. K.G. Saiyidain says— "The education of man depends on the environments that he enjoys. If these environments are based on good customs and traditions of the family, they will spread beneficial influence on his ideas and development and his education will be useful not only to him but to the whole community."

Child's Development in the Family

(1) Physical Development. Family develops the child physically. Parents and other members of the family are always careful about the health and well-being of the child. Useful physical experiences, exercises and other activities are provided to the child. Regular physical exercises, habits of cleanliness and vigorous living is fostered in the child. Wholesome food containing all the ingredients of a balanced diet is provided to the child to achieve his maximum physical development.

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(2) Mental Development. Mental development of the child depends on the family. By mental development we mean the development of mental powers namely, thinking, feeling, reasoning, discrimination, judgement and memory. To develop these powers parents provide adequate opportunities and experiences to the child. In comparison with poor families well-to-do families are able to provide better opportunities and experiences for their children to receive better education.

(3) Emotional Development. The influence of family greatly affects the emotional development of the child. Home environment, its upkeep, sanitation and decoration all influence the emotional growth of the child. Amity and good fellow-feeling in the members of a family affect the emotional make up of the child and develop in him healthy and positive emotions namely sympathy, courage, affection and love etc. On the contrary, disunity and maladjustment in a broken home or family develop in the child negative emotions namely, fear, anger and jealousy.

(4) Social Development. Though it is the function of school to ensure the social development of the child, but family is also a miniature of society—in which the child learns all the socially desirable values namely—sympathy, love, co-operation, tolerance, responsibility and justice by living democratically with all the other members of the family.

(5) Religious Development. Family is the only institution where religious development of the child can be ensured. In a secular state like India, it is the duty of family to impart religious education to the child. In the religious environment of the family the child learns to follow the principles of a particular religion with the result that religious, moral and ethical values develop in him without any difficulty.

(6) Transmission of Culture. Though it is the duty of school to preserve, transmit and develop the culture of the race but family, as an agency of education, has much to do in this connection. As a matter of fact, each society has its own culture, which is still practised in families. In schools, culture is taught whereas in families it is caught. Hindu culture is alive in Hindu families and Muslim culture is fresh in Muslim families. The child of particular family imbibes the culture of his family consciously or unconsciously.

(7) Development of Language. The child learns his mother tongue in a natural way in his family. Schools only reform it and

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add to the vocabulary. It is observed that children belonging to educated and cultured families pronounce the words more correctly in comparison with those who come out from backward and illiterate families. Schools are able to reform very little in such cases.

(8) Development of Interests and Habits. Good or bad habits and interests of a child spring up and develop in the family in which he lives. These good or bad habits and interests form the character of the child. If parents and other members of the family are unmindful and indifferent towards the activities of their child, he develops bad habits and interests that plague him all through his life do great harm to his family members also. Parents should be ever vigilant to know the activities of their children otherwise their children and they themselves shall have to suffer in the long run. Parents who are indifferent and careless about their children, find them getting more undisciplined, work-shirkers, careless and mischievous in schools.

(9) Development of Morality and Character. A family develops moral and ethical values in the child which lead to the

formation of habit is and attitudes that build character, the backbone of life. Other institutions can only help in connection. It is the family alone which originates and fosters these values in the early childhood. A child learns these values through imitation. As he grows older, he learns the desired moral and social values through insight. In short, family is a cradle where character of the child takes roots upto the age of six years. Other institution only develop it further.

(10) Development of Innate Tendencies. Congenial and conducive environment of the family brings out and develops the innate tendencies of the child. If these tendencies do not have a natural outlet, they turn into complexes and the child becomes maladjusted. The unfoldment of innate tendencies begins in the family and is evident during early childhood. Parents and other members of the family should provide all facilities to the child for his self assertion and proper development.

(11) Development of Individuality. Though other institutions are also responsible to see that the child develops his individuality on proper lines, yet this development starts in the family. The seeds begin to sprout out during early childhood in the environment of the family. The responsibility of parents is utmost here and they are ever vigilant and considerate in this respect.

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(12) Provision of Practical and Vocational Education. Attitudes to labour, hard work and practical work develop in the family during early childhood. The child gets his first lesson of further vocation in the family from those who are engaged in the family vocation. He later becomes a sort of apprentice and in future may adopt the family vocation.

An Indian Family

Though a number of defects are found in Indian families but only two deficiencies are prominent from educational point of view. In some families children are given so much freedom that they become indolent, devoid of self respect and self confidence with the result that they become undisciplined and follow no code of conduct or rules of behaviour. They misuse their liberty as licence to do any thing they like and behave in any way they deem fit. Such children fail to understand and realize the benefits of group dynamics and socialization. Their growth become stunted and they become maladjusted persons in the family as well as in the society. In other families children are subjected to so such rigorous discipline and control that they become snobbish, irresponsible and timid. Their growth remains stunted and often such children become rebellious. The result in such cases is the same maladjustment in the family and in the society. In the words of Prof. K.G. Saiyidain, "The child fails to establish correct and deep rooted relation and co-operation with parents and other members of the family. The gulf between the child and parents widens and the Indian family fails in its noble mission."

Effects of Joint Family upon Children

Joint family system has been the chief characteristic of Indian family. With the active cooperation, love and sympathy of father, mother, uncle, aunt, grandfather and grandmother together with other close relations, the child imbibes the habits and thoughts of his elders in a natural way. Due to various reasons the old joint family system is gradually disintegrating into smaller and smaller individual families. The result is that children do not get, those all pervading, comprehensive and broad experiences necessary to shape their desirable attitudes and strong good character. Poor families are not in a position to provide adequate diet and other necessities of life to their young ones. Even the well-to-do families are often found to be quite indifferent towards the proper nurture and education of their children. These conditions need to be changed if the family has to play its shaping and formative role.

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Measures to Make Indian Family an Effective Agency of Education

(1) Provision for Physical Development. The following proper elements are essential for the physical development of the child:

(i) Residence of Family. Residence of family should be open to light and air. It should be clean. Its entire environment should be peaceful and conducive to physical well being. Open air and sunlight should be available. The locality round about the residence should be very clean and open.

(ii) Food. Good food is essential for good health. The diet given to children should be clean, wholesome and health giving containing a balanced combination of fats, vitamins, proteins, carbohydrates, mineral salts and water.

(iii) Clothes. Tight fitted clothes lead to physical discomfort and sometimes injure the body of the child. Fashion playing havoc with the health is undesirable. Clothes of children should be such which permit sufficient air circulation and free movements.

(iv) Provision of Play and Rest. Play is a form of exercise. It is very essential for sound health. Children should be encouraged to play in parks or open places. Parents should also play with their children to give them natural encouragement from their activities. After play or exercise, rest is equally essential to ward off fatigue. A balance in four factors will be very conducive—exercise, rest, diet and study for physical development of children.

(v) Personal Cleanliness. Personal cleanliness is very necessary for personal health. Hence good habits of personal cleanliness such as regular cleaning of teeth, cutting of nails, daily bathing, wearing clean clothes, polishing shoes and other articles should be inculcated in children from the early childhood. These good habits remain with children throughout their lives and keep them physically healthy.

(2) Development of Intellectual, Aesthetic Practical Interests. Family should develop the intellectual, aesthetic and practical interests of the child from the early childhood. Following measures may be suggested:

(i) Intellectual Development. For the intellectual development of child, the family environment should be intellectual. Quiz games, intelligent play devices, word building games, action songs, toys and sketches etc. should be provided to children. As curiosity is the basis of motivation for learning and deeper understanding

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the natural instinct of curiosity should never be discouraged even if it leads to some loss or expenditure and waste. Parents and elders should always encourage children to read stories and complete the home work given to them by their teachers.

(ii) Aesthetic Development. Aesthetic taste of children is developed by various kinds of hand work, sketching, drawing of sceneries and designs etc. Observation of star studied sky and other natural scenes and sights, singing, dancing and fancy dress etc. stimulate the child's aesthetic sense. Parents should try to develop the aesthetic sense of their children as much as possible.

(iii) Provision for Practical Knowledge. Children should be provided full opportunities to gather knowledge. They learn many small courtesies by observation and practice. Showing courtesies to guests and receptive behaviour to strangers and other small cultural activities should be taught to children through actual work and behaviour of parents and other elder members of the family.

(iv) Provision of Constructive Activities. The family should provide constructive activities to develop the constructive tendencies of child. Knowledge acquired through constructive activities remains permanent and helps in the selection of a suitable vocation. The family should provide such constructive activities before the child which may help him to develop his constructive energies as far as possible. To encourage the maximum self expression of children, the family should arrange for newspapers, monthly magazines and other useful literature.

(3) Development of Character and Training of Responsibility. The character of a child is developed in family by inculcating in him self confidence and training of responsibility. The parents should encourage children to plan and execute small projects of home decoration, table setting and garden planting etc. This will develop in them self-confidence and a sense of responsibility.

(4) Development of Individual Needs, Capacities and Interests. Psychology has proved that each individual is not a carbon copy of another. Each individual has his own individuality. Hence members of family should provide suitable opportunities to each child to develop his individuality according to his needs, capacities and interests. The defect of teaching in school will also be supplemented and complemented by individual development at home under family environment.

(5) Impartial Treatment. Parents should behave fairly and impartially with all the children of family. There should be no sex

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discrimination between boys and girls. Both boys and girls of today are the citizens of tomorrow. In their capacity as citizens they will not only enjoy the fundamental rights equally but also form a sound national government. Hence the family should break the old artificial walls and provide equal opportunities to boys and girls for their richer, happier and better development.

(6) Religions Education. The family should provide suitable opportunities to the children to receive religious education. Though child cannot understand the conflicting elements of religion but he can certainly receive religious education in the wider sense through religious books, religious tales and other religious activities. Such religious education shall inculcate in the child all the desirable values namely—love, sympathy, service, sacrifice and fellow-feeling. In a secular state like India, it is the sacred duty of family to provide such religious education to each child so that he may grow into a responsible citizen of the state.

(7) All-round Development. The family should ensure an all-round development of the child. In India most of the families are satisfied only with partial development of their children. They neglect the other aspects of development. In his book 'Total Education' Jacks has classified such families into three categories. In one type of competitive families, children are developed into one set direction upto set limits only while the other aspects are neglected. In an other type of families cultural activities and interests are made fun of with the result that children remain deficient in emotional and cultural aspects of development. The third type of families are known as emotionally refrigerator families. In such families socially desirable qualities namely love, affection and sympathy etc. are looked down upon by their members with the result that the behaviour of children belonging to such families becomes static and undersirable. A family should look to all sides of child's personality—physical, mental, emotional and social. Then only, a wholesome and full development of child will be possible. For this purpose, no aspect of development is to be neglected. Parents should provide all the desirable experiences and activities to their children duly planned and structured in advance.

(8) Infant School. If the family is not in a position to cater to the various needs of children, it should admit them in some nursery, kindergarten or boarding school. There, the children will be properly developed under the proper and suitable environment

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of the school. But such schools are rare and very expensive. Most of them are mere commercial establishments. Hence the state must come forward and open such schools in sufficient number so that poor and ordinary families are also benefited.

Questions for Exercise

1. What is family ? Enumerate the chief elements and characteristics of a family.
2. Discuss the functions of a family.
3. Discuss the importance of family. How can it be made an effective agency of education?

Objective Type Questions

1. What was the effect of industrialization on the joint life of a family. Mark the right response as () and the wrong answer as (x).
 - (a) The size of a joint family increased. ()
 - (b) Lack of traditional activities. ()
 - (c) Changed conception of morality. ()
2. The following are the important functions of education for a family to perform. Mark the right response as ()
 - (a) To develop the children physically. ()
 - (b) To develop the inborn and inherent capacities and tendencies of a child. ()
 - (c) To make a child selfish and quarrelsome. ()
 - (d) To develop the child morally and build character. ()
3. To make the family an effective agency of education, the following are some suggestions. Mark the right response as () and the wrong one as (x).
 - (a) For physical development, a family should live in an open place. ()
 - (b) Provision of creative and constructive activities. ()

(c) To keep the children away from family. ()

(d) There should be contact between the school and the family. ()

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15 The School Education

Etymologically the word school is derived from the Greek word 'Skhole' which means leisure. In ancient Greece leisure places were used for self-development. Gradually these places came to be known as schools where teachers under a pre-planned system used to give specific doses of curriculum during a fixed time. The four walls, the furniture and other educational materials came gradually. Throwing light on the word leisure A.F. Leach writes, "The discussion forums or talking shops where the youth of Athens spent their leisure time in sports and exercises, in training for war, gradually crystallized into school of philosophy and the higher arts. In the leisure spent in the trim gardens of the academy, schools developed."

Definition of School

1. "A school is a vibrant community centre, radiating life and energy all-round, a school is a wonderful edifice, resting on the foundation of goodwill of the public, goodwill of the parents, goodwill of the pupils. In a word, a well-conducted school is a happy home, a sacred shrine, a social centre, a state in miniature and bewitching Brindavan, all beautifully blended into a synthetic structure."

—S.Bala Krishna Joshi

2. "School is a special environment, where a certain quality of life and certain types of activities and occupations are provided with the object of securing the child's development along desirable lines."

—John Dewey

3. Schools are institutions devised by civilized man for the purpose of aiding in the preparation of the young for well adjusted and efficient members of society."

—J.S. Ross

Need of School

In ancient times human life was very simple. Knowledge had not grown so vast as it is today. Human needs were very simple and

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could be easily fulfilled by informal agencies like the family and the community. Gradually with the development of vast and varied knowledge and growth of over population, needs of man increased and the form of culture and civilization became so complex and complicated that it became almost impossible for parents to transmit it to their children. Further, most of the parents and other members of the family became so busily engaged in their own vocations or other professions that they were not capable enough to educate their young ones in diverse subjects of the curriculum. Hence the need was felt for some such institution which could preserve, transmit and develop the cultural heritage. In short, the formal agency of education namely the school came into existence on account of a rapid rise in the means of transport and communication, urbanization of growing population and the position of women as wage earners. In the beginning, the school benefited the rich and well-to-do people only. The modern democratic society of today has begun to cater to the educational needs of the poor and the neglected. In almost all the countries of the world namely China, Egypt, Greece, Rome, Babylonia and India the schools came into existence by the same process and the same circumstances of society.

Importance of School

Following is the importance of school:

(1) Extensive Cultural Heritage. In modern times knowledge has become so vast and varied cultural heritage so extensive that informal agencies like the family and the community are quite incapable to shoulder the responsibility of transmitting this huge treasure of knowledge of the rising generation. School is the only formal agency to complete this task.

(2) **Connecting Link Between Home and the World.** The family develops in the child various qualities and values namely love, sympathy, sacrifice, cooperation, tolerance and service. But all these qualities remain connected with the members of the family and its four walls. This makes the child narrow minded. School is a connecting link between the family and the external world. In school the child comes in contact with children belonging to different families. This contact widens his outlook with the result that the child becomes capable enough to face the challenges and multifarious problems of life and the wider society outside. Raymont has rightly remarked, "The school is a half way house

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between the entirely domestic life of early childhood and the larger life that awaits youth when he quits his parental roof."

(3) **Provision of a Special Environment.** Informal agencies do not impart education according to a preplanned scheme. The effect of such indefinite environment affects adversely upon the growth and development of the child. On the other hand, school provides a simple, pure, interesting and well organised environment before the child according to a preplanned scheme which ensures the physical, mental, emotional and social development of the child in a natural way. Hence school is an important agency of education.

(4) **Harmonious Development of Personality.** The family, the community and the church together with other informal agencies do not have set aims and objectives of education. Their plans and schemes of education are also indefinite. Sometimes the vagueness of activities affects the personality of the child adversely and develops in him undesirable habits and attitudes. On the contrary, the aims and activities of school are preplanned. This ensures the harmonious development of the child. Hence the importance of school cannot be underestimated.

(5) **Development of Cultural Pluralism.** In school, children belonging to different religions, castes, creeds and social hierarchy come together and mix up freely with each other in friendly atmosphere with the result that they develop sympathy, cooperation, tolerance and respect for the views and cultures of others in a natural way. Therefore, school is an important agency to develop cultural pluralism amongst children.

(6) **Propagation of Ideals and Ideologies of State.** School is an important agency for the propagation of ideals and ideologies of each state in the shortest possible time. Therefore, all the democratic, fascist and communist states have assigned due importance to school today.

(7) **Perpetuation and Development.** Society reviews and develops itself through the active cooperation of school. All social problems and needs of society are flashed in one way or the other in school which provides the desired solutions for all the problems of society. In this way social progress goes on and on with the help of school.

(8) **Encouragement of Corporate Life.** Individual life needs socialization. The child should be encouraged to be more and more social in his outlook and behaviour. School provides these experiences for the child to understand social behaviour and develop in him a sense of social responsibility and corporate life.

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(9) **Creation of Educated Citizens.** In democracy, school has a special importance. Children learn their rights and duties and develop love, affection, sympathy, co-operation, tolerance and responsibility in school. With the development of these socially desirable values they prove useful citizens when they become adults.

(10) **School a Better Place of Education than Home.** Under the influence of group life in school a child learns many social qualities and countries. Since the physical surroundings of school are healthy, there is simple provision for games, sports and various kinds of cultural activities. A family cannot provide all these facilities. Hence for the socialization and culturalization of the child school is a better place than home.

(11) **Co-operation of Different Agencies.** School is the only agency through which cooperation of different agencies namely the family, the community and the state may be successfully achieved. All these agencies try to extend their full co-operation in all the activities of school. Without the active co-operation of these agencies school cannot achieve its objectives.

Concept of School

There are two concepts about school:

(1) Traditional and

(2) Progressive.

Traditional School

Traditional school imparts only formal education. Such schools came into existence when family failed to impart the needed education to its children. In early times, the church and the state were not separate institutions. In those days, the priests used to be teachers also and their places of imparting education were the premises of the churches. Those priests or teachers had made the education so costly that children belonging to well-to-do families only could receive it. Later on, the state separated from the church and democratic trends began to appear in the working of the state. Gradually, with the availability of paper in 13th century and invention of printing press in the 15th century more and more opportunities came to be available for more and more people to receive education. Today, these traditional schools have become the teaching shops where teachers are the sellers of knowledge and the children its purchasers. In other words, the teachers, in such schools, try to thrust upon the minds of children the ready

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made titbits of knowledge by employing unpsychological methods and techniques without caring for their interests, inclinations, aptitudes, needs and capacities. Discussing about such traditional school Pestalozzi has remarked, "Our unpsychological schools are essentially only artificial strifling machines for destroying all the results of the power and experience, that nature herself brings the life in them (children). We tyrannically stop the delightful course of their unrestricted freedom, pen them up like sheep, pitiously chain them for hours, days, weeks, months, year to the contemplation of unattractive and uninteresting letters."

Modern or Progressive School

Like Pestalozzi, other educationists namely Herbart, Froebel, Montessori, Nunn, Parkhurst, Tagore and others have emphasized child-centered education. All these educationists have opposed the traditional schools in which readymade knowledge is thrust upon the minds of children forcibly without caring for their individual differences. They made numerous psychological experiments regarding the education of children. As a result of these experiments progressive schools came into existence. Thus, progressive schools developed in contrast to the unpsychological tendency in traditional schools.

The School as a Social System

Sociology of education particularly studies the school as a social system. The social organisation in the school consists of different roles and statuses for the educator and educand. Among the teachers also there are different statuses and roles according to their seniority, qualifications, special skills and the position of the hierarchy of the school. The Headmaster in every school occupies a pivotal position, more responsibility, more administrative power and therefore the most important role. Similarly, among the educands also different students occupy different statuses and roles in the schools according to their seniority, special skills and allotted responsibilities etc. For example, the chief prefect is overall incharge of the discipline among the students. Similarly, there are so many prefects which maintain discipline in the school. Every class has a monitor who maintains law and order in the classroom in the absence of the teacher and complains to the teacher about the defaulter student.

As a social system the school aims to prepare the students to occupy social roles according to their capacities after leaving the

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school. In India most of the rural youths finish their studies after high school. Some of them do not go beyond the middle schools. Therefore the functions of the middle schools and the high schools in transmitting knowledge, skills and socialisation are very important. As a social system the first function of the schools is to transmit knowledge and skills to the younger generation. The technical schools transmit knowledge concerning so many traits. The agricultural institutions tell the sons of cultivators about better means of cultivation. All the schools impart knowledge of 3r's, reading, writing and arithmetic. This is necessary in order to help every male and female to skillfully manage the household affairs and also matters concerning every day life.

Besides transmitting knowledge, the school as a social system transmits culture to the younger generation. The customs and traditions, rules of etiquettes and manners are taught both by instruction and by example. The rules of the school discipline the educands and give them training in good manners. The mechanism of rewards and punishment makes this training a success. Most of the schools transmit the culture of their area in the younger generation. However, the urban

public schools mostly transmit culture of the West which is not a healthy sign. This alienates the student from the culture all around him. Each school must train the educands in regional and national culture. However, efforts must be made to maintain human culture everywhere.

The younger generation learns future roles by means of perception and identity formation both in the family and in the school. Extra curricular activities in the school are important to develop individual differences and particular skills of the educands. Thus some of them may develop social leadership qualities, other political leadership traits and so on.

An important function of education is the development of the individuality of the student. This individuality is developed by the development of individual skill and the allotment of roles and statuses according to it. This should not be based upon favours and prejudices. As a social system the school is the best place to teach equality, liberty and fraternity to the younger generation. It is the best preparation around for practice of democratic traits in the wider social situation.

The Culture of the School

Each school has a particular culture. This can be noticed in the

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comparison in the private and public schools, the rural and urban schools, the schools in the tribal areas, the boys and the girls schools etc. Culture is constituted of the norms, customs, tradition, rules of behaviour, attitudes etc. All these are reflected in the social life of the school. While in the outer society culture is transmitted without much change and refinement, in the school particular attention is given to transmit refined elements of culture. This is done through various means of socialisation and the allotment of different statuses and roles to different students.

The school is an important place for achievement. Students are accorded prizes, awards, statuses and roles according to their scholarly attainment and achievement in the sports and extra curricular activities. It teaches hierarchy and functions according to it. The behaviour of the teachers among themselves and their behaviour towards the headmaster serve as example to the student about behaviour among equals and the behaviour towards the seniors.

The School as a Social Organisation

Social organisation is a network of statuses and roles. In a school, the headmaster is at the top of the hierarchy. His word is the law. He delivers the goods. He is responsible for the smooth functioning of the school. In other words, he is the head of the government of the school. Should he decide to act as an autocrate, the school will not develop democratic traits among the students. Usually the defacto power of the headmaster is exercised through teachers and responsible students. Every class teacher wields authority in matters concerning his class. He is helped in this process by the monitor, the prefect and other teachers. Thus the social organisation of the school should be dynamic and well adjusted. The extra curricular activities are very important for all round development of the school as a social organisation. The school management consists of representatives of the public who help the headmaster and the teachers to carry out various functions in the school as a part of general community. If the parents are invited to the school function, the cooperation between the school and the community as limbs of social organisation increases. This is particularly necessary at the nursery and the elementary level.

The most important task of the social organisation is socialisation. This socialisation requires acting according to allotted roles and statuses. The schools provide scope for the development

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of leadership qualities among the students particularly through the extra curricular activities. Under the supervision of the teachers, they gradually learn to carry out responsible activities. The headmaster and the teachers should allow more and more freedom to the students and it makes them more responsible. They should follow the principle of least interference in the social relationships among the students. They are responsible for the socialisation of the students towards the community. They should impart the knowledge of social customs and traditions and develop values of society among the students. Thus the school serves as an agency of cultural transmission. It weans the child from the family and makes him more independent. As the student progresses from nursery to high school he becomes more self reliant, more individuated and a better adjusted person. The teachers should be competent, take interest in the activities of the students and provide maximum facilities. So much depends on their presenting proper examples because social learning very much depends upon role perception. The students should learn social commitment. This requires favourable examples from the teachers and the headmaster. Competence, responsibility, straight-forwardness, skill and dynamism are created among the students by the social organisation of the school. As the educand learns commitment to his roles so he becomes a better member of society after leaving the institution.

The school is an important centre for promoting social mobility. It presents an example of the fulfilment of social justice. It is a place where every social custom and tradition is analysed, evaluated and even questioned before acceptance is granted to it. Therefore the school presents the forum for bringing about desirable social changes. If the new generation learns the defects of the pernicious customs and traditions, it fights for their change and replacement in the wider society. This is particularly true about the high schools.

The School and Society

Society is a system or organisation of mutual relation between human beings, implicit in certain communities and institutions. The school is a group and education an institution. Evidently, the school is an important part of society. Here we mean a specific society, not the general concept of society, which is an abstract notion. And a specific society implies a group of human beings

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living within the limits of a definite country and which is characterised by a specific culture. The school is related to this specific society. It is for this reason that different educationists have defined the objectives of education differently for different nations. In the past, in India the objective of education was salvation, while at about the same time in China education was intended for scholarship. As time passes, the aims of education in a society change when its cultural patterns undergo change. For example, in modern China, the objective of education is to acquaint the educand with the ideology of Mao Tse Tung and to use him as a tool for implementing this ideology in practice.

Explaining the intimate relationship between society and school, T.P. Nunn, the famous educationist writes. "A nation's schools, we might say, are an organ of its life, whose special function is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievement, to guarantee its future. Through its schools a nation should become conscious of the abiding sources from which the best movements in its life have always drawn their inspiration, should come to share the dream of its nobler sons, should constantly submit itself to self criticism, should purge its ideals, should re-inform and redirect its impulses." This comment clearly indicates that the relationship between society and school is characterised by the following elements:

1. Schools keep the moral power of the society secure, and also maintain the social heritage of society. This social heritage is handed on by the schools to the following generation.
2. Schools also protect the historical continuity of society. Schools perform the function of acquainting the new generation with ancient myths and legends, and maintaining the patterns of behaviour in the form of traditions and customs.
3. Schools also help to keep alive the society's achievements in the past, and transfer it to the younger generation through the teaching of history and the social science.
4. Schools are the guardians of the society's future, because enducands are the future leaders of the nation. Schools shape the future of the country by achieving the complete development of these leaders. It is for this reason that the educator is often referred to as the architect of the nation.
5. Through the medium of the school, the members of society are acquainted with those motives and inspirations which formed the basis of all the literary achievements of the past. This is achieved

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through the teaching of literature.

6. Schools also encourage considerable discussion and exchanges of opinion on the functioning, methods of working, customs, and traditions existing in various parts of society. These elements are analysed and subjected to criticism in order to decide whether they should be retained or thrown out. In this way, schools are the source of social change.
7. Through the medium of the school, leaders in various spheres such as engineering, medicine, legal profession, teaching, literature, etc., are trained. In this sense the progress of society depends upon the progress of the schools.

It is evident from the foregoing account of the intimate relationship between society and school that development and progress of schools is essential for the progress of society. Before introducing any change in society on a large scale, it can be experimented within the school and its nature and consequences observed. It can then be introduced into society.

Impact of Society on School

It is evident from the intimate relationship that exists between society and school that both influence each other. The various points to be noted in the impact of society on school are the following:

1. All the individuals, educators and educands, found in schools come from society, and hence it is only natural that their thinking should influence life in the school. It is generally accepted that the kind of family an educand comes from can be judged from his conduct in the school.
2. Society is a dynamic and changeable structure. One can see the effect of various social changes on schools.
3. Social conduct, or conduct in society, also has an influence upon the conduct of educand in schools. If social conduct deteriorates, there is no way of shielding the student from this deterioration and consequently conduct in school will also reflect a fall in standard.
4. The curriculum of the school is determined according to the needs of society, because parents always send their children to school in order to prepare them for society. They are given education so that they may become useful members of the society.
5. The life of the school is profoundly influenced by all the major institutions of society, such as family, religion and economic

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institutions. From this standpoint one can compare the schools in Communist Russia with the schools of democratic America.

6. All the education that the educand imbibes in school through books and lectures, actually emanates from society, because books are little more than the accumulated experiences and thoughts of the greatest figures in society.

Impact of School on Society

Society is influenced by the school in as great a measure as it itself influences schools. In this respect, the following points are to be considered:

1. Schools produce the future leaders for all the spheres of society. It follows that the type of school will determine the calibre of leaders, and their calibre in turn will determine the nature of society that they will create.
2. The school, like the family, is a social institution which socializes the individual and provides him some experience in social control. Therefore, the individual will learn to accept the kind of social control that is imposed on him in school, and will also demand similar social control from society. For this reason, there is a great insistence in democratic countries that the atmosphere in school should also be democratic so that the educand can get used to democratic norms of social control.
3. It has already been stated that the school plays an important part in social change because it subjects all the customs, traditions, mores, practices, etc., of society to continuous criticism. As a result of this criticism some of these are maintained and others rejected. This determines the direction of future social change.
4. It is the function of society to provide useful citizens to society, and if society wants to do independent, it is necessary that the school should provide it with citizens who are capable of being independent and self reliant.
5. By exercising their right of criticism, the educands eliminate the weaknesses of society and thus prepare a blueprint for its future reformation and improvement.

Contribution of Society to the Moral Development of Children

Education amounts to a complete development of the child, and an important aspect of his development is moral development. Society can play a positive role in the child's moral development in the school. In this connection, the following things should be noted.

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1. If society itself is well organised, the child's personality will also be balanced and his moral development becomes possible.

2. The patterns of moral behaviour exhibited in the family and other social institutions can help to encourage the child to behave in the same manner.

3. The child's moral development can take place more rapidly and positively if the educator is assisted by other members of society.

Responsibility of Society in Making the School Effective

The extent to which society can play an active part in making the school a powerful and effective medium of purveying education is evident from the impact it has on the school. It is clear that society has great responsibility in this direction. The following points should be noted in this connection:

1. Society should undertake to construct appropriate buildings for schools and also provide for their decoration and maintenance.
2. It is the responsibility of society to see that educators get respect in society and that their needs are well looked after.
3. When invited by the school, various members of society should attend the school functions and take an enthusiastic part in it.
4. The society should not hesitate in providing any and everything which the teacher demands as essential to the complete development of the educand.
5. Society should also look into the examination system, the curriculum, etc., of schools should subject it to criticism, should examine it from the stand point of contemporary needs of society and should suggest changes if necessary.

Responsibility of the School towards Society

Just as the society has certain responsibility towards the school, in the same way the school also has certain obligations to society which it must fulfil. In this connection Prof. M.V.C. Jeffreys writes, "The school can do nothing better for the education of citizens than to make its boys and girls members of a true community in which are combined liberty and order, freedom and responsibility, in which human personality is respected for its own sake, regardless of age or other irrelevant circumstances; which recognizes the authority of reason and experience, not of fear and status; and where liberty of thought has its complement in the

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responsibility for making one's own choice of opinions, and love rather than neutrality is the guarantee of intellectual freedom." Broadly speaking, the school can do the following tasks for society:

1. Assisting the progress of society in every possible way.
2. Training the children to live in a community.
3. Providing enough technical or scientific training as will enable them to earn their own livelihood and be independent.
4. Generating all qualities of good citizenship in the student.
5. Setting into motion and further assisting all programmes of social reform.
6. Encouraging the students to purge the society of its bad customs and habits.
7. Contribution to the development of folk culture by participating in and celebrating social occasions and festivals.
8. Developing such high moral characters and balanced personalities in the children that they should become useful members of society.
9. Taking the advice of parents and guardians in order to help in the complete development of their children, and also to warn and guide the parents about possible future problems.

Means of Bringing Society and School Close to Each Other

The importance of close cooperation between school and society is evident from the foregoing discussion. The following

are the means by which this can be done:

1. Schools should frequently organise culture functions of a kind which can make it possible for various members of society to attend and participate in them.
2. The relationship between society and the school can be given a more firm foundation by running social welfare schemes or adult literacy schemes in the schools to educate the old and illiterate members of society.

Distinctive Features of Progressive School

The distinctive features of progressive school are as under:

(1) Importance of Child's Personality. In traditional schools more importance is given to subject matter than the child. Dozes of content are forced down into the minds of children without paying any attention to their interests, inclinations and capacities. In progressive schools the personality of each child is honoured. More importance is given to child rather than the curriculum. Hence each child is provided such congenial and conducive environment

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in which he develops his personality according to his innate tendencies capabilities and speed. In the words of Prof. K.G. Saiyidain, "Thus the modern school seeks to replace information by experience and chooses the most significant and abiding aspects of experiences for its subject matter and thereby make school life active and meaningful."

(2) Importance of the Principle of Activity in Education. In traditional schools a child receives education as a passive listener whereas progressive schools stimulate and motivate children to self choosing and self-learning which is the best way of learning. It infuses a sense of serious and sincere efforts together with heart felt responsibility. In the words of Prof. John Dewey, "The environment of a progressive school is simplified, purified and balanced. Under such an atmosphere the child is afforded ample opportunities to experiment for himself and acquire many social ideas."

(3) Emphasis on Practical Knowledge. In contrast to traditional schools which impart bookish and theoretical knowledge curbing the innate tendencies of a child, progressive schools impart useful, constructive and practical knowledge to the child. In these schools, the curriculum is based upon real life experience. The child recreates such learning experiences himself and learns out of such experiences the solutions to his real needs and problems of life. Such schools are playing their part very well in western countries. They are coming into existence gradually in our country also.

(4) Emphasis on Social Values. Traditional schools are too much academic and monastic. They are cut off from real life and hence they are of little value of the child in actual day to day living. On the other hand, progressive schools work under the light of social ideals and develop the child with reference to such ideals and aims. These schools encourage children to come in active contact with the libraries and youth welfare centres organized or run by the community or government. The miniature school life is brought into active and lively contact with the wider world outside. Children are made actively conscious of their obligations to the community, society and the nation. Not only this, they are led and guided in such ways that they develop their personalities to the full in active and vital correlation with the development of society to which they belong.

(5) Emphasis on the Development of Personality. Traditional schools emphasize only the mental development which is only

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one aspect of the whole process. On the other hand, progressive schools try to develop the whole personality of the child. This include physical, mental, emotional and social development. This is real development. In the words of F. Tracey, "The true end of all education is the complete realization of the ideal personality. The ideal product of the educational process is balanced personality."

(6) Centre of Community Life. A community opens schools for its own good and progress. Hence, it is the chief function of school to impart such education which develops the child's personality in intimate relation with the development of the community. Traditional schools carry out their teaching work keeping the children away from the real life of the community. On the other hand, progressive schools are such centres of community life where children are developed according to the demands of community. In the words of Prof. K.G. Saiyidain, "Since these demands are always changing and modifying themselves, it is necessary that the school should be in vital rapport the life outside the school."

In India most of the schools are traditional schools. We need to replace these traditional schools by progressive schools. With the realization of democratic ideals and practices, more and more schools of the type will come into existence. The

process of change has started and now we should accelerate it as soon as possible.

Functions of School

Functions of school may be divided as:

- (1) Formal and
- (2) Informal.

Formal Functions of School

Formal functions are mainly concerned with the mental development of the child. The following are the formal functions of school:

- (1) Development of Mental Powers, The first formal function of school is to develop the mental powers of the child so that he is able to think freely, clearly and logically. To complete this function the school structures such experiences for the child that he is able to develop his inherent mental faculties according to his needs, interests and capabilities for his own good and good of the society.
 - (2) Cultivation of a Dynamic and Adaptable Mind. The second formal function of school is to impart such knowledge to the child which is not an end in itself but a means to achieve some end. The end is cultivation of a dynamic and adaptable mind which is resourceful and able to create new value for future life.
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- (3) Preservation, Improvement and Transmission of Culture. The third formal function of school is to preserve and improve the national culture and then, transmit it to the rising generation.
 - (4) Vocational and Industrial Education. Another formal function of school is to impart vocational and industrial education to children according to the demands of society. In a poor and developing country like India the school must impart vocational and industrial education to children according to their interests and capabilities so that they are able to support themselves and serve the country with sincerity.
 - (5) Re-organization and Reconstruction of human Experiences. A formal function of school is to re-organize and reconstruct human experiences. The function of school is not to preserve the continuity of society only, it has to meet social problems, reform the society and ultimately purge it off its dead wood. A continuous process of research in all the higher branches of knowledge is a must for this and the school should be equipped to do it.
 - (6) Development of Citizenship. Another formal function of the school is to develop the essential qualities of citizenship in children so that they may become active and responsible citizens imbued with qualities of leadership leading the nation on the path of progress in all spheres of national life.
 - (7) Development of Character. The most important formal function of school is to develop children morally and socially so that they are able to acquire firm and noble character. In early times the family and the church developed the character of children jointly, but now it has become the function of school to develop the character of children by allowing them to participate in such moral, ethical and social activities which may inculcate in them the socially desirable values and lead to the formation of a strong good character.

Informal Functions of School

Informal functions of a school relate to the physical, social and emotional development of children. There are as under:

- (1) Physical Development. The first informal function of school is to develop the child physically. For this, the entire environment of school should be such which leads to the physical well being of children.
- (2) Development of Social Feeling. Another informal function of school is the development of social feeling in all the children of

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school. As a matter of fact; school is a miniature of society. The school should provide social environment to the children by organizing students' unions, social service camps, social functions and parent-teacher associations etc. so that all the

socially desirable values namely sympathy, cooperation, tolerance, social awakening and above all discipline develop in them in a natural way.

(3) Emotional Development. One of the most important informal function of school is to develop the child emotionally. For this, the entire environment of school must be artistic. There should be garden, flower plants and other beautiful natural objects. The school building and the campus should be neat and clean. The walls of the rooms should be white washed annually and the rooms be decorated tastefully. Trips, tours, exhibitions and debates also stimulate the emotional and aesthetic sense of children who can further be infused with a sense of admiration towards Truth, Beauty and Goodness, the high ideals of human life.

Drawbacks of Indian Schools

Comparing the traditional and progressive schools according to the criteria explained above, we find a number of drawbacks in traditional schools of our country. Regarding Indian schools Prof. K.G. Saiyidain opines, "In our schools of today only formal education of geography and science is imparted to children. Some schools are much below the standard where the initiative and enthusiasm for the students for work is crushed." Thus for Indian schools also applies the same thing what has been said, about the non-government schools of England, by H.G. Wells—"If you want to feel the generation rushing to waste like rapids, you should put your heart and mind into a private school." Following are the drawbacks of Indian schools:

(1) Nature of Schools. Indian schools were organised to meet the needs of British rule. Though our country is now a Sovereign Democratic Republic, yet the pattern of these schools is still the same. Their democratic structure and working is still a far cry. It is a hope against a hope to expect these schools to preserve, purify and transmit the cultural heritage of our country.

(2) No Co-operation of Other Agencies. Whatever form, structure and scope of Indian school may be, still it can not replace the family. Thus to carry out its function it should seek the active co-operation of the family, the community and the church. At present that there is no such co-operation, rather, sometimes non-cooperation and hostility is evident.

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(3) Emphasis on Subject Matter. In Indian schools too much emphasis is laid on the subject matter to the neglect of child. The natural interests, aptitudes and capacities of the child are more often curbed and dozes of theoretical knowledge are forced down into the mind of child.

(4) One-Sided Development. Our schools do not try to promote the complete development of the personality of child. Only one or the other aspect of personality is randomly emphasized and that too in a haphazard way. There is always undue rush to finish the courses. This leads not even to mental development but makes the child cram the content mechanically without proper understanding and pass out of the examination.

(5) Unpsychological Environment. The entire environment of Indian schools is lifeless, dull and often repulsive. Most of the schools in villages and towns run in improvised shanty structures containing stools or carpets only. The rooms of such schools are dirty, dark and dingy without proper air circulation and light. Only a very few schools have any library, laboratory, reading room and other essential materials. The campus of such schools is like a courtyard where there is no garden, field and canteen. Only bookish theoretical ready made titbits of knowledge are imparted to children in such schools without employing proper strategies, tactics, techniques and methodology. Dictation by teachers, cramming by students and passing out in any way is the only objective of such teaching shops run on commercial lines with money motive.

(6) Stable and Rigid Curriculum. The curriculum of our schools is framed by Government and the school carries that into practice. It is stable and rigid. The framers of such curriculum do not take any notice regarding the local conditions, need or requirements of the place and above all the nature of children who are to take that curriculum. Teachers cannot modify it. Such rigid and lifeless curriculum is mechanically doled out to the children who profit very little from it.

(7) Defective Methods of Teaching. Methods of teaching are examination oriented in our schools. They care very little about the inherent interests, aptitudes, needs and capacities of children. Rather they crush the initiative and originality of those for whom they are employed.

(8) Negligence of Individual Differences. Psychological researches have emphatically proved that all children are born with

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distinct inherent capacities and powers. Education should draw and develop these native endowments. Factory like drilling, moulding and sharpening is done in our schools without any regard to individual differences, needs and aptitudes.

(9) Lack of Character Formation and Moral Development. The whole atmosphere and working of Indian traditional schools is such that no inculcation of moral values and attitudes in children is possible. As such, character formation remains a distant dream. Our schools do not aim at essential goals and ends of life to be achieved.

(10) Lack of Vocational Education. School education is simply bookish and theoretical without any practical experience. As there is not sufficient provision for vocational education in our schools children either search table jobs or lead a life dependent upon others after getting certificates and degrees.

(11) Emphasis on Bookish Knowledge. In our schools education is purely theoretical and academic. It starts with books and ends with books. While in progressive schools much emphasis is laid upon games and scientific training through experiments and inventions whereas our bookish education is mainly examination oriented.

(12) Lack of Constructive and Creative Activities. Modern education lays emphasis upon creative and constructive activities. But most of our schools neglect such activities. Most of them have even no idea of such desirable activities. Therefore, on growing adults, our children are incapable of participating in any sphere of national reconstruction and international development.

(13) Lack of Well Trained Teachers. On account of the population explosion, our schools are over crowded and the teacher training institutions lag behind. Adequate number of trained teachers are not available. Lack of well trained teachers leads to education suffering in quality, precision and proper direction.

(14) More Academic and Monastic. School education is so academic and monastic that it has become, quite unrelated to real life situation. The education imparted in our schools is quite dull, lifeless and purely theoretical having no relation with real life.

(15) Unable to Develop Social Progress. School is a miniature or society or a small replica of society outside the school. It should face the problems of society and foster such attitudes in the children which may lead to social advancement, progress and development. But education imparted in our traditional schools neither leads to individual progress nor progress of society.

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Suggestions to Make Indian Schools Effective

To make Indian schools an effective agency of education following suggestion may be made:

(1) Democratic Nature of Schools. India is now free from foreign alien rule. After careful consideration it has transformed itself into a secular democratic republic. We should scrap the old bureaucratic and authoritarian pattern of our schools by changing their working in conformity with the democratic ideals and processes so that each child may learn to live democratically. The nature of Indian schools should, now, be democratic so that children are able to adjust with the environment and bring out a change in them according to the changing needs and situations of society.

(2) Co-operation of Other Agencies. The family, the community and the state together with all other agencies of education should co-operate in the working of the school. Then only the Indian schools will be worthy of being known as progressive schools.

(3) Emphasis on Child's Personality. In addition to curriculum, full attention should be paid to the development of the child in accordance with his innate endowments. Education should be child centered.

(4) All-Sided Development. Personality has various aspects. None is to be neglected. Our schools foster all-round development of personality namely—physical, mental, emotional and social.

(5) Congenial Environment. Our schools should provide congenial and conducive environment to the children. Then only, it will be possible for our young ones to develop their inherent tendencies and capacities to the best of their efforts by their own initiative and creativity.

(6) Flexible Curriculum. Curriculum followed by our schools should be flexible enough to local needs and situations. Teachers should also have the freedom to modify it according to the requirements of children and social conditions.

(7) Dynamic Methods of Teaching. No doubt curriculum is important but equally important are the strategies, tactics,

techniques and methodology of teaching which work out the curriculum. Dalton Plan, Assignments, projects etc. are some of the important useful methods.

(8) Emphasis on Individual Differences. Keeping into consideration the principle of Individual differences, our schools

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should try to meet individual needs and problems as far as possible. Only then, education will be effective and profitable in developing values that equip children for their future life full of stress and strain.

(9) Emphasis on Character formation and Moral Development. Emphasis on the development of moral values is essential for the proper development of character. In a democratic country like India only those citizens can lead the nation to greatness, who are imbued with moral qualities and firm character. Hence all the policies, programmes and other activities like scouting and guiding etc. of our schools should develop moral values and strong good character in our children.

(10) Provision of Vocational Education. Our schools should make children self-reliant by training them in some craft or vocation according to their needs, interests and capacities. Vocational education shall enable them to live independently on their own labour and efforts in the capacity of socially efficient citizens.

(11) Emphasis on Practical Knowledge. Our schools should minimize imparting bookish and theoretical knowledge. They should try to give more and more creative, constructive and practical knowledge to children. Our curriculum should be based on life experiences as experiences gained through self learning prove useful in practical life. The motto of experience, current these days, should be sincerely worked out.

(12) Emphasis on Constructive and Creative Activities. Indian schools should emphasize the principle of creativity in the education of children. According to this principle children should themselves plan and structure learning experiences. They should initiate and continue all varieties of constructive activities. Co-curricular activities, exhibitions, competitions, social and cultural programmes may also stimulate children in these directions.

(13) Provision for the Training of Teachers. Trained teachers know their job well and do it efficiently in comparison with those who are not trained professionally. As the number of children increases provision of sufficient teaching staff should be made by the management and the government. The government should provide more and more facilities for the training of teachers. In service training schemes should also be widened in their scope and facilities. Training should be made inexpensive. Working conditions, security of service, pay scales be increased to invite really intelligent and capable persons to the teaching profession.

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(14) Centre of Community Life. Indian schools should serve as community centres for children. They should engage all the children in various developmental and recreational activities in such a way so that on one hand all the desirable values namely morality, strong character, self-reliance, sense of emotional and national unity together with national discipline develop in them in a natural way and on the other hand they actively participate in the development of the community to which they belong.

(15) Emphasis on Social Values. Indian schools should develop children in social environment. They should encourage children to come in contact with social centres and social institutions. They also participate actively in various social functions. It will not only establish a bond between the smaller world of school and the wider world outside but also develop in children all the socially desirable values which are greatly essential for the success of democracy.

Questions for Exercise

1. What do you mean by a school ? Discuss its need, importance and functions.
2. What are the difference between a traditional school and a progressive school ? Enumerate the distinctive features of progressive school.
3. What are the drawbacks of Indian schools ? Give suggestions to make Indian schools an effective agency of education.

Objective Type Questions

1. What is wrong in the following statements ? Mark it as (x)
(a) School is an informal agency of education. ()

- (b) School is a knowledge selling shop. ()
(c) School imparts knowledge to develop the child. ()

2. School is useful because:

- (a) It provides employment to the unemployed ()
(b) It develops culture and civilization ()
(c) Makes children indisciplined. ()

Mark the right response as () and the wrong one as (x) in the above question.

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16 The Community and Education

The word community combines two words—'Com' and 'Munis': 'Com' signifies togetherness and 'Munis' indicates to serve. Thus the word community means 'to serve together.' Generally community indicates a group of people living together on a geographical piece of land having common ways of working and common ideals to achieve. Thus community may be a number of people living together in the neighbourhood sharing common ways of living and common experiences. The essential ingredients of community are a piece of land, a group of people living more or less a common life having a common spirit of work with common aims and common ideals. A community may be big or small in size. The size of the community is related to the cultural, economic and political commonness of its members. In this sense a village, a town, a city, a nation and the whole world may be called a community.

Definition of Community

(1) "A community may be thought of as the total organization of social life within a limited area"

—Ogburn&Nimkoff

(2) "A community is the smallest territorial group that can embrace all aspects of social life."

—K. Davis

Community is a group of human beings living in a clearly defined geographical area, having a specific name, possessing a common customs, traditions and more which bind one member of the group to another. Examples of such communities in India would be the Hindu community and the Muslim community. Although the chief features of a community are a geographical area, a specific name, the possession of common customs and traditions, and primarily a group of human beings, the most significant element in it is the feeling which acts as a cohesive force. It creates in members of the community a sense of identification with the group, the desire to make sacrifices and contributions, and the desire to

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depend upon the group. Thus, the feeling is successfully created and then strengthened by education. In recent years, this community feeling has broken the bonds of narrow nationalism and seems to be moving in the direction of an all comprehending internationalism, and in this too, education has made significant contribution. On the other hand, the community itself is an important medium of education. Education is essential for converting the young men and women into useful members of society, but this education does not aim merely at a change in their patterns of behaviour. What is required is a modification of the behaviour patterns not of a few individuals but of the entire community, because such a drastic change is required for the interaction between various communities living in society. According to one simple classification, communities are divided into the rural and the urban, and the impact of each respective community can be seen in the behaviour of its members.

The finest medium of the child's education is the process of socialization through the community, for the child's personality, character, behaviour, thinking, mental, moral and spiritual development, all are influenced by the society in which he lives. The child becomes as such a member, he learns considerable things. Consequently, the community also contributes a lot to his education, and in any case, the ideals of social development are determined by the community. Even the government is nothing more than a group or an organisation created for the fulfilment of certain objectives determined by society.

Responsibility of Community Towards Education

It is clear from the foregoing discussion that community has great responsibility towards education, for it itself is a medium of education. As Crow and Crow has commented, "A community cannot expect something for nothing, if it wishes its young people to serve their community well, it must provide whatever educational advantages are needed by the young people, individually and collectively, to prepare themselves for that service." Briefly, the community has the following responsibilities towards education:

1. Educational control. In a democratic state, education should be controlled by the state because only then can they ensure that democratic ideals will be instilled into the young men and women receiving education. Hence, it is the leaders of society who give

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decisions regarding the curriculum, general organization and administration, finances, methods of examination, etc., of the schools.

2. Control of Schools. The duty of the community does not end with providing finances and other means with which to establish schools. The community must also undertake the responsibility of selecting those individuals who can be relied upon to run the schools in a way in keeping with the ideals of the community. Besides, educators influence the life of the community very greatly, and hence the community must also ensure the contract selection and appointment of educators.

3. Co-operation between educators and citizens. Modern educationists are of the opinion that the educator should establish contact not only with the parents of his wards but also with the leaders of society, so that educator, parents and leaders can get together and decide the curriculum, the ideals of education, the manner of day-to-day administration of schools, etc.

4. Providing the informal means of education. Outside the school, there are many agencies such as reading rooms, dramatic societies, museums, libraries, etc., which contribute in an important measure to the education of the child. Besides, the child's education cannot be really complete unless society also produces a mass of good literature and allows scope for the expression as looking after the maintenance of college lawns and gardens, maintain discipline among the students, looking after the sports equipment and caring for the sports grounds, arranging cultural programmes and issuing invitations, etc. In addition, the student should also be guided on how he can face this responsibility effectively and successfully. Extra-curricular activities should generally be undertaken collectively. Different kinds of programmes help in evolving different kinds of qualities. For example, debates and discussions produce good orators. Art competitions bring out the natural artists. By maintaining a good tone in the college, good characters can be produced, because a good atmosphere in the college encourages self-confidence, self-respect and a strong determination.

Although individual or personal education is being given in the modern age, there is no denying the value of community programmes in colleges as a way of evolving democratic values and also a means of producing the leaders of the future. Hence, education in the modern democratic state should be both collective and individual.

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Educational Impact and Community

It is evident from the foregoing account of the educational responsibilities of the community that it has a comprehensive educational impact. In this connection the following points are noteworthy:

1. Impact on physical development. In every country, there are certain agencies of local self-government, for example, municipalities which are responsible for public hygiene and sanitation. Even at the international and national level some such committees are formed to safeguard the health of the citizens, because physical health is directly dependent upon public hygiene. In most big towns, citizens contribute liberally to the establishment of public hospitals which serve the poorer sections of society which are themselves incapable of paying for medical services. In addition, many societies also provide gymnasias and other facilities for physical exercise. In India gymnasias have been traditionally attached to various places of worship so that young people can bring to physical health the devotion often given to worship. Here young people were encouraged to attend such gymnasias and to take care of physical health under the guidance of physical culture experts and religious leaders. There apparently seems to be a decline of interest in this direction over the last few years, but nevertheless even now one finds such gymnasias attached to temples, etc. Every educated community takes care of the physical well being of its young by making provisions for nutritious food, occasions for rest, plenty of physical exercise, etc.

2. Impact on mental development. The community can play an important role in the mental development of its citizens by providing musical competitions, cultural functions, dramatic performances, seminars, etc. Besides, every enlightened community also builds libraries and reading rooms and encourages people to use them because mental development is hastened in the process of acquiring knowledge. All such means of mental development are now considered necessary adjuncts of any civilized community.

3. Impact on cultural development. Every community has its own distinctive customs, modes, mores, modes of behaviour, traditions, ideals, etc., which are transferred to the younger generation through the process of socialization. This socialization process has so profound an influence upon the individual citizens

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that one can find distinctive patterns of behaviour evolving in them which serve to distinguish them from members of any other community having a different set of ideals, and traditions, etc. In order to maintain the vital force of society, it becomes necessary to make some changes in these adjuncts of culture from time to time. Here, too, the leaders of the community have to assert themselves. It is for them to reflect on the existing state of affairs, to analyse and see the defect, to suggest ways and means of changing the cultural complex in order to effect improvements. Besides, the culture of a community also undergoes natural change and transformation by becoming the best medium of cultural development.

4. Political Impact. In the words of Crow and Crow, "The political ideology of a community is reflected in the extent to which educational opportunities are offered to all its members and in the responsibility assumed by its political leaders for the educational progress of the community." One can conceive the political impact of the community on citizens by comparing the political thinking of the citizens of democratic America and communist Russia. In a communist country the community aims at spreading communist ideology among the people while in a democratic state the community is inclined to develop democratic ideals among the people, and all its efforts are directed towards such development.

5. Economic impact. Different kinds of industries, jobs and professions develop only in a community, not in the solitude of an individual. The child examines his own ideas and the conduct of various individuals involved in different professions and occupations. Frequently, one finds that adolescents develop some interest in one or the other profession. On the other hand, some professions can be learnt with the help of neighbours, family members, the community, etc. In certain cases the profession of an individual is determined by the community, for it is the community which decides the profession to be adopted by the child when he reaches adult-hood. In India, for example, in the past, the profession of an individual was determined by his caste. Although now nobody pays attention to the claims of the caste system in this connection, there is no denying that the choice of profession is often limited by the type of people one comes into contact with, the local institutions and committees, which condition ones thinking. It is from them that one learns how to earn one's

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livelihood. It is therefore evident that the community influences the life of the individual to a very great extent.

6. Moral and character development. Community has an impact not only on the physical and mental development of the individual, but also on his moral and character development. Every society has its own code of ethic which differs in some degree from that of other societies, and this difference is reflected in the behaviour of its citizens. In order to see this effect of the community on the moral development of the individual, one can compare members of a civilized community with those of a tribal society and see the difference between their moral ideas and characters. Whatever the difference between the moral levels of two communities, there is no community which is completely devoid of any moral values and standards. Even the most backward society has some primitive moral code and it tries to instil these moral ideas into the younger generation. It is the community which provides the environment for the character development of the child. If this environment is favourable it will create good character while on the contrary one will find defective character formation if the environment itself is defective. Hence, in this respect the duties of the community are self evident.

7. Impact on social development. Community is responsible for developing the community sentiment among its citizens, and this community sentiment creates in them a feeling and sense of responsibility towards the community which brings with it awareness of certain duties. Most of the intelligent people in a community try to create responsible citizens out of their young children. It is the society which socializes the individual. In Indian society the individual's socialization is achieved through a variety of religious functions deliberately intended to create social consciousness in the child participating in the function. This awareness of the society around one is manifested in each individual's desire to win the praise of the members of the community and an annually strong desire to avoid winning their criticism and disrespect. He is afraid of being ostracized. But it must be remembered that development of social consciousness does not imply a blind following of the traditional rules and customs of society. Many people do reflect upon the nature and value of all these customs, and if they find them defective they raise their voices against such customs and vigorously arouse people to get

rid of them. This is the beginning of social reform

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movements, and if members of the community cooperate with the revolutionaries, social reform takes place. But all this takes place within the society, because, the process of development and improvement of society occur within the society, not outside it. Hence the community plays an important part in the individual's social development.

8. Educational impact. All the various influences that can be seen emanating from the community have an educational impact, inasmuch as they help the process of education. Apart from this, the community also has some impact upon formal education. The different classes of the community contribute to establish education institution. In India, one finds various institutions financed and run by Hindus and Muslims, and among Hindus by brahmins, jats, sikhs and other religious groups. Generally, such institutions aim at educating children belonging to their own communities. In addition such communities also try to provide the informal means of education such as reading rooms, libraries, dramatic societies, etc.

Educational Importance of the Community

It is evident from the foregoing account that the community makes important contribution to both formal and informal forms of education. The child develops first within the limited sphere of his own family and then steps out into the larger surroundings of the community which unconsciously influences his language, thinking, modes of living, habits, ideas, etc. In fact, every aspect of his development is consciously or unconsciously influenced by the community. In the words of Francis J. Brown, "Changing the behaviour of individuals is not enough, education must seek to modify community patterns of behaviour through close and constant interaction with the total culture of the community." From the very beginning, the child's behaviour, habits, his dress, etc., are all determined by the community. It is the community which determines his attitudes towards various religions, tribes, classes, individuals and objects, and in this way community aids the family in socializing the child but it differs from the family in that it continues to influence the child even after the family has stopped doing so. The community's approved pattern of behaviour are enforced on the individual through school discipline, while the moral and ethical code of the community is reflected in the personalities of the teachers which also influence the individual.

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In India, from very ancient times, community has played a very significant role in the education of men and women. And even in present day education, one can see the impact of the community in every sphere. A democratic government was established in the country after it won independence, and this government presented democratic ideals to the country. The government also put forward the suggestion of universal and free education. It also undertook the task of establishing educational institutions to provide education at every level. Some of this burden was taken over by some communities. Libraries, reading rooms, museums, art galleries, dramatic clubs, etc., have been established in all the larger towns. The community is playing a steadily increasing role in education in the country.

Development of Community Sentiment in School

Although modern psychology refuses to believe in the existence of collective or group mind, distinct from the mind of the individual, it does utilise the rules of human behaviour in a group situation to interpret the behaviour of school children in the environment of the school. The school is a psychological group, and communal sentiment can be generated in it by discipline, cooperation and other behaviour among the students. The conditions required for generating a collective or group mind enumerated by Madougall can be of great use in creating such a group mind in school. These conditions are the following:

1. Permanence of the group. As far as possible, physical permanence of the group in the school be maintained. Certain changes do occur with the incoming new students and those leaving the institution, and with the construction of new buildings and other additions. But more frequently the same student spends five or six, or even more years in the same institution. This feeling of permanence can be enhanced by retaining the same teachers and not changing them too frequently, by maintaining the same rules, etc. If this is done, the students got the impression that this community feeling or sentiment can be developed in them by making them feel a part of a small community.

2. Members to analyse the forms of the group, and to understand its duties, functions and methods of working. Every student is a member of the community of the school, but he can evolve a community feeling towards it when he conceives it as a community. Understands his own place and duties in it. Aware of the rules

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educators should help the student by annually acquainting the student with the nature of the school, explaining to him the modus operandi which prevails and by reminding him of his own duties towards the institution. If this is done, every student will be able to do his bit in achieving the ideals of the school.

3. Contact with other groups. It is also essential that the student should identify himself with his own institution, by distinguishing between his school and any other group. He can develop a community feeling only if he has occasion to meet other groups. This can be done by providing an opportunity to hold healthy competition in the field of games and sports, dramatic activity, cultural activity, etc., between one institution and another. But the entire proceeding must be organized in an atmosphere of cordiality and friendly competition, for otherwise it will defeat its purpose by destroying the community feeling. Members participating in such competitions see themselves not only as individuals but also as active representatives of their own institution, and they try to win honour for their group. This helps to develop strong ties with the institution.

4. Developing a community tradition. Although students come and go from the institution, it is possible to maintain the community feeling by developing a specific and highly distinct community tradition by maintaining contact with the old students of the school. Old Students Association helps to concretize this community tradition by holding meeting in the old school and achieving contact with the present generation of students. Every college has some traditions of its own, such as a high degree of discipline or a remarkable academic record. These traditions can be maintained by providing opportunities for contact between the older generation of students and the present generation, and also by verbal recapitulation to which the teacher can frequently resort. This encourages the present student community to maintain that tradition, and thus the communal life of the school can continue indefinitely.

5. Dividing the functions of members. In every group, the responsibility for different functions is given to different individuals. Without this division of labour, it is not possible to achieve efficiency in the work of the group. The same principle can also be applied in school, and different students can be asked to look after the classrooms, the gardens, the lawns, the play grounds, organisation of cultural programmes, etc. He regards all

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such work as his private domain, feels possessive about it and thus develops a community sentiment.

In addition to the above factors which can be helpful in creating a community mind in the school, certain other factors can also be used. For example, frequent meetings of the entire school community creates a sense of unity and singleness. A healthy atmosphere can also be created inviting the parents of the students to participate in or at least to witness some school performances. Teachers of literature, music and art can help to create healthy emotions and sentiments in the college. Early morning community gathering of prayers or a community parade later in the day can also be fairly useful. Consciousness of living as a community can also be further intensified by the collective performance of many functions such a annual prize distribution, celebration of national festivals, elections to various committees, etc. In this, it is the tone of the college which has an important influence. A good tone can be generated only through discipline, co-operation, obedience of rules, a high moral level and good mutual relations. For this the teachers themselves must present the correct models and ideals, and they should also work towards closer contact with the educand. Teachers are the leaders of the students and therefore they must present the correct model in all those activities which the student is likely to imitate and which may help in his development.

Development of Leadership in School

Leadership occupies an important place in the sphere of education because it is the school which creates the future leaders of the nation. Although all individuals do not possess the same qualities of leadership, the atmosphere of the school helps to develop these qualities. Quite a few teachers become the leaders in school, but they are also supplemented by some student leaders from among the students themselves. And, generally, these student leaders are more influential than the teacher leaders because, with the increase in age, a gulf is created between the teachers as a leader and the students. This tends to make communication between the two on many aspects of development rather difficult. And, in truth, most students of the present day are not willing to regard their teacher as leader. Hence, the teacher can remedy the situation by enlisting the help of the student leader to create the desired atmosphere in the school. In order to develop the qualities of leadership among

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the students, they should be entrusted with various jobs of responsibility.

Merits of Community as an Agency of Education

- (1) Community education is meaningful.
- (2) Education provided by Community emphasises the principle of utility, according to which education emphasizes those ideals which are useful to the individual as well as to the community itself.
- (3) Community education gives real life experiences to the children. They get practical experience of objects and their working. Thus children get real learning.
- (4) Community education lays emphasis upon the principle of activity. Instead of simply hearing the lectures, children learn effectively by doing and manipulating things and processes.
- (5) The community imparts its cultural heritage to the children.
- (6) The community creates consciousness in children about their rights and duties and thus develops in them those qualities and capacities which make them active and dynamic citizens.
- (7) The community bestows upon children the capacity to think creatively and constructively. This makes them responsible and self reliant citizens.

Demerits of Community as an Agency of Education

- (1) The community, for its own narrow ends, manipulates the process of education as a play thing and uses it for its selfish ends.
- (2) To maintain its own superior status, the community creates blind faith in children, which makes children aggressive and intolerant towards other people having different beliefs and attitudes.
- (3) Community develops communal feelings which lead to chaos in national life and create narrow and blind faith in one's own beliefs and traditions. Indian society is still suffering from this nasty and dangerous poison which vitiates national life.
- (4) A community often takes recourse to repression and rigid discipline. It spoils the natural development of children.
- (5) As a community develops narrow communal feelings in children, hence it may hinder the development of democratic ways of behaviour and formation of democratic attitudes.

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Suggestions to make Community an Effective Agency of Education

- (1) Ideal Examples of Social Values. The community should provide ideal examples of co-operation, fellow feeling, social service and sacrifice before children so that they may develop their personality properly and contribute their best to the uplift of community or the well being of society.
- (2) Wider Attitude. Wider and liberal attitudes embracing all the persons of all the countries of the world must be inculcated in children so that they may rise above the narrow communal feelings and chavinistic attitudes of caste, creed or religion. They should be allowed full free expression and realization of the self by inculcating in them the spirit of tolerance, adjustment and service.
- (3) Maximum Development of Personality. Each child is born with his own distinct interests, inclinations and capacities. He must be provided full opportunities to develop his unique individuality. But the community compels him to develop on narrow communal lines of cast, creed, religion and vocation, which leads to destructive consequences. Hence children should be provided full opportunities for the development of their personalities in accordance with their innate tendencies and capacities.
- (4) Educative Environment. Good or bad environment makes or mars the development of the child. The community should protect children from evil influences of society and provide for them a congenial and conducive environment for healthy and proper development on desirable lines.
- (5) Establishment of Community Schools. The community should establish schools not only for children but also for the illiterate adults and handicapped children. In this connection the establishment of community schools may cater to the demands of uneducated elders and the handicapped ones.

(6) Education According to Needs of Child and Demands of Community. The community should impart education according to the needs of child and its own demands. Community development and welfare programmes stimulate children to serve and co-operate with such activities because they are useful for both.

(7) Development of Critical Powers. As community has its own culture, each community confines itself to transmit its own culture to the children who are its integral parts. This is not enough. The community should stimulate the critical powers of children also so that they may evaluate their culture impartially and also modify it, if need be arise.

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(8) Co-operation With Other Agencies. To make the education programme of community successful. It is essential that the community should seek the active co-operation of all the agencies of education specially the family, the school and the state. Parents, teachers and authorities of the state should also extend a willing co-operation for the progress and development of the community.

(9) Assistance of State. Assistance of state is very much essential to make community an effective agency of education. The state should give grant-in-aid to all the schools run by the community and keep them under its control. The state should launch community development programmes and such other welfare schemes as reading rooms, libraries and other mass-media programmes.

Questions for Exercise

1. Discuss the meaning and importance of community.
2. Throw light on the educational influences of community.
3. Critically evaluate the educational functions of community.
4. How can you make community an effective agency of education ?
5. Discuss the relationship between school and community. Mention some of the important programme of a community school.

Objective Type Questions

1. As an important agency of education, a community performs the following functions. Mark the right response as () and the wrong one as (x).

- (a) To establish various schools. ()
- (b) Formulate aims of education and control it. ()
- (c) Does not provide education for adults. ()

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17 Peer Group and Education

According to Oxford Concise Dictionary peer means equal. Thus peer group is the group of equals. Such is a social group. A social group is that aggregate of persons which is like a unit and whose members have some common aims, interests, stimulations and emotions together with mutual social relations and social interactions. Through the medium of all these, members of a social group influence each other and are tied to each other. According to Bogardus, "A social group may be thought of as a number of persons two or more, who have some common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities".

Chief Characteristics of Group-Life

Just as to classify the groups is a difficult task, similarly to point out the characteristics of group-life is also a difficult problem. Even then some characteristics of group-life can be described. These are as follows:

1. The members of a group are related to each other. Simply a gathering of persons cannot be called a group. The members of the group should be inter-related. In fact, this web of social relation is called a group. Cuber has written, "A

group is any number of human beings in reciprocal communication". MacIver and some other sociologists have also admitted the social relations to be the fundamentals of the group-life.

2. Group implies a feeling of unity. A feeling of unity is essential for every group. By virtue of such feeling, members of a group treat each other as their own and a sense of sympathy between them develops.

3. Members of a group have a sense of we-feeling. By a sense of we-feeling, the members of group help each other in performing their duties; and they defend collectively against the harmful powers. They treat others as the outsiders and try to make their group prosperous and self-sufficient.

4. The interests of the group members are common. A group

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includes those persons who are related to each other in such a way that they should be treated as one. For it, the interests of the persons of a group should tend to be common because, this similarity promotes unity.

5. There is similarity of behaviour in a group. As the interests, ideals and values of the persons of a group are common, similarly, the behaviour of the persons also tends to be similarly. A social group is not merely a group of persons, but it is a continuation of their behaviour.

6. Control of group over the actions of the members. The main reason behind the similarity of behaviour in group-life is that actions of the members are controlled by the group. In each group there are some customs, norms and procedures which are acceptable to every one and the dissenting members of the group given punishment. Even if the group fails to punish a person disobeying these, he shall be severely criticised by public. In this way, every one has to obey the social norms. In fact, without some norms, the existence of group-life is practically impossible.

7. The members of a group are affected by its characteristics. Each group possesses some social characteristics which separate it from the similar and dissimilar groups. These characteristics affect the members constituting the group. The effect may be of different nature for different persons, but still all the members are affected by the group.

8. Common values. Each caste has its own specific common values as help to distinguish it from other castes and also tie its members in the thread of unity. In this way, the social values of the Brahmins and the Shudras, the Kshatriyas and the Vaishyas, can be seen differing considerably. The caste panchayats are very vigilant in enforcing the obedience of these social values and people who deviate from them or transgress their bounds are exterminated from the caste. They are subjected to social isolation and ostracism. They cannot marry again into the group. In a similar vein the example of the family can also be considered. The social values of the members of a family are common and are traditionally respected and communicated to the succeeding generation? They are clearly expressed in the mutual behaviour of the members. Thus, members of the social group are bound together in the tie of common values.

9. Mutual obligation. The relationship between the members of a social group is further strengthened through their mutual

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obligation, besides their common social values. The family is a fine example of this. In the family, all the members have complementary obligations to each other. Children obey the orders of parents and try to conform to their desires. Husband and wife love each other. The husband fulfils the needs of the wife, while the wife obeys the orders of the husband besides co-operating with him in all activities. In this way, the members of the family are bound to each other by the ties of mutual obligation.

10. Mutual expectations. In a social group, the members are entitled to expect love, sympathy and co-operation from others. In the family the husband expects his wife to love him while his wife expects reciprocation of this affection. When this desire is turned into despair, the family relationship is destroyed and divorce is imminent. In the same way, the parents expect their offspring to accede to their wishes while the children expect from their parents love and sympathy coupled with help to rise in future. The disintegration of the family sets in when these desires are not fulfilled. While the family is a much close knit social unit, even the neighbourhood is related to each member through mutual expectation. In all social groups that human beings form, members have expectations of each other. If the people of one's own clan were not to share in one another's joys and sorrows, then what is the use of any clan. All individuals hope that in times of joy and sorrow the people belonging to their clan will participate and render the occasion befitting of a social being. And so long as this mutual expectation is being fulfilled, the organisation of the group is maintained intact. If in any school, the student were to refuse to show obedience to his teacher and the latter were to abstain from helping the student in his pursuit of knowledge, how long can such a school last? Thus, a social group retains its existence only as long as its constituent members fulfil their responsibility by satisfying the mutual desires among them.

The example of the family as a social group can serve to illustrate the forementioned characteristics of group-life. Among the members of the family there are relationships such as husband-wife, father-son, brother-sister, etc., and all of them work for the interests of the family in a mood of mutual co-operation. Each member treats every other member as his own, and despite all the differences that there may be between their attitudes and tendencies, they share some common ideals and values. It is because of the common interests that the family works as a well

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knit unit. Family control is exercised on each member. Disobedience of the laws of the family leads to serious alterations between the head of the family and the children while even the senior members do not escape censure. Each member bears the indelible stamp of his family characteristics. The characteristic is so prominent that the study of an individual's behaviour affords some clue as to the type of family in which he must have been bred. These characteristics of the group life are to be found in other groups, in greater or lesser degree.

Social organisation is the organisation of social groups. And social groups are the units of social organisation. Hence the organisation and the disintegration of social organisation is dependent upon the integration or disintegration of the social groups. The social group, as is evident from the term applied to it, is a group the basis of which is social relationship. The family, for example, is a social group.

The above discussion of group-life may be useful in understanding how to create group-life in school. Social consciousness can be created by arranging social programmes. Guardians may also be invited to participate in several such functions. Group songs and group parade are also useful. Celebration of national festivals in school affects the tone of social life. This tone is improved by means of discipline, cooperation, moral level and mutual relationships. The teachers should present good examples and improve their relations with the students.

Leadership and Education

Qualities of Leadership

In the analysis of leadership, the greatest importance, from the practical viewpoint, is that of the qualities of leadership. While this knowledge of the qualities of a leader on the one hand reveals the kind of person the leader is, it also on the other hand, shows the qualities that an individual should possess if he wants to become a leader. Once again, different scholars have attributed different qualities to leaders. Some of the important views will be described here.

Constituents of Leadership

In connection with leadership, Pigors regards the following as indispensable:

1. Common cause
2. Leader
3. Follower
4. Present situation.

Qualities of leadership according to Allport. Allport has included the following the qualities of leadership:

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1. Trait of ascendance,
2. Physical power,
3. High mobility,
4. Erect, aggressive carriage,
5. Tonus,
6. Tenacity,
7. Face to face mode of address,
8. Reinforcement of energy,
9. Restraint,
10. Inscrutability,
11. Expansiveness in the field of action,
12. High intelligence
13. Understanding,
14. Keenly susceptible to social stimulation,
15. Tact,
16. Zeal,
17. Social participation,
18. Character,
- and 19. Drive.

Coffin's classification. Charles Bird has recounted no less than 79 qualities in a leader, but in this long list of qualities, many of the qualities have been repeated. Coffin has tried to place these qualities in some limited classes. According to Coffin, the qualities of a leader can be included in the following classes:

1. Intelligence. Sharp intellect, insight, intellectual farsightedness, skill and acuity.
2. Moral Sensitivity. Honest, just, proper, decision, benevolent viewpoint, moral outlook, selfless and idealistic, love of truth.
3. Imagination. Secularism originality, imagination, foresight, curiosity, comprehensive interests and flexibility.
4. Restraint. Restraint, self-control and profundity.

5. Drive and determination. Inspiration, enthusiasm, mobile or dynamic personality, candidness, aggression, desiring name and fame, bravery, determination, patience, concentration, the tendency to pursue to an end.
6. Responsibility. Respected, candid, chartered, believable, organised, aware of duties, lover of work, concentrated.
7. Self-reliance. Awareness of purpose and direction, self-reliance, confidence, the ability to take decision, enthusiasm and unvarying decision.
8. Dynamic physical characteristics. Physical power, shape, ability, tonus, straight body, etc.
9. Imperturbability. Balance, optimism, benevolence, patience, decisive, energetic and positive nature.
10. Social responsiveness. Adaptability of social motivation, taking part in social activities, friendliness, affection, sociability, extrovert tendency and influence on others.
11. Easy maintenance of good relation and others. Acuity, sympathy, co-operation, humanity and a knowledge of human nature.

Coffin has further done the job of making these 11 classes even more brief by dividing all the qualities into three classes:

1. Planning. (1) The ability of know problems. (2) The ability to evolve plans for solving these problems.

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2. Organisation. (3) The ability to organise the necessary objects and individuals to ensure the success of the plans. (4) The ability to organise the entire system and have it function as one unit. (5) The ability to introduce sudden changes.
3. Persuasion. (6) The ability of distributing responsibility among different individuals for the implementation of the plan. (7) The ability of successfully examination the entire plan. (8) The ability of keeping his own control on the entire system or organisation.

All Qualities, Physical and Mental, are Needed for Leadership

From the various opinions on the different qualities which a leader should necessarily possess that have been described above, it is evident that it is not sufficient for the leader to be the master of only physical qualities. Here it must be remembered that in the animal world the most powerful animal is the leader but in human society physical power alone is not sufficient. Yet the importance of the qualities of physical power and an attractive personality is not inconsiderable. One can often see intellectual ability and attractive physical personality going together in the human leader. By his experiments, Partridge has proved that all the individuals who scored the highest in the Army Alpha tests were tall, attractive and of an independent nature. This view, held by Partridge is one-sided, because one often finds a complete lack of physical charm in intellectual giants and leaders. One only need be reminded of Socrates and Chanakya. On the other hand, it would be equally incorrect and baseless to state that in the modern world, only intellectual achievements are enough to bring leadership to an individual. Actually, in order to become leader, an individual should be possessed of many qualities of the personality and in particular skill in behaving, in addition to physical and intellectual qualities.

Education for Leadership

But the mere fact of the existence of these qualities in an individual is not sufficient as insurance of successful leadership. It is true that the leader possesses in innate form the qualities of leadership, but as Plato observed correctly they also require to be educated. In a democracy, leaders can be discovered and created through the medium of education and public programmes. For this, responsible tasks should be entrusted to the men and women of the younger generation. They should be given the opportunity of

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coming forward and expressing themselves. Youth festivals should be organised in order that the youngsters may be able to display their qualities. In this way, when there will always be new leaders to replace the older and retiring leaders, the society and the nation will be able to progress constantly and at a fast place.

Questions for Exercise

1. Discuss the characteristics of group life in relation to school.

2. Explain leadership and outline education for it.

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18 The State and Education

According to Raymont, "We observe that education, like other beneficial influences at work in a civilized community, may be conducted by all or any of the three means, first by voluntary efforts with a view to profit; secondary by voluntary efforts arising from philanthropic or religious motives; thirdly by the agency of state." Plato, Aristotle, Hobbs, Locke and other philosophers assert that in the early times people used to live in 'natural state'. Fed up with their barbarous life of nature they sacrificed their personal interests formed organised associations on the basis of social contact and invested them with the same rights and powers. These early associations further formed a super association known as state to carry out some important functions of society. Thus state is a well organised super association of human beings which came into existence to carry out the functions of all the social associations more effectively. Besides protecting its citizens state is engaged in solving multifarious problems of society.

Meaning and Definition of State

As the state came into existence by the close and integral union of various associations, it is an enormous and powerful super structure of associations. It differs from other association in the sense that each individual belonging to any other association recognises the superiority of state and obeys the laws made by it. The state has a definite territory, an association of human beings living on that territory, an organised structure of government and sovereignty. In this sense there are four important elements of state namely—(1) Territory, (2) Population, (3) Government and (4) Sovereignty.

Definition of State

(1) "State may be defined as an organised political community with government recognized by people."

—I.L. Kandel

(2) "State is a community of persons, more or less numerous, permanently occupying a definite portion of a territory,

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independent and so of a foreign control and possessing an organised government to which the inhabitants render a habitual obedience."

—Garner

Influence of State and Education

Each state has its distinct political set up, its culture and civilization, its industry and commerce and various other components quite different from those of others. These factors influence and shape the system of education of that state. Hence each state tries to influence and control its education in some way or the other. State may be classified as under:

(1) Totalitarian State.

(2) Democratic State.

(1) Totalitarian State. The supporters of totalitarian state believe that state is omnipotent and supremely sovereign in all fields of life. It has a superior and higher entity than that of those who form and organise it. It can have absolute control over all its citizens. Able and capable citizens form and run a state efficiently and only education develops such citizens. Therefore the state must have complete control over education for its existence and advancement. Thus, the supporters of the totalitarian ideology emphasize that the whole educational system must be centralized. Thus education is completely centralised in a totalitarian state with the result that all aspects of education, namely-aims, curriculum, methods of teaching and discipline etc. are all closely guided and supervised by the central government.

(2) Democratic State. The inherent powers of a democratic state are limited and well defined. The state distributes its absolute power amongst its citizens by decentralization. This means that people become responsible for their own welfare. They plan for their own good and execute the plans themselves. The state provides more and more opportunities to its citizens to plan and execute such plans for their happier, richer and better development.

Relation Between State and Education

There are two views about the relation of state and education:

- (1) Individualism.
- (2) Collectivism.

(1) Individualism. Locke, Mill and Bentham are individualist thinkers who firmly believe that the function of the state is only to protect and guide its people. It should not interfere in the sphere

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of education in any way. This is known as the 'Doctrine of Laissez faire.' According to this doctrine, the individual has accepted the discipline of organized society for some definite objectives only. It does not mean that he has subordinated his freedom and liberty objectively and in too. There are many spheres of life where he is completely free to choose and act. Education is one such sphere. In this way according to individualist thinkers, state should not interfere in the sphere of education otherwise it will bring more harm than good.

(2) Collectivism. Matthu Arnold, Carlyle and Ruskin are the supporters of collectivism. They hold that the function of the state is not only to protect its citizens from internal or external dangers alone but also to control the education as well. Since the progress and development of state depends upon educated citizens possessing desirable habits, competence and sound character, State must have full control even on higher education. Thus, the advocates of collectivism firmly believe that full control over education by the State will be advantageous and beneficial to all its citizens in all respects.

Merits of State Control on Education

- (1) State control will ensure universal, compulsory and free education to all children of a certain age group and upto a certain standard.
- (2) Children having a minimum quantum of education will grow into capable and dynamic citizens imbued with social and national consciousness.
- (3) Education imparted by the State will be better than education given by other agencies.
- (4) Education of all children will be uniform conforming to the principle of the equality.
- (5) Scheme of national education will be achieved successfully.

According to the Russian thinker Pinkvich, "Public education aiming to mould the future citizens is a mighty instrument which government can not pass to others."

Demerits of State Control on Education

- (1) Politics will enter the domain of education.
- (2) Instead of acting as a welfare oriented agency, State will turn into an instrument of indoctrination, brain washing and brain storming. Spartan education emphasised only physical

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development neglecting all the other aspects of personality.

- (3) Committed teachers will be appointed by the state. Such teachers will turn out the same models.
- (4) The real importance and aim of education will be set at naught.
- (5) Complete development of individuality shall be impossible. Hence the individual shall not be able to make his original contribution to the variegated whole of human life.
- (6) Children will not get education according to their nature.
- (7) The family will be deprived of its fundamental right.

(8) The principles of equality and freedom will be thrown to the winds because state will regiment the development of children. This is against the spirit of democracy.

(9) Under such a regimented system of education, only servants or slaves can be prepared to serve the state blindly. It will stop all scientific progress as that depends upon original thinking, free experimentation and expression.

Golden Mean

The individualists and the collectivists both insist on their extreme ideologies. Modern thinkers neither favour the doctrine of Laissez-faire alone nor accept the rigid control on education by the state. They regard both the ideologies as extremes and wish to strike a balance between the two. According to them, the task of education is so important that the co-operation of all the agencies is essential to complete it. State is an important agency of education but it is not all in itself. Hence the state should neither show complete neutrality towards the education of its citizens nor try to control it in toto. It must work in active cooperation of all other agencies namely—the family, the community and the church. Whereas on one hand the family, the community and the church should be allowed to help education in their own way, the state on the other hand should also guide and supervise the various stages of education through its policy of limited interference. Raymont has rightly remarked in this connection, "The function of the state is to protect and promote, not to absorb or take the place of family and the individual. In the sphere of education it is the state's right, and even duty to protect the interior right of the family and the church. Similarly, the state ought to make good the deficiency due to incapacity, unworthiness or other defects of parents and generally to protect, according to rules of reason and the faith, the

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moral and religious education of the young by removing any public impediment. The national state can rightfully demand and ensure that the citizens have a proper knowledge of their civil and national duties and attain a certain standard of intellectual and moral culture."

Successive Interference of State in Education

Education is very essential for the development of society.

Educational activities can be propelled by any one or all of the following agencies:

1. By Self Development Voluntary Agencies.
2. By Charitable institutions and Religious Associations.
3. By the State Through Government.

In ancient times people voluntarily and through their own efforts established educational institutions for their own good. The state had nothing to do with educational efforts at all. During middle ages educational provisions were made by charitable institution and religious associations that charitable institutions and religious associations bitterly opposed the interference of state in their field of educational activities. But with the development of intellectual enlightenment, human beings began to welcome the state interference in the field of education. By the end of nineteenth century the state arrived at a position to control the education of its citizens.

In ancient Greece Athens had adopted the policy of laissez-faire policy of non-interference in education while Sparta Controlled the education fully. Later on, political philosophers like Fichte and Hegel forcefully emphasised and advocated complete state control over education. Under the influence of these political theorists centralization of education reached its culminating point. The social transformations and gradual complications of behaviour patterns of culture and civilization created the necessity of state control on education. It was proved clearly that no other voluntary or social agency was in a position to meet and solve the evergrowing problems of the people of the state. Today, the state is the only institution which can provide protection to its citizens and also meet their other material needs by means of its powerful resources and political supremacy.

History of Relation Between State and Education in India

1. Vedic Period. During vedic period there was little relation between state and education. Education was imparted by learned

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Rishis and Munis called 'Acharyas' or Gurus. Students used to live in the 'Gurukuls' or 'Ashrams' of those Rishis and Munis. They received free education in the laps of nature. As Gurukuls needed no financial assistance from the state, there was no state control over them. Society maintained them. The state only admired and appreciated their efforts.

2. Brahmanic Period. During this period education was maintained by voluntary and private agencies. There was no direct control of state on education. Taxila, the famous university of India came into existence during that period. Kings and rich persons of society used to give donations to these institutions. It also provided stipends and scholarships to those who received education in it. A significant change which occurred during this period was that education fell from the high pedestal of mission and service of the nation to a sort of profession in the hands of pundits and purohits.

3. Buddhist Period. Private universities of the vedic and Brahmanic period changed into public institutions. Nalanda, Nadia, Vallabhi and Vikramshila were the famous universities of this period run by 'Associations' and 'Samities'. They maintained their high reputation and smooth management in all matters. They enjoyed complete autonomy the state control was almost to nothing.

4. Muslim Period. During this period the 'Maktabas' and 'Madarsas' turned into agencies of proselytisation and religious conversion to Islam of the infidels by the Muslim monarchs and the mullas.

5. British Period. During this period this decree of 1835 set the seal on English Education for India. The Wood's Despatch of 1854 recommended the establishment of universities. Departments of Public Instruction under the Director of Public Instruction used to work out and supervise the plans. The Hunter Commission of 1882 recommended the establishment of model schools by the government and withdraw from the direct management of secondary schools by encouraging voluntary and private bodies to run them on grant-in-aid basis. Thus Departments of Public Instruction widened its activities with more and more officers to complete the task of education.

6. Modern Period. On 15th August 1947 India attained its political freedom and decided to transform itself into a secular democratic republic. Since then, education has been decentralized. Now education is a responsibility of the State Governments. The

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Kothari Commission (1964-66) distributed the responsibility of education among the central, the state and the Local Bodies.

The welfare state provides for education for all. With the establishment of democratic governments, the sphere of education is widening rapidly with the result that the responsibility of the state are increasing. The state imposes taxes on the people in order to finance education and then compels people to send their children to schools and colleges. It also supervises educational arrangements in institutions not controlled by it to ensure uniform standards, and also provides financial aid to them.

Functions of the State in the Field of Education

Explaining the functions of the state, MacIver and Page have pointed out that there are certain functions which the state alone can perform, others which can be performed by others but not so efficiently as by the state, and yet others which are best left to other agencies, apart from those which the state does not have the ability to perform. The provision of education falls into the first and second of the above four categories, because not only is the state the best equipped for this task, it is in fact the only agency capable of coping with the educational problems of populations of remarkable size. The state alone can provide universal education to such a large number of people. The functions of the state in the sphere of education can be summed up as follows:

1. Provision of proper schools. The state should establish different kinds of schools—primary, secondary, higher learning and professional colleges—so that the local requirements of the people can be fulfilled. In addition to this, the state must also correlate these various institutions in such a way that the effort at education is not wasted.

2. Making primary education compulsory. At least at the primary stage, the state should make all education compulsory, free and universal. This kind of education, at least the elementary education, is absolutely necessary for the mental development of the people. Hence, the state should compel parents to send their children to schools.

3. Providing finances for education. The state must plan for and provide the finances required for education. Some people have advanced the argument that the provision of free and compulsory primary education will reduce its value in the eyes of the people. While this may be true, the state is faced with the necessity of

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doing so, because the private sector has failed to provide primary education for the masses. It is now accepted that every modern state must provide free and compulsory education to all children in the country. Apart from primary education, it has been experienced that private resources are never sufficient to provide proper secondary and higher education to adequate numbers of students. Even here institutions have to seek the assistance of the state. In addition to the creation of primary and secondary schools, and universities and professional colleges for higher learning the state helps the cause of education by providing scholarships and financial help in different forms to poor but brilliant students. In many western countries the number of students receiving state aid in one form or the other frequently rises to fifty percent of the total number enrolled in the university. In India, this stage has not been achieved, and consequently many brilliant students are deprived of the opportunity to study.

4. General control and guidance. One important aspect of state functioning in the sphere of education is control, inspection and guidance of individual institutions. The state government officials construct syllabi for various levels of education, with the help of educationists and other learned people. In the same manner, the state does not take independent decisions about educational matters, but seeks the advice and guidance of experts. The state should normally not interfere in teaching methods, but leave it to experienced teachers, researches and scholars. Besides, the state can also not profitably guide the techniques of evaluating educational ability. This too, is the task of the teacher and the educationists. All that the state can lay down, in the way of guidance, is that some method of evaluating educational ability must be introduced at each level of education. The state may also require this method to be so accurate, dependable and valid that it may serve as a basis for evaluating the individual's fitness for various tasks.

5. Providing skilled educators. It is clear from the proceeding paragraph that there is little the state can do in the absence of skilled educators. Hence, it is a major responsibility of the state to provide such educators. Even if the national educational policy has been created by brilliant thinkers and incalculable effort has gone into its creation, it will fail to achieve anything if there are no skilled educators to implement it. The responsibility of the state does not end with putting up buildings for school, filling such

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schools with educands and making arrangements for the administration of the institution. As Raymont has pointed out, "Educational salvation lies, not in bricks and mortar, nor in sumptuous equipment, nor in paper curricula, nor in elaborate machinery of whatever kind, but in the subtle influence of informed men and women upon the pupils committed to their care. A good teacher, in sympathy with his work, and doing it under reasonably liberal condition of service will achieve better things in a barn than a bad or dissatisfied one will achieve under the best of external circumstances." Hence, it is desirable that the state should take upon itself the responsibility of providing trained and qualified teachers, and of seeing that their conditions of service create the satisfaction so necessary for the job. The educand's mental health depends very greatly upon the mental health of his educator. More often than not, in most non-governmental educational institutions one finds conditions of work which are not at all conducive to mental balance, for example, varying scales of pay, physical conditions of work, absence of opportunity to progress, etc. The state should investigate all such conditions and improve them, and also enact legislation which secures the rights of people working in private institutions.

6. Training in citizenship. In the sphere of education, one important function of the state is to train young men and women in citizenship. For this, the state must create institutions for training in science, industry, agriculture, etc. The cultural training and advancement of the people can be provided for by creating art galleries, cultural committees, means of recreation etc. Now-a-days, states send cultural delegations to other countries. Another way in which the state can help in improving cultural standards is by facilitating the international exchange of teachers and students. In a democratic society it is necessary for the state to maintain a healthy level of social living, by creating conditions conducive to the physical and mental development of its people, and by assisting all private agencies engaged in similar work. Political training is also essential in a democratic country, because political awareness must be created if proper leadership is to emerge. It is for the state to exploit all means of communications—newspapers, radio, television, cinema, etc.,—in order to acquaint every individual with the latest in political, economic and social thinking, and also to inform him of all economic and industrial progress taking place within the country. In this way, it can be seen that the political

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education of people living in a democratic country depends entirely upon the cooperation of the state.

7. Construction of a National Scheme of Education. In a democratic state education is like the soul in a body. Each state constructs a national scheme of education, keeping into consideration the multifarious needs of its citizens, after detailed discussion with its prominent educationists, educational philosophers and ministers. After the construction of such a comprehensive scheme of education, it is executed in such a way that no one is discriminated on the basis of colour, caste, sex as well as economic and social status. Each individual gets equal opportunities to grow and develop.

8. Adult Education. The state provides adult education for the uneducated and illiterate adults. India has very recently launched such a scheme on a very huge scale.

9. Encouragement to Guardians. Opening more and more schools does not bring in them all the children of the nation. To achieve this objective, the state motivates the parents in such a way that they begin to take interest to educate their children.

10. Provision of Military Education. In the modern age of conflict each citizen is expected to defend the state against a foreign invasion. The state provides military education in all the schools and colleges so that in the times of emergency the trained citizens are able to be vigilant and defend the state.

11. Provision of Standard Books. Good education depends upon the availability of good and standard books. The state persuades authors and publishers to prepare good and standard books of reasonable price.

12. Provision of Scholarships. Many talented, gifted and intelligent children of indigent means can not pursue their education properly and go ahead further. The state provides scholarships and stipends to the needy and deserving ones without any discrimination, of colour, cast, creed or sex.

13. General Control and Direction of School System. Each state determines the aims, curriculum and methods of teaching various subjects together with the evaluation system keeping into consideration its own demands and needs of its citizens. It extends proper guidance and keeps close supervision in such a way that the entire educational system runs on the right track. The defaulting institutions are brought to book, reformed and made to run on proper lines with motives of public good and national services.

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14. Organisation of Boards and Committees. The state organizes committees and Boards for determining the aims, curriculum, methods, the examination system and other relevant activities concerning education.

15. Appointment of Commission. Sometimes the state appoints commissions of equity to know about the working, deficiencies and drawbacks of schools and suggests measures for improvement and progress. The Secondary Education Commission and the Kothari Commission were appointed in India for this purpose and the government is executing the recommendations of these commissions gradually.

16. Encouragement to Educational Research. The modern age is an age of research. Each state encourages educational research according to its needs and requirements to solve its own problems and explore new areas of improvement. In India, we are beginning to realize its importance and schemes of research are coming up.

Questions for Exercise

1. What is a state ? Discuss the importance of close relation between state and education.
2. Trace the history of relation between state and education in India.
3. Enumerate the main functions of education in a democratic state.

Objective Type Questions

Mark the right response as () and the wrong as (x) in the following:

- (a) The state is an active and informal agency of education. ()
- (b) A state is born out of many groups and societies. ()
- (c) State is an omnipotent and supreme social institution. ()

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19 Role of Mass-Media in Education

To day the world is facing two particular problems "information explosion" and the "population explosion".

1. Information explosion. It means an explosion of knowledge. Today, social and technological changes are taking place rapidly throughout the world due to expanding information. New frontiers of knowledge are opening day by day. The horizon of human knowledge and understanding is expanding very fast.

2. Population explosion. Due to the growth of population and democratisation of education with varying levels of motivation and aspiration. The student population is immensely increasing year by year. This problem of "population explosion" is more serious in the developing countries than the developed one. Both from population as well as information explosion India is facing serious difficulties.

Importance of Mass-Media

Due to "information explosion" and "population explosion" more things are to be learnt and more people to be taught. There is a cry for "more education to more people in less time". Here educational technology consisting of various media of mass communication are essentially required. As both qualitative improvement and quantitative expansion of education is facilitated and accelerated with the help of mass media under educational technology, it has come to our rescue to tackle this problem. There are a good number of media for mass communication such as radio, television, newspapers and films etc. Previously, the mass media were only put to marginal and individualised uses. There was neither any coherent thinking nor a scientific organisation of these materials in the educational process. Today due to interest and initiative of certain teachers, their use has increased.

A piece of information or knowledge is communicated to us through the communication. This message, of great importance, because, the same piece of information when conveyed on a printed page or over the telephone, by radio, or television appears different

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and has entirely a different effect on us. The effectiveness of piece of information depends upon the medium through which it is imparted. The mass-media is also the message. It massages the sensory organs and stimulates them to respond actively. It is very important for class room teaching as a part of the process of instruction. It improves the teaching-learning process. Its main purpose is to benefit more students with fewer teachers or to obtain quality education.

Therefore the mass media have entered into all the structures of daily life in the world of today. It is being used as a means of education. To sum up: its role in education is gaining importance every day.

1. Mass Media provide information to the mass within less time.
2. It takes a wide coverage of information regarding what is happening in any corner of the world.
3. It brings the entire world to the individual or to the classroom. Children spend hours together sitting in front of the television and can visualise, hear and acquire knowledge about the world.
4. It easily reaches groups, allows repeated use, gives more reality, influence attitudes, shows cause and effect relationships and ultimately motivates the audience.
5. It sends information to remote places and helps in distant learning.
6. It help in modification of attitudes, inculcation of desirable values and acquaintance with cultural heritage.
7. It acts as an agency of social change.
8. Its useful for reinforcing group dynamics and interpersonal communication.
9. It is a means of communication make ideas clear to the children and help them to acquire knowledge. It helps in simplifying and in giving vividness to explanation.
10. It makes the instruction concrete.
11. It stimulates interest and exits curiosity.

Mass Media in Education

"Education today, therefore, has a far greater responsibility than it had ever before. It has to meet the demands of a dynamic world which change its character every day. Contemporary education has to be more comprehensive and

complete than it was ever

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before. The role of the various agencies of education like home, society, community etc. has consequently increased, so has the role of the mass media like television, radio, cinema, newspaper increased."

Press, radio, motion-picture, television, etc. are mass media in education. These are technically called passive agencies of education. They indirectly influence the attitude and behaviour of the people. They cover entertainment, informatory propaganda, historical record, education and improvement of moral judgement and moral tone of people. Following is the role of some important mass media:

1. Radio

Radio used mainly to broadcast events to far and wide places of the world. Radio acts as the medium of mass-communication. It is also an important source of entertainment. Students listen various talks, discussions and debates from radio which are extremely important and useful for them. Many programmes are broadcast over the radio especially for the purpose of teaching. Thus, radio acts as a great recreational and educational force. It broadcasts scientific and cultural facts. It enlightens public opinion. It stimulates curiosity and interests.

The radio is a valuable supplement to class teaching and learning. Educational broadcasting is a new experiment which is catching on well. Expert teaching in such diverse fields of science, social studies, art, music, languages, politics, current affairs and other areas, can provide information and enrichment for pupils and for the teacher through school broadcasts. Educational programmes broadcast by expert teachers with effective methods demonstrate new ideas and approaches to classroom procedures. In collaboration with the experts programmes are especially designed for different age groups in the schools. Advantages

Following are the advantages of using radio as mass media in education.

(1) "Listening participation" in current history. In radio the emphasis is on sound, rather than on picture. Therefore, many programmes are broadcast over the radio especially for the purpose of teaching. Special events and occurrences in the world are immediately brought from the source into the classroom. An educational programme may be preceded by an introduction by

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the class teacher and followed by long discussion among students on the subject-matter under the guidance of the teacher. Thus, the teacher requires to have pre-broadcast and post-broadcast discussion. Through radio a talented teacher may teach the students. Important happenings elections, inventions, political developments in other countries and other current topics may be heard and discussed in the classroom.

(2) Effective means of presenting music, drama and appreciation. Various talks, debates and discussions held over the radio are extremely informative and useful for the school children. Different items of the school subjects can be presented in the form of dramatised programmes. Educational radio excels through dramatisation, dialogue, musical features and other creative programmes not possible in day-to-day classroom teaching. School concerts, folk and classical music, drama and discussion programmes of school, local or from other states are broadcast for listening in other schools in India.

(3) Team-teaching demonstrations. The radio provides opportunity for student participation in various programmes such as quiz competitions, travel talks, plays, stories, development of lessons, projects and work programmes in the form of team teaching demonstrations arranged by the combined efforts of the best resources in consultation with the specialists and some other subject experts. While accomplishing the programmes subject content, curriculum validity, suitability for age groups and teaching methods are kept in mind.

(4) Participation of local teachers and pupils. Well-planned radio broadcasts are presented to engage the active participation of the local teachers and pupils. Before broadcast time there should be preliminary study and discussion on the topic. Through broadcast suggestions the class may be encouraged to carry on follow-up discussion, projects or creative activities. Before presenting the programme. The teachers and the pupils should prepare material thoroughly. They should utilise all possible resources make a very high quality programme from the point of view of content, speech, style, audibility and presentability.

(5) Making learning an open system. Educational radio can offer corrective programmes for self learning by the individuals. Breaking all boundaries and constraints of formal education it can reach the participants while at work, at play, at drawing room, at recreational centres. It has reached villages and is now available

in every corner of the society. There is more emphasis on learning through various mass media since learning directly from the teacher is minimal and there is increasing stress on a system of open learning to overcome the rigidities of formal education. Educational radio broadcasts play an important role towards a system of open learning. The non-formal approaches of educational radio supplement the movement for de-schooling society. Its programmes lead to a learning society where everybody can learn at any time at any place.

At present, radio is not only one of the popular mass media, but also a potential instructional tool in the formal, informal and non-formal education. It is laying more emphasis on the planning and production of science programme in both the formal and non-formal spheres of educational broadcasts. In most of the stations there are special programmes for teacher and teacher-educators intended to familiarise methods of teaching on account of large changes in school curriculum and methodology particularly in subjects like science, mathematics. These service has been more necessiated in recent years social studies and English.

Secondary School Broadcasts help students and teachers by giving up-to-date content knowledge and providing new approaches and methods of teaching. However, a few non-syllabus programmes are broadcast in order to break away from the stereotyped formal education, for doing away with monotony in the curricular topics and to stimulate awareness and curiosity. In order to reduce wastage and stagnation at the primary school stage. Primary school programmes have recently assumed greater importance by making the school situation more attractive and interesting. With its vast resources the radio can organise a series of programmes to bring universalisation of primary education and promote adult literacy. These programmes are related to education, health, hygiene, nutrition etc. bringing the audience into the mainstream of national life.

As an effective medium radio has occupied a significant place in communication. It is also playing an important role in education. It informs, as well as inspires. It inculcates values and virtues, and creates attitudes, interests and appreciation.

2. Television

Television is an extremely popular source of entertainment among youngsters today. They listen and see the instruction of the speaker

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from the television. The whole personality of the child is engaged in the task. Therefore television is the most important and powerful agency of mass communication. In it news items are not only read out but the events are also shown. Not only problems are discussed but practical remedies and solutions are also suggested. There are programmes especially for the school children aimed at educating them and instilling good moral values. Through dances, short-films on historical places, museums etc. television can give an idea of the history of country. Thus, television plays a vital role as a means of mass media in educating the masses.

Advantages of Educational Television

There are many advantages of educational television. By watching the television the young people get a good idea about how it really happened. For example the students can see for themselves how science has advanced by watching the nuclear explosion or the launching of rockets programmes.

Following are the advantage of educational television:

- (1) It is capable of making available many so far inaccessible learning experiences.
- (2) It brings about continuing co-operative planning by teachers supervisors, learning materials exports and skillful production teams.
- (3) Good and effective educational television broadcasts help in the outgrowth of curriculum planning offer occasion for analysis and of the selection of this most appropriate instrumental media.
- (4) A variety of audio-visual aids, motion pictures, film-strips, slides, recordings, drawings, maps and other projected and non-projected aids are demonstrated through television. Video-tapes and recordings on television show us the launching of space rockets, and happening of political and social events.
- (5) It brings us a new kind of vision.

(6) It acquaints the children with literature, history and social life.

(7) It motivates both children and adults as it is not only educative but also entertaining.

(8) Televised-lectures are thrilling and entertaining to the listeners not only verbal information and the introduction of the speaker but also the whole of his personality.

(9) National problems like those of population explosion and poverty and illiteracy are highlighted and discussed on the television.

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(10) It plays an important role in education of the children on the history and culture of our country. It provides an idea of the history of the country by telecasting various programmes through dances, short films on historical places, museums etc.

(11) As a means of mass media in education on the masses television plays a vital part. It is a dynamic and potent medium influencing education. It is based upon fundamental psychological principles of learning. These apply to all successful programmes of learning.

Development of Educational Television

1. Starting Educational Programmes. A General Conference of UNESCO held in New-Delhi in 1956 desired for the development of educational television in India. Experimental television service was started with the objectives of "experimentation", training and evaluation" as a part of the UNESCO Project. A series of social education programmes were telecast in collaboration with UNESCO during 1960-61. The National Fundamental Education Centre and Indian Adult Education Association, New Delhi evaluated the nature as well as impact of these programmes regular T.V. Service was inaugurated in Delhi. It was a landmark in the history of television. Launching of the 'Krishi Darshan' programme for farmers on 15th August, 1965 was a landmark in the history of television.

2. Installation of T.V. Sets in School. In India T.V. Sets were installed in secondary schools by 1985. The experiment of all these projects were significantly beneficial, enlightening and interesting.

3. ETV. After 1982 the use of educational television increased at a rapid rate. Tremendous progress has been made in use of educational television in India. Benefit of E.T.V. programmes were extended to number of students in different subjects like Physics, Chemistry, Hindi, English, Geography and current affairs. As the number of schools equipped with T.V. sets increased.

4. SITE. Inaugurated by Smt. Indira Gandhi the then Prime Minister of India at Ahmedabad on the 1st August, 1975. The famous Satellite Instructional Television Experiment (SITE) was implemented during 1975-76. How T.V. programmes could be telecast with the help of a satellite called ATS-F loaned by the National Aeronautics and Space Administration NASA, USA. These T.V. programmes were related to Education, Agriculture, Health, Family Planning, National Integration and so on. Rural

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population was selected as the target audience for this project. The scheme was implemented in three districts in Orissa Dhenkanal, Sambalpur and Phulbani. The scheme was effective in educating the rural people in Andhra Pradesh, Bihar, Karnataka, Madhya Pradesh and Rajasthan.

5. INSAT Projects. As India decided to have a Satellite of her own to utilize the INSAT capability for educational development, the Ministry of Educational initiated action for preparing plans of operation as early as in July 1979. On the 30th January, 1980 a meeting was convened by the Ministry of Education to discuss the background and all connected issues involved in the satellite utilisation for radio and television programmes. In collaboration with UNESCO the Ministry of Education, Government of India convened at New Delhi National workshop on Educational Broadcasting from December 1 to 6, 1980. On account of the Nation's renewed emphasis on Educational Broadcasting on the eve of putting INSAT in the orbit the workshop assumed special significance. On 10 April, 1982 the first Indian Satellite, INSAT-IA was launched. With modified advanced technical equipment for the use of educational broadcasts through television the second satellite INSAT-IB was launched on 30 August 1983.

6. NCERT. Under the NCERT The Central Institute of Educational Technology at New Delhi, is mainly concerned with the development of innovations and with using various media in school education using television through INSAT has

developed an attractive system of education to reach in and out of school children and teachers in rural areas. It produces E.T.V. programmes which are being telecast via INSAT. In order to implement the INSAT for education project effectively State Institute of Educational Technology (SIET) has been set up in six states such as Andhra Pradesh, Bihar, Gujarat, Maharashtra, Orissa and Uttar Pradesh.

E.T.V. in Orissa

In the INSAT states Andhra Pradesh, Bihar, U.P., Gujarat, Maharashtra and Orissa, Education T.V. Programmes are telecast for five days in a week for 45 minutes per day during the school hours. A recent study carried out in Orissa by the CIET has brought out that only in 15% of the cases, there has been successful utilisation of the equipment.

All INSAT states were expected to create state Institutes of

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Educational Technology (SIET) to function autonomously but only Orissa has taken a decision on the creation of SIET Institute. A building for SIET has been constructed at Bhubaneswar. 118 posts for Academic&Production, Engineering and Administration have been released by the Government of India. However Technical and professional posts have remained unfilled in the existing institution.

In Orissa, more emphasis is given to the production of ETV programmes for the children in the age group 5-8 and 9-11 years and teachers of primary schools. The ETV Programmes of Orisa are being telecast for 45 minutes starting from 10.30 a.m. to 11.15 a.m. with 5 minutes for change over. There are three Advisory Committees, one at the state level for the entire INSAT project another for ETV Programmes and the third one at the district levels. Three districts namely Dhenkanal, Sambalpur and Bolangir in Orissa were selected for ETV programmes through the INSAT. Now more districts like Cuttack, Puri and Balasore are being included in the scheme.

After the expiry of INSAT-IB and the failure of the INSAT-IC. At present ETV programmes are being telecast via INSAT-ID since 1990. The INSAT is a challenging National project and its experiments inter alia, with television programmes provide new light and insight into the viewing problems and conditions of the rural audience deprived of modern sophisticated media.

3. The Press

Reading matter has vast potentialities. It exerts good influence on the individuals. It acts on the intelligence and emotions of the individuals in shaping out attitudes and philosophies of life. The Press covers the printed matter including books, magazines, journals or newspapers.

An educated individual has an open kind, a general awareness and knowledge of the world around him. His field of knowledge is vast and varied. Press gather events, and also present their own views on issues. The reader gets an opportunity to consider an issue from many angles. The knowledge of History, Geography, Science, Literature etc. is supplemented by the newspapers.

By means of the press through newspapers and other journals it is possible to link certain topics with everyday life. It makes pupils aware of what is happening in the world around them. Thus,

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the press renders an important service to education by imparting knowledge of current affairs to pupils. News regarding earthquakes, cyclones, new planets and political changes is brought to the notice of the pupils by the press. It provides a great ideal of historical information. Press may elaborate and enhance the pupil's limited knowledge of history. It serves as one of the important medium of education and instruction.

4. The Motion Pictures

Motion pictures exercise great influence on human mind. They create lasting values in the pupils. Educational films meet the challenge of commercial pictures, supplement them and explore new avenues of educating children and adults. They provide reality, influence attitudes, show cause effect relation and motivate the students. Thus, they exercise great instructional force to be used intelligently in the class-room.

Many areas of learning can be wisely dealt with the help of films. One can use these motion-pictures in teaching of geography or science. Topic such as rivers of India, climate of India etc. can be taught effectively with the help of the

motion pictures.

Advantages of Motion Pictures

1. They make a concept more clear, durable and realistic.
2. They arouse interest in pupils and satisfy their emotions.
3. They present abstract, and abstruse problems of life and nature in concrete reality, illuminate the hidden meanings of events and mysteries of nature, reconstruct history in a short mirror of life.
4. They bring the past, the distants to the class room. They bring the whole world to the classroom.
5. Events occurring over-days appear in seconds.
6. Through them they can be replayed many number of times when and where required.
7. They can be used for demonstration of skills and experiments.
8. They can serve the purpose better, if they are made for specific age and ability groups.
9. They can be fitted into the school syllabus, if the commentary is simple and straight forward.
10. They can be of great service in teaching the backward children, because they act on their imagination.

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Principles of using Mass Media

1. Organisation. Mass media should be organised as an integral part of the educational programmes. They should not be separated from other curricular activities.
2. Selection. Mass media should be properly selected and coordinated by the teacher. An experienced and trained teacher may select the mass media according to the needs of the students.
3. Planning. Mass media should be adjusted according to the need of the instructional programme. The teachers should possess skill in its use. They should have special training. All this should be properly planned.
4. Experience. Mass media should be related to pupil's experience.
5. Preparation. While there should be adequate preparation on the part of pupils, the teacher should prepare himself before using it. He should know what the mass media teach and where they fit into his plan of teaching. Adequate preparation should be followed by proper presentation and an adequate follow-up.
6. Evaluation. In regards to their use, effect on learning and their functions Mass media should be evaluated at regular intervals.

In classifying concepts, stimulating group and individual activities developing a collective critical awareness, changing attitudes, imposing a new structure or organisation on certain subjects and encouraging originality and creativeness. Mass media have proved of help in education. As we know, good teachers are not born, they are made. Training in the methods, techniques, use of various mass media help a teacher to be good and efficient. Teacher should be properly motivated and made interested in the use mass media. They should be trained and oriented in the adequate use and maintenance of the materials.

Questions for Exercise

1. Discuss the role of mass media in education in India.
2. Which is the best mass media of education? Give arguments to support your choice.
3. Write short note on Educational Television in India.

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20 Education in the Cultural Context

Man and Culture

In the words of Kroeber, "In short, a cultural fact is always a historical fact; and its most immediate understanding, and usually the fullest understanding of it to which we can attain, is a historical one. To a large degree calling culture super-organic or super-individual means that it yields more readily to historical interpretation than to organized or psychosomatic explanations." Thus, Kroeber calls culture super-organic and super-individual in the sense that it is amenable to a historical interpretation or more apt interpretation of culture. This viewpoint makes it amply clear that although human beings create culture, it is not the creation of single individual. The same thing has been stated by Majumdar and Madan in these words: "Human beings, it must be realised, are perhaps equally the creator of cultures as they are its creatures and careers." Hence, culture guides mankind, and while it renders him free from many causes, it also, to certain extent, enslaves him. It is evident that Majumdar and Mahan have also accepted culture as super psychic and super social. Kroeber's viewpoint on culture is considered to belong to the category of cultural determinism according to which culture is the determinant of man's activity, not itself dependent upon man. But this concept of cultural determinism is no less unbalanced and one-sided than biological or geographical determinism.

What is Culture?

In anthropological literature the term culture is used in many senses, but in general writings it is used to indicate social charm and intellectual superiority. Even some sociologists believe cultured individuals to be the leaders of society. According to Sorokin and MacIver, culture implies man's moral, spiritual and intellectual achievements. In the words of Bogardus, "Culture is composed of integrated customs, traditions and current behaviour patterns of human group. Culture is the stock in trade of group. It is an antecedent complex of value into which every individual is

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born. It is a medium within which individuals develop and mature." In Indian Society the individual is prepared for performing various functions in society at a very early age by a series of impressions deliberately made upon his mind. For example, the ceremony of marriage places upon the individual's shoulders the responsibility of procreating and thus ensuring the continuity of the race. Culture includes all those elements for which ceremonies and their consequent impressions are required. It is the process of purification. In ancient India Sanskrit was believed to be the language of the educated people, and this too is intimately concerned with culture, because the Hindi synonym is 'Sanskrit'. Just as each human being receives from society the gifts of family life, community life, education, vocation, legal rights, safety and protection in the same way he or she inherits from society the valuable gifts of cultural heritage. In the narrow sense culture means that man-made social organization which promotes specific habits of thinking and living, specific habits of social interaction, specific ways of eating, dressing and living, religious and scientific beliefs and various material objects together with political and social customs, traditions and patterns of behaviour which cumulatively satisfy the various needs of human beings. In its wider sense, culture refers to all inclusive habits of thinking which shape human behaviour in all its aspects and in all fields of human activity. In short, culture includes all human beliefs, patterns of behaviour and all academic, artistic, moral, religious beliefs together with all achievements in all fields of human life. In this sense, culture epitomises the total pattern of human belief and behaviour.

Definition of Culture

To make the meaning of culture more clear, the following definitions have been given by some scholars:

1. "In terms of anthropology culture is a continually changing pattern of learned behaviour and the products of learned behaviour including attitudes, values, knowledge and material objects which are shared by and transmitted among the members of society."

—Cuber

2. "Culture is that complex whole that consists of every thing we think, do and have as members of society."

—Bierstedt

3. "Culture is the complex whole which includes knowledge,

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belief, art, morals, law, custom and other capacities and habits acquired by man as member of the society."

—Tylor

4. "Culture is the expression of our nature in our modes of living and of thinking in our every day intercourse in art, in literature, in religion, in reaction and enjoyments."

—MacIver Kinds of Culture According to the subject there are different kinds of culture:

- (1) Individual culture,
- (2) Communal culture,
- (3) National culture and
- (4) World culture.

Each individual has some personal traits and qualities which guide his habits of thinking and behaving in all fields of human activities. These personal likes and dislikes, interests, modes of thinking and patterns of social behaviour constitute his personal culture. In the same way different communities have their distinct traits of life styles comprising specific modes of community beliefs and styles of living. All the members of different communities exhibit different traits known as community culture. Likewise each nation has some distinct national traits and attributes of character which condition its national patterns of ideals, values, modes of thought and behaviour. Such national traits are known as national culture. Further a rapid rise in the means of transport and communication has shrunk the whole world into one small unit with the result that different nations of the world live together as members of a world community having common values of life. Such values namely co-operation, sympathy, social service, social awakening and social sensitiveness etc. constitute world culture.

According to contents there are two types of culture in each society:

- (1) Material culture.
- (2) Non-material culture.

(1) Material Culture. Material culture includes all those man-made things and objects which human society has created for its physical welfare in times of peace and war. Items such as clothes, utensils, homes, roads, ornaments, T.V., radio, various machines, gadgets and various means of transport and communication are some examples of material culture.

(2) Non-material Culture. Non-material culture includes all

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those ideals, attitudes and values which modify the behaviour of an individual. Language, literature, art, music, religion, customs and traditions etc. are some examples of non-material culture.

Characteristics of Culture

(1) Acquired Traits. Culture is the sum total of acquired traits. A new born baby is devoid of any trait. As he grows older, he acquires different ideals, attitudes and values by imitation and social contacts. These experiences contribute to the formation of his personal culture.

(2) Distinct Entity. Different societies of the world have their distinct cultural patterns establishing the different identities of different nations.

(3) Transmission. Cultural traits and patterns are transmitted from generation to generation. Each generation is free to modify the cultural heritage and then transmit it to the next generation. Cultural patterns are powerfully conditioned and influenced by the trends which appear from time to time according to different circumstances and conditions. This transmission is a continuing process.

(4) Utility. A culture is good if it has some utility to the individual as well as to the society. If it does not fulfil this purpose, it decays and dies out in the long run. It may be borne in mind that mutual give and take among different cultures is also an essential conditioning process. Generally, cultural fanaticism and snobbery promotes conflict and chaos. Hence one should see and adopt the cultural beauties and excellencies of all the cultural that exist in the world. Only this vitality and welcoming attitude can promote the development of world culture leading to international brotherhood. The

prime need of our Indian society is this cultural integration.

(5) Dynamism. Culture is not static but dynamic. It changes and grows. Due to rapid rise in the means of transport and communication a culture invades the other culture. It penetrates, interpenetrates, changes and grows. Our modern Indian culture is not that old culture which guided the nations of the world in the past. One can notice the fast changing patterns of our cultural beliefs, ideals, values, modes of thinking and behaviour. The different cultures of the world are interacting among themselves and thus a synthesis of cultures is going on in this modern world.

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Education and Cultural Lag

Due to rapid progress of scientific inventions and technological advancement material aspect of culture has gone ahead and its area has been greatly widened. The modern society is gradually adopting more and more of these techniques and scientific achievements in their day to day styles of living, while the non-material aspect of culture has been left far behind. The vast difference between the material and the non-material culture is known as social and cultural lag. As the pace of material culture cannot be slackened, the need is to speed up the changes in the non-material cultural patterns of thinking and living. Both should proceed together in a corresponding pace as the two wheels of a chariot. Education is the only means to bridge this cultural lag. Through scientific inventions, investigations and discoveries many of our own Indian people are enjoying the fruits of the material culture, yet there are vast masses of people steeped in ignorance, inertia and utter backwardness. Education can do eliminate this cultural lag and inspire the general people to march on the road of progress and modernisation as best as they can.

Education and Culture

Education and culture are intimately and integrally connected. The cultural pattern of a society conditions its educational pattern. For example, if a society has a spiritual pattern of culture, then its educational procedures will emphasize the achievement of moral and eternal values of life. On the other hand, if the cultural pattern of a society is materialistic, then naturally its educational pattern will be shaped for the attainment of material values which promote pleasures of senses and material comforts. A society devoid of any culture will have no definite educational organization. Hence the culture of a country has a very powerful impact on its educational pattern.

The intimate relationship between culture and education is evident from the fact that one of the major aims of education is to impart to the child his cultural heritage, the social heritage. In any human group, the various elements and parts of culture evolve after thousands of years of the experience, and these are handed down as a whole to the succeeding generations. Hence, every individual is born into a particular culture which provide him with definite patterns of behaviour and values which guide his conduct in different walks of life. He has thereby saved the necessity of

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making fresh experiments every time. Obviously, then, culture plays an important part in man's life. But understand the nature of its importance, it will be easy to understand how the education of various elements of culture can help man.

1. Adaptation to the natural environment. Everywhere, man lives in a definite natural environment to which he must necessarily adapt himself. Without doing this, he cannot exist. All the experiments and inventions that he makes in the process of this adaptation form an important part of the culture. Due to differences in the natural environment of different communities, there arise differences in their cultures also, and it is on this basis that a distinction is made between primitive and developed cultures. In all the tribes of India, the members behave in certain distinct and specific ways in order to adapt to their respective environments. These modes of behaviour are taught to the younger generations. It is these modes of behaviour which go to make up culture.

2. Adaptation to the social environment. Culture also includes customs, traditions and the pattern of current behaviour, etc. Inherent in it are our beliefs and ideas, decisions, values and social institutions. All of these help the individual to adapt to his social environment, but it must be remembered that all these elements undergo gradual changes as the social environment itself changes. Culture determines the patterns of social control, through which the individual is subjected to the coercion of the group. Hence, the advantage in communicating the culture of the group to the child through education is that he is thereby acquainted with the traditions, customs, values and patterns of conduct prevailing in his group. This knowledge enables him to adapt to the social environment and thus achieve his socialization.

3. Development of personality. The personality of an individual is manifested through his pattern of behaviour. The behaviour is always profoundly influenced by the culture of his group. Anthropologists have established as a fact that one finds differences in the basic behaviour patterns of individuals belonging to different cultures and that differences of

behaviour correspond to differences in culture. Some people are more aggressive while others are submissive. One can find the clear imprint of Indian culture on an Indian and the imprint of Western culture on a European or American. Culture influences the physical, mental, social, emotional, moral and aesthetic aspects of the individual. Individual efforts lead to important changes in culture, but the behaviour of

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the average individual is determined by culture.

4. Socialization. Culture plays an important role in socializing the individual, and for this reason the quantity and direction of socialization differs from one society to another. Every society has its own ethos, and this is communicated to the individual in many different ways. Ralph Linton has pointed out three ways in which the individual can participate in culture. In the first place he participates universally in culture, that is, he adopts the habits, ideas and emotional patterns that prevail among the adults of that group. In the second place, the individual specifically participates in culture by adopting those elements of culture which are found among some specific organization or specific group of people. And finally, in third place, the individual's participation in culture turns to that alternative elements in which he adapts those elements which are found only in a small number of individuals. It is this participation in the third, the alternative aspect, that leads individuality to the personality of each person. George H. Mead expresses the opinion that in adopting his culture the individual's ego passes through three stages analogous to the three stages of education. In the first stage, the individual imitates other people around himself, normally unconsciously. He is found smiling at others. In childhood, the infant acquires his culture through imitation. In the second stage, the children imitate different individuals in society in their play. Play of this kind introduces many different kinds of qualities in the child's personality. The third stage of acquiring culture is the stage of games where the individual learns to control his behaviour. In the social environment of the playground, the individual cannot behave wilfully, since he has to conform to the social norms. Hence, he gradually beings to adopt the ideals, principles and beliefs of his group, and it is only this kind of individual who is called cultured.

Education of Culture

1. Education of Culture in Family. The child's cultural education begins at home, and it is in the family that he participates in the elements of culture and he passes through the various stages of culture development explained by Mead. The parents and other members of the family educate the child in the various means of culture such as traditions, customs, values, belief, etc. It is in the family that the child first learns to distinguish between right and wrong. The various impressions impinging upon his mind in the

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family environment help to make the child cultured. In Indian society a variety of religious ceremonies are performed to initiate the child into cultured life. Comparable religious practices are found in other cultures also. Patterns of moral and religious behaviour are also learnt in the family. Good behaviour is imbibed from the behaviour of adult members of the family, because the child invariably imitates the behaviour of the adults and brothers and sisters. One can find the clear imprint of family influence upon the lives of the greatest men who have contributed to their respective cultures. A part of the cultural training in the family is unconscious, but a large part of it is consciously imparted to the child by the adults.

2. Cultural Education in School. Now-a-days, it is the school which has taken over the function of culturally educating the child, just as it educates him in every other way. Schools in different countries educate the child according to their own cultures because through their text books they seek to acquaint the child with their own values, mores, ideas, customs, etc. Various extracurricular programmes are also intended to impart culture to the child. These programmes take the form of games of various kinds, dreams, community songs, dances, discussions, tours of various parts of the country, etc.

3. Cultural Education in Society. Generally speaking, of course, both the family and the school undertake the task of communicating the society's specific culture to the younger generation, but nevertheless one does find minimal differences between the cultures of individuals belonging to different ranks of the same society. Hence, this education in culture is limited not only to training in the culture of the society as a whole, but also of a more limited culture belonging to different strata of society. Hence, cultural education comprehends both the general or extensive culture as well as the numerous sub-cultures existing within the extensive culture. Culture education is important inasmuch as it helps the individual to adapt to his natural and social environment, to develop his social personality, to enable him to conduct himself fruitfully in this intercourse with other members of the society. Apart from this, the individual is also assisted by culture in his livelihood and other important functions of life. Through this culture he adopts social institutions and learns to conform his behaviour to the accepted norm. He finds in this culture distinctive patterns of behaviour designed to meet the

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various contingencies of social life. It is through this training that he becomes a useful member of society.

4. Education in Liberality to Other Cultures. Cultural education must supplement knowledge of one's own culture with the liberality of approach for other cultures which is so essential for understanding and sympathising with them. In the absence of this liberality members of one culture believe themselves to be either superior or inferior to members of other cultures, with the result that tension is enhanced. This tension can even find violent expression. This is a major cause of many communal riots that frequently disrupt the peace in India. It is, therefore, desirable that the children should not only be taught their own culture but also be taught to appreciate other cultures. This is essential if the organization of society and world peace is to be maintained.

For this, some attention should be paid to other cultures also while imparting training in the various aspects of one's own culture. While teaching the child about the religion of his own group for example, it is necessary to tell him that despite the obvious differences the same elements are also to be found at the root of other religions. The child should be made to understand that cultural differences are the manifestation of the different natural environments, but that this is no reason to believe one culture to be superior or inferior to another. There is no magnificence or denigration attached to differences in the natural environment. It is more creditable for every human group to lead its life according to its own culture. Therefore, it is never proper to foist the culture of one group upon another. When the child comprehends the true causes at the root of cultural differences, he can adopt a more liberal and sympathetic attitude to other cultures, and also avoid the mistake of considering his own culture to be the best one.

5. Education in the Proper Use of Leisure. One important aspect of cultural education is training in the proper use of one's leisure. That man is a cultured animal can be judged from the manner in which he spends his leisure, and it is only this which really distinguishes between the cultured and the uncultured individual. Hence, children should be educated to use their leisure for cultural attainments, such as literature, music, art, self-development, etc. It is for this reason that educationists have insisted upon supplementing education in science with some education in humanities also.

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Impact of Culture on Educational Institution

Aim and Ideals. The aims and ideals of educational institution are determined by the values and patterns of society.

1. Curriculum. The curriculum is conditioned according to the culture of society. According to the ideals and needs of that society to realize its cultural values. The system of education tries to realize the cultural needs of society through curriculum which conditions all educational activities and programmes.

2. Methods of Teaching. Culture and methods of teaching are intimately connected. The changing cultural patterns of a society exert powerful influence upon the methods of teaching also. In ancient times education was teacher-centered and tried to force into the minds of children specific doses of knowledge in utter disregard of their natural interests and needs. The result of this artificial progress of education was mechanical cramming and rote memorization. In modern times, education has become child-centered. Thus the interests, inclinations, aptitudes, needs and capacities of children are taken into full consideration before exposing them to specific educational experiences, activities and programmes. In this way, education is now a method of preparing children for successful and effective living during the present times and for the times to come. In short, cultural and social needs condition the methods and techniques of teaching in a very powerful way.

3. Discipline. Cultural values also influence the concept of discipline. The present cultural patterns of thinking and living are directly linked to our concept of discipline. In ancient and middle ages, the concept of discipline was repressionalistic in societies where authoritarianism ruled. But in modern times when democratic values of life are being accepted all over the world, the concept of discipline has come to mean impressionistic or emancipatory or self-discipline.

4. Text Books. Curriculum is contained in text books. Textbooks are written according to the formulated or determined curriculum. Only those text books are welcomed which foster and promote cultural ideals and values. On the contrary, they are discarded and often banned. If they militate against the cultural ideals and values of a particular society.

5. Teacher. Each individual teacher is imbued with the cultural ideals and values of the society of which he happens to be an integral member. Only such a teacher achieves his mission

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successfully. It is only such a teacher who is able to infuse higher ideals and moral values in children. The idealism and higher ideals of teacher are imbibed by children imperceptibly but definitely. The idealism and higher ideals of teacher are

comprised of the cultural ideals and values of his society or nation.

6. School. A school is a miniature of society. The total activities and programmes of the school are organized according to the cultural ideals and values of society which establishes and organizes the school. Hence school is the centre of promoting, moulding, reforming and developing the cultural patterns of the society which establishes that school for its own good and welfare.

Influence of Education on Culture

Just as culture influences education, much in the same way education also exerts a powerful influence upon the culture of a country. Following are the various ways by which education influences the culture of a country.

(1) Preservation of Culture. Each country believes and flaunts the superiority of its own culture over the rest. Hence it tries to preserve its culture in its original form. Education is the only means to complete this task. Thus, education preserves the culture of society.

(2) Transmission of Culture. The process of preservation includes the process of transmission as well. Transmission of culture from one generation to another is the best guarantee of its preservation. The famous sociologist Ottaway has rightly remarked. "The function of education is to transmit the social values and ideals to the young and capable members of society".

(3) Development of Culture. The function of education is to bring about the needed desirable changes in the cultural ideals and values for the progress and continued development of society, without which social progress will stratify and come to naught. Education culturises individuals, modifies cultural processes by research and deeper investigations into all areas of human requirements.

(4) Continuity of Culture. Culture is the lifeblood of a society. Without culture a society is bound to decay and die sooner or later. Education upholds the continuity of culture through its diverse activities and programmes. A society establishes schools to preserve and transmit its culture from generation to generation. But some schools try to develop undesirable cultural chauvinism

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and superiority complexes among its children. Children should be motivated to learn more and more from cultural interaction among various cultures. They should develop the qualities of tolerance and adjustment together with mutual give and take so that they are able to benefit themselves from the contribution of all cultures. This cultural integration and cultural synthesis is the dire need of the world society in modern times.

(5) Development of Personality. Education aims at developing the personality of the child. It employs diverse cultural patterns of thinking, behaviour and items of cultural values so that children are physically, mentally, socially and emotionally developed to the maximum extent.

(6) Removing Cultural Lag. While material culture develops at a fast pace due to scientific researches and inventions, non-material culture consisting of ideals, values and norms lags behind creating a gulf between the two. Education is the only means to bridge this cultural lag by its activities and programmes of development.

Thus whereas education culturises an individual, it preserves, transmits and develops the culture of a society. Education and culture are mutually interdependent, complementary and supplementary in all their aspects and activities.

Questions for Exercise

1. What is culture? Discuss its types and characteristics.
2. Discuss the influence of culture on education.
3. Throw light on the influence of education on culture.

Objective Type Questions

1. There are two types of culture. Write them below: (i).....
(ii).....

2. There are six functions of education. Two functions are written. Write the rest in the following:

(i) Preservation of Culture

(ii) Transmission of Culture.

(iii).....

(iv).....

(v).....

(vi).....

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21 Education and Values

What are Values?

Values relate to the aims of human life. For the achievement of the aims men frame certain notions and these notions are called values. In the words of W.H. Kilpatrick, "That out of man's capacity for goal seeking behaviour arise his wants and efforts and out of these come in consciously chosen ends (goal) a means. Because ends conflict, man is led to weigh his goals against each other. When this is done critically enough values emerge." According to Mr. Henderson, "It has been pointed out that man acts to satisfy his wants, anything which satisfies, a human want becomes thereby a value. To say, the that our conducts is motivated by our value is another way of saying that we act to satisfy our wants."

Determination of Values

Educationists have propounded the following principles about the determination of values:

1. Hedonistic view of life. The value of a thing is due to the fact that the thing has power to satisfy our wants.
2. Perfection theory. Anything has value if it relates to the perfection of life for which a man endeavours in his life.
3. Utility theory. Anything which has utility is valuable.
4. Order theory. Anything which is helpful in organizing society is called value.
5. Existence theory. Value is helpful in existence.
6. Experimental theory. Values are experiments in present and past as well.
7. Part and whole theory. Values are felt sometimes partly and sometimes wholly.
8. Objective and subjective theory. Values are determined by the notions of individuals and also by the circumstances in which he lives.
9. Emotive theory. Man's emotions are expressed by his nature. These emotions change according to the circumstances. Thus by virtue of his emotion man determines his values.

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These values have certain characteristics like subjectivity, objectivity, material or abstract, elasticity, etc. These values aim at perfection, self-realisation, satisfaction, perfection and development, integrity and cohesion etc.

Education and Values

According to Reid, "Education is part of life, and clearly our questions about values and education are inseparable from larger question of values in life. Values are embodied in educational practice." Thus education develops a sense of discrimination between good and bad. This discrimination is based on values. And these values are tested in schools.

To quote W.H. Kilpatrick, "The teacher must have an essential part of his professional equipment, which is here called

"map of value". Such a map consists of his hopes, aims, ideals, all the criticised values which he well use as aims in guiding those things. Teaching should aim continually on keeping this aggregate of values, life and growing but especially it should include all that the teacher hopes for students to learn so as life for them becomes as rich and fine as possible." In other words, "Aims are an end in themselves and values are the product." Values of education are the same as of life. These educational values are individual as well as social.

Contribution of Educational Values

Educational values contribute the following advantages for individual and social life:

1. Development of healthy and balanced personality.
2. Capacity to earn livelihood and acquire material prosperity.
3. Development of vocational efficiency.
4. Creation of good citizenship.
5. Reorganisation and reconstruction of experience.
6. Adjustment with the environment and its modifications.
7. Fulfilment of the needs of man.
8. Development of character.
9. National integration and national development.
10. Leaders and skilled workers.
11. Promotion of social efficiency.
12. Cultural values
13. Utilisation of leisure.

Therefore, educational values play a significant role in the

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life of man. Through them one is able to lead his personal and social life successfully. To sum up in the words of J.S. Brubacher, "Hence the ultimate aim of education is self-realization, the fulfilment of man's instinctive potentialities for many in addition to the realization of eternal life. All proximate aims of education take their direction from the aim which itself stands imperishable eternal."

According to Adams, education is a bipolar process having two parts:

- (1) the teacher and
- (2) the child.

In order to mould and modify the behaviour of the child the teacher employs various strategies and tactics to achieve the desired behavioural changes in him. He performs all these activities as he thinks them valuable for the purpose in view. As the teacher provides an environment of utility and value to the child, in the same manner the child participates only in those activities which he considers useful and valuable to him. Both the teacher and the child participate only in those activities which they consider as educationally useful and valuable. According to Cunningham educational values are aims of education. Through education qualities, abilities and capacities are promoted in the individuals, which are inherent values of life.

Nature of Educational Values

There are two views about nature of educational values:

- (1) Internal and Subjective.

(2) External and Objective.

(1) Internal and Subjective. Some educationists believe that values depend upon personal ideas and experiences. Value is born out of mind's power of imagination. Only those things are of any use to human beings which have values inherent in them. Things which have no value are of no use. Educational values are internal and subjective. Curriculum construction, selection of educational aids, strategies and tactics all depend upon the teacher and the child as they determine their values according to their utility.

(2) External and Objective. Some educationists firmly hold that values are inherent in objects and activities in accordance with their qualities and attributes. According to this view, the social environment influences the quality and the value of an object. It is the social environment which assigns any value to an object. Each

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social value enters an object and becomes a part of it. Value is not something internal and subjective, but it is external and objective. Curriculum construction, selection of strategies, tactics and teaching aids are all used with relevance to the social environment in which live the teacher as well as the child.

The above discussion makes it clear that whereas some educationists hold values as internal and subjective others believe that they are external and objective. Both of these are one-sided and reveal only one side of truth. The first group of educationists neglects the external social environment while the other remains indifferent to the interests, inclinations, aptitudes and capacities of the child. Both the internal and external values are essential for an effective and wholesome process of education. Educational values should be created keeping into consideration the nature of the child together with the nature of the objects and activities. An educational value is created out of a synthesis of both the subjectivity and the objectivity.

Kinds of Educational Values

Urban, McDougall, Brubacher and other educationists have expressed different views about educational values. In his book 'Modern Philosophies of Education' Brubacher has classified educational values into two categories:

(1) Related to Likes or Immediate Values,

(2) Related to Intelligent Likes to Remote Values.

(1) Related to Likes or Immediate Values. These are those values which fulfil the biological and psychological needs of the children. Only immediate objects satisfy these values while the remote ones have no relevance. For example a child, having an interest and liking for fine arts, shall be able to satisfy his artistic taste by practising artistic activities only. Thus, these values are related to immediate needs and their fulfilment to achieve immediate self-satisfaction.

(2) Related to Intelligent Likes or Remote Values. These values are closely related to intelligent and rational needs. Each school programme satisfies diverse needs of teachers and children, but of these needs only some are important. All these needs are not likely to be satisfied. Each individual has to make an intelligent selection out of all these needs and try to achieve maximum advantage from all the activities of the school. Hence, these values are related to intelligently selected likes and needs. These values may be divided further into two categories as under:

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(i) Instrumental Values.

(ii) Intrinsic Values.

(i) Instrumental Values. In the words of Brubacher "Instrumental values are values that are judged good, because they are good for something." These values are useful in themselves. They are also instrumental in realizing some other values. For example, if a child wants to become a noted musician, knowledge of 'Tal' and 'Swar' will be useful to him to realize his chief objective. This knowledge of 'Swar' and 'Tal' is an instrumental value for some higher values. These instrumental values are subjective and change according to changes in circumstances. Thus, instrumental values are of no use in other vocations and professions.

(ii) Intrinsic Values. In the words of Brubacher, "Intrinsic values are values, which are judged good, not for something else, but in and of themselves." These values are complete in themselves and are not dependent upon any thing external. For example, as furniture of a class is useful to the teaching process, hence furniture has a value in itself. It may be born in mind that intrinsic values are not subjective but objective in nature.

Many objects are valuable from the point of view of both the categories.

(3) Aesthetic Values. Values which give us pleasure and happiness are known as aesthetic values. Some educationists delimit these values upto the domain of fine arts only. Only educationists hold that besides fine arts pleasure and happiness may be derived from other subjects of the curriculum also. Aesthetic experiences are vitally composed of feelings of heart as well as mind. Hence, to develop the aesthetic values more and more the teacher should strive to familiarize children with various curricular as well as co-curricular activities.

Hierarchy of Educational Values

Among Values are those (1) Related to likes or immediate values and (2) Values related to intelligent likes or remote values. Most of the educationists regard the intelligent likes or remote values as of higher nature than the immediate ones. Even in the later category, they hold intrinsic values as of greater importance than the instrumental values because instrumental values are subjective and conditioned by time and place while intrinsic values are universal, relatively, permanent and objective. Some educationists, mostly materialists, rate instrumental values as higher than the

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intrinsic values. This controversy poses a problem in curriculum construction as whether subjects related to instrumental values should be assigned any place above or below or near the subjects connected with intrinsic values. But kinds of values are interrelated, mutually complimentary, supplementary and essential for the progressive growth and development of children. Hence, the hierarchy of educational values is not of great significance. All values are essential for a wholesome and proper development of children inspite of the undoubted greater significance of intrinsic values.

Social Values in Education

Individuals constitute society which has certain ideals, models and norms about behaviour, conduct, duties and responsibilities towards one another. Love, universal brotherhood, sincerity, honesty and integrity of character, firm attitude of rendering help and performing actions and works of general benefit etc. are some of the constituents of healthy social life. True education aims at developing individuals into social beings having these virtues.

Schooling is a preparatory stage for cultivating the sense of social values. In the laboratories, students work in a co-operative way and develop a scientific attitude towards social life. In libraries while sitting together for study they practise patience. In the hostels, while leading a corporate life they imbibe the spirit of living together like brothers, behave harmoniously sinking their differences and experience. Activities correlated with academic aspects afford opportunities for bringing about their physical and intellectual development and strengthening common bonds of spirit. Activities like N.C.C., N.S.S., Boys scout and Girls Guide help the students to develop themselves physically. These inculcate patriotic virtues in them and enthuse in them preparedness for safety and security of the country at the time of need. Thus, teachers impart social values to the students in school systems. Education aims at developing individuals into social beings having these virtues.

Social values have been emphasised at every stage of social development. Ancient Indian educational institutions attached importance to social values. The students in the 'Gurukulas' rendered service not only to their students, community, but to the institution as a whole. They would go to the habitations for collecting meals from worthy householders who took it as their

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duty to set apart a portion of the cooked meal for the students. They would collect dried fuel from the forest. In medieval times, the system continued. But with the occupation of India by the foreigners new system of education was ushered. Emphasis was laid on Muslim education with Western education. Western education aimed at producing white-collar clerks to help Britishers to run the administrative machinery of the state. From this period onwards, Indian social virtues disappeared from Indian mind.

With the dawn of independence education has been accepted as a nation building activity. India developed a national system of education, to help in the all-round development of the educands. The achievements so far are not satisfactory, social values should be developed both inside and outside educational institutions. Students should learn that love for country means love for nation, and love for the mankind leads to international sympathy.

This paves the way for education for international understanding, which is the cry of the day for world peace.

Strategies for Inculcating Social Values

Social values can be inculcated by introducing a programme for educational value of social service. Social service implies service to society or groups of individuals bound together by rules or conventions or other considerations for achievement of objectives and aims. The individual has to render service to himself and bring about his growth in such a way as to enable him to prove of use for the society. He should prove himself useful to the members of the family, to the neighbours, to the state to the country and to the world. The educative process has to see it that the development of the individual is consistent with this aim of usefulness and fitness in the objectives and aims in general.

Education is a stage of preparation for cultivating the sense of social services in its theoretical aspect through teaching of lessons dwelling on social virtues and through practical in laboratories where students work developing scientific attitude under the supervision of experts. The following activities should be undertaken by the schools to impart educational values of social service to the students:

(1) **Preschool stage.** Education at the pre-school stage consists in the upbringing of infants in home atmosphere. Attempts should be made to cultivate virtues of affection, love, truthfulness and obedience at this stage of education.

(2) **Primary stage.** At the primary stage, affection for all love

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for the country, truthfulness in behaviour, obedience to elders, curiosity for knowledge, and appreciation of nature should be cultivated.

(3) **Junior high school.** At the junior high school stage, straightforwardness, frankness, uprightness, affection and kindness for all sense of rendering help to others in times of need should be cultivated. Foundation should be laid for the formation of character and cultivation of qualities of leadership.

(4) **Secondary stage.** At the secondary stage, love for all mankind, preliminary knowledge of different aspects of nature, kindness and help to all living beings, dignity of manual labour, respect for the constitution of the country, sense of maintaining country's independence, freedom of thought, speech and action in the just and right context and interest for the defence of the country should be cultivated.

(5) **College and University stage.** At the college and university stages all these virtues should be developed and their practical aspect strengthened.

(6) **Extra-curricular Activities.** Programmes of manual labour as cleanliness of neglected localities picnics, excursion etc. should be arranged to provide opportunities to the students for moving among different people and seeing monumental achievements in the country for broadening outlook and understanding humanitarian values.

(7) **Campaigns against disease.** These may be arranged by the students of higher education.

(8) **Education of Disabled People.** Provisions should be made to educate the deaf, the dumb and the blind etc.

(9) **Anti-illiteracy Drives.** Schemes for removing illiteracy should be undertaken out of love for the benefit of mankind.

(10) **Development of Aesthetic Sense.** Training in drawing and painting should be arranged in order to develop aesthetic sense.

(11) **Music and Dance.** Music and dancing are parts of the cultural aspect of social service. Hence, necessary training in this respect should be imparted.

(12) **Social service by Girls.** Girl students should be encouraged to organize mass-cooking, mass-knitting of woollen equipments, visit orphanages, voluntary service to orphan children such as pairing off their nails, washing and bathing them.

(13) **Construction Work.** Students should be engaged in minor construction works like repairing and constructing roads, houses, digging well and tanks etc.

(14) **Service during Calamities.** Students should render voluntary service during natural calamities.

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Training in Citizenship

A citizen feels that he is a part of the community and that he is there to share its burdens. Attempts should be made to give education for citizenship to promote the cause of liberty and democracy. Citizens are not born, they are to be trained. Therefore, the following strategies may be undertaken in order to develop the sense of citizenship among the students.

- (1) Education for citizenship. It should become a dynamic element in our pattern of education.
- (2) Development. Attempts should be made to inspire the students to develop a sense of co-operation for worthy causes, capacity for critical thought and freedom to place his point of view reasonably.
- (3) Debates and Discussions. School should provide activities like debates and discussions on the issues and problems of our country. Mock parliament, mock panchayats, mock-assemblies etc. should be arranged in order to inculcate proper civic values and attitudes.
- (4) Excursions. The schools should organize excursions to places of historic, religious and cultural importance.
- (5) Socialisation. Students should learn to work in the social context and to come into contact with their fellow-men and women in a variety of ways in order to achieve their personal desires.
- (6) Productive Work. Every boy and girl should willingly undertake useful productive work which may be mental or manual as a result of which he does not remain a burden or a parasite on others and can render some service to society.
- (7) Special Camps. Special camps like N.C.C. or A.C.C., N.S.S., I.V.S.P., (international voluntary services for peace) should be organised to provide a natural environment for the students to develop a sense of comradeship resulting from free group activities in work and play.
- (8) Self-Government. Students should be encouraged to organise self-govt. in order to learn the art of dividing different activities amongst themselves to carry their duties in a disciplined manner and to obey their freely chosen leaders, so much essential for good citizenship.
- (9) Relations Among Students. Teachers should have a good
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understanding of adolescent psychology and be able to establish sincere and friendly relations among the students.
- (10) Cooperative society. In order to encourage co-operative group work, schools should organise co-operative societies, where they should actively participate.
- (11) Pen-friends clubs. Students should be encouraged to organise pen-friend clubs, on national and international level.
- (12) Celebrate birthdays of Great men. The school should celebrate birthdays of great men and women of our country like; Lord Krishna, Gautam Buddha, Shankaracharya, M.K. Gandhi, Gopabandhu, Tagore etc., besides the celebration of important days like the Independence Days the Republic Day etc.

Questions for Exercise

1. Explain various kinds of educational values and point out their hierarchy.
2. Describe social values in education. What are educational strategies to inculcate them?
3. Write short note on Training in Citizenship.

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22 Education for Economic Growth

Economics may be defined as a scientific study of man in reaction to his wealth getting and wealth spending activities. It studies the unlimited wants of man, and the limited resources with which he wants to fulfil these wants. Economics deals with the resources of environment and studies how economic goods satisfy wants of man, are produced, consumed, exchanged and distributed. Thus, production, consumption, exchange and distribution form the basic aspects of economics. Economics is concerned with land, labour, capital and organization. It explains theories, laws and principles connected with agriculture, trade, industry, banking, commerce, capital investment, manpower planning and everything that concerns

the economic life of nation.

Economic Aspects of Education

The following points explain the economic aspects of education:

1. Education as Economic Good. A good can be included under the scope of economic good only when its availability is limited and it is capable of allocation. Following are two types of economic good:

(i) Material good. A material good is physical and tangible.

(ii) Non-material good. A non-material good is a service rendered that satisfies a human want.

Education is a non-material economic good. It is service rendered to satisfy a human want. It is limited and capable of being allocated to individuals.

Education is a Producer's and Consumer's Good as given below:

(i) Producer's Good. Producer's good is a good used in the process of producing other goods.

(ii) Consumer's Good. Consumer's good is a good used by a consumer to satisfy his wants.

Education is both producer's good and a consumer's good. It gives satisfaction to the person who consumed it. It helps in the production of more goods. Education in the form of a producer's

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good is acquired for the purpose of becoming a teacher, lawyer, engineer or mechanic, or for any other profession or vocation, the main purpose of which is to produce a material or non-material good. At the same time it is consumer by those who receive it in the satisfaction of some of their wants. Again, education becomes a consumer's good when the purpose of acquiring knowledge is to enrich a person's life by increasing his capacity to use, enjoy or appreciate any material or non-material good that satisfies human want.

2. Education as Industry. A country's government spends its gross national income on different sectors of the economy such as agriculture, industry and education every year expecting more returns than the previous year. The share for education is increasing every year in both developed and developing economies. Thus education is indeed a 'growth industry' which provides employment and services needed by the total economy as any other industry contributes to the gross national product of the country. It contributes substantially to the total economy of the country, and without it the economy would be all too poor. Again, education produces non-material goods which satisfy human wants. Education, as it produces goods necessary for human welfare is amenable to demand supply and cost benefit analysis.

3. Education as Human Capital. Capital is anything that involves costs but yields a stream of income over time. It is the key to the production of income and consequently to economic growth. It consists largely in its power to produce or accumulate income immediately or in the long run. H.G. Johnson classified capital in the following four categories:

(i) Capital Goods. These render specific services to production or consumption by the owner.

(ii) Human Capital. This is labour. Labour, the important characteristics of which is that both inherently and by legal tradition, control over the use of the capital is vested in the individual embodying the capital regardless of the source of finance or the investment in it.

(iii) Social Capital. This is collective capital, the important characteristic for which is that for reasons of inherent necessity or administrative convenience its services to production or consumption are not charged to individual users but are paid for by taxation of the community at large.

(iv) Intellectual capital. This is knowledge, the important

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characteristic of which is that, once created it is a free good, in the sense that use of it by one individual does not diminish its availability to others.

Essentially, education is human capital as it directly promotes the quality and capability of human beings. It contributes to intellectual and partly at least makes social capital. Economics considers human beings as a form of capital due to

following reasons:

1. There are costs associated with development and formation of human capital.
2. The costs of skilled human resources add incrementally to the national product.
3. Expenditure on human resources which increase the national product also increase the national wealth.

Factors affecting human capital formation are investment in formal education, improved health, on the job training, manpower rehabilitation, migration, etc. Formal education raises the economic value of the human capital by raising the future earning power and current asset value of human beings.

Impact of Economics Upon Education

Areas of impact of economics upon education are the following:

1. Aims of Education. Economics determines aims of education. Besides knowledge aim, cultural aim, character aim, spiritual aim, social aim, harmonious development of personality as an aim, vocational aim is one of the important aims of education.
2. Importance of Education. Economics explains the importance of education is so far as the economic growth of the country is largely based on educational development.
3. Education as a means. Economics teaches man to be a better producer: both for his personal good, and for the good of the country. It further points out that education is a means for that end.
4. Education as an investment. Education is itself an investment in economic terms. It removes poverty, as it produces skilled labour, and creates right attitude to work and development. It creates awareness for better living.
5. Education as a guarantee of economic security. Education determines professional values, the wage structure, and guarantees economic security of the people.
6. Education and economic status. Economic status of a person

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is determined by education. Education helps him in possessing a good earning capacity and leading a good economic life.

7. Education and economic prosperity. Economic development of the country depends on education. Economic prosperity of the country is directly proportional to the educational development of the people.

Education and Economic Growth

What is Economic Growth?

Economic growth is identical with prosperity and better life. Faster economic growth helps the people of country to enjoy higher standards of living. It leads to better social services. It gives more aid to the people of other countries. Economic growth means increase in the net national income during a given period of time. Some economists take increase in per capita income as an indicator and a measure of economic growth. Following are some definitions of economic growth:

(?) Marshall. The result of the labour acting on the natural resources of a country which produce within a given period of time a certain, non aggregate of commodities after avoiding double counting.

(ii) Mayer and Baldwin. Gross National Product and per capita income.

(iii) Scumpeter and Hicks. Economic growth implies a growth in Gross National Product.

Role of Education

The system of education and the economic growth in a given social set-up are inter-related. One cannot exist without the other. Deterioration in education results in slow economic development. On the other hand, slow economic development will affect educational system and standards. According to B.G. Tilak, the relationship between education and economic growth is a two way process—one of a reciprocal nature, of mutual contribution. In his book, 'The Economics of

Education' John Vaizey has humorously and rightly described this relationship like a "chicken and egg". Harbison and Myers opine that education is both seed and the flower of economic development. To sum up, the role of education in economic growth is as follows:

1. Production of material wealth. According to Alfred Marshall, education makes a man "more intelligent, more ready, more trustworthy in his ordinary work; it raises the tone of his life in

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working hours and out of working hours; it is thus an important means towards the production of material wealth." Education is now universally accepted as a very useful productive activity which promotes national prosperity and national welfare in various fields. Thus it produces material wealth.

2. Development of talents and virtues. An accelerated and higher level of economic welfare depends on bringing about fundamental changes in both the mental outlook and technical knowledge and skills. An awakened mind, right knowledge, appropriate skills and desirable attitudes are the great levers of economic development. Conceived and imparted correctly, education produces these talents and virtues. It yields an automatic bonus in the 'growth process' and the 'change process'. It releases the dynamism and forward flowing energy, which are the assets for a developing country. The constructive urges of man are aroused through education. Better organizational skill and sharp inventiveness are the direct results of education. It aims at the harmonious development of 3 H's (head, hand and heart). This will produce integrated personalities, who are assets to the economic progress.

3. Development of human resources. The development of human beings is the key resource of economic development. Human resource has both quantitative as well as qualitative aspects— quantitative in terms of effective man-hours and qualitative in terms of skills, knowledge and attitudes of human beings, on whom depends the tempo of development of a country. In a developing country every man's outlook and his level of education must change. With more investment in human capital (education) there will be more improvement in skills, knowledge and attitudes.

Karl Marx pleaded for education on the ground that, "It is counter balance to the inhuman results of the division of labour." According to Harbison and Myers the educational process of human resources development is necessary for the transformation of social and political institutions, for which the people of modernizing countries strive. Economic contribution of education could be interpreted in terms of human capital through education. Education improves man-power engaged in production. This improvement achieves higher and higher targets of growth and production in all areas and aspects of industrial development and economic prosperity.

4. Quantitative and qualitative improvement. The role of education in economic growth has both quantity and quality

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dimensions. Educational innovations and research are necessary and must be encouraged in planning to provide quality labour, efficient administrators, well trained teachers and various other professionals, with dedication and an experimental outlook. The role of education in discoveries and inventions should be supported further with necessary finance.

Education has the power to improve quality. It adapts human resources and makes them more productive. In USSR in 1920's, "It was estimated that the work of people who had received primary education was almost one-and-a-half-times more productive than that of illiterate workers of the same age doing the same work; and that the work of those who had received secondary education was twice as productive, while that of graduates was four times as productive."

Japan has been able to make very rapid economic progress in the twentieth century, in spite of the late arrival in the field, large density of population and paucity of natural resources. The explanation may be found at least partly-in the fact that she has been stepping up her public expenditure on education since World War II. Compared to Mexico and Brazil (rich in natural resources), Denmark and Switzerland (low in natural resources) have higher per capita income because of the effective system of education in the latter. By spending more than half of the national wealth on education, USA has attained great heights of economic prosperity in return. The economic progress of Netherlands is also due to her educational pattern. Thus economic prosperity of modern advanced countries has proved that the most effective means for prosperity is education. By their efficiency and dynamism educated persons contribute to national prosperity and growth of national income.

Questions for Exercise

1. Explain the economic aspects of education.
2. What are the areas of impact of economies upon education?

23 Education for Religious and Moral Values

Need for Religious Education

The aim of contemporary education is not only the mental, physical and social development of the individual, but also his religious and moral development, which is why modern educationists have stressed the importance of moral education for the country. Vivekananda said that religion is the basis of education, although here he does not imply his own or some one else's religion. This comment also implies that the aim of religious education is not to propound the theories of any one particular religion but to create faith towards universally accepted religious values. The presence of religious faith helps the individual to face all kinds of adverse conditions with the belief that he can progress at least a little, irrespective of the darkness of the outlook. Hence religious faith helps man in his progress, raises him to a high level, and also assists him in developing democratic qualities. Religion is the foundation of all moral character, because without religion man cannot have faith in truth, beauty and goodness. The freedom that we want to grant the child through education is not possible without religion. Besides, even culture has no meaning in the absence of religion which also acquaints us with the final goal of life. Without knowing this goal, education cannot progress. Religion is the basis of true humanitarianism.

It is evident from the foregoing comments that religion should be given its appropriate place in the curriculum for education. Vivekananda has recommended that modern science should be used to awaken the educand's knowledge. History, geography and literature should be taught to the educand along with the teaching of religion which must be used to teach them the greatest truths. Dr. S. Radhakrishnan also supported the teaching of religion at the various levels of education. He said that we will have to plan for a rational religion for our conflict ridden emerging humanity, a religion that does not ridicule man's soul filled with unrestrained

individualism and hesitation born out of conflict. We have to present a new philosophy of God with which we can fight against those doubting communities of men who are fighting against each other to establish their supremacy on men's souls. Rabindranath tagore also expressed sympathy with this viewpoint in granting the greatest importance to a humanitarian religions. Tagore said that these religions differ from each other in moral value, but each one is inspired by the same tendency. In these religions, man looks for his highest ideal, which he calls God. They try to discover it in some personality of human character.

Mahatma Gandhi has also attached the greatest significance to religious education and he has advocated the educands should be acquainted with the basic elements of all religions. Sri Aurobindo has considered religious education to be the most important aspect of education.

Aims of Religious Education

The introduction of religious education leads to many advantages. It also has some objectives, the main ones being the following:

1. Moral development. James Ross has opined that without a religious education, the highest moral development of the educand is impossible because religion is the foundation of moral development and character. All the religions of the world have stressed the need for developing moral qualities, and for this reason religious education is essential for developing the educand's moral character.
2. Refinement of human values. One aim of religious education is to distinguish between the divine and material, and to give a divine touch to human values. In this way, religious education refines human values and thus puts humanity on the path to higher ideals.
3. Socialization. Social service is recommended by every religion of the world. In the Gita people are advised to act with a view, not to personal gain, but to add to the prosperity of the humanity. By inspiring man to forget his own narrow interests and to think of humanity at large, religious education continues the process of socializing the individual.
4. Development of democratic values. Religious feeling relates man on one side with God and on the other with human beings, and by showing that the same God exists in every human being, it encourages the development of the democratic

qualities of liberty,

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fraternity and equality. In the absence of this sense of fraternity, equality has no meaning. It only remains a legal concept, not reality.

5. Cultural development. Religion is an important part of culture, and for that reason religious education contributes to man's cultural development. In fact, cultural progress of a group is measured by its religious development. Dr. S. Radhakrishnan has laid special stress on the contribution of religious education to the cultural development of the individual.

6. Sense of respect for man. Another objective of religious education is to induce a sense of respect for humanity in the educand. The basis of religion is the synthesizing element, and this is the basis also of education and culture.

7. Proper attitude. The aim of religious education is to achieve the complete development of the child's personality and to induce in him the correct attitude to life and the universe. In the words of V.T. Thayer, "The school must therefore concern itself with the whole child and no child can become whole without instruction in religion."

Mode, Form and Subject Matter of Religious Education

The method and form of religious education is clarified by its objectives mentioned above. The question is how religious education can be imparted and what should be its subject matter. In this connection it is essential to remember the principle that religion is acquired, not taught, for it is not a subject to be learnt, but to be realized and translated into life. That is why Vivekananda has suggested that religious education should be preceded by an account of the ideals of great men such as Rama, Krishna, Mahavir, etc. Religion means continued progress on the path to service and worship despite the greatest handicaps and obstacles. According to Vivekananda, one example of this is the ideal of Hanuman. He has advised the young men of the country never to get weakness fall upon the mind. In such a situation they should think of Mahavir and Mother Goddess and they will find that this weakness vanishes immediately. Vivekananda felt that the country needs a kind of religious education which achieves synthesis with science on the one side and teaches the lesson of patriotism, sacrifice and service, on the other.

According to Sri Aurobindo, there is little to be gained by paying mere lip service to religious education unless religious education is actually transferred to real life and a tendency to

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worship, contemplation, self-control and abstinence does not grow. Spiritual development can be helped to a certain extent by worship, prayer, and the celebration of various religious festivals. The educand must be educated in his religious duties, prayer and contemplation, and in every school the educands must be initiated into the ideals of service to and living for God, humanity, the country and other countries. Religious education does not necessarily imply that the child should be forced to read all religious texts, as suggested by Mahatma Gandhi, Vinoba Bhave and other thinkers. This is also not necessary for religious tolerance. Study of different religions is not as important as actual application of the various principles of religion, and it is equally undesirable to foist any particular religious practice on every individual. Hence, the curriculum of religious education should centre around the basic elements of religion.

Place of Religious Education in a Secular State

Some people opine that religious education should not be encouraged by the state in a secular country like India, and they argue that religious education should be given by religious institutions and society, not by the school. This attitude has no justification because education must aim at the complete development of the individual, an aim that cannot be fulfilled in the absence of religious education. A secular State does not imply a State which is hostile to or indifferent towards religion, because all that the term secular implies is that the State shall not insist upon the adoption of any particular religion, because there is no State religion. It is correct to assume that the Government should not try to spread any particular religion, but it is also to be remembered that religious education cannot be equated with the deliberate campaigning for some particular religion. All that is required in religious is that the educand should be taught the basic elements which are at the root of every religion, thus developing the educand's faith in moral character, religious values and humanitarianism. And, since India is also a democratic country, it has a great stake in the development of democratic values, which also depend upon religious education. Hence, religious education has its significance even in a secular State because it is the most powerful medium for developing democratic values. But religious education in a secular State must be carefully planned so as not to injure the sentiments of any particular sect of religionists, and

also to avoid giving undue importance to any one religions. Every educand must be given the freedom and opportunity to profess his own religion, but he should be accompanied by acquaintances with other religions, since this alone is the way to religious tolerance. True religious feeling can be evolved in the educand by telling him about the lives of all the great religious leaders and founders. The subject matter of religious education should be designed to conform to the level of training and intelligence of the educands. A religious life is a life with a purpose, the same purpose which religious education has.

Moral Education

The aim of education is the complete development of the child a development in which moral development occupies an important place. Man's greatest characteristic is his character. Vivekananda has defined character as the sum total of an individual's instincts, the inclinations of his mind. Man is made by his thoughts. One finds that children develop characters according to the ideas presented to them during their growth. For this reason they should be initiated into the ideals of sacrifice, hard work and contemplation. Good thoughts lead to a sound determination and this in turn puts the man on the path to good life, and he is filled with strength of soul which inspire him to adhere to this path. In order to form character, it is necessary to pay attention to subtle and small things, for character is manifested through habits. Character can, therefore, only be improved by the habits of the individual. For this both determination and courage are required. Vivekananda had said in a resonant voice that one must form one's character and express one's true nature, the enlightened pure element in oneself. One must also look for the same element in every other individual.

According to Sri Aurobindo, moral education is the education of the heart, without which no individual can be completely human. But this moral education cannot be imparted through lectures and textbooks because the basis of this education is proper feelings, proper conduct and the development of proper habits of thought, feeling and action. The task of education is to guide, direct and suggest to the child, without interfering with his activities in any way. Teachers should present the highest ideals but must also remember that moral education is imparted through imitation and setting examples rather than through discipline. In ancient India

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the child acquired moral education only by imitating his teacher. The modern teacher, therefore, must also have the highest ideals. In addition, moral education takes place through moral conversation and behaviour. Senior educands should be required to read literature which encourages the purest emotions in them and inspires them to attempt at the highest ideals. In order to give moral training to the child, the latter should be acquainted with the means of distinguishing between the right and the wrong. The various emotions of the child are not to be suppressed but sublimated. Mahatma Gandhi, like Sri Aurobindo, believed that development of character is the aim of education, for which, in his opinion also, moral education is essential. Dayanand believed that education of any kind is impossible without the practice of abstinence. Dr. S. Radhakrishnan also said that moral education is absolutely necessary for any education. In Indian culture, very great importance has always been attached to moral character. No education is complete without moral education, and this morality is the foundation of man's future and therefore the seed of this must be sown in the school. Dr. S. Radhakrishnan said that we must create the proper social order but we must also keep in mind that the individual does not become complete only by achieving economic prosperity. In order to become a complete individual the pleasure and beauty of the soil is essential. This soul must be brimming with love, faith, and the willingness and ability to serve humanity re-born.

From the foregoing account of the opinions of various philosophers, it is evident that moral education is as much a part of education as religious education is. In this connection, it is stated in the report of the Secondary Education Reorganization Committee for U.P., "That moral and humanistic education should form an integral part of our education; students should be taught the fundamental truth from all religious and ethical movements with a view to emphasizing their essential unit."

Questions for Exercise

1. Write short note on: Religious education.
2. Write short note on: the effect on education of the principle of religious secularism.
3. "Religion and education are natural allies." Discuss the implications of this statement and say what steps you would take to introduce religious education in Indian school system.

4. Point out the main issue involved in the problem of Religious Education and suggest a practical solution.
5. What should be the place of religion in the Educational Programme of secular State?
6. What, in your opinion, should be the place of religious and moral values in education? Examine in this connection the main recommendations of the Sri Prakasa Report of December 1959, for teaching those in the normal curriculum. Are these recommendations a departure from the policy of strict religious neutrality which India adopted in the past?

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24 Education and Modernization

In the words of S.N. Eisenstadt, "Historically modernization is the process of change towards those types of social, economic and political systems that have developed in Western Europe and North America from the seventeenth century to the nineteenth and have been spread to other European countries and in the nineteenth and twentieth centuries to the south American, Asian, and African continents."¹ Modernization is the characteristic feature of modern society.

Characteristics of Modernization

The process of modernization becomes evident from its characteristics. Following are its chief characteristics:

1. Social mobilization. Social mobilization is that process by which the old social, economic and psychological elements are transformed and new social values of human conduct are set up. The social mobilization is a peculiarity of modernization.
2. Social differentiation. Another feature of modernization is social differentiation. In this process there is increase in the complexity in social, political and economic activities and there is progress in the activities of individuals in various fields. Industrialization is a result of modernization. In politics the administrative complexity in the central and local bodies is a characteristic of modernization. The political power gets dispersed among adults. Thus modernization is a way to democratization. As a result of modernization new trends in philosophy, religion, science and literature become visible. Briefly, an increase in modernization leads to a progress in social, economics, political and cultural fields, there is more differentiation in these.
3. Structural Differentiation and Change. Another characteristic of modernization is structural differentiation and continuous change. In the social and economic fields old organizations break up yielding place to new. In political field new parties emerge. The cottage industries are replaced by big industries. The new means of production develop. Many new professions develop. The production becomes more complex.

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4. Change in organizational and status system. A feature of modern society is the emergence of a number of specialized organizations. Secondly, there is greater division of labour. Thirdly, the organizations based on close kinship lose in importance. With the acceleration in the speed of change the status of individuals and families undergoes change. New classes emerge in society. From the cultural and economic viewpoint there come into being three classes, namely, upper, middle and lower.
5. Urbanization. The phenomena of urbanization and modernization are inter-linked, one leads to the other.
6. Social and political movements. An important feature of modernization is the emergence of new social and political movements which aim at the transformation of society. This transformation becomes imperative in order to make man adjust to fast changing conditions. These movements also aim at casting off orthodoxy and paving the ground for change to modernity. In order to attain the new aims, a change of outlook becomes imperative.
7. Comprehensive and Multi-sided Education. An important aim of modernization is the spread of education. In modern society it is tried that all should be educated. Besides academic education under modernization, the need for technical and professional education becomes acute; therefore, many technical and professional institutes spring up to meet this demand.
8. Development of international cooperation. Lastly, the development of international cooperation is the aim of modernisation. The national movements gave birth to many nations. For the development of mutual relations among nations, a League of Nations and later U.N.O. came into existence.

Means of Modernization

After discussing the characteristics of modernization, the means of modernization will now be discussed:

1. Industrialization. In modern countries industrialization is going on at fast pace. The Western countries, in particular U.S.A., have helped underdeveloped countries in industrialization. In order to meet the demands of fast growing population, every country must per force become industrialized. Therefore, India is fully resolved to bring about fast industrialization.

2. Urbanization. The fast growth of population of this country in the last 50 years has led to fast urbanization in India. The fast

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industrialization and consequent urbanization has led to many ticklish problems like slums, crimes etc. In order to solve these problems town planning is imperative.

3. Secularization. Secularization is a consequence of urbanization. The people of India have adopted the ideal of secularism according to which every body is free to follow the religion of his choice. Modern society is pluralist. Compassion and tolerance are the chief characteristics of modernization.

4. Rise of new social classes. The traditional social classification in India is based upon caste system. The caste is incompatible with the egalitarian social values. Under it the status of a person is determined by his birth. Whatever may have been the merit and use of caste system in the past, there is little doubt that in the modern society it is an obstructive force; it is retrograde; it is against the democratic values. Due to current politicization the importance of caste system is growing; but from all other view points its value and importance is declining. Today, both in the towns and villages, the people are divided into classes which are based upon economic and political rather than caste considerations. The distinction between lower, middle and high classes is exclusively economic. The classes based on economic considerations are non-hereditary. A low class person, by dint of his labour and application, may belong to upper class tomorrow. The importance of money and possessions in modern society is paramount. With increasing politicization there is now clear-cut demarcation between those in power and those out of it. Mostly, economically better off, persons are politically also better off, but this is not essential. The political leaders class in India is other than the economically rich but the economically rich support politicians with money and use them.

The industrialization is giving rise to an organised labour classes and the communist thinking is creeping in Indian society. With the organization of labour class the capitalist class is also getting organized and they have formed many associations to protect their interest. While there are all India labour organizations there are also all India associations of the capitalists.

5. Social change. Modernization accelerates the pace of change; it is quickened. The change is both the characteristic and goal of social change. Change is a cultural goal towards which every society advances. The change must be towards the achievement of greater human dignity and greater social equality. It is progress towards democratic values. The social change can be seen in

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diverse fields. On the one hand, social movements have greatly changed our ideas and concepts about various social matters and on the other youth movement has brought about revolutionary change in the thinking and aspirations of youth. The youth movement can be seen all over the world, this is an important characteristic of modernisation and the pace of modernization gets accelerated by these movements. The youth movement is a rebellion against the traditional values and is a harbinger of new shape of things to come. Today, a particular attention is being paid to encourage youth movements at the university level. From time to time youth functions and festivals are held in the universities in which young persons from all over the country participate. This encourages the national integration and also shows the basis for the building up of the future. In India the youth movements can be seen in the form of student movements. The youth are demanding a right to participate in the administrative affairs of the universities. The modern youths are busy evaluating the educational curriculum and also the efficacy and utility of examinations. These matters become a bone of contention among the students and university authorities.

6. Westernization. The trend towards modernization in India can be seen in the form of a movement towards westernization of the society. The trend towards westernization can be seen in all fields. In social, economic, political, cultural, religious and educational spheres. India is following the example of West. Even those who are in favour of retaining the traditional values also want to utilize the good traits of the western system. They want a synthesis of western and Indian values. The westernization leads to modernization. In the social sphere we are following West in matters like dress, life style and town-planning etc. The latest fashions of the West are quickly followed by the Indian elite. There is

more of westernization in the technical and scientific spheres than in the social spheres. This has given rise to cultural lag. In the social fields we are still sticking to the obscurantist values of casteism, communalism and parochialism.

7. Democratization. In the field of politics the most characteristic feature of modernization is the process of democratization. India is becoming progressively democratized. There is in India universal adult franchise. Everybody above a certain age is entitled to elect his representative. Every body is equal before law and enjoys equal rights and privileges. In the

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economic sphere an attempt is being made to reduce economic disparities. The compulsory primary education is aiming at universal literacy. All political parties are wedded to the value of equality, liberty and freedom. There may be differing view points regarding the means to attain these values but there is no dispute about their validity and acceptance as the ultimate goals of political endeavour. Though it is undeniable that there was tradition of democracy in the ancient India, but the modern democratic tradition in India is following the West. In the promotion of democracy in the West, U.S.A. in particular, has helped a great deal.

Problems of Change and Modernization

Modernization, obviously, entails social change. As a consequence of this change, the new organizations are transplanting the old, new groups and new trends are emerging. While this leads to progress in various fields, it also gives rise to many problems. The social change promotes social disintegration. There is class war and counter-revolutionary movements come into being. In India, as a consequence of modernization, there is individual and family disintegration. The joint family system is breaking down and it is being replaced by nuclear families. Due to modern tendencies the basis of marriage has ceased to be religious; it is now a social and psychological bond. The incidence of divorce is increasing. The ideas about propriety in sexual relations are also undergoing change. As the opportunities of get together between sexes are increasing there are many instances of violation of traditional ethical values. The unemployment problem is also a result of modernization. While on the one hand there come into existence new industries, the traditional trades become obsolete. This throws many persons out of employment. There is also the problem of adequate use of leisure. In the field of politics warring political factions have come into being. There are rightists and leftists. Both have very dissimilar attitude towards problems. This renders cooperation among people difficult.

In order to resolve the problems arising out of modernization a change in social policy is needed. Modernization requires transformation. This transformation is towards progressive democratic social and scientific ideals. In order to effect this transformation we require not only structural changes but also functional changes. The most important requirement is to promote

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the ideals of mutual tolerance, respect and equality, only then there will be all-round progress. The modernization and social transformation should be so effected that the ancient values and contemporary needs should be properly integrated. The new values should fit into proper historical perspective. If the conflict of tradition and modernity is not intelligently resolved there can be no progress. In line with this general outlook the contemporary problems should be deeply studied and resolved.

Education and Modernization

S.N. Eisenstadt has rightly pointed out, "Perhaps the best starting point for the analysis of the characteristics in the educational institutions in modern societies is the pattern of demands for and the supply of educational services that tended to develop with modernization."² In the words of Yogendra Singh, "...education has been one of the most influential instruments of modernization in India. It has led to the mobilization of people's aspiration for nationalism, liberalism and freedom. It alone has been responsible for the growth of an enlightened intelligentsia which carried forward not only a movement for independence but also a relentless struggle for social and cultural reforms."³

The most important function of education is modernization. Modernization is a comprehensive concept aimed at capturing, describing and evaluating profound qualitative and quantitative changes in society. It describes the transition of a society from medieval to modern culture. It stands for progress beyond tradition. Modernization according to some sociologists is based upon European and American models. As compared to urbanization, Industrialisation, Westernization and Europeanization, modernization presents a more complex process and a more complex result. In the intellectual sphere it is an awareness that it is possible to see a rational explanation of physical and social phenomena. Thus, it is represented by positivism and empiricism and rationalism. In the field of religion it is expressed in secularism. Its approach is this worldly. In philosophy it is expressed in humanist thought. It includes social mobilization and differentiation and

specialization in individual and institutional activities. In political field it stands for democratization. In ecology it is characterised by advancing degree of urbanization. But the most important feature of modernization as related to education is cultural. In cultural sphere its symptoms have been pointed out by A.R. Desai as follows:⁴

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1. Growing differentiation of the major elements of cultural systems, "The spread of literacy and secular education: a more complex, intellectual and institutional system for the cultivation and advancement of specialized roles based on intellectual disciplines."
2. Emergence of a new cultural outlook characterised by emphasis on progress and improvement, on happiness and spontaneous expression of abilities and feelings, on the development of individuality as a value, and efficiency.
3. Emergence of a new personality orientation, traits and characteristics revealed in greater ability to adjust to the broadening societal horizons: some ego-flexibility; widening spheres of interests; growing potential empathy with other people and situations; a growing evaluation of self advancement and mobility; a growing emphasis on the present as the meaningful temporal dimension of human existence; a growing awareness of dignity of others and an increased disposition to respect them; a growing awareness in the individual that "his world is calculable, that other people and institutions around him can be relied on to fulfil their delegation and responsibilities," growing faith in sciences and technology and a growing awareness that, "rewards should be according to contribution and not according to either whim or special properties of person not relating to his contribution."
4. Finally, modernization implies, "the ability of society to develop an institutional structure capable of adjusting to continually changing problems and demands." The emergence of such a flexibility constitutes, according to Prof. Eisenstadt, the central issue and challenge of modernization.

Education is the most important instrument of modernization since and modernization includes:⁵

1. Directed change in the system of attitudes, beliefs, and values, and also in the institutional complex, to enhance the acceptability of modern technology and its organizational and operational framework.
2. Growth of the infrastructure essential to the adaptation to technology of foreign origin to specific national needs; and
3. Laying the foundations of institutions and organizations which could, in time, assume responsibility for independent innovation and technological growth to the country's needs and problems.

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In view of the above mentioned changes required by modernization the functions of education in this direction may be achieved by the following:⁶

1. By enlarging the cognitive map of those exposed to it, education suggests alternatives to tradition, brings into focus the rewards implicit in them, and indicates—roughly at least—the paths through which the new goals with their attendant regards can be achieved. It broadens mental horizons, raises expectations and predisposes people to make experiments.
2. As an instrument of socialization it can project new images and values. Purposively used, it can be help in obliterating attitudes and behaviour patterns that are dysfunctional to programmes of modernization.
3. By providing ideological articulation it can promote the development of national consciousness and can help people see their needs and their problems in a national perspective. This can stimulate the creation of a national consensus at least on major issues.
4. Education provides a highway to elite status on the educated. The educated provide a reference model to the masses, who, in imitation of the former, take the first steps away from tradition. Modernizing elites are almost always the products of modern or semi-modern school/university systems.
5. Problems-solving leadership—scientists and technicians, management experts and administration—with the requisite knowledge and skills, can only be expected to emerge out of the educational system. Large-scale programmes of modernization demand specialists of several types at different levels, and look to the educational system for a steady flow of technocrats, planners and managers to operate them.
6. Education is a mobility multiplier. Although its impact is on the immobility of thought—ways, in the long run it does alter rigid forms of social stratification. Modernization requires both types of mobility.

In sum, with proper planning and under efficient direction, education can make a meaningful contribution to the attainment of modernization. It can be harnessed to diffuse attitudes and ideologies required for the adoption of modern technology and its associated values and organizational premises, to provide personnel to operate and sustain the programmes of modernization, and to create capabilities for adaptation and origination of new technology.

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Modernization and Institutional Education

Researches have been conducted in West and India about the role of educational institution in bringing about modernization. Most of them have shown a positive correlation between the two. However, Saunders in his study *Education and Modernization in Brazil* has found that it undermines modernity. He remarks: "Brazilian schools, especially at the primary level where their impact on personality development is greatest, tend to stifle rather than develop the personality traits on which modernization depends, and from which the society must draw its innovators."⁷ Lerner in his research work *The Passing of Traditional Society; Modernising the middle East* (1963), on the basis of his study with adult samples of six developing countries, asserted that literacy is the basic personal skill underlying the modernization process. Joseph A. Kahl in his research, *The Measurement of Modernism: A Study of Values in Brazil and Mexico* (University of Texas Press 1968), pointed out significant correlation between education and modernization. Reporting results of the Harvard's project on the social and cultural aspects of economic development, covering Argentina, Chili, India, Pakistan, Israel, and Nigeria, Inkeles concluded that, "Education is the most powerful factor in making men modern."⁸ In their study based on 5 national probability samples of adult age, 20 and older, drawn from the U.S.A., Finland, Japan, Mexico and Costarica, Waisanen and Kumata, concluded positive relationship between education and various indicators of modernity.⁹

Examining the immediate effects of schooling on people's modernity Armer and Youtz concluded, "Western education leads to the modernization of perspectives in traditional, non-industrial societies."¹ After a study of 591 seventeen years old males in Kano City in Nigeria they maintain, "Western education does, indeed have a definite effect on value orientations of youth that is largely independent on test factor."¹¹ This has been collaborated by S.L. Sharma in his work *Modernizing Effects of University Education* published by Indian Council of Social Science Research in 1979. This conclusion has been again supported by articles in a special number of *International Journal of Comparative Sociology* (1974, XIV, 3-4). In this special number, researches conducted independently in various parts of the world, showed remarkable uniformity in concluding that schooling promotes attitudinal modernity in developing societies.

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Besides the relation of schooling and modernization researches have been conducted about the Effect of higher education on modernity. Williamson studying university students in United States, Germany, Japan and Columbia are at the concluded that while Americans and Columbians are at the conservative end the Japanese are on the other end of the scale of rationalism-traditionalism developed by Kahl.¹² Similar researches were conducted by some other notable sociologists in the West including Silberman (1970), Greer, (1972), Smith and Inkeles (1966), Sack (1973) etc. In India studies concerning schooling and social change were conducted by A.R. Desai, (1952), G.S. Bhatnagar, (1972) and Margaret L. Cormack (1961). Cormack made a full length study of Indian students concerning social change. She concluded, "They are not considering values, attitudes and attitudinal change. They are concerned with certificates, degrees and employment."¹³ Thus Cormack maintained negative correlation between higher education and social change in India. She found little evidence of change orientation among her respondents. Similar conclusion was reached by B.V. Shah, (1964) in his study *Social Change among College Students of Gujarat* (Baroda : Maharaja Shivaji Rao University). Y.B. Damley in his study *College Youth in Poona*, however, found some positive correlation between higher education and individuation, a trait of modernization. But he himself admits, "It is not a study of the general body of students. Therefore, no generalizations can be drawn about the nature of the student's behaviour or thinking."¹⁴ M.S. Gore, I.P. Desai and Suma Chitnis found encouraging evidence of the relation between education and modernization. According to them, "The state, sex and educational level of the respondents were all important variables in determining the modernity of student sample."¹⁵ Similar conclusion was reached by Malik and Marquette in their study *Changing Social Values of College Students in the Punjab*. They concluded that, "...an overwhelming majority of Punjab youth favours the abolition of such traditional institutions and caste and untouchability and strongly approves of a general social revolution in India."¹⁶ In his book *Education in Social Change* Sullivan found that, "Factors other than experience at a particular training college appear to be operative in changing that student's outlook towards traditional social practices."¹⁷

The latest study in this connection was however made by Dr. S.L. Sharma published by ICSSR (1979) under the title

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Modernizing Effects of University Education. On that basis of a study of 3437 students in the 34 teaching departments of

Punjab university during the academic year 1934-74, Dr. Sharma reached the following important conclusions concerning the relationships of modernization and education:

1. The level of higher education is of no consequence as an explanatory variable of student modernity.
 2. There is the lowest percentage of moderns in the humanities, followed by social sciences and professionals with the highest percentage in the science faculty.
 3. Males are more modern than females.
 4. High status students are more modern than low status students.
 5. There is a significant and positive correspondence between level of student modernity and that of their reference teachers, provided the latter preferred character-building role, over other roles, favoured no social distance in their relations with students and reported greater interpersonal interaction with students.
 6. There is a weak though positive relationship between years of hostel exposure and modernity's course.
 7. Age is found to be inversely related to student modernity. Boys out scored girls in modernity.
 8. Caste has no bearing on modernity.
 9. A significantly larger percentage of high modernity cases hails from medium size families with 4 to 6 numbers.
 10. Family type has no association with modernity.
 11. Socio-economic status of the family has significant though weak positive relationship with modernity
 12. Fathers education and occupation are only weakly related to student modernity.
 13. Father's income has moderately strong positive association with modernity.
 14. There is no relationship between parental modernity and student modernity.
 15. Students with early urban background are not more modern than those with rural background.
 16. Those who have lived longer in urban setting are more modern than those with fewer years of urban dwelling.
 17. The initial exposure to cosmopolitan city like Chandigarh makes not much difference in modernity.
 18. Duration of urban exposure is positively associated with modernity.
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19. Early residential background and modernism of the city have no influence on student modernity.
 20. There is a significant and positive relationship between media exposure and modernity.
 21. There is a strong positive relationship between extent of exposure to other cultures and level of modernity.
 22. Constant exposure to other cultures significantly increases the negative effect of education on modernity.
 23. The convent and/or public school educated students are more modern than the government/and/or aided school educated.
 24. The type of schooling is the best predictor of modernity with the convent or public school educated being most modern.
 25. Early socialization variables account for greater variance in student modernity than the later socialisation variables.
 26. Developmental variables are more powerful than structural variables in explaining student modernity.
 27. Educational variables, particularly schooling background, tops the list of explanatory variables.¹⁸

On the basis of the above conclusions Dr. S.L. Sharma points out inverse relationship between the level of higher education and the student modernity. He gives the following reasons for this surprising fact:

1. The present higher education stresses mere transmission of information to the neglect of inculcating ability to think for one self. It stresses mere skill acquisition to the neglect of generating this position, for skill formation. It neglects character training and stresses mere certification for white collar jobs.
2. The system of higher education in India lacks an articulate social ideal.
3. The present educational system has not changed in the life of goals set by the constitution of free India.
4. The present system of education is not a source of characterological transformation.
5. The course content of the present higher education does not lead to modernisation.
6. The cognitive and value content in conjunction with the social context of the present higher education is not relevant to the cultivation of modernity.
7. Our teachers are not so modern as to influence the student. They are not interested in character building and social training. They are unsure of what the community expects from them. The

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persistent authoritarian orientation limits the power of teachers to act as agents of student modernity.

8. The objective conditions in our educational institutions such as overcrowded classes, low teacher-pupil ratio, impersonal character of teacher-taught relationship, render the task of change orientation on the part of the teacher the more difficult. Small classes are better for such influence than large and unwieldy classes.
9. The lack of freedom for the teacher to design his own courses restricts considerably his potential for induction for social change. In the words of Dr. S.L. Sharma, "Our teachers thus presented a case of double failure as socializers of student modernity; first, they lacked strong modernity orientation, and second, they failed to modify their role orientations so as to bring them in line with modern norms."¹⁹
10. The extra academic component of campus climate restricts its relevance to modernity.
11. Routinization of educational experience is a possible reason for the failure of higher education as a modernizes
12. The overgrown structural format of higher education is a significant reason for its failure to modernize.
13. The built-in traits of present higher education such as under emphasis on the value element in its course content, are responsible for its poor performance.

Dr. Sharma suggests the following three objectives as the aims of higher education to make it a better instrument of modernization:²⁰

1. To prepare skilled manpower for a developing economy;
2. To re-socialize people in the values conducive to socio-economic development; and
3. To inculcate in man a creative self-awareness, an ability to think for himself and a sense of critical judgement.

He suggests that three areas should be particularly modernised: the reorientation of the content, the recasting of the teaching-learning nexus, and improving the quality of education. The quality of early education should be improved. Group extracurricular activities should be encouraged. A secular-relational and egalitarian man should be created. To conclude, "Besides providing the highly skilled manpower to a technico-industrial economy, higher education in our view can lay down the foundation of socio-

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economic development in the following ways: (1) by imparting to the younger generation the requisite psychological dispositions which are regarded as helpful for development; and (2) by instilling in students a reflective ability and a capacity to make rational decisions.²¹

Two Patterns of Modernisation

In his paper Social Change and Educational Policy published in *The Sociology of Education in India* (NCERT, 1967),

Professor A.R. Desai accepts two patterns of modernisation of a traditional society pointed out by Don Martindale—exogenous and endogenous. He defines these two patterns by pointing out that, "An exogenous factor is one arising outside the social system, and endogenous is one arising internal to the social system."²² Both these factors initiate and shape social change. They determine the nature of leadership and its basic aim. These in their turn determine the objectives of education, the structure of the machinery of education, technical and other means of spread, the allocation of finances of education and the nature of personnel executing it.

Historically, the modernization process worked differently in the capitalist and non-capitalist countries. In USA it grew in three phases mercantilist, laissezfaire and monopoly. It developed a massive formal education system. This system though basically the same, changed according to changing circumstances in each country. Not only in Europe but also in Africa, Asia and Latin America the modernization process transformed the politico-economic and socio-cultural structures. However, the colonial hold on these nations was maintained. Thus modernization in colonial countries was brought about by the foreign rulers, and exogenous factor. In communist countries on the other hand, modernization developed on non-capitalist lines aiming at the establishment of a social structure based upon collective ownership and meeting the assessed needs of the citizen. After the Second World War these countries developed a modern educational system different from that evolved in capitalist countries. The countries liberated from colonial subjugation engaged in modernization according to their specific conditions aiming at overcoming backwardness by rapid industrialisation and social institutional reconstruction. According to Professor A.R. Desai, "The two patterns of modernization viz., modernization on the capitalist and the non-capitalist basis have the following implications for their educational systems:

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- (a) They provide different aims and approaches to the content of education and to the communication process.
- (b) They result in different attitudes towards education.
- (c) They determine different methods of providing finances for education.
- (d) They also generate different patterns of organisation of education.²³

In capitalist countries education was considered as a commodity purchased by the consumer at different prices in the market. Thus it depends on the purchasing capacity of the family and group that the individual gets a particular type of education. In non-capitalist countries however, education was considered a vital need and a fundamental right and therefore provided as free communal service by the society. Besides the aims and approaches and attitude, the methods of providing finance for education also differed in capitalist and non-capitalist countries. In capitalist countries finances for education were provided by individuals, private societies, endowments and the Government. Thus the Government is one of the competing financiers though being the supreme it frames laws to regulate education market. It reserves certain aspects of education which are essential for the community. It also takes such measures as are required to safeguard the educational interests of the handicapped and backward groups. In non-capitalist countries however, the entire responsibility for educational finance is the burden of the State. Finally, there are two patterns of organisation of education in capitalist and non-capitalist societies. In the former it is made of an amalgam of the heterogenous bodies and groups providing finances. In non-capitalist countries there are no diversities and conflicts in several agencies controlling education as the total control is in the hands of the State in the name of the society.

Social Change During British Period

Professor A.R. Desai has pointed out the following important features of social change in India during British period:²⁴

1. Functional differentiation of State Activity. The British rulers started a capitalist social order with functional differentiation. The administrative machinery was developed on the basis of the principle of functional differentiation of State activity. Thus various departments performing different functions were created such as Revenue, Police, Justice, Public Health, Excise, Education, etc.

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These departments were comprised of a complex hierarchy. The bureaucracy was based upon "legal-Rational Authority" a term used by Max Weber. The qualifications for entering bureaucracy were success in certain types of test and examination and educational training. Bureaucracy was based upon a system of payment of regular salary, promotions, retirement, pensions and transfers.

2. The Elaboration of the Administrative Machinery. Another feature of social change in India during British period was the elaboration of the administrative machinery as a highly specialised and structured pyramid. Different offices in

bureaucracy were provided specific powers, duties, rights, statuses, roles and obligations. Jobs were categorised into covenanted and non-covenanted; Indian Provincial or Subordinate Civil Services: Class I, Class II, Class III and Class IV services. Class I services were equivalent to present All India Services. These were called ICS whose examinations were held in India. Class II, III and IV officers were generally Indians while Class I officers were Britons.

3. Separation of law and religion. The British Rulers separated law from religion. They evolved a new tax system and introduced land ownership and private property. They developed transport. New types of commercial and financial institutions were developed. Jute, cotton, mining and other industries were established and developed. Education was given a prestigious position based upon a new value system. The traditional attitudes to caste, family, marriage and the status of women was changed. Caste restrictions started breaking. The institutional joint family disintegrated giving place to nuclear family. The institution of marriage became legal and not only religious. Hindu code and other rules raised the status of women in society.

4. Undermining the traditional values. The British rule eliminated the categorisation of occupation into clean and unclean, holy and unholy. Formerly, occupations were reserved for different castes. Some occupations were performed by specific families. Now all the occupations were open to all the people having necessary qualifications.

5. Deindustrialisation. The British rulers ruined old manufactures, the town handicrafts and the village artisan industries. Productive skills were destroyed. On the other hand, the development of new productive skills was prevented. The old economic order was disintegrated. According to Prof. A.R. Desai deindustrialisation created threefold problems:²⁵

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- (a) The basic productive techniques largely remained traditional and this restricted the growth of wealth.
- (b) The insufficient development of new occupations and employment opportunities, along with the ruin of handicrafts and artisan production, created on the one hand pressure on agriculture and on the other a massive supply of unskilled workers in the labour market.
- (c) Since the need for superior technical skills in the domain of production, did not extensively develop due to the supply of cheap labour, the technical basis of the meager new industries did not appreciably develop, though profit remained the motif of production.

These innovations ushered in modernisation of the Indian Economy on a capitalist basis. Private property, production for market, money as the medium of exchange and profit as the dominant motive were characteristics of the new economy. Therefore, a new type of education was required to provide skills, techniques, knowledge as well as reorientation of values for carrying out new functions.

Educational Policy During British Period

In order to establish supremacy of law and the secularisation on the basis of authority and also creation of a new socio-economic order, the British rulers developed specific educational policy. Educational policy started from the time of Warren Hastings as early as 1773. The most important period however, was that of Woods' Despatch of 1854. During this phase the following three schools debated about the aims of education, its pattern and organisation, the medium, the method and the extent of education. Educational agencies and educational finance: "The Imperial Conservative School of Orientalists," "The Liberal-Utilitarian Westernists" and a school comprised of "a section of rulers and missionaries" emerged. According to Prof. A.S. Desai these three schools agreed on the following major points:²⁶

1. British rule in India was justified and had to be strengthened.
2. British rulers required natives to man the lower levels of their politico-administrative organization.
3. British culture was superior to the culture of the conquered Indians and that it was the duty of the white rulers to civilize the conquered people.

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Aims of the British System of Education

According to Prof. A.R. Desai the British educational policy was based upon the Liberal-Utilitarian Westernist school. The following aims were adopted by the rulers:²⁷

1. To train Indians with a view to staff the vast politico-administrative machinery, and to imbue the personnel with the

underlying principles and procedures governing it.

2. To train and educate people to acquire skills and assimilate values arising out of the new capitalist economic system which the British were creating in India, and which had different laws of operation based on a money economy, contractual relations, and production for profit and for the market.
3. "To win over the confidence of the upper classes of society which had lost their political influence through the British Conquest," and make them allies of the British Government, in short, to create a class "Indian by birth but English in taste, manners and outlook" who could be relied upon as strong supporters of British rule.
4. To inculcate new values among the Indian people with a view to "civilize" them in the spirit of Western Liberal Christian concepts.

The civilization process was adopted firstly for rapid conversion to Christianity and secondly for development of love for the British Culture and the Christian religion.

The Three Stages of Education

The British rulers introduced in India the pattern of three-tier education prevalent at present: Primary, Secondary and Higher. The details of these three stages of education however changed from State to State.

Liberal Education

Liberal education was introduced at the Primary and Secondary level. This included in addition to the three R's, Geography, History, Political Science, Economics and other liberal subjects. Knowledge of English literature, modern science, mathematics, economics, philosophy form the content of higher education.

Job-Oriented Education

However, even the liberal education had a job-oriented bias. The primary aim of the British rulers was to create a cadre of clerks and other subordinate officers for Bureaucracy Vocational training was however introduced in specialised vocational institutions.

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Downward Filtration Theory

The British rulers adopted downward filtration theory according to which education was limited to a small sector of the population via English. The masses were educated in the native language.

Educational Agencies

We have already pointed out that the British rulers considered education as a commodity to be purchased by those who had sufficient needs. The Government however, adopted a scheme of Grant-in-aid to various agencies of education. This resulted in the development of the following five types of educational agencies:

1. The Government. This was in fact the supplier.
2. Local bodies. These provided primary education by Government aid and fees from the student.
3. Christian missionary institutions. These were the preeminent suppliers of education at primary, secondary and collegiate levels.
4. Private Indian Agencies. These included Indian religious missions like Ramakrishna Mission, Arya Samaj, Prarthana Samaj, Khalsa etc.
5. European education centres. These were few and temporary. According to Prof. A.R. Desai the British Policy of education permitting various types of educational agencies resulted in the following significant consequences:²⁸

(a) It resulted in different conditions and facilities in different educational institutions.

(b) It also led to great disparity and unevenness in the provision of facilities to students.

(c) As education became a passport for most of the new jobs, and as the jobs were basically of a non-manual character, they attracted more easily those castes and social groups which were connected with non-manual occupations in the traditional Indian society.

(d) Another feature arising out of education being made a commodity with diverse suppliers deserves to be noted.

(e) The Grants-in-Aid policy of the Government contributed to make education a commodity not freely available to all.

Establishment of Administrative Machinery

The British rulers established Education Departments or Education Boards to inspect and supervise education at various stages given

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by various agencies. According to Prof. A.R. Desai the British Administrative Machinery for education suffered from the following defects:²⁹

1. The machinery was not scientifically planned and its parts were not well integrated.
2. The Central Government increasingly reduced its own responsibility, financial as well as supervisory, leaving most of the educational activity to provincial Governments.
3. The provincial Governments increasingly reduced their own financial responsibility for education, financing only a few academic institutions.
4. The Government of India and its educational agencies did not elaborate uniform standards for different provinces, thus creating diverse and contradictory trends in various provinces, leading to problems of eligibility and equivalence.

Social Consequences of the Educational Policy

The British Policy of Education resulted into the following social consequences:

1. Socialization. Education became the most important socialising agency deciding status and role and over-riding family, caste and religious distinctions.
2. Casteism. Both the high caste and the backward caste tightened their group structures to profit by education for more security and higher position.
3. Creation of an elite class. The most important social consequences of British educational policy was the creation of a class of WOGS or Western-Oriented Gentlemen who had almost no communication with the masses.
4. Prevention of the growth of technocrats. British education was primarily liberal, literary, vocational, and non-manual. Therefore, it prevented the growth of technocrats and trained personnel.
5. Westernization. British educational policy led to fast Westernisation of at least the elite educated sections of Indian society. This resulted in Brain-drain, secularisation and creation of All India Education Cadre. It also created consciousness against foreign rule. It strengthened casteism, communalism, linguism and regionalism. It led to reactionary, communal and linguistic movements on the one hand and secularisation and democratisation on the other.

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Post-Independent Social Change

In contrast to the social changes undergone by Indian society during the British rule, the following social changes occurred in post-independent era, exhibiting further modernization.

1. The constitution declared all citizens to be equal.
2. The State was governed by quasi form of federal constitution with a strong Centre and weak State units.

3. The Indian Constitution introduced fundamental rights and the rights in the Directive Principles of State policy.
4. As the new State aimed at general welfare, it created a massive network for the purpose at Central, State and local levels. The educational facilities were expanded in all directions. A new demand for education particularly technical was created. More communication with foreign countries started.
5. Planning. The Congress Government adopted five year plans with certain important characteristics:
 1. Planning was divided into Public Sector Projects and Private Sector Projects.
 2. The State reserved large scale enterprises for manufacture of necessary goods and amenities.
 3. Manufacture of consumer goods was left to private enterprise.
 4. Agriculture was left in private sector.
 5. Trade, regulated by the Government was left in the private sector.
 6. Financing and money lending was in the hands of individuals or private institutions.
 7. Most of the goods were sold and purchased in the open market.
 8. In place of barter system, monetary basis of exchange was adopted.
 9. Taxation by the Government was mainly indirect.
 10. A major source of finance for the plans was foreign aid.

The above characteristics of planning under the Congress Government show capitalist social system. This was however, on the modernised level, while under British rulers it was on colonial basis. This system however does not suit democracy. Democracy under it becomes plutocracy or oligarchy. Democracy requires education, social security and employment. All this requires enactment of welfare legislations by the State. It is the duty of a welfare State to provide for the minimum needs of all the citizens.

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Therefore, most of the thinkers have not supported capitalist system for any underdeveloped country. As Prof. Marshal has pointed out, "In the twentieth century, citizenship and the capitalist class system had been on war." The Indian Government adopted a mixed economy based upon capitalist system. As Prof. A.R Pesai has pointed out, "The relevance of this point is that the educational system is a part of a wider social system and operates to provide techniques, skills and values which would equip the individual to perform efficiently his adult role in this system."³⁰ Since India has been a feudal society, therefore, the Government will have to make special efforts for the establishment of a democratic society. Realising this responsibility the Indian Government framed a new educational policy after independence. This policy had the following characteristics:

1. Concurrent subject. Though in theory education is a State subject, in practice it is concurrent since the Central Government provides a major portion of finance and other facilities. Therefore, both the Central and the State Government play important role in determining educational policy and its expansion in the country.
2. Diversification. Every modern country requires diversification of educational courses and institutions to provide for a wide variety of specialists, scientists, engineers, doctors and others. Therefore, the Government has undertaken the development of vocational institutions particularly. The institutions for the growth of science are mainly grown by the State help while liberal education is partly financed by the State.
3. Expansion of special education. In every country some part of population lags behind others. These are the handicapped, the retarded, the backward classes which require special help and incentive to develop along with others. The Indian Government has therefore adopted social education and other special categories for education for the educational advancement of the women, the backward classes, the poor and the mentally and the socially handicapped.
4. Educational finance. Education is a stupendous task. Therefore, neither public nor the Government alone can meet its expenses. Hence both the private and the public sectors are providing for it. Primary education is mostly governed by Local Self-Government bodies. Secondary education and college education is generally supported by individuals and private trusts. The university education however, is particularly the responsibility

of the Government. Vocational education is also supported by the Government. This is helpful in planning the needs and the supply of trained personnel for planned development of the country.

5. Medium of instruction. Mother tongue has always been and still is the medium of instruction at the primary level. At the secondary level, Indian languages have substituted English after independence. The Central Government and the Indian Constitution have declared Hindi as the national language. Besides, 15 regional languages have been recognised for development. However, English remains the superior language as it is the medium of technical, scientific and higher education in India everywhere. This has given rise to an English speaking elite class which is separated from the general masses. This is a serious hindrance in the establishment of a democratic society in India. In spite of all Government help and vocal incentive to Hindi and other regional languages, English has grown by leaps and bounds in the last several decades and the present Government, having a young leadership of Doon educated leaders, is set to make English defacto lingua franca of India. It is still the language of administration and economic transaction in most of the parts of the country. It is almost the sole medium of instruction in Engineering, Medical and Higher educational institutions in India. So long as this trend continues the gulf between the elite and the masses will be further widened. In fact, whatever may be the avowed aim of the Indian leaders, practically capitalism of the West type is fast growing in the country. The society is again returning to the old feudal types in new garbs. The public still respects money, power, high breed, the Rajas and the Nawabs. This has been clearly demonstrated in the recent elections to the parliament. Seasoned politicians were defeated by Rajas and film stars. And this trend is bound to increase its pace. Whatever may be the criticism of English as a medium of instruction the number of English medium primary and even secondary schools is growing fast everywhere. There is a scramble in the moneyed section to get their children educated in public schools and in foreign countries as far as possible. The Hindi textbooks and general books have no sales in comparison to English textbooks and general books. Therefore, literature in English language is growing fast and the literature in Indian languages is lagging behind. The students educated through the Indian languages blame their parents for their handicap and face frustrations almost everywhere. The most strange phenomenon

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we witness today is that even in Indian parliament an influential section of leaders communicate through English. All these trends are anti-democratic and not in favour of national interest though some might hail them as modernization. Therefore, there is no wonder that thoughtful persons have severely criticised the present educational policy of the Government. It has been rightly suggested that the administration should be transacted in regional languages. The regional language or the national language alone should be the medium of instruction of primary and secondary education. The higher education should be limited to few on the basis of merit and they may be given a training in English so that higher education may not suffer. As most of the Indians do not study beyond higher secondary level therefore this step will create a wider democratic base. Again, if every child will have primary and secondary education through the mother tongue he will find himself nearer to the general masses and class distances will be minimised. However, whatever may be the rationality of these suggestions, the fact is that English as the medium of instruction is being more and more accepted at the primary and secondary level. There is a demand of English medium primary and secondary schools everywhere however costly they may be. Clearly, this is a trend towards Westernisation. However, modernisation requires democratization on indigenous basis and not aping of the West. Therefore, if India has to be a twenty-first century nation, as aimed at by the new Government, a nationalist policy of education has to be planned and rigorously followed:

Questions for Exercise

1. What is modernization? Discuss its characteristics. How far education leads to modernization?
2. Explain the impact of modernization on educational institutions?
3. How far education during British period led to modernization?
4. Describe modernization through education in India after independence?

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25 Education for Democracy

What is Democracy?

Abraham Lincoln defined democracy as a government of the people, by the people and for the people. Despite the frequent attempts at defining democracy, this is probably the most accurate description. In a democracy one finds a government of the people which is made up of the elected representatives of the people, elected on the basis of adult suffrage. The ideals of democracy are liberty, equality and fraternity. Democracy aims to establish political, economic and social equality, and gives every individual the constitutional right to express his own opinion, to associate with any group, to indulge in any legitimate action. The final objective of democracy is not merely successful government but the creation of an ideal society in which people have the greatest chance of evolving brotherhood. Democracy seeks to create an environment which is conducive to the highest, and most beneficial development of the human personality. The principles of democracy were described in the following words as part of America's Declaration of Independence in 1776: "We hold these truths to be self evident that all men are created equal, that they are endowed by their creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness, that to secure these rights, governments are instituted, deriving their just powers from the consent of the governed." It was implied that men were born equal in respect of their rights and that they would remain so. The objective of political society is to defend man's natural and unobtrusive rights—the right to freedom, property, security and opposition to injustice. The element of absolute authority basically inheres in the nation. No organization, no individual, can bring into play a power which is not clearly pertaining to him.

The word democracy is derived from the Greek words *demos* and *kratein*, of which the former means the people and the latter means administration or government. This is borne out by the

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earlier descriptions of the conditions sought to be created by democracy.

Basic Elements of Democracy

According to Sir Stafford Cripps, "By democracy we mean a system of government in which every adult citizen is equally free to express his views and desires, upon all subjects in whatever way he wishes and influences the majority of his fellow citizens to decide according to those view and to implement those desires." As far as a definition of a democratic state is concerned, the above definition is quite appropriate. But, as Dr. S. Radhakrishnan pointed out in his University report, democracy is not merely a political system but a way of life which affords equality to every one, irrespective of the differences of race, religion, sex, economic status. This equality implies equal freedom and equal rights. In fact, democracy is a very comprehensive concept which can be interpreted in three ways—political, social and economic. The creation of democracy depends upon the extent to which the ideals of freedom, equality and brotherhood can be concretized in all the three spheres. Before going on to a detailed discussion of democracy in these three spheres, it is necessary to clarify these three fundamental elements.

1. Liberty. Liberty is a prerequisite of the success of democracy. John Stuart Mill attached the greatest importance to the liberty of the individual. But liberty does not imply complete wilfulness, for, freedom is not absolute but subject to control imposed by the individual's own conscience. Liberty implies the freedom given to the individual to develop his own abilities as he thinks best, without being conditioned or restricted by any external factor. But the freedom of a large number of people is possible only when no single individual has unlimited power and no individual misuses the rights given to him.

2. Equality. If democracy is to be successful it is necessary for every individual to be socially, politically and economically equal. Generally speaking, no privileges or special should be given to any class of people in a democracy. But equality also does not imply a deliberate neglect of individual differences between one person and another. Stated more accurately, equality actually means an equality of purpose, because equality cannot be used as the basis for ignoring differences between individuals. Lord Haldane was quite correct when he said that one cannot make all people equal

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because nature is far too powerful. While one woman is born beautiful, another is ugly, and this creates great differences. One man is born with remarkable intelligence, while another is remarkable for the lack of it. Thus the concept of equality should be abandoned, for it has governed the minds of people long enough, with little good effect. In democracy it is perfectly practical to give certain privileges to a backward class of people in order to give them an opportunity to raise themselves to the levels of others, but all such efforts should be exceptions, not the rule. In this way, offices in the

administration or government should be open to all those who have the abilities and qualities required for such jobs. Every adult should have the right to vote. Every individual should have the opportunity to get employment which will bring him a wage sufficient to allow him to live well. Unemployment, famine and such conditions can prove fatal to democracy.

3. Fraternity. It is important to achieve the ideal of brotherhood in a democracy because this is the only way of removing the psychological obstacles to democracy. The real difficulty lies not in the establishment of a democratic government but in the creation of a democratic society, to which democratic government is but a means or agency. Brotherhood is the chief characteristic of a democratic society, and cooperation the basis on which members of such a society work together. If a democratic society is to be created it is essential that every effort be made to increase brotherhood and cooperation. G.D.H. Cole is correct when he says, "A democrat is someone who has a physical glow of sympathy and love for any one, who comes to him honestly, looking for sympathy and help; a man is not a democrat, however justly he may try to behave to his fellow men, unless he feels like that." Hence, the establishment of a democratic society requires a complete change in the ideas, personalities and patterns of behaviour of the people. And for this all these people must develop totally. It is difficult even to conceive of democracy in the absence of a liberal mind, sympathy, love, consciousness of social responsibility, a high character and a developed personality.

Aspects of Democracy

The following are the important aspects or are as of democracy:

1. Political democracy. As has already been pointed out earlier, the three ideals of democracy have to be translated into reality in the political, economic and social spheres. It is, therefore, important

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to understand these three aspects. In its political aspect, democracy can be defined in the words of Lord Bryce, "Democracy is the form of government in which ruling power of a state is legally vested, not in any particular individual or class but in the members of the community as a whole." In a democracy, legally even individual is equal, because law and justice are the same for every one. Although a democratic government is the representative of the majority it takes care to protect every right of the minorities residing within its territories. Every individual has complete right to think as he chooses and to express his opinion. Citizens are not discriminated against on the basis of sex, race, religion or any other ground which distinguishes them from others.

2. Social Democracy. In its social aspect, democracy lies in emphasis upon equality and brotherhood between all individual. In the words of Dewey, "Such a society must have a type of education which gives individuals a personal interest in social relationship and control, and habits of mind which secure social change without introducing disorder." The social feeling of a democratic society is best expressed in Kant's famous moral formula, "So act as to treat humanity whether in thine own person or in that of any other, always as an end and never as a means." From this principle Kant derives the practical suggestion, "Try always to perfect thyself and try to conduce to the happiness of others, by bringing about favourable circumstances, as you cannot make others perfect." The democratic individual, therefore, functions as one member of a special government of ends. And this system of ends is the state of democratic ideals. As Kant puts it, "Act as a member of kingdom of ends." Implicit in this is the notion that one should treat oneself and every other individual as something having inherent value, one should act as the member of a state in which every person treats the good of another as no less valuable than his own good. In such a state or country, all the others should also behave so that everyone is not a means but an end. Every one should endeavour to promote the good of another while trying to achieve his own ends.

3. Economic Democracy. The economic aspect of democracy comprehends the rights of individuals to economic independence and quality. In democratic societies all individuals have the right to earn wealth without interfering in or obstructing the rights of other people. This liberty to earn wealth is limited or restricted by the right to equality because, despite the freedom to earn and

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accumulate wealth, no individual in a democracy has the right to control the means of production in such a way that his possession may obstruct the economic freedom of other people or his wealth may create a chasm between his position and that of others. In order to maintain the right to equality, all democratic societies enact legislation in order to protect the rights of the working class or backward classes. Democracy is opposed to capitalism and it does not approve of excessive economic differences between individuals. Because it believes in brotherhood, democracy is opposed to any kind of economic exploitation.

Need for Education in Democracy

Aldous Huxley has remarked, "If your aim is liberty and democracy, then you must teach people the arts of being free and of governing themselves." Democracy can never be successful, it has been because of the lack of education. In a democracy the government is composed of the elected representatives of the people and if the people are uneducated they can never elect the right leaders and consequently can never create the right kind of government. In fact, it is impossible even to hope for democracy in the absence of education. It is difficult to expect a citizen to behave responsibly if he is not even aware of his rights and duties. Bertrand Russell has commented, "Democracy in its modern form would be quite impossible in a nation where many men cannot read." The truth of the matter is that education is a prerequisite of democracy. Only after proper education should the citizen be invested with his democratic rights. As Fichte, the German philosopher has commented, "Only the nation which has first solved in actual practice the problem of educating perfect men will then solve the problem of the perfect state." Although Fichte made this comment in the context of autocratic states, it cannot be doubted that the perfection of even a democratic state can be judged only by the extent to which it contains educated people. As Hetherington puts it, "Democratic government, at least, demands an educated people." Throwing light on the objectives of education in the 1949 meeting of the Universities Commission, Dr. Radhakrishnan stressed the fact that the democratic state recognises the importance of the individual, and it is the process of development of this individual which is called education. Hence, education is absolutely necessary for establishing a democratic society. Dewey has pointed out that democracy is inconceivable

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without education, because education can generate and instil the qualities which democracy demands as a prerequisite. Philosophers of the ancient Greek city state were aware of the significance of education. Both Plato and Aristotle laid stress on the importance of education for the success of democracy. Earnest Barker comments. "To Plato education was the most important function of the state and the department of education the most important state department which was particularly advocated for producing the philosopher kings to improve the men's minds for becoming virtuous being." Plato, in his famous text, *The Republic*, stressed not only the importance of education for democracy but even formulated a plan for the education of men and women which made all kinds of development—physical, mental, moral and aesthetic—possible. Aristotle was of the opinion that the aim of the state is to make possible the achievement of the highest moral level and this can be reached through education alone. Thus, education is the most important function of the state. From one point of view, the state itself is a school in which the individual learns citizenship, for Aristotle suggested that the aim of education was to produce good citizens. These truths were known not only to the Ancient Greeks but also to Indian thinkers of ancient times. India has been the home of democratic ideals and principles from ancient times. Hermitages and places of worship, were used as schools in which the sages tried to produce ideal citizens who could become useful members of society. But the modern age needs democratic education far more than was needed in ancient Greece or ancient India because modern democracies are so vast and their problems so complex that the education of citizens is even more imperative today.

Importance of Education in Democracy

This importance of education for a democratic state is fairly evident from the foregoing account. The following things can be stressed in this connection:

1. Knowledge of rights and duties. If democracy is to be a success, it is essential that every citizen should be aware of his rights and duties because only then can he take active and productive part in the affairs of the state. This knowledge of rights and duties can be obtained only through education. Education socializes the individual so that he develops consciousness of duty.
2. Development of humane qualities. If the ideal of brotherhood

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is to be achieved by a democratic state, it is necessary for it to develop humane qualities in its members. Kant's moral concepts, quoted earlier, throw important light on this. Only through education can such qualities as a high moral character, sociability, benevolence, patience, pity, sympathy and brotherhood, etc., be developed in the individual.

3. Faith in democratic ideals. In order to make democracy a success, it is essential that its citizens must have faith in the democratic ideals. And this can be brought about only when they are adequately educated because it is only the educated person who realizes that the sole purpose of life is not the satisfaction of gross physical desires. The ideals of freedom, liberty, brotherhood, are more valuable and necessary. No one but the educated individual can understand the circumstances and needs of another person before passing judgement on him. Only such a person can accept the ideal of equality after recognizing human values as being the end to be achieved.

4. Fulfilment of political duties. In a democracy the government is elected by the people, and hence the responsibility for electing a good government devolves upon them. And, if the people are unable to understand their political rights or to fulfil their political responsibilities, it is foolish to hope for a democratic government. This ability to recognise where one's duty lies can come only through education. Educated people can properly assess the qualities and shortcomings of the various individuals who are fighting the elections, and of the various political parties and their plans and policies which they profess. In India, the absence of education is a big handicap in creating a truly democratic state because during elections the ignorant people are persuaded to vote for the wrong person, with the result that the governance of the country has failed time and again. Corruption is rampant. The Mudaliar Report points out that if democracy is anything more than voting blindly, then every individual must accept the task of independently thinking about all social, political and economic problems before deciding upon the party he wishes to support. But this is possible only when the entire electorate is educated to think independently.

5. Protection and transmission of culture. In any state, ideals can be achieved only when change is accompanied by a parallel continuity, and this continuity with the past is maintained only through culture, the social heritage, which is passed on to the new

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generation through the medium of education. Hence, education is also required for transmitting culture to future generations and for protecting it.

6. Preventing exploitation. The ideals of democracy are opposed to exploitation of every kind, but if political, social and economic exploitation is to be eliminated from society, it is essential to have universal and compulsory education. In its absence, the rich and powerful people will never give up their advantage and habit, while the poor will never become sufficiently conscious of their rights or their ability to organize together and counter this exploitation. Educated people in a country are aware of their rights and they have the intelligence and training to fight exploitation or violation of their rights. Hence, education is the only real foundation on which democracy can be based.

Education for Democracy in India

All these important aspects of democratic education hold true in India also. India is not merely a modern democratic state but a country which is traditionally inclined towards democracy. A democratic constitution was adopted after independence. In 1938 Jawahar Lai Nehru had said, "the Indian Constitution seeks to establish a popular government in the country on the basis of democratic principles outlined earlier. For this every citizen must participate in the administration, through his right to vote and to be elected. Every individual is guaranteed and given equal status and opportunity, because no one is discriminated against on the basis of religion, race, caste, community, sex, or on any other grounds. The government is responsible to the people and its elected representatives.

In order to achieve this objective of democracy, education is as necessary in India as anywhere else, a truth which the Indian people have been quick to realise. In the words of Dr. F.W. Thames, "Education is no exotic in India. There has been no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poet of the Vedic age to the Bengali philosopher of the present day there has been an uninterrupted succession of teachers and scholars." Not only did the Indian constitution accept the ideals of democracy, it considered education the prime responsibility of the state. In Article 45 of the Constitution it has been stated that every state must arrange for the provision of free and compulsory education

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to all children upto the age of 14, within ten years of the date of inception of the Constitution. After the achievement of independence, a new phase began in the history of education. Articles 29 and 30 of the constitution give fundamental rights to every individual in connection with education and cultural development. According to articles 29, every Indian national living in any part of India will have the right to maintain his own specific language, script and his culture. No person can be refused right of admission to any educational institution, established by the state, by reason of religion, race, caste, language or any other similar consideration. According to article 30, every minority community will have the right to establish and maintain educational institutions of its own choice, irrespective of whether the minority is a linguistic or religious one. The state will also not refuse aid to any such institution created by a religious or linguistic minority. Articles 45 and 46 determine the policy for education as part and parcel of the directive principles. According to article 45, the state will make every effort to provide free and compulsory education, within ten years, to every child below the age of 14. According to article 46, the state will pay special attention to the educational and economic interests of all backward classes, especially the scheduled castes and scheduled tribes. It also entrusts the state with the duty of protecting such tribes from social injustice and exploitation of every kind. The Indian Constitution laid the foundation for a federal government in which the functions of the state and central government are distinctly defined. Both the central and state

government have some duties with respect to education. It has been realised that there must be coordination between the central and state authority on education for a balanced development of the country. The modern Indian state is a welfare state whose objective is the complete development of its people. This welfare can be achieved only through education. Little surprise therefore if all the leaders of the nation stress the importance of education as a first step to improving the future of the nation.

Views of Secondary Education Commission

The democratic ideals which the existing educational policy is trying to achieve the outlined most precisely in the Secondary Education Commission's explanation of the objectives of education:

1. Development of democratic citizenship. The success of

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democracy depends largely upon the people's awareness of their rights and duties and the extent to which people fulfil their responsibilities. Education aims at developing this ability in the people, because education teaches the man to think and distinguish between right and wrong. He can understand social, economic and political issues, and reflect on the possibility of solving such problems. He can decide upon the political party or the leadership which should be entrusted with the task of forming a government and undertaking administration. He does this after thinking of the problems facing the country and considering the ability of each group or leader to face such problems. He can express his ideas and suggestions through lectures, essays, articles etc. He can organize new movements or constitute various kinds of committees to solve the problems facing the country. It is the duty of the state to insist upon a syllabus which can be expected to generate such democratic awareness among the children being educated.

2. Training in skilful living. Democracy can be said to have succeeded only if it can translate the democratic ideals to its society. And, for this, socialization of the individual through education is essential. It is desirable to develop such social qualities as collective feeling, cooperation, discipline, tolerance, sympathy, brotherhood, etc. in the individual. Education must also aim to create faith in social justice and the willingness to rebel against injustice. Education helps people in adjusting to each other, and the educated individual is generally tolerant and liberal. Although he may differ from other people in their opinions, he has the ability to adjust to such people because he can understand their attitudes. Hence, education is the only means of removing the obstacles in the path of democracy, and also of achieving some adjustment between people who differ from each other in respect of language, race, caste, religion, sex, etc.

3. Development of personality. The success of a democratic society also depends upon whether mature men and women form the majority or minority in its population. Democracy can succeed only if most of its members have developed mature personalities, because a mature person has gone through physical, mental, social, ethical and spiritual development. Hence, education should (aim) at the development of all aspects of the educands' personality through various kinds of training. Keeping this in view, most schools and colleges now provide many kinds of extra-curricular training, which supplements all that is taught as part of curriculum.

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4. Developing vocational skill. The Secondary Education Commission has pointed out that another aim of education is to develop some vocational skill in the educand. No nation can progress in the absence of economic progress. The first duty of the state is to provide a system and means of education which imparts some vocational and professional skills to the educands so that they can earn their livelihood at the same time as they contribute to the nation's economic growth. The country urgently needs skilled craftsmen, engineers, doctors, teachers and administrators. For this, specialized colleges are required. Every child should be given the right to choose a profession of his own liking, and he should be given the opportunity to acquire the highest training and education in this profession.

5. Developing leadership. The success of a democracy depends upon the capabilities of the leadership. The democratic government is a decentralized government, and for that reason it requires skilled leadership at many different levels of administration. The democratic government is run by the elected representatives of the people, who should be possessed of special qualities. Expert leadership is required for development and progress in every sphere—political, social, economic, artistic, scientific and cultural. Education should aim at evolving such leadership, because without doing this education cannot make any real contribution to democracy, for, then it is leaving unfulfilled one of its important responsibilities. The element of leadership can be encouraged through many kinds of curricular and extra-curricular activities in schools and colleges.

Apart from these objectives of education laid down specifically by the Secondary Education Commission, it is desirable to reflect upon some other objectives, which have significance in view of the fact that India is a democracy. In fact, the aims

of education vary a little bit with the level of education—the primary, secondary and university education—a fact which has been recognised by the different education commissions established from time to time. The aim of education, at the primary level, is to develop the child's mind by presenting the fundamental elements in the various areas of knowledge, and also to give him an opportunity to develop all his abilities—physical, mental, moral, motor, creative imagination, etc. At this stage attention should be paid to physical development no less than mental development, but attention must also be paid to the burden such an education

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places on the child. The education imparted should not become a burden.

At the secondary level, attention should be focused on discovering the interests and abilities should be focused on discovering the interests and abilities of every adolescent, and then developing such abilities. Education should be concerned not merely with the general welfare of society but also with the self realization and personal development of each individual.

Recommendations of Indian Universities Commission

The Indian Universities Commission has laid down the following objectives of university education in the country:

1. Providing leadership in politics, administration, professions, industry and commerce;
2. Training and intellectual leaders of culture and creating inventors;
3. Causing spiritual development in the educands;
4. Protecting the culture and civilization of the country and instilling the youth with the ideals of this culture; and
5. Discovering the inherent qualities of individuals and developing them through training.

Development of Emotional Integration

For the success of democracy, education must have an additional objective of promoting emotional integration among the citizens of this country which has an unlimited variety of races, tribes, languages, religions, communities, etc. Without this the ideal of brotherhood cannot be realized besides, such a situation also encourages the growth of disorganizing and disruptive forces which hinder the country's growth.

Promoting Internationalism

Addressing the Indians leaving the country and going abroad, Pt. Jawahar Lal Nehru said that Indians did not have to go to far away lands in search of a rich past, for such a past existed in India. Indians went abroad in search of a present, a search which was absolutely essential because living apart from others in the modern world implied backwardness. The old world has changed, the old bonds have been destroyed and life is becoming steadily more international. Nehru told the Indians that they would have to play their part in this increasing internationalism, and if they were to make success of it, it was necessary for them to live in close contact

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with the world. They must go to all parts of the world, travel to the remotest corners, meet other people and learn to live with them. It is, therefore, necessary that Indian education, particularly at the university level, should seek to create a feeling for internationalism. UNESCO, the international organization, has laid stress on education for international adjustment. Speaking to the American Committee for teacher's training colleges in Chicago in 1956, Walter H.C. Lewis, the former director general of UNESCO said, "In education for international understanding we should try to promote a comprehension of the way of life, the values and the aspirations of the world." For the development of internationalism it is essential that members of every nation must rise above the considerations of nationalism and culture and learn to appreciate the cultures, values and life patterns of other people. Liberality of mind is very desirable. Actually the democratic ideal which exists within the bounds of one nation is not different from the democratic ideal comprehending the entire world. Both are based on tolerance and liberality, and both stress the importance of liberty, equality, and fraternity.

Prerequisites for Democratic Education

In India it has been recognized everywhere that education must have the foregoing objectives for the success of democracy, although one is aware of the absence of any concrete step in this direction, upto the present. In order to achieve a higher level of democratization in the educational pattern, it is essential to pay attention to the following things:

1. Efforts must be made to put an end to the discrimination practised in educational institutions established by religion. The selection of educands, the appointment of teachers, the fashioning of the syllabi are all apparently influenced by caste and communal considerations. All such things must be prevented. The state should penalize all such institutions by refusing them grants and other financial aid to compel them to give up such undemocratic practices.
2. Regional considerations and affiliations are also seen influencing the selection of candidates and appointment of teachers in many parts of the country. Such practices cannot be prevented without the intervention of the central authority.
3. Arrangements should be made for the teaching of Hindi, the all India language, and English, the international language, in
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addition to the languages being taught in each region and state. Some people oppose the teaching of English while others are averse to learning Hindi. But it must be realized that Hindi is essential for developing nationalism while without English we cannot participate in any movement for internationalism. Both of them are important for achieving the democratic ideal, and it is to be regretted that the centre gives little evidence of clear thinking on the issue.
4. The syllabi at all levels of education—primary, secondary and university levels—need to be reformed in order to lay greater emphasis upon democratic tendencies through the proper teaching of history and geography. Democratic tendencies should be actively encouraged.
5. In most Indian schools and colleges, the working conditions and pay scales of teachers are far from satisfactory. Few universities provide sufficient facilities for research and higher studies. Appointments of teachers are made more on the basis of personal considerations than on the actual merits of each individual. So long as such conditions are allowed to exist, there is little hope for democracy. Hence, it is desirable that the government should study the situation, punish the culprits and provide more facilities for teachers and research enthusiasts.
6. In order to achieve the objectives of nationalism and internationalism, students and teachers should be given facilities for domestic and foreign travel, because such facilities are practically non-existent at present.
7. At each level of education, the educand should be acquainted with ancient Indian culture and knowledge. Little has been done in this direction so far.

Improvements in Syllabi

If democratic ideals are to be achieved, the syllabi at every level need to be drastically changed. The following things should be considered in this connection:

1. Wide based syllabi. In order to achieve the democratic ideals discussed earlier, and also to achieve the comprehensive development of child's personality, it is desirable that the syllabi at the primary, secondary and university levels should be wide based. The educational pattern in India has been evolved after keeping this point in view but it is regretted that the shortage of means has made implementation difficult.
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2. Variety and flexibility. At the various levels of education, the curriculum should be flexible and varied, not rule-bound and rigid. This is desirable, because only then can the curriculum accommodate the brilliant as well as the average educand. At the secondary and university levels this is all the more essential because the syllabus must provide each educand with a reasonable choice for selecting subjects that he would like to study. It must also be flexible in order to permit some minor adjustments according to the level of educands studying it.
3. Based on local requirements. India is a large country with a remarkable variety of race and tribes, languages and dress, etc. The syllabi should take into account local requirements. It would be better to give primary education to the children residing in different parts of the country in their respective mother tongues. At the secondary level and later at the university the educand should be given an opportunity to learn both Hindi and English. Ignorance of English will handicap them and leave them ignorant of a very big chunk of knowledge.
4. Creating a social consciousness. The curriculum should invariably provide certain programmes which can be expected

to create social consciousness and a desire for responsible community life. But this sentiment for community life should be in keeping with the sentiments of nationalism and internationalism.

5. Earning one's livelihood. The syllabus must include the teaching of subjects which the student can study and later on turn to account for earning his livelihood. In deciding the syllabi for the teaching of professional subjects, it is essential to keep in mind the situations the educand will be required to face in practical life and also the extent to which the present syllabus is helping to prepare him for those situations.

Improvements in School Administration

Another aspect of educational reform is introducing the following changes in the pattern of school administration in the country. The pity of it is that little if any work has been done in this direction.

1. More rights to teachers. Educators should have greater say in determining the policy of the school, in preparing the syllabus and in other matters pertaining to the school. The educator must experience a sense of being free from shackles so that he may be able to work enthusiastically.
2. Greater freedom to educators. Educators should be given

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greater freedom in framing the syllabus, in selecting the methods of teaching, studying, research, etc. Without freedom little creative and original work can be expected. Only when the educators are given freedom to act and to think for themselves can they be expected to make new discoveries in contemplation, science, literature and art, etc.

3. Democratic environment in schools. Cooperation and brotherhood should form the basis of relations between teacher and taught, between the educator and the administrators or organisers of the school, between the vice-chancellor and the teachers of the university, etc. The principle of equality should not be sacrificed in the name of discipline, for the latter is perfectly possible even when everyone is treated as equal. Defects should be removed and faults rectified democratically and liberally, not in an authoritarian manner.

4. Improvements in the conditions of the educator. The educator is also an important element in the teaching pattern, like the educand. The working conditions of teachers can hardly be said to be satisfactory in this country. Arrangements should be made for training them adequately, and their selection should be made on merit, not on personal considerations and whims of the powers that be. They should be encouraged to study further and go in for research work. Their scales of pay should be made equal to the scales of pay of people who are as well qualified as they are. Payment should be made on the basis of equal pay for equal work. Their work should be free from officious interruptions from the administrative staff. Seminars and institutes should be organized from time to time in order to improve their efficiency by informing them of the latest discoveries in their respective spheres.

Improvement in Methods of Teaching

In a democracy, even the teaching methods adopted inside the school should be essentially democratic. In this connection, the following suggestions can be given:

1. Encouraging cooperation. All work should be done with the cooperation of the principal and the head of department, between the head and the educator, between the educator and the educand, and between one educand and another. This helps to evolve the sense of cooperation and sense of community so essential for democracy.

2. Stress on activity. According to John Dewey, one of the most

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famous exponents of democratic education, the child should be taught by actually doing some action. By taking an active part in the process of teaching, the educand learns self control, self discipline and self inspiration, all of which are essential for the success of democracy.

3. Independence. Liberty is the fundamental principle of democracy, and hence the democratic method of teaching also has no place for any external pressures. It permits the educand to ask any questions coming to his mind, to express his own opinion and to make any criticism which suggests itself to him. Democratic education aims at training the individual to think for himself. Great stress is placed on the child's independence in all modern teaching techniques, such as Montessori method, project method, Dalton method, Heuristic method, etc. In all such democratic techniques the teacher serves only

as the guide whose task is to encourage, guide and direct the child who learns for himself and moves on the path of knowledge.

4. Based on all-round development. Teaching methods in a democratic society should be so designed as to promote and encourage development of every aspect of the child's personality. Care should be taken to see that no aspect is repressed, so that all-around comprehensive development becomes possible. The democratic citizen would be handicapped by a lopsided development of personality because it would render him unfit for performance of duties in one sphere or the other. In proportion to the greater rights given to a citizen in democracy, his duties and responsibilities also tend to be greater than those of an individual in some other society. Hence, education must be so designed as to create such abilities in the child as self dependence, self reliance, dedication to duty, ability to fulfil responsibilities, etc.

Establishing Discipline

Discipline has special value in the democratic pattern of education because the educands passing through the phase of education have themselves to grow up and take part in administration. They have to consider the success of democracy. In other patterns of government too much discipline and training in discipline are not quite so necessary. The greatest discipline is self discipline, it is self control, it involves changes in one's own tendencies and desires, according to the demands of the community and the society. It is absolutely essential for the members of a democratic

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society to be disciplined. And this is possible only when school and university students are taught the lesson of discipline. In schools the educator should be impartial in his behaviour towards all the educands. Most of the work of the school should be performed by the educands, under the guidance and supervision of the educators. Self governing units such as students unions, students committees, and students parliaments should be created so that the educands may be trained in democratic activities and life. He should be able to take active and intelligent part in such activities. The educand's activities should be hindered or obstructed by his own organizations and institutions, not by the official administered. Social control will thus teach them to be disciplined. The teacher himself must prove himself to be a model of discipline. Even the state should avoid unnecessary interference in the working of educational institutions. Finally, it can be said that only the voluntary cooperation of the educators, guardians and administrators can help to create a truly democratic environment in schools in which the educand can learn to be disciplined.

Questions for Exercise

1. What shape does education take in a democracy as opposed to that in a totalitarian country? In what respects does the Indian system today need more democratization?
2. What role can education play in fostering, nurturing and strengthening our secular democracy?
3. What should be the role of education in developing democratic citizenship and bringing about national integration?
4. How can education help in developing democratic citizenship?
5. What should be the educational objective in India in view of the emerging democracy in the country?
6. Write note on Education for democracy.
7. (a) How can education for democracy be imparted in schools?
(b) "Democracy without education is blind." Discuss.
8. What is Democracy ? How does a democratic way of life depend on education?
9. Briefly expound the basic tenets of Democracy. How would you, as an enlightened teacher, try to promote it in the class room? Exemplify.

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26 National Viewpoint in Education

What is Nation?

Nation can be defined as that human group which lives in an area with clearly defined geographical boundaries, united by common traditions, common interests and common sentiments, possessing a desire for unity and common political ambitions. Elements which go to make up the nation are of two kinds—the objective and the subjective. Among the objective elements are geographical unity, unity of language, unity of race, a common religion, political unity and independence. But the objective elements are of greater significance. According to Renan and Mill, it must also possess consciousness of a glorious past, feelings of pride and shame, happiness and pain, common experience and sacrifice, true glory, allied to this past. The chief among these emotive elements are common interests and traditions, common political ambitions, and, most important of all, a community feeling, or we feeling.

Consciousness of Nationality

Community feeling or we feeling is such an important constituent of nationhood, that MacIver has defined nationality in terms of this feeling. He defines nationality as a kind of community feeling that has its origin in certain historical circumstances, and which is also strengthened by such strong common psychological factors that individuals who experience it desire to form a specific and even an individual government of their own. Oppenheimer has commented that consciousness of nationality makes the nation.

Nationality and Education

This consciousness of nationality is generated in the younger generation through education, and hence there is a profound relationship between nationality and education. In India, when the revolt against the British government was awakened, all national leaders demanded the formation of a national educational programme. They argued that the educational programme of the country should be modified to suite the requirements of the nation. In 1921, Mahatma Gandhi expressed his views on this subject in

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Young India, criticising the existing educational pattern introduced by the British people. He too demanded that the educational pattern must be modified to suite the demands of the nation. His reasons for adding manual work to education were sound since he knew that education must pay its own way in a poor country like India. Rabindra Nath Tagore conducted an experiment in Shantiniketan to produce a novel kind of human society in which the problems of the individual and the community, the nation and the world, could be solved simultaneously. Swami Dayanand insisted upon reforming education to suit the educational pattern that existed in ancient times. On the other hand, Annie Besant's educational plan, which included the establishment of primary schools, lower middle schools, higher middle schools, high schools for general education, high schools for general science, commercial schools, technical high schools, agricultural high schools etc., was more directory in touch with the problems of contemporary India. Madan Mohan Malviya established the Hindu University at Kashi in order to realize the ideals of education which prevailed in ancient India. In addition to these individual and specific efforts, all other educational philosophers of the time, including Sri Aurobindo, Vivekanand, etc., favoured the modification of the educational pattern in order to make it conform to ancient Indian values, ideas and thinking. In more recent times, in his report of the Universities commission, Dr. S. Radhakrishnan pointed out the defects of the existing pattern of education, and suggested that it should be refashioned to fulfil national needs. It is only because of the feeling of nationality that most educationists have objected to the use of English as a medium of instruction in the country. Every one has stressed the need for education to be a character building process, because without this the future of the nation will always remain dark. Dr. S. Radhakrishnan has said that the future of the nation is made by character. No country can be great if its inhabitants have low characters. If we want to create a great nation, we must educate our young men and women in such a manner that they should possess the force of character. We must have men and women who see themselves reflected in other human beings. This has been said in our sacred texts.

Stressing the need for an education for nationality the Kothari Education Commission has said that the objective of our system of education should be to develop national consciousness. For this we must develop the knowledge of our cultural heritage, but we

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must also submit this cultural heritage to revaluation. At the same time we must have faith in the future towards which we are moving.

Development of Nationalism in the New Generation

The following suggestions can be given for generating nationalism in the younger generation:

1. Development of a national language. The first prerequisite for developing nationalism is the development of a national language in the country. In India, this position can be occupied only by Hindi. When the succeeding generations learn Hindi and use it, the feeling will gradually take root that India is one nation.

2. Development of a national literature. Development of a national language will lead to the development of a national literature. With the propagation of Hindi in every part of the country, a new literature will be created, which will be read everywhere. Apart from encouraging national unity, it will also enable the people to create a literature which encourages national power and protects the cultural heritage of the country.

3. National educational programme. In India the spread of education is the responsibility of both the central and the state governments but as yet, it has not been possible to formulate a national programme of education with the result that one can see considerable disparity in the various parts of the country. In order to evolve a feeling of nationalism the country should have unified educational programme which should be flexible enough, to take within its purview the differences that exist between one region and another. This will lead to a certain similarity in the education in all parts, and make possible the application of a single curriculum through which national literature on the all India scale can be created.

4. Observance of national festivals. The feeling of nationalism can also be strengthened by enthusiastic observance of national festivals, independence day, republic day, children's day, teacher's day and the birthdays of all great men.

5. Respect for national symbols. Another way of fostering the feeling of nationalism is to generate and show respect for national symbols such as the national anthem, the national flag, the national bird, etc. Now-a-days the national anthem is played after every film show and people are required to stand at attention to show their respect for it. This also helps growth of national sentiment.

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6. Improvements of curriculum. In order to help the development of the national sentiment, it is desirable that the teaching of history, civics, etc., should be conducted in such a way that it helps national sentiment. This can be done by preventing the publication of any material in text books and other media of publication which hurts national sentiments and pride. The government seizes all copies of such material and punishes the publishers and authors.

7. Cooperation of political parties. It is impossible to generate nationalism if the political parties fail to cooperate. Many political parties not only hinder the growth of this sentiment, but actively engage in activities calculated to harm the national interest. Such political parties owe their allegiance to other nations, show no respect for national symbols and spread anti-national feelings among the people. As far as possible political parties should be prevented from indulging in such activities.

8. Cooperation of teachers. Education for nationalism can never be really successful without the active co-operation of teachers. For this reason the educators must themselves possess this feeling, because then they can set an example for the educands. It will then be even easier to foster the national sentiment among the younger generation.

Synthesis of Nationalism and Internationalism

Nowadays many thinkers object to the use of education for fostering the national sentiment because they have come across many bad effects of narrow nationalism in many countries and seen that education for nationalism has stood in the way of the growth of internationalism. The education for nationalism that was given in Italy and Germany, for example, was completely opposed to internationalism. It is in connection with this one-sided education that Bertrand Russell pointed out that children are taught to exhibit complete devotion and worship to the state of which they are citizens. The lesson taught to them is that worship of the state consists in doing as directed by the state. For this they are taught distorted versions of history, politics and economics so that they should not be critical of the blind national faith expected of them. They are acquainted with the evil actions of other nations but not of their own, although the truth is that each nation has been unjust to other nations. It is unquestionably true that if the facts of history are distorted in order to propagate the sentiment

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of nationalism it is undesirable. But this danger is not peculiar to nationalism alone. It is true of almost all human relations that as they become deeper and stronger they also become narrower, and that they impede the growth of any liberal attitude. If, for example, an individual has intense love for his family, this may come in the way of his loving his nation, but this does not imply that love for nation can exist only at the cost of love for family. Proper and healthy love for the family does not impede love for the nation, it helps it to grow. In the same way healthy nationalism also does not preclude the possibility of internationalism. As Dr. Louise has said that it is essential to strengthen one's love for one's

motherland, but this does not make it proper to violate the canons of humanity, for the external benefit of one's own nation. It is obvious, therefore, that education must not only propagate nationalism but must also encourage internationalism. The plan for national education presented by such eminent educationists as Mahatma Gandhi, Sri Aurobindo, Vivekanand, Rabindra Nath Tagore, etc. has kept this in view, that nationalism and internationalism should grow harmoniously. That is the reason why Rabindra Nath Tagore's Shantiniketan turned into an ideal institution for education in internationalism. According to Tagore the educand's aim is to reach the level at which there is no distinction between nationalism and internationalism.

Obstacles in the Development of Nationalism

The progress and growth of nationalism in India is being impeded by certain elements and obstacles, the more important ones among which are the following:

1. Casteism. Casteism is the most restricted form of narrow interests. As a result of this, not only the country but even Hindu society has been fragmented into small pieces, each one of which is concerned only with preserving its own interests, without caring for those of other groups. In the presence of this casteism, nationalism is a far cry. Even the unity of the Hindu social organisation is difficult to maintain. Hence, it is necessary to get rid of casteism, although it is not necessary for this to destroy the caste system.

2. Regionalism. In contemporary India, regionalism and regional loyalties have spread so much that even the political unity of the country is being threatened. Some states have expressed the desire to secede from the Union, because they believe themselves

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to be separate nations. Such tendencies should be suppressed with a strong hand because otherwise national unity may be damaged beyond repair.

3. Communalism. In India today, there are still many Muslims who do not accept India as their country. At the root of this is communalism, and because of their blind faith in their own community they believe the country to belong to Hindus, although it belongs to everybody. It is impossible to evolve nationalism without first putting an end to the mutual distrust of the different communities. For this active steps must be taken in educational institutions.

4. Linguism. Another expression of the disorganizing influences at work in the country is linguism. With independence came the problem of deciding a national language, because a national language is essential for maintaining the unity of the nation. Compared to other languages Hindi is best equipped to fulfil this role, but many people object to this because of narrow political interests. In addition, the people of some states are not willing to accept any language but their own. This controversy turned violent and led to considerable bloodshed. An early solution of this problem is desirable if nationalism is to foster in the country.

5. Classicism. Most people in India create distinctions among themselves on the basis of economic and social classes. Communist influence has encouraged class hatred to such an extent that various classes fight for their own interests, even at the cost of the national interest. Class interest is also manifested in the form of untouchability. This class struggle is a serious impediment to the growth of national sentiment, and it must be eliminated from the minds of the younger generation.

The purpose behind recounting these obstacles to national sentiment is to point out that both negative and positive steps must be taken. Nationalism can be spread among the younger generation by following the suggestions given earlier and also by removing these hindrances. Mutual cooperation between the people, government and educators is of the essence. It is impossible to improve the country's future without increasing the sentiment of nationalism, irrespective of industrial and scientific progress. The future of the nation is dark unless a high national character of the people is formed.

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Questions for Exercise

1. Write short note on Place of Nationalism in Education.

2. What is meant by 'national culture' ? How can children imbibe it through various agencies of education? Answer the question with special reference to the present day needs of India.

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27 Education for National Integration

Need for Emotional Integration

The unity of a nation depends upon the extent to which its various members look upon themselves as members of the same group. National unity or integration does not automatically follow upon living within the same geographical boundaries. Emotional integration is necessary for this unity. As is evident from the term itself, emotional integration is the unity, identity or similarity of emotions. If it exists, then individuals feel related to and concerned with each other, despite any external differences. It is emotional integration which keeps members of a family organized. In colleges, this emotional integration is generated through various communal programmes. It promotes a sense of community and impedes the progress of disorganizing tendencies.

In India one finds marked differences in the living standards, dress, customs, religion, culture, etc., of the various people existing in different parts. India's large size is emphasized by these differences, but one result of this is that when a person goes from one part of the country to another, he is almost a foreigner there. This has led to regionalism expressed in the desire of people of one region to promote their own regional interests at the expense of the interests of other regions. Regionalism has gained tremendous momentum because it has been linked with linguism. Linguism is the prejudice of the speakers of a particular language to develop their language, to the detriment of any and all other languages spoken in different parts of the country. Casteism or racial distinction between the Hindus and Muslims has led to deterioration of social organization in the country. Untouchability is an offshoot of casteism. Religious communities have been known to come into violent conflict with each other, thus leading to considerable damage to public and private property, and bloodshed on a large-scale. Communalism is responsible for the hatred which one religious group fosters for another. Putting it briefly, regionalism, linguism, casteism, communalism etc., are the disruptive and disorganizing influence which have divided Indian society into various groups. It is impossible to hope for a solution of these problems

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in the absence of emotional integration. And, if these problems remain unsolved, democracy will also remain a dream.

Unity in Diversity

Generally speaking, the extent of diversity found in India tends to create the impression that it is not a country but a subcontinent. But this does not imply that unity or integration is impossible in such a situation. One finds distinct and different racial characteristics among the inhabitants of different parts of the country, because differences of complexion, size, shape, etc., are clearly evident. It can be clearly seen that there is a gradual decline in the physical stature of the inhabitants as one moves from Punjab to Assam. If other examples are necessary, it can be seen that there are all kinds of complexions in this country. In the north complexion varies from darkly wheatish, dark, yellow to red and even runs into mixtures of these colours. Inhabitants of the Andamans are jet black while those of the South Dravidians is a shining black, in direct contrasts is the rosy white complexions of the Kashmiris. Turning to languages, one finds that the Indian Constitution has granted recognition to Urdu, Bengali, Assamese, Oriya, Punjabi, Gujarati, Marathi, Sindhi and numerous other languages, in addition to Hindi. Besides, Telugu, Kannada, Tamil and Malayalam have been accepted as the four Dravidian languages. Sanskrit has also been given special consideration, as the original Aryan language. Differences exist not only at the level of language but also in respect of dress, religion, culture, etc. Tribes of the northeast, central districts and the south differ from each other in their modes of life, their social and psychological characteristics, etc., to such a great extent that one can find among them different cultural and social regions. If one travels from east to west, and then back again, one will find clearly perceptible differences in complexion, dress, customs, modes of life, dietary habits and other aspect of culture, even at very short distances. But despite these differences of region, race, language, tribe, etc., the existence of national unity cannot be questioned. One finds this inner unity or integration in all the people spread over the landmass limited by Himalayas on the one side and the Indian Ocean on the other, the Burma Hills on the east and Pakistan on the west. This inner unity is the basis of emotional integration. Despite the more obvious and superficial differences, prosperity increases. It is this inner unity which Sir Herbert Rizley described when he commented that, at the root of the apparent diversity of physical and social type, language, custom and religion that immediately strikes the observer coming to India, is a definite

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similarity or identity or inner unity of life from the Himalayas to Cape Comorin. This inner integration or unity is the basis of Indian culture. All the saints of the past were aware of this unity, although they were no less aware of the obvious differences. It is for this reason that India has always been treated as a single unit, even in the remote past. It has been customary to refer to all the people residing in different parts of the country as Indians, even though one could see the

differences of religion, culture, languages, etc. In fact, the very name Bharatvarsha denotes not merely geographical boundaries but actually the ideal of a cultural unity. During the Middle Ages, India was always treated as one unit. That India is accepted as the mother by all Indians is only due to a feeling of oneness and identity.

Efforts at Increasing Emotional Integration

It was the question of emotional integration which inspired the Central Education Ministry in 1961 to organize a Committee for Emotional Integration under the Chairmanship of Dr. Sampurnanand. This campaign to increase emotional integration had the solid foundation, belief in the principle of unity in diversity. All that is needed is that the younger generation should be educated in this direction through various kinds of programmes. Speaking at the inauguration of the Indian Integration Committee, K.L. Shrimali, explained the significance of education and commented that if we want to generate a national consciousness in our people, we will have to plan our education accordingly. Education must be so designed as to encourage each participant to think of himself as a responsible part of the Indian nation. Education must take upon itself the responsibility of awakening the younger generation to the truth that, despite obvious external differences, all Indians are the same emotionally.

Keeping in mind the objective outlined above, the Emotional Integration Committee gave the following suggestions:

1. Reorganization of Syllabi. In order to reorganize and reshape the syllabi of colleges and the universities to accord with the needs of the nations, the Committee made the following suggestions:

- (1) At the primary stage, stress should be laid upon nationalistic stories, poems, songs, etc.
- (2) At the secondary stage, in addition to the other subjects being taught, special attention should be given to the study of national literature, social studies, moral and religious guidance and extra-curricular activities.
- (3) At the university level, the syllabi include the various social sciences, languages, literatures, cultures and arts. Teachers

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and students should be given facilities to travel to various parts of the country.

2. Encouragement to extra-curricular activities. Besides imparting formal knowledge to the students the teachers must provide them with the opportunity to take part in such extra-curricular activities which are important from the standpoint of emotional integration. Besides such programmes, must also represent the entire nation. Such programmes help in the development of 'we' feeling, a feeling of unity and sympathy. One example of such programmes is the Inter University cultural festivals, in which teachers and students participate from all parts of the country.

3. Improvement of textbooks. It is desirable that textbooks on various subjects, and especially on history, should be amended and improved. They should be designed to encourage a sense of emotional unity with people living in other parts of the country. This will also help to check the growth of communal feelings. But it should also be remembered that such amendments should not be made at the cost of truth because such violence to truth is not necessary. That the country is one is an undeniable truth. What is required is an expression of this truth.

4. Improvement concerning language and script. In this connection the Committee on Emotional Integration made the following recommendations:

- (1) The use of the Roman script should be permitted to increase knowledge of Hindi in certain areas.
- (2) International numerals should be used in every part of the country.
- (3) Arrangements should be made to teach the Devanagari script where it is not known.
- (4) Hindi textbooks should also be provided in the regional scripts. Dictionaries using both Hindi and the regional languages should also be prepared.
- (5) At the university level, study of Hindi and English literatures should be encouraged so that integration is encouraged and divisive forces checked.
- (6) The rights of the minorities should be protected in formulating a language policy.

In addition to the above list of suggestion, the Committee for Emotional Integration also made certain other suggestions. In schools the daily programme should be started after a community prayer and a ten minute talk, either by the principal or by some respected

person, on some subject which may encourage emotional integration. Another way of encouraging emotional integration is to organize a mass meeting of the school once a year and asking the students to take an oath to increase emotional integration. Besides, all subjects and activities likely to lower awareness of differences should be encouraged. In this manner it is possible to create a climate in which all people feel that they are members of one nation. On the negative side, all efforts must be made to destroy all elements which tend to obstruct the growth of emotional integration.

Suggestions for Improving Emotional Integration

Apart from the suggestions outlines above, education can be used in the following suggested ways for improving emotional integration in the country:

1. Development of an all-India languages. The first condition for increasing emotional integration in the country is that an All-India language should be evolved. Hindi is the only language capable of performing this role. Hence, it is desirable that knowledge of this language be made compulsory for every citizen. Government should extend every facility for developing Hindi literature, and the development of regional languages. They should be allowed to pursue their own course. But all communications between the Centre and the State should be conducted in the all-India language. Applicants for administrative jobs in the Government should be required to know Hindi, although they may be allowed to take the examination in their regional language.

2. An All India Educational policy. Education is the most effective tool for spreading emotional and national integration. For this reason a national educational plan should be devised. This plan should aim at providing every child with knowledge of the ideas of great men, poets, leaders, religious thinkers, etc. Textbooks should be prepared under the supervision of the Central Government and provided by it, so that the younger generation may be brought up in an atmosphere of nationalistic fervour. Rules for the appointment of teachers, their pay scales and their conditions of working should be common all over the country. The same syllabi should be applicable to all institutions in the country at the primary, secondary and university levels. All-India organizations like the N.C.C., Scouting, Girl Guides, etc., should be given appropriate encouragement. University education should be through the medium of the national language, even if the students are permitted to answer questions in their mother

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tongues. In this manner, the objective of national unity or integration can be achieved by evolving an All-India educational plan.

3. Programmes for increasing national unity. Many kinds of programmes can be devised for increasing national unity. For example, the cinema can be used to spread the feeling of national unity. Radio and television can also be used equally effectively. All-India competitions and meetings can be organized in various parts of the country to increase national unity. Such programmes help people living in different parts of the country to meet residents of other parts and learn their ideas and understand them. Travel facilities should be made more common and delegations and tours encouraged. During the last few years special trains made up of farmers of different areas, students and members of Parliament toured the entire country. This helped the cause of national integration. Other programmes similar to these can be organized.

4. Development of inter-cultural understanding. In all the programmes outlined above, inter-cultural understanding will be promoted. This helps people to achieve liberality of attitudes to other cultures, an essential pre-condition of national unity in a country in which there are many cultures.

5. Efforts by teachers. Success of most of these programmes for increasing national unity depends upon teachers. As long as the teachers themselves do not rise above their petty narrow mindedness and create ideals, there is little hope of the students developing any emotional unity. Hence, it is desirable that national consciousness should first be stirred in the students. For this, teachers from various parts of the country should be encouraged to meet each other. This can be done through the All-India Teachers organization. Even otherwise, most of the problems of teachers are common all over the country, and when they meet each other they will get an opportunity to think over these problems and exchange ideas. At the same time, a national consciousness will awaken in them. Yet, attention must be paid to forestalling the development of a class-consciousness among the teachers. The Government can make a positive contribution in this direction by organizing lectures from time to time and distributing literature of this kind.

6. Government efforts. Governmental efforts is essential for bringing success to all the projects outlined above, because without official blessing, there is little that education can achieve. This cannot be doubted because there are many agencies which are working against the development of emotional integration. So long as the

Government fails to check agencies which encourage linguism, communalism, religious bigotry, and other disruptive forces, education will not be able to achieve the goal. One of the first steps in this direction is control over destructive political parties. In every part of the country laws should be enacted to prevent any individual from giving expression to linguism, communalism, regionalism, casteism, untouchability, etc. This should be followed up by a strict application of these laws.

It is evident from the foregoing description of the measures for increasing emotional integration that these measures must be both positive and negative. Adoption of all these measures would be a positive step. The negative step of destroying all obstacles in the way of emotional integration is no less important. For this, teachers, administrators and guardians will have to work collectively. Then along the country will witness solid national integration in spite of religious pluralism.

Questions for Exercise

1. How in your opinion can education help National Integration and International Understanding?
2. Schools in India had failed to promote emotional integration and mutual understanding. How far do you agree with this? What can schools do in this matter? Give practical suggestions.
3. What is the meaning of National and Emotional Integration? Discuss the part that education can play in bringing about his Integration.
4. What contribution can the various educational institutions make towards awakening a nationalistic feeling in the students?
5. How can education contribute to national integration in India?
6. Explain the concept of emotional integration. What can a school do to help in this and to fight against the forces of disintegration?
7. What is meant by National Integration? What can we do in schools to foster the national spirit?
8. What do you mean by National Integration? What is the role of education for developing National Integration among school children?
9. How can education help in National Integration?

28 Vocational and Technical Education

Importance of Vocational and Technical Education

Probably the most pressing problem facing the leaders of the country is that of poverty. That is why the Congress Party has brought up the slogan of Garibi Hatao, but unfortunately poverty cannot be done away with merely by shouting slogans. For this comprehensive development in industry and agriculture must take place, and this is possible only when vocational and technical education is given as much importance as liberal education. As far as possible the Government should establish a large number of institutions for vocational and technical training so that at least some of the educand people may not have to search for jobs.

Historical Background

In a general sort of way, there is some evidence that vocational and technical education has existed in this country from ancient times, but this kind of education really began with the establishment of the administration of the East India Company. This Company established many institutions for vocational and professional education in order to fulfil the Government's demand for trained personnel to man its factories and offices. Some missionaries also began to take an interest in this, but real progress in this direction actually began after independence. In 1947, an engineering college was established in Roorkee followed by college in Calcutta and Madras in 1957-58. In 1954, a mechanics school was established in Poona. In his declaration Sir Charles Wood had stressed the need for vocational and technical institutions in India, but the British Government concentrated only on establishing institutions which could be of some use to itself. The

Poona Engineering College was established in 1886 and the Victoria Jubilee Technical Institute of Bombay in 1887. In 1902, the country had a total of 40 technical schools in which 4,805 students were enrolled. In 1904 a Committee was organized to study the progress of scientific and technical education in the country, and Indian students were given scholarships to go to America and the

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Commonwealth countries in order to receive industrial and vocational training. Between 1905 and 1917 some 130 Indian students were given scholarships to go abroad and acquire training for such trades as milling, utensil making, match boxes, glasswork, sugar, pencil, paper, etc. Before the country had become independent, it had already witnessed the establishment of the Mines Institute in Dhanbad, the Cloth Institute at Kanpur, the Engineering College in Bombay, Engineering and Technical College in Jadavpur, Tata Institute in Jamshedpur, Technical College at the Banaras University, the Polytechnic in Delhi, and many other similar institutions. In 1947, there were 38 technical institutions in the country which provided 2,940 trained persons every year. At the same time there were 53 polytechnic schools in the country from which 3,670 students obtained their diplomas annually. On the 30 November 1945, the Government of India established the All India Technical Education Board. In 1947, the Scientific Manpower Research Committee came into existence. This Committee conducted a survey and discovered that by 1947 the country required 54,000 engineers and some 20,000 technicians.

After independence, the attention of the Government was soon drawn to the need for vocational and technical education as an essential means of progress and development in the country. Many programmes for this kind of education were put forward in the five year plans. In more recent years, the effort has been stepped up, and now both the Central and the State Governments are concerned with progress in this direction. The Central Government makes provisions for technological advance in every part of the country, and provide financial aid to the universities and institutions providing the highest technical education. The Central Ministry of Education is concerned with care of these institutes of higher learning in the field of technical education, although the actual work is done by the All India Board for Technical Education. This Board also has from regional committees concerned with the organization of the board of study, the national diploma course, short-term courses and postgraduate programmes. In the case of the State Government the responsibility is primarily one of advancing the cause of technical education through its department of technical education. A Board consisting of 17 members, under the Chairmanship of the Education Minister, makes provision for technical education in the State.

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Institutes of Technical Education

In India, the various institutes for technical education can be divided into the following three categories:

1. Degree and postgraduate institutions. Such institutes provide education and facilities for research in such spheres as mines, industry, metallurgy, dam building, road industry, irrigation, land reclamation, instrumentation, production engineering, chemical engineering, electronics and telecommunications, petroleum research, clothes, architecture, etc.
2. Diploma course institutions. Polytechnic institutes for girls and boys provide training in various technical subjects for periods ranging from one to three years, depending upon the curriculum. The successful candidates are awarded diplomas.
3. Institutes for training in specific vocations. Institutes belonging to this category provide training for many handicrafts and cottage industries such as weaving, printing, sculpture, leather work, carpentry, jeweller's work, the work of the blacksmith, etc. In addition to this many schools and colleges train individuals to make them skilled and semi-skilled technicians. But such people must be literate. In 1947, the country had 38 such colleges and 53 schools in which 3,670 students received diplomas and 2,940 received degrees. But over the last three plan periods, the number of technical education institutions has increased manifold. In addition to Warangal, Mangalore, Nagpur, Bhopal, Durgapur, Jamshedpur, Allahabad, Delhi and Srinagar, many other towns also have regional engineering colleges. The Indian Institute of Science at Bangalore provides special facilities for research. The Kharagpur institute also performs the same function. Indian Institute of Technology have been established in Bombay, Madras, Delhi, Kanpur and Kharagpur. In addition to these, the Government is also establishing centres for training in Urban and Rural Planning, printing, industrial organization, etc. With the assistance of the ministry for community development, the Education Ministry established 48 science temples in various parts of the country in 1964 in which students were provided scientific information.

In 1950-51, the number of vocational and technical institutions in the country was 2,339 in which 11,568 educators taught 1,87,194 students. On these students, the Government spend some Rs. 3.69 crores. In 1965-66, the number of such institutions was 2,776 in which 2,47,910 students underwent training. It must

be remembered that in 1960-61 the number of schools was 4,145 in which 4,01,274 students were being taught. In this manner there was a downfall in technical education in 1965-66. In the same period the schools providing training in music, dancing and other arts and social services were 5,939 in which some 23,46,279 students were studying. In 1969, the number of institutions for higher training in engineering and technology in the country was 135, from which 17,800 students obtained degrees while 27,900 students obtained diplomas. In 1968, when unemployment spread to the technically trained sphere, the admission to these institutions was generally reduced. This reduction was to the tune of 30 per cent. This reduction continued in 1969 also. Even today the country has many thousands of technically trained individuals who have not found employment, although the Government is making strenuous efforts to find employment for them.

Problems of Vocational and Technical Education

It is evident from the brief history of vocational and technical education given above that it faces certain special problems in the country. Some of these problems are the following:

1. Unemployment among trained individuals. In the recent past there were loud complains from many sections of society that there are not enough institutions for technical and vocational training in the country. Even today there are some demands to open more such institutions in certain parts of the country, but at the same time people are aware that there is widespread unemployment among technically trained graduates and technicians. Besides, many of the people apparently employed are only inadequately or improperly employed. This has created a very redoubtable situation which suggests that there was no correlation between the increase in technical training and actual industrial progress. It has already been pointed out that all modern progressive nations carry out surveys to determine the number of trained people required in each sphere of industry before entering on a programme of providing institutions for their training. These institutions are used to fulfil this demand for technical training. Although this idea was accepted in principle in India also, in actual practice no relation was maintained between the demand and supply of technically trained personnel. In the Fourth Five Year Plan the Government had decided to provide employment to such people and also to control admission to all such colleges as well as colleges providing general education.

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2. Shortage of technicians at the lower level. On the one hand, one finds a large number of qualified engineers without employment while on the other there is an acute shortage of trained technicians at comparatively lower levels of work. Most of the craftsmen and mechanics are not trained individuals. Even today one finds acute shortage of properly trained mechanics for maintenance work in motor vehicles, small machines, electrical appliances, etc.

3. Absence of co-operation between the State, industry and education. At the root of both the above problems is the lack of coordination and planning between the Government, industry and education, because this imbalance of demand and supply is clear evidence of lack of planning. If technical education is to be really useful to nation, it is essential that there should be co-ordination between these three sectors so that education should train the right number and right kind of individuals for which there is a demand in industry. The Government can then really accept responsibility for finding employment for these trained personnel.

4. Defects of administration. To a considerable extent, the difficulties and problems of technical and vocational education in this country are enhanced by the administration, where sometimes one finds one man doing the job of three while at other times one finds two or more people engaged on a task which can easily be performed by one person. In both these conditions, the quality and quantity of work suffer, apart from the unpleasant experiences which the trained individual has to suffer. Many times politicians interfere in the work of highly skilled technicians and specialists, and as a result one finds many industrial and technical programmes suffering unimaginable losses. This also leads to dissatisfaction among the workers. Unless these problems of administration are solved, it will not be possible to create a climate conducive to the trained individuals.

5. Narrow curriculum. As far as possible, the curriculum for technical education should also include teaching of several subjects keeping in mind that the technician is also a human being. In recent years, attention has been paid to this aspect, and one finds that the syllabi of most engineering colleges and technological institutes includes studies of social sciences and the humanities.

6. Problem of the medium of education. It is essential that the mother tongue should be the medium of education at the lower and middle level of technical education because educands coming in at this level do not have sufficient linguistic skill to study through

the medium of English. But unfortunately even today, there is little or no technical literature available in Hindi or any regional language, with the result that it has been impossible to use them as media of technical education. The Government is engaged in the task of creating a vocabulary of technical terms in Hindi and other regional languages, which encourages one in the hope that it will be possible to grant technical training through this medium in the near future.

7. Shortage of trained teachers. In the sphere of vocational and technical education there is an acute shortage of trained educators. In order to overcome this difficulty it is necessary to make the profession more attractive by offering high salaries to the staff of institutions engaged in this kind of education. The possible people may find it more attractive and profitable to stay in the country than to settle abroad. Under the existing circumstances, a very high percentage of the trained talent migrates to foreign countries where the prospects are much better.

8. Education after leaving school. Another difficulty is that fairly soon after leaving school and taking up some job the trained individual finds that he is lagging far behind knowledge because he cannot keep up with more recent advances in knowledge and technology. It is, therefore, desirable that some arrangement for refresher courses for these people should be made so that they can keep up with the growing knowledge.

9. Lack of practice in laboratories. Generally speaking, there is definitely a shortage of good laboratories and workshops in the country, but even where they are available they are not put to sufficient use. Most of the education imparted to the educand is of a theoretical nature, with much less emphasis upon practical work and practice. But research laboratories can only be increased when the industrialists co-operate with the Government. Another aspect of this problem is that such laboratories should make use of the equipment manufactured within the country instead of depending exclusively upon exports.

10. Insufficient research. Compared to the more progressive nations, India spends far less on research in technology. In Russia and America the amount spent on research is 2.8 per cent of the national income while in India the amount invested in research is only 0.2 per cent of the national income. In the absence of continuous research and new inventions, both technical education

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and industrial progress suffer. Hence, there is every need for encouraging research on the materials available in the country.

There is no doubt that some attention is being paid to the solution of these difficulties of technical and vocational education in the country, but undue interference by politicians and the Government's inherent lethargy have only aggravated the situation. If anything positive is to be achieved, co-operation between the Government, industrialists and directors of education is unavoidable. Unless some co-ordination is reached in the thinking of these three parties, there is no hope of progress in vocational and technical education. Neither will there be any chance of the trained people finding sufficient and proper employment. The one ray of hope is that the Government has professed a keen interest in the problem of the trained unemployed and has promised some relief. The future of the country inevitably depends upon producing a large number of technically proficient individuals and upon the proper utilization of their talents in the industrial sphere.

Questions for Exercise

1. Point out the significance of vocational and technical education. What are the chief sources of such education?
2. Write short note on: Vocational Education.
3. What is meant by technological change? Discuss the influence of technology on human attitudes and activities.

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29 Education for International Understanding

Need for an International Attitude in Education

Internationalism implies the awareness of all human beings as members of a single human society, irrespective of national boundaries and other differences. The modern period has seen a remarkable transformation of the means of transport and

communication, the tremendous spreading of education, the notable increase in the mutual contact between citizens of the world. As a consequence the world has shrunk in size, which in itself has led to local problems influencing areas and peoples far removed. For example, it is now being recognized that the excessive increase in poverty in any one part of the world is almost certain to affect the economic conditions of other countries as well. If peace and prosperity are to be created in one country, it becomes necessary to create good living conditions all over the world. Now that man has set foot on the moon, there is an increasing demand for international understanding. Besides, the two world wars of the century enforced the useful lesson that, in this age of nuclear weapons, the people of the world have to live and die together. Communist and non-communist countries both feel that they cannot hope to maintain their status in the world, unless they make efforts to spread their ideology in other countries. The failure of the League of Nations inspired rather depressed the desire for internationalism. For this reason its successor, the United Nations, is aiming at co-operation not merely in the field of politics but also in the economic, educational and cultural spheres. UNESCO, one specialized body of the UNO is dedicated to the spread of international understanding through the medium of education in every part of the world.

Internationalism is Contemporary Indian Education

Contemporary educational philosophers in India have supported the notion of internationalism for a specific unique reason. This

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attitude is based on the philosophy of the ancient Upanishads which taught that God lives as soul in the bodies of all human beings, irrespective of differences of race, nation, area, sex, etc. Vedanta philosophy provides the strong foundation for the internationalism found in current thinking in education. Even Sri Aurobindo was a staunch internationalist, in spite of his very emphatic expression of nationalism. He expressed the opinion that, just as the ideal nation is one in which the individual's freedom and perfection is harmonized with the development and organization of society, the freedom and development of an international society should be harmonized with the development and perfection of humanity in its entirety.

Of the many contemporary thinkers, Rabindranath Tagore expressed such vehement support for internationalism that people misunderstood him and took him to be opposed to nationalism. His creation, Shantiniketan, is the concrete manifestation of the international attitude in education. Dr. S. Radhakrishnan, the Chairman of the Indian Universities Commission drew attention to the need for an international attitude in education. He expressed regret at the failure of the current educational system to propagate feelings of internationalism and universal brotherhood. An educational system should be such that it can create a new generation of individuals who believe that all human beings are brothers and that differences of caste, region, community or nation have no significance. True education is a training in internationalism. Dr. S. Radhakrishnan commented that we must make efforts for the unity of the world. We should try to create a new generation which has faith in the nobility of intellectual life, in purity, in a feeling of brotherhood towards humanity, in love and peace. There should be no national educational plan which proves an obstacle in the growth and spread of this feeling. In fact, there is no opposition between nationalism and internationalism, but if it becomes necessary to make comparisons, both Rabindranath Tagore and Dr. S. Radhakrishnan inclined towards inter-nationalism. Education must aim at making every man and woman a citizen of the world, by developing within each one such thinking, concentration, insight and intellectuality or spirituality that they can perform useful roles in life. Peace in the world can be expected only when this ideal is pursued by education in every country. These ideas of Dr. S. Radhakrishnan have found echoes

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in every part of the world, and there is consensus of opinion among educationists everywhere that training men and women in internationalism through education is the only way of avoiding a third world war.

Propagation of Internationalism by UNESCO

The role of UNESCO in spreading internationalism was glanced at earlier. This body is a special organ of the UNO dedicated to the spread of international understanding. It has been said in its constitution, "Since wars begin in the minds of men, it is in the minds of men that the defence of peace must be constructed." The breadth of its scope can be judged from its name, the United Nations Educational Scientific and Cultural Organization. In order to achieve its goal of spreading international understanding, it performs the following functions:

- (1) This organization transmits knowledge of the literature, art, science, etc., of one nation to all other nations.
- (2) It also provides many opportunities to thinkers, scientists, teachers and artists to meet each other and exchange ideas and put forward creative plans for promoting world peace and justice. Efforts are made to prevent the arts from being

influenced too much by narrow parochial thinking.

(3) UNESCO also seeks to improve the mutual relations between various nations and remove fear, suspicion, lack of confidence, between them.

(4) Considerable financial aid is given by UNESCO to improve the teaching facilities in backward and exploited countries.

(5) UNESCO also provides guidance in modifying texts prescribed in various syllabi in order to make the more internationally-oriented. The organization does its best to root out illiteracy and lack of education from the poor countries.

(6) In order to promote international understanding, UNESCO provides facilities to students and teachers to visit abroad and to exchange views and also gain experience in international living.

(7) It also organizes art and literature exhibitions at the international level to promote feelings to love and friendship.

(8) Research is also encouraged by UNESCO, for it provides financial help and other facilities to researchers.

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It is evident from the varied function of UNESCO that the organization is particularly aiming at creating an international feeling in education but this objective cannot be achieved by UNESCO alone. For this it will be necessary to make proper arrangements for education in many countries.

Synthesis of the National and International Points of View

Here it is essential to understand how the national and international standpoints can be synthesised and reconciled with each other. Nationalistic feeling attaches the great importance to the nation's interests. Inspired by such feelings individuals are even willing to lay down their lives in order to protect the honour of their nations. It is only by awakening such feelings that many nations have gathered so much military power and have attempted to extend their own frontiers. But, if carefully examined, it will be seen that this is a distorted form of nationalism. In its best form nationalism does not oppose internationalism. It has helped various nations to collect power in their hands in order to throw off the yoke of a foreign nation. Nationalism has played a vital role in throwing out colonialism. But despite these great advantages and positive qualities, nationalism underwent a change and became colonialism itself. As a result of the nationalistic feeling, people focused their eyes on their own country and lost interest in anything other than their own sectarian interests. Just as any interest turns into an ism by becoming narrow and thus harms the more liberal interests, in the same way, this narrow minded nationalism which inspired many nations of Europe to establish big colonies in Africa and Asia. Later, Germany and Italy became jealous of the English and French colonies, a feeling which manifested itself in the First and Second World Wars. After the First World War, an international organization known as the League of Nations was established, but it came to a premature end due to the narrow nationalism of its members. It was the precursor of the United Nations Organization which came into being after the second experience of a global conflict. Despite the lessons learnt earlier, many nations continue to constitute a very grave threat to international peace because of their own interests. One concrete example of this is South Africa which continues to exercise its policy of apartheid, despite the many warnings given by the UNO. It is now universally felt that it is only the distorted form of nationalism which hinders the growth of internationalism.

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On the other hand, healthy nationalism is a boon to internationalism. As has already been pointed out, it is only nationalism which has inspired many nations to throw off foreign rule. It is nationalism which has helped even the smallest nations of the world to raise their heads and stand proudly by the side of their mightier brothers. Thus, nationalism can be used or misused by Human beings. The two international wars of the present century should be sufficient to teach human beings that there is need for balance and synthesis between nationalism and internationalism. There is a parallel to be drawn here. Individuals sacrifice the interests of family, race, town, etc. for the benefit of the nation, because they realize that these also gain when the nation gains. In the same way, national interests can be allied with international goals. National interests can be restricted for this and it cannot be questioned that progress of isolated groups also depends very much upon the progress of the world as a whole. This fact must be realized first of all by the rich, powerful and the prosperous nation, because on them lies the onus of the world's development. In fact, it is the realization of their responsibility which is persuading the rich nations to extend a helping hand to their poor neighbours, but when some political strings are attached to the aid given, it defeats the purpose of encouraging internationalism. It must be remembered that there would be no international feeling in the absence of a national one, for it is the latter which inspires the former. No nation should become an obstacle to the progress of another nation in trying to achieve greater

prosperity for itself. Secondly, progressive nations must help the underdeveloped ones. The principle of Panchsheel is a fine example of a synthesis between the nationalism and internationalism, but for this peaceful coexistence itself is not enough. Active co-operation is more important.

Means of International Education

In order to encourage the growth of internationalism, it is necessary to make suitable amendments and modifications in the objectives of education, in the syllabus, and the methods of teaching. The following suggestions have been put forward:

(a) Aims of education. With the intention of spreading international feeling, the following aims of education should be paid special attention:

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(1) Development of independent thinking. Education must help every student to think for himself so that he should not blindly accept every statement favourable to his own country, and blindly everything in favour of another. He must be able to arrive at an independent judgement of the worth of some fact relating to his own country or another.

(2) Developing a feeling of world citizenship. Education must also seek to teach children that they are citizens of a world State. When this feeling is developed in them, they will have no difficulty in rising above national interests and understanding international interests, which they will try to achieve.

(3) Creating faith in humanity. Rabindranath Tagore, the strongest supporter of internationalism among the contemporary Indian educational philosophers starts with a background of humanitarianism. Humanity is the true religion of human beings, while all the great religions are only different forms of it. All great religions have placed great stress upon the equality of human beings. Human perfection has been accepted as the goal of human life. Once this concept is understood, it becomes easy to have faith in humanity and to love all human beings irrespective of their country.

(b) Improvement in syllabi. The following changes in syllabi are suggested, if an international feeling is to be created:

(1) All syllabi should include paintings, literature, music, etc., which are typical of different countries.

(2) The children should be acquainted with all attempts at humanitarian work carried out in every part of the world.

(3) Efforts should be made to overcome narrow-mindedness and blind faith in children through a scientific education.

(4) The teaching of geography should be supplemented with knowledge of the singleness of the world.

(5) The teaching of history should concentrate primarily on the efforts of great figures who have contributed to the history of the world.

(6) In teaching civics, the educator should explain to the students not only the rights of a citizen but also the rights and duties of a person to the international community as a whole.

(7) Teaching should not be restricted to bookish teaching

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alone, but must also include visits to different parts of the country and also to other countries.

(8) Pen-friendship should also be encouraged.

Improvements in the Method of Teaching

Certain suggestions about the changes and improvements in syllabi also imply some changes in teaching methods, if education is to have an international impact. The points to be noted in this connection are:

(1) During the process of teaching, it is desirable to stress points which may help in evolving an all encompassing love and world citizenship.

(2) The teaching of history, geography and civics, should concentrate not upon the differences between and tensions among nations but on the similarities so that sympathy for other nations and nationals is awakened in the mind of the

educand.

(3) But an international viewpoint cannot be generated in the educand if the educator himself lacks it. When the educator is possessed of it, he will inspire the educand through his conversations, his ideas, training, and by setting an example. Hence, the first step in the process is to educate the educator.

The various committees for the various sciences and arts that are constituted at the university level should be encouraged to develop contact with national and international of the same kind.

In addition to the above suggestions, certain other steps can also help in evolving an international attitude. Actually, this cannot be generated through university or formal education alone. What is really required is international contact at all levels of life and among people of every walk of life, scientists, scholars, literary figures, teachers, doctors, in fact, every profession. Such contacts can be evolved by international meetings of local committees concerned with different professions, and also through mutual exchange of scholars and learned people. Finally, it has also been suggested that every national plan of education, in every country, must make a specific provision for developing international feeling through education. Educators and educational institutions should be given specific instructions concerning this. Only this will awaken sufficient enthusiasm in local institutions, and only thus can the aim of international education be fulfilled.

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Means of Spreading International Education

Apart from the formal education of colleges and schools, certain other media can also be useful in spreading international feeling, the major ones being:

1. Pen-friendship. Quite a few of the contemporary magazines, in all parts of the world, carry descriptions of individuals who are keen on forming pen-friends in various parts of the world. More particularly, the magazines meant for children and adolescents carry this kind of information. Such magazines publish the reader's interests, age, hobbies, other relevant information, and sometimes even a photograph of the person interested in pen-friendship. Thus many children and adolescents form pen-friends in all parts of the world, and later on exchange pictures, postal stamps, books and other things. Pen-friendship is thus the most important means of increasing feeling for people of different parts of the world.
2. Exchange of gifts. Another modern practice is sending of gifts by the children of one country to the children of other countries. India, for example, has gifted elephants to the children of other nations. Such actions strengthen international feeling by attracting children of one country to another. Sometimes, some gift packets are also distributed in schools. These packets contain things that the children can use. It is only natural that when the children get these gifts packets, they harbour kind and friendly feelings for the donor. The American Red Cross distributes such gift parcels among Indian children from time to time.
3. International competitions. Nowadays cultural competitions over the display of dance, drama, art, music, etc., take on an international colour because people from many countries participate in them. This brings people into contact with the result that the world seems like a vast home.
4. International exhibitions. Such exhibitions also play an important part in promoting international understanding, because they help to acquaint people with the art and culture of different countries.
5. Cine films. People derive a lot of information by seeing foreign films, because they see their mode of living. Besides, it also encourages the feeling that human beings are the same everywhere, in their happiness, pain, pleasure, problems, joys and sorrows. This helps international understanding.
6. Radio and television. Radio and television play practically

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the same role as films because foreign programmes help the audience to understand life in other parts of the world.

7. Literature. Nowadays, the literature of almost every country is available in every other country of the world. This can help in increasing acquaintance with life as it is lived in different parts. In addition to such literature certain books specialize in compiling the stories of lives, character, interesting incidents and surprising objects in various parts of the world. This is a kind of international literature.

8. Contribution of universities. Finally, it can be said that universities are the most important medium of propagating international education because they provide opportunities for the meeting of artists, scientists, literary figures and

scholars. This creates international understanding at a very high level.'

9. Various institutions of UNO. Many institutions of UNO more particularly, UNESCO, are engaged in directly and consciously promoting international understanding and the growth of international feeling. It is desirable that their sphere should be further expanded, and that more nations should participate in their programmes so that their objectives can be achieved more easily.

Questions for Exercise

1. Write short note on: Importance of Education for Internationalism.
2. The need of the hour is to lay stress on fostering international understanding in our students. How can it be developed in schools?
3. Write short note on: Role of education in fostering internationalism.
4. Write short note on: Education for citizenship of the world.
5. Write short note on: International understanding.
6. Explain fully the meaning of "education for international understanding." Describe a few activities which can be undertaken in your school for its development.

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30 Social Control and Education

Social control is the control of society over the individual. Some of man's tendencies are beneficial to society while others are detrimental to its interest. There can be no question of controlling the beneficial tendencies. Thus, social control is exercised by society over the undesirable or harmful tendencies of man. But is social control merely negative? Is controlling some tendencies its sole function? No, social control creates those conditions in which man can be socialised and be prevented from performing anti-social activities. Some control comprehends all those processes, methods, mores, patterns, etc. Which render assistance in this work. In this way, the term social control is fairly comprehensive. This is not governmental control. Governmental control is based upon law and is enforced upon the individual externally. Social control is self-control. It keeps on changing in accordance with the changes in society.

Definitions of Social Control

The various definitions of social control, as provided by the sociologists, are not identical. Some main definitions are the following.

1. Brearly. Social control is a collective term for those processes and agencies, planned and unplanned, by which individuals are taught, persuaded or compelled to conform to the usages and values of the group to which they belong." It is clear from this definition that social control includes those laws by which an individual behaves in concurrence with the mores of group.
2. Gillin and Gillin. "Social control is that system of measures, suggestion, persuasion, restraint and coercion by whatever means, including physical force, by which a society brings into conformity to the approved pattern of behaviour a subgroup or by which a group moulds into conformity its members."
3. MacIver and Page. "By social control is meant the way in which the entire social order coheres and maintains itself, how it operates, as a changing equilibrium."

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4. Gurvitch and Moore. "Social control can be defined as the sum total or rather the whole of cultural patterns, social symbols, collective spiritual meanings, values, ideas and ideals, as well as acts or processes, directly connected with them, whereby, inclusive of society, every particular group and every participating individual member overcome tensions and conflicts within themselves through temporary equilibria and take steps for new creative efforts."

This definition of social control is adequately comprehensive. It has taken into account both the negative and creative aspects of social control and has indicated the means and processes of social control.

Types of Social Control

1. Karl Mannheim's View. Different sociologists held differing views upon the types of social control. Karl Mannheim has accepted the following two types of social control.

(i) Direct social control. This is the control exercised upon the individual by the reactions of the people living in proximity. Such control is found existing in the family, neighbourhood, play group, and other primary groups. An individual is deeply influenced by the opinion and views of his parents, colleagues, neighbours and those who work with him. His behaviour is determined or controlled by their criticism, derogation, praise, suggestion or persuasion, etc. This is direct control.

(ii) Indirect social control. This is the control exercised upon the individual by factors which are separated from him. Control of the individual by secondary groups is of this type. Its prominent means are traditions, institutions, customs, rationalised behaviour, changes in situations and social mechanism, etc. The means of social control are invisible and subtle. In the existing complex society, the influence of the opinion, law, custom, etc., is controlled in this way. It is not that there are no individuals behind this control but these individuals are not seen by the persons affected.

2. Kimball Young's View. Kimball Young has divided social control into two classes from the viewpoint of methodology. In this way, social control has been divided into the following two types:

(i) Positive. Reward has an immense values upon the activities of an individual. A large part of the population of society desires to be rewarded by the society. And, consequently, they constantly

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endeavour to conform to the traditions, mores, values and ideals accepted by the society. For this, they are rewarded in the form of social recognition, fame, respect, etc.

(ii) Negative. Under this are comprehended those types of social controls in which a person is prevented from doing something by threat of punishment, while it encourages the people to indulge in certain types of activity by promising reward, it also discourages and prevents people from many activities by fear of punishment, which can be moderate, severe, physical or verbal or in any other form. Examples of verbal punishment are defamation, criticism, ridicule, etc. An example of physical punishment is extradition from caste. Fear of these punishments helps to prevent people from violating the socially approved customs, traditions, values and ideals, etc.

3. Other Views. In addition to the abovementioned form of social controls, two other forms, formal and informal, have also been recognized. The formal types are those which are specifically designed for control, and include government, law, police, army, jail, penal, code, etc. Informal social control includes those methods which develop by themselves according to the needs of society such as, mores, traditions, customs, social ideals, etc. Hayes has accepted two forms of social control:

(a) Control by sanction—In this social control is effected by awarding the obedient and punishing the miscreant.

(b) Control by socialization and education.

Agencies of Social Control

It would have become evident from the foregoing description of the various types of social control, that there are many direct and indirect, formal and informal means of social control. Among the important means of social control Ross has enumerated family, educational system, belief and religion, social suggestion, social ideal, ritual and festival, art, leadership, law and administration besides physical force. Giddings has accepted the importance of belief, social direction or guidance, religion, social ideals, social festivals, art, leadership, intellectual factors, education and propaganda, law and administration and force, as means of social control.

Social Control and Education

According to Ruskin, "Education consists in making people polite what they ought to be". The ideals and patterns in these are

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promoted through education. Here the word "education" is used in a comprehensive sense. It is only in this meaning of

the word that the sociologist studies or contemplates it. Education teaches man to live according to Nature. Education gives him ability to succeed in his struggle for existence. Education is an art of adaptation. For man, adaptation is more social than natural. Hence, education adapts man to society. In this way, education is an important means of social control.

Education is in the family, playground, club, office, in fact, everywhere. At every place the individual is taught something and socialized. In the family, in school, on playground, he learns to follow the opinion and advice of others and learns to comply with the traditions and mores. Theoretical education, viz., reading and writing, serves to form the intellectual base for all "this and with practical education he learns to put this into practice. The organization or system of society is disrupted and thrown into confusion when the educational system contradicts or when the activity of education does not function correctly and social control fails to function. Hence, education is a necessary condition for the proper exercise of social control. In the absence of an appropriate and organized education social control remains merely an arbitrary pressure which cannot continue for long. Without proper education the harmony of the individual and society is not merely difficult but well nigh impossible. Education makes social control normal. It makes social control self-control and the individual does not experience its burden.

Questions for Exercise

1. What is social control ? How is it achieved through education?
2. Explain social control in the context of educational institution.

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31 Deschooling Society

Some of the recent books in which the credibility of the educational system of the world has been threatened on account, i.e., its general irrelevance and meaninglessness are *School is Dead* by Everett Reimer, *Pedagogy of the Oppressed* by Paul Freire, *Compulsory Mis-Education* by Paul Goodman, *Teaching as Subversive Activity* by Charles Weingartner and Neil Postman, *How Children Fail* by John Holt and *The Under Achieving School* by John Holt and *Deschooling Society* by Ivan D-Illich. Thus Ivan Illich, Paul Goodman, and John Holt, etc., are firmly convinced that educational institutions have polluted our consciousness. They have, therefore, questioned the very existence of the educational institutions. There is fair consensus among educational planners, educational thinkers and policymakers that knowledge imparted in educational institutions is neither effectively nor efficiently organized to fulfil the needs of the present and those of the foreseeable future. Instead of opening the possibilities of individual evolutionary growth, educational inputs seem poised to create greater fragmentation of human society. The task which education has to address itself is how to liberate the individual from various kinds of bonds and tyranny to enable him to develop an integrated personality and live in harmony with the Nature, the self and the society. The new educational system will have to be open-ended, multifaceted, experimental and innovative.

School as False Utility

A school is the most insidious of all the false utilities. Attitudes are already changing. The proud dependence on school is gone. Many teachers and pupils, tax-payers and employers, economists and policemen would prefer not to depend any longer on schools.

Why Deschooling

1. Poor Students lag behind. Even with schools equal quality a poor child can seldom catch up with a rich man. Even if they attend equal schools and begin at the same age, poor students lack most of the educational opportunities which are casually available to

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the middle-class child. These advantages range from conversation and books in the home to vacation travel and a different sense of oneself, and apply, for the child who enjoys them, both in and out of school. So the poorer student will generally fall behind so long as he depends on school for advancement of learning.

2. Over dependence on school. School appropriates the money, men and goodwill available for education. It discourages other institutions from assuming educational tasks. Work, leisure, policies, city living and even family life depend on

schools for the habits and knowledge.

3. Neither learning nor justice. Neither learning nor justice is promoted by schooling because educators insist on packaging instruction with certification. Learning and the assignment of social roles are melted into schooling.
4. Most learning outside the school. A major illusion on which the school system rests is that most learning is the results of teaching. It is true that teaching may contribute to certain kinds of learning under certain circumstances. But most people acquire most of their knowledge outside school, and in school only insofar as in a few rich countries, school has become their place of confinement during an increasing part of their lives.
5. Teachers less skilled than craftsman. Skilled teachers are made scared by the belief in the values of licenses. Certification constitutes a form of market manipulation and is plausible only to a schooled mind. Most teachers of arts and trades are less skilful, less inventive and less communicative than the best craftsmen and tradesmen.
6. Recognition of two faced nature of learning. The deschooling of society implies a recognition of the two faced nature of learning. As an insistence on skill drill alone could be a disaster, therefore, equal emphasis must be placed on other kinds of learning. But if schools are the wrong places for learning a skill, they are even worse places for getting an education. This is so since school does both because it does not distinguish between them. School is inefficient in skill instruction because it is curricular. In most schools a programme meant to improve one skill is always trained to another irrelevant task. History is tied to advancement in maths and class attendance to the right to use of the playground.
7. Two realms. The very existence of obligatory schools divides any society into two realms, some time spans and processes and treatments and professions are academic or pedagogic, while

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others are not. This power of school to divide social reality has no bounds, education becomes unworldly and the world becomes non-educational.

8. Learning in practice. Everyone learns outside school, to speak, to think, to love, to feel, to play, to curse, to politick and to worry without interference from a teacher. Even children who are under a teacher's care day and night are no exception of the rule. Orphans, idiots and school teacher's sons learn mostly outside the educational process planned for them. Teachers make a poor showing in their attempt at increasing learning among the poor parents who want their children to go to school are less concerned about what they will learn than about the certificate and money they will earn. Middle class parents commit their children to a teacher's care for learning what the poor learn on the streets. Educational research demonstrates that children learn most of what teachers pretend to teach them from comics, from chance observations, and above all from mere participation in the ritual of school.
9. Wrong motivations. Pupils have never credited teachers for most of their learning. Bright and dull alike have always relied on rote reading. Both are motivated by the stick or by the carrot of a desired career.
10. Job for school teachers. Schools create jobs for school teachers, no matter what their pupils learn from them.

General Characteristics of Deschooled Society

1. Purposes. A good educational system has three purposes. It provides all what they want to learn with access to available resources. It empowers all who want to have what they know to find those who want to learn it from them. It furnishes all who want to present in issue to the public with the opportunity to make their challenge known.
2. Application of constitutional guarantee. Such a system would require the application of constitutional guarantee to education. Learners should not be forced to submit to an obligatory curriculum, or to discrimination based on whether they possess a certificate or a diploma. The public should not be forced to support a huge professional apparatus of educators and buildings through a regressive taxation which in fact restrict the public's chances for learning by the services the professional is willing to put on the market.
3. Modern technology. It should use modern technology to make free speech, free assembly and a free press truly universal and, therefore, fully educational.

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4. Less restrictive educational artifacts. The market for learners would be much more various and the definition of educational artifacts would be less restrictive. There could be tool shops, libraries, laboratories and gaming rooms. Photo labs and offset presses would allow neighbourhood newspapers to flourish. Some storefront learning centres could contain

viewing both for closed-circuit television, others could feature office equipment for use and for repair. The jukebox or the record player would be commonplace. With some specializing in classical music, others in international folk tunes, others in jazz. Film clubs would compete with each other and with commercial television. Museum outlets could be networks for circulating exhibits of works of art, both old and new, originals and reproductions, perhaps administered by the various metropolitan museums.

5. Hidden curriculum and Open Learning. To understand deschooled society, we must focus on the hidden curriculum of schooling. We are not concerned here with the hidden curriculum of the ghetto streets which brands the poor or with the hidden curriculum of the drawing room which benefits the rich. We are rather concerned to all attention to the fact that the ceremonial or ritual of schooling itself constitutes such a hidden curriculum. Even the best of teachers cannot entirely protect his pupils from it. Inevitably, this hidden curriculum of schooling adds prejudice and guilt to the discrimination which a society practises against some of its members and compounds the privilege of others with a new title to condescend to the majority. This hidden curriculum serves as a ritual of initiation into a growth oriented consumer society for rich and poor alike. School is not, by any means, the only modern institution which has as its primary purpose the shaping of man's vision of reality. The hidden curriculum of family life, craft, health care, so-called professionalism, or of the media play an important part in the institutional manipulation of man's world vision, language and demands. School enslaves more profoundly and more systematically, since only school is credited with the principal function of forming critical judgement, and paradoxically, tries to do so by making learning about oneself, about others, and about nature depend on a prepackaged process.

Everywhere the hidden curriculum of schooling initiates the

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citizens to the myth that bureaucracies guided by scientific knowledge are efficient and benevolent. Everywhere this same curriculum instils in the pupil the myth that increased production will provide a better life. And every where it develops the habit of self-defeating consumption of services and alienating production, the tolerance for institutional dependence, and the recognition of institutional rankings, in spite of contrary efforts undertaken by teachers and no matter what ideology prevails the hidden curriculum of school does all this.

6. Open Learning System. The system accepts the learner and his surroundings as the environment for learning. It concentrates on enriching that environment. The system seeks, obtains and maintains the active cooperation of the community and regional resources which can be important factors in enriching the learning environment. It diminishes the dependence of the learner on a single resource. It treats learning as a continuing activity. It includes living, working, recreating and learning.

7. No need of degree. The system is capable for enabling learners to participate in the programme of learning and instruction without imposing traditional academic entry requirements, without the pursuit of an academic degree or other certification as the exclusive reward.

8. Practical objectives. The planning of new educational institutions ought not to begin with the administrative goals of a principal or president, or with the teaching goals of a professional educator, or with the learning goals of any hypothetical class of people. It must not start with the question, 'What kinds of things and people, learners what to be in contact with in order to learn.' The system requires, formulation of learning objectives in such a way that they can serve the basis of decisions in instructional designs including evaluation and in such a way that it will not only be known to the students but they also participated in decision-making.

9. Role of extra-curricular activities. It is a process of learning that is not enclosed or encumbered by barriers, that is accessible and available, not confined or concealed and that implies a continuum of access of opportunity. Most learning happens casually, and even most intentional learning is not the result of programmed instruction. Normal children learn their first language casually, although faster, if their parents pay attention to them. Most people who learn a second language will do so as a

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result of odd circumstances and not of sequential teaching. They go to live with their grand parents, they travel, or they fall in love with a foreigner. Fluency in reading is also more often than not a result of such extra-curricular activities. Most people who read widely, and with pleasure, merely believed that they learned to do so in school, when challenged, they easily discard this illusion. 10. Advent of 'Brave New World'. Deschooling could mean the advent of a 'brave new world' dominated by well-intentional administrators of programmed instruction. Deschooling could take place in either of two diametrically opposed ways:

(i) The first would be the expansion of the mandate of the pedagogue and his increasing control over society even outside

school. With the best of intentions and simply by expanding the rhetoric now used in school, the present crisis in the schools could provide educators with an excuse to use all the networks of contemporary society to funnel their messages to us, for our own good. (ii) On the other hand, the growing awareness on the part of governments, as well as of employers, taxpayers, enlightened pedagogues and school administrators, that graded curricular teaching for certification and has become harmful could offer large masses of people an extraordinary opportunity: that of preserving the right of equal access to the tools both of learning and of sharing with others what they know or believe.

Goals of Educational Revolution

But this would require that the educational revolution be guided by following goals:

1. To liberate access to things by abolishing the control which persons and institutions now exercise over their educational values.
2. To liberate the sharing of skills by guaranteeing freedom to teach or exercise them on request.
3. To liberate the critical and creative resources of people by returning to individual persons the ability to call and hold meetings—an ability now increasingly monopolized by institutions which claim to speak for the people.
4. To liberate the individual from the obligations to shape his expectations to the services offered by an established profession by providing him with the opportunity to draw

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on the experience of his peers and to entrust himself to the teacher, guide, adviser or healer of his choice. Inevitably, the deschooling of society will blur the distinctions between economics, education and politics on which the stability of the present world order and the stability of nations now rest.

Work Experience and Socially Useful Productive Work

Vocationalisation, Work Experience, Socially Useful Productive Work, Basic System—The underlying Philosophy behind all these concepts is the same, i.e., relating education to productivity and providing work experiences. These terms provide a redefinition of educational thinking in terms of a society launched on the road to industrialization.

Work Experience

Work experience is a participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation.

The Education Commission (1964-65) observes. "The concept of work experience is closely related to the philosophy underlying basic education. The programme of basic education did involve work experience for all children in the primary schools, though the activities proposed were concerned with indigenous education and the village employment patterns. If in practice basic education has become largely frozen around certain crafts, there is no denying the fact that it always stressed the vital principle of relating education to productivity. What is now needed is a reorientation of the basic education programme to the needs of a society that has to be transformed with the help of science and technology. Thus, work experience must be forward looking with the character of the new social order".

Socially Useful Productive Work

According to the Ishwar Bhai Patel Committee (1978), "It may be described as purposive, meaningful manual work resulting in either goods or services which are useful to the community. Purposive, productive work and services related to the needs of the child and the community will prove meaningful to the learner". The Committee has further observed, "The purpose of demarcating a distinct curricular area as Socially Useful Productive Work is to emphasize the principle that education should be work-centred,

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as the concept of Socially Useful Productive Work is to be developed in the light of the Gandhian Philosophy of Basic Education, in and through work."

1. Aim of Socially Useful Productive Work. The Committee observes, "The Aim of this curricular area is to provide children with opportunities of participating in social and economic activities inside and outside and classroom enabling

them to understand scientific principles and processes involved in different types of work and in the setting in which they are found in the physical and social environment".

2. Planning and criteria of selection. The Committee stresses that this work must not be performed mechanically but must include planning, analysis and detailed preparation at every stage, so that it is educational in essence. The criterion for selection of activities should thus, be that the work involved is:

- (i) Productive
- (ii) Educative and
- (iii) Socially useful

3. Lack of usefulness in work experience. In the view of the Committee, the programmes of work experience which were introduced as a result of the recommendations of the Kothari Commission with the objective of relating education to productivity lacked the component of social usefulness and in practice were not even casually correlated to other subject areas.

4. Three phases. The Review Committee has stated the three phases of the Socially Useful Productive Work:

- (i) Study of the world of work through observation and enquiry.
- (ii) Experimentation with materials, tools and techniques, and
- (iii) Work practice.

5. Six areas of work situation

- (i) Health and Hygiene
- (ii) Food
- (iii) Shelter
- (iv) Clothing
- (v) Culture and recreation and
- (vi) Community work and social service.

6. Merits of the programme

(i) Reduction of gap in work and education. The Committee feels that if 'Socially Useful Productive Work' is given a central and dominant place in the curriculum, the gap between

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work and education will be reduced, the school will not remain isolated from the community and the gulf that divides the affluent from the weaker and poorer section of the community will be bridged. Such a scheme, will provide equality of opportunity for working and learning to all children, irrespective of caste, creed, sex and economic status.

(ii) Control on migration. The Committee further hopes that those who receive education under the new scheme will not migrate from the village to the towns, deserting the community which had nurtured them and spent money on their education.

(iii) Bridging gulf between rural and urban. The Committee envisages that the new pattern will assist in checking the cleavage that has been created between the so-called educated and the rural masses and which has resulted in lack of harmony.

(iv) Check on educated unemployed. The Committee thinks that the introduction of 'Socially Useful Productive Work' will avert the paradoxical situations in which national resources are spent on the education of the villagers only to help them join the ranks of unemployed.

(v) Right direction. The Committee strongly feels that the reaffirmation of the Gandhian concept of work education is the very step in giving the right direction to the present system of education. Therefore, it asserts that the work education

must find a central place in the school curriculum.

(vi) Education through work. The Committee makes it clear, "We are not advocating education plus work but education in and through work as this is the basis of the Gandhian philosophy of Basic Education."

(vii) Following natural instinct. The Review Committee points out that the merit of education through work is that it follows the natural instinct of man to translate 'thought into activity and activity into thought'.

(viii) Coordination. The Review Committee has further observed, "At the risk of sounding pedantic we would like to stress the close co-ordination of the senses and thought and also the reciprocal influence between brain activity and material creative activity".

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(ix) Socially Useful Productive Work—Subjected to Related Activities. The socially useful productive work should, as far as possible, be allied to the elective chosen by the students, allowing also for any other kind of work depending upon the facilities available in the neighbourhood. The students who are studying Home Science, for instance, work with the community for improvement of the nutritional status of the population, utilizing the local products for developing cheap and wholesome diets. The students of Chemistry may undertake useful work of soil fertilisers and water, removal of pollution, utilization of wastes, etc. Those of physics may similarly work on rural electrification, improvement of small and cottage industries, etc. Biology students may serve in primary health centres and promote other health measures or help farmers, horticulturists, etc., for improving productivity. Political Science students may work with Panchayat Administration, local bodies, etc., for purpose of improving various services to the community.

Questions for Exercise

1. What is deschooling? Why is it recommended ?
2. Describe general characteristics of dschooled society.
3. What is work experience ? Explain socially useful productive work.

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32 Freedom, Discipline and Responsibility in Education

The problem of freedom and discipline has ever been a controversial one in the field of education since very early times. While some educationists advocate full freedom to a child, others emphasize rigid discipline to be exercised over him. According to J. S. Ross, "If children are to find themselves, they must be allowed a sufficient degree of freedom. If they are to develop their power to the fullest, they must be prepared to accept the appropriate discipline and training."

Importance of Freedom

Full freedom is essential for the full development of a child's individuality. Rousseau gave a clarion call of full freedom to the child for his self-development and advancement. In the absence of this freedom, a child's physical, mental, moral, artistic and spiritual development will not be possible. In a controlled environment a child finds it difficult to act freely according to his interests and needs. He finds no interest in activities imposed upon him. If full freedom is provided to him, he acts with interest in a spirit of play. Thus freedom inspires proper initiative, interest, fearlessness and sense of responsibility in a child.

Importance of Discipline

While freedom is essential to the full development of a child, discipline is equally essential and important. The advocates of discipline believe that unrestrained freedom develops, a child in a haphazard manner and arbitrary ways, without inculcation of human qualities so essential to modern culture and civilization. Such child tends to be extremely selfish and aggressively self-centered. His indisciplined and greatly selfish activities may lead a child towards inhuman and mischievous behaviour towards other fellow beings. Development of human and moral qualities are essential for a well adjusted life. These traits make a child cultured and civilized. They help him in leading one's life happily

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and also contributing to the welfare and society. Discipline is very essential to achieve this great aim. The raw instincts are sublimated into desirable qualities and habits of behaviour by means of discipline. It is very necessary for arround development of a child as well as fullest development of society. Discipline makes an individual a dynamic, co-operative, sympathetic and tolerant citizen imbued with social ideals of service and sacrifice at the cost of his own self interests. The sense of discipline creates such conditions in a school which promote desirable development of a child. In ancient times so much importance was given to discipline that it was regarded as an end in itself.

Both freedom and discipline are essential for the proper and fullest development of a child. Freedom and discipline are both based on two ancient philosophical doctrines. Freedom is based on Naturalism while Idealism is the foundation of discipline. Naturalism and Idealism are two important ancient philosophies. Both have contributed a great deal to education. Freedom upholds heredity while discipline advocates environment. One can neither deny heredity nor the environment. Freedom develops individuality while discipline raises personality. Sociology speaks for discipline while psychology lays stress on freedom. Individualism and sociability are also two important aims of education. Both psychology and sociology are valuable sciences. Both have contributed a great deal to educational aims, processes and programmes. Hence freedom and discipline are both equally essential and valuable. Both are mutually supplementary and complementary. One cannot exist without the other. They may be regarded as two sides of the same coin. What is needed is a synthesis of the two apparent different concepts.

Meaning of Freedom

1. Narrow Sense. In the narrow sense freedom means unrestrained free operation of the interests and impulses of child. A child does not possess a sense of discrimination between good and bad, proper and improper, right and wrong. He may avoid performing his duties and enjoy his rights arbitrarily. This may spoil him in various ways. He may go against national welfare, security and solidarity. This will lead to social disintegration and national disaster. Unrestrained freedom creates all sorts of indiscipline and cuts across the qualities of self-discipline, self-control and self-restraint. It may lead to the destruction of social

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and moral values so essential to proper human development. Hence unbridled and uncontrolled freedom cannot be allowed to any child under any circumstances in the democratic age of today. 2. Wider Sense. In its wider sense freedom advocates the principle of live and let live. If an individual desires his freedom to enjoy to its fullest extent, it becomes his bounded duty to respect and provide the same right of enjoyment to other fellow human beings also. A child should be provided so much freedom that he develops his individuality as much as he can and enjoy happiness to his heart's content by indulging in creative activities according to his interests, inclinations, aptitudes and needs. Proper use of freedom is possible only when each individual allows the same freedom to think, feel and act to others also as he desires for himself. This will lead to the development of individual and welfare of society of which he is an integral part.

Meaning of Discipline

1. Discipline and order. (i) According to Rusk, order is the sate of affairs which we find in a family, section or class, while discipline means to keep one's tendencies and properties under submission and control, so that they work out according to set channels and forms laid down.

(ii) Order is concerned with only the present, while discipline is meant to regulate the whole life.

(iii) Herbert calls discipline as 'Zucht' and order as Ragie Rung'. According to him, the chief aim of education is to develop a child morally. For this he prescribes instruction and for effective instruction a high level order is essential. A good order can lead to a good discipline. Thus discipline is an end and order is a means to achieve that end. To quote Herbart, "To maintain quiet and order in the lessons, to banish every trace of disrespect of the teacher is the business of government, direct action on the temperament of youth with a view to culture is training."

2. Discipline in a Narrow Sense. In its narrow sense, discipline means the repressionistic discipline in which the natural instincts, impulses and propensities of children are kept under control by force or compulsion. Children are not allowed to develop according to their interests, inclinations, abilities and capacities. Under the spectre of fear and injury they are compelled to develop according to a pre-determined form. Great educationists like Rousseau, Pestalozzi, Herbart, Froebel, John Dewey and many others have

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raised firm and loud voices from time to time against such cruel, rigid and terrible form of discipline.

3. Discipline in a Wider Sense. In its wider sense, discipline means impressionistic influences and emancipatory activities. There is no place for any external force, fear and punishment. The teacher is expected to behave kindly, lovingly and sympathetically with the children keeping in view their needs and demands of society. He should strive to structure an ideal, inspiring and conducive environment wherein children enjoy freedom to express themselves freely and are able to develop self discipline and other desirable traits of conduct and character. Under self-discipline, a child will be able to discipline his bodily impulses and develop insight together with capacity for future development to higher and higher levels of achievement of human excellence and social advancement.

Philosophical Theories of Discipline

In his book, *The Child's Path to Freedom*, Norman Macman and Adams in his book, *Modern Development in Educational Practices* have classified discipline into three categories according to various philosophical doctrines.

- (1) Repressionistic Discipline.
- (2) Impressionistic Discipline.
- (3) Emancipationistic Discipline.

1. Repressionistic Discipline

(i) Meaning. Repressionistic discipline is based on the ancient doctrine of repression. According to Jermiah a child is basically evil and mischievous. Have fear and punishment must be used to control and modify the child. Despotic rulers, in those days, used to enforce obedience through harsh, fearful and rigid laws. In the same way authoritarian teachers took recourse to very hard rules to enforce obedience and discipline in the class. These educationists believed that to develop a child to a higher stage of life, it was essential to rigidly and absolutely control and modify his basic instincts into predetermined channels of thinking and behaving. Teachers in schools used the hardest and often crudest means to enforce obedient and discipline among children. Their slogan was 'spare the rod and spoil the child.' Such was the practice in Europe and India in old times.

(ii) Arguments in favour

- (1) There is no better medicine to educate a child than fear
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and punishment.
- (2) Punishment can reform even the most mischievous child.
- (3) Harshesht punishment must be given to reform the indisciplined child.
- (4) Fear of punishment keeps children away from unsocial behaviour towards others.
- (5) Without fear there is no love. Hence a sense of fear must be inculcated in the child by the teacher.

(iii) Arguments Against

- (1) Repression creates a feeling of hatred in the child. He becomes a rebel and moral indisciplined.
- (2) Constant fear and punishment scares away the child from education and he drops out.
- (3) Repression creates mental complexes.
- (4) Repression mars the normal development of a child.
- (5) Repression creates forgetfulness.
- (6) Fear may compel obedience in school, but not outside.
- (7) Repression is the antithesis of freedom.

In a democratic set up, feelings of equality, fraternity and social justice are to be developed in children. Which cannot be

developed through repression. Hence there is no place for repressionistic discipline in this age of democracy.

2. Impressionistic Discipline

Based upon the philosophy of Idealism, the votaries of impressionistic discipline oppose any kind of punishment in education. They emphasize that to maintain class order, the teacher should exercise the influence of his personality. The teacher should try to structure a model environment before children, by means of his own ability, conduct and character, so that they form a character of high order by imitation of the teacher. Under the influence of the profoundly creative personality of teacher, the problem of indiscipline will not arise at all. The teacher should try to develop discipline by love, affection, sympathy and consideration towards such children by the examples of his own conduct and character. (ii) Arguments in favour

- (1) The process of educational development goes on smoothly under impressionistic discipline because the relationship of teacher and children is based upon love, sympathy and regard,
- (2) Children imitate the achievements of teacher and behave in a desirable way.
- (3) Children develop normally and naturally as it is a mid way process between arbitrary freedom and authoritative repression.

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- (4) The concept of Prestige suggestion is used in it to promote effective learning and growth.
- (5) Impression promotes self-discipline. (iii) Arguments Against

- (1) Impressionistic discipline gives greater importance to teacher who is likely to develop sense of self-conceit and snobbery. He may consider himself to be the sole creator of a child's character which is likely to mar the development of both.
- (2) As the child is not able to develop according to his own inherent nature, impression is worse than repression and emancipation.
- (3) The child becomes a carbon copy of the teacher and thus loses his own mental freedom,
- (4) The child becomes a blind follower of teacher. He loses the capacity of independent thinking, understanding, initiative and self-assertion.
- (5) It is difficult to find model teacher today.

In modern times such teachers are few in number whose character and conduct can be put before children as ideals and examples. Hence impressionistic discipline remains an ideal far removed from realization.

3. Emancipationistic Discipline

(i) Meaning. The basis of emancipationistic discipline is psychological. Its slogan is freedom. Its protagonists agree neither with repressionistic nor with impressionistic concept of discipline. They believe in the inherent goodness of child. If free environment is provided for development, children will develop like flowers. Moral qualities will develop in them through a natural and divine process of growth. Rousseau and Herbert Spencer acclaimed emancipatory concept of discipline as the best one. Children should be allowed full freedom to develop according to their natural tendencies, interests and tastes so that they freely express their inner urges and develop themselves to the fullest extent possible.

(ii) Arguments for

- (1) As a child does all his activities freely and learns by doing and experiencing, the traits of self-discipline, self-reliance and self-dynamism develop in him naturally.
- (2) As freedom is the birth right of a man, it is improper to

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impose restraints over the child and circumscribe his freedom.

- (3) Emancipatory discipline leads to self-discipline in a suitable and smooth way.
- (4) As child is the reflection of God is a sin to limit his freedom.
- (5) Emancipationist discipline does not create any emotional complex in child. He remains mentally and physically healthy.

(iii) Arguments Against

- (1) The innate tendencies of a child are generally animal instincts. If he is allowed to express his raw instincts, he will harm society in various ways.
- (2) A child is incapable of distinguishing between good and bad. The interference of some mature person is essential to foster this capacity.
- (3) Undue freedom may harm the child himself.
- (4) Identifying freedom with his rights only, a child becomes indifferent towards his duties and obligations.
- (5) Freedom often develops self interest which in turn gives rise to indolence and indifference towards his responsibilities.
- (6) A child is not born with the sense of self-discipline and self-control, which cannot be developed providing him all freedom in the very beginning. It is neither good to the child nor to the society.

Though a child needs freedom for proper development, this does not mean that he should be allowed freedom without limits and control. Only so much freedom should be given to a child as is essential for his development in the right direction.

Synthesis of Freedom and Discipline

Thus both freedom and discipline have their merits and demerits. Neither is right in its absolute narrow and rigid form. Unlimited freedom without restraints may develop a child to evil doing harmful to society and dangerous to the nation. Harsh and rigid discipline may mar a child's normal and natural development with the result that qualities of self-confidence, self-reliance, self-assertion together with initiative and problem solving capacities will not develop in the child. Thus both freedom and discipline are essential for proper and full development of personality. Both should jointly co-operate in the development process. A synthesis of impression and emancipation is to be achieved to develop self-discipline. Self-discipline is the bed rock of all developmental activities of the individual as well as the welfare of society.

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Problem and Remedies of Indiscipline Amongst Students

In modern times one finds indiscipline in the class room as well as outside.

Causes of Indiscipline in the Class

- (1) Lack of interest. As children in classroom do not get adequate opportunities to receive education according to their interests they show inattention and indiscipline.
- (2) Formation of bad habits. As some children develop bad habits in the company of parents, family members, friends and class fellows, they indulge in indiscipline in various ways.
- (3) Unsuitable curriculum. In the prevalent curriculum, there is little provision for subjects connected with disciplinary habits. Thus children do not take interest in studies. Thus the unsuitable curriculum is also responsible for the growing indiscipline and disorder.
- (4) Too Much Restrictions in the class. Some teachers employ terror and punishment tactics to enforce order in the class. They compel children to remain sitting dumb in the class. These rigid restrictions create reaction in the form of indiscipline as soon as the teacher is away from the class.

(5) No Attention to Individual Differences. In the collective teaching of a class no attention is paid to individual differences. Hence children, go astray and show indisciplined behaviour.

(6) Unpsychological Methods of Teaching. Most of the teachers employ unpsychological methods of teaching with the result that children fail to understand to content and indulge in indiscipline.

(7) Overcrowding in the class. Classrooms are generally so over crowded that individual contact of teacher with each child becomes very difficult. Disorderly behaviour of children is a natural reaction to such situation.

(8) Over competition Among Students of the class. When a teacher overemphasizes competitive spirit among children those who score more marks take to self-conceit and snobbery and those who do not do well become frustrated.

Both groups indulge in indiscipline with different motives and in different ways.

(9) Lack of Right Type of Teachers. As other considerations rather than merits and academic achievements play a greater role in the selection of the teaching personnel, incapable teachers are selected who are unable to control and guide children properly.

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(10) Lack of Facilities for Education. Absence of physical conditions of class namely rooms of school, area of rooms pure air, sun light, fans and furniture are responsible to make the educational process unwelcome and uncongenial. Indiscipline among children is often a reaction to the lack of aforesaid facilities.

Causes of Indiscipline Outside the Classroom

(1) Poverty. As children from poor families suffer from wants to books, stationary, fees and other essentials of educational process, they remain worried and sometimes in desperation react in an indisciplined manner.

(2) Rejection by parents. When parents show a sense of indifference and rejection towards their own children who are mentally handicapped or physically ugly, such children develop a sense of revolt and revenge towards society in general and show indiscipline in schools and outside of schools.

(3) Favouritism by parents. When parents show discriminatory attitude towards their children the favoured ones develop a sense of egoism and snobbery towards those who are less cared for and favoured. Children of both the groups show indiscipline in different manners according to their feelings of hatred and revolt.

(4) High ideals and parents. When parents, authoritarian in attitudes and votaries of absolute ideals, force their children to follow those ideals against their wishes, such compulsion generates mental complexes exploding in indisciplined activities.

(5) Wrong Locations of Schools. When schools are located in crowded localities and market places, the effect of these situations is obvious. Outside activities distract the attention of children and they indulge in indiscipline as an unavoidable reaction.

(6) Miserable Economic Status of Teachers. When the economic condition of teachers is miserable, they try to supplement their meagre income by tutions or other forms of work. Dejection and fatigue make their teaching lifeless resulting in indiscipline on the part of children.

(7) Low Social Prestige of Teachers. Today the respect and recognition is directly correlated to economic status and material plenty. As teachers are economically unsound, they do not receive respect from the rich parents. While children of well to do parents, behave in an indisciplined manner poor teachers keep quiet. Other children also copy this indisciplined behaviour.

(8) Schools as Teaching Shops. Schools of today are teaching

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shops where knowledge is sold to those who pay. Thus no ideal is followed with the result that children indulge in various forms of indiscipline.

(9) Lack of Moral Education. As there is no provision of moral education in our educational system of today, children fail to discriminate between right and wrong. Lack of moral education leads children to evil habits and indiscipline.

(10) Lack of co-curricular activities. Participation in co-curricular activities satisfies the emotions and impulses of children

in a healthy ways. As our system of education ignores these activities impulses of children find indiscipline and undesirable outlets.

(11) Impact Political Associations. Political parties use students for their political gains teaching them all sorts of indiscipline and disorderly behaviour

(12) Wrong System of Examination. The present system of examination is often lures children towards copying and other underhand means to pass out. The success of these unfair means provokes others to take resort to them and thus indiscipline is created.

(13) More students, Less Teachers and Limited Number of Rooms. While more and more children are coming to schools for education today, classrooms are very few and teachers are also not in sufficient numbers. Overcrowded classrooms, overcrowded campus, less free periods and over burdened teachers create chaos, disorder and indiscipline.

(14) Pressure Student Unions. Student unions in all educational institutions create problems for teachers and administrators leading to open and violent confrontations.

Suggestions for Maintaining Discipline in Schools

To remedy the problem of indiscipline in schools of today. W.P. Shoring has advocated three types of disciplinary activities: (1) Constructive, (2) Preventive and (3) Remedial.

1. Constructive Discipline

The following suggestions should be kept in mind to achieve constructive discipline or self discipline in a normal and natural way.

- (1) Do not prescribe taboos and don'ts to children.
- (2) Moral education to children should teach them their duties together with their rights.
- (3) More opportunities should be provided to children to participate in co-curricular activities.
- (4) Co-operation of children should be sought by persuasion for every work in the school.
- (5) Full respect should be accorded to the individualities of all children.

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- (6) Teachers should try to understand the interests and needs of children and try to meet them as much as possible.
- (7) The ideals and traditions of school should be in conformity with the constructive discipline.
- (8) The personality of teacher should be so effective as to exert the wholesome influence on all children.

2. Preventive Discipline

Following suggestions are relevant to achieve preventive discipline concerned with those restrictions which prevent the indiscipline behaviour of children:

- (1) Teacher should know all children of the class by their names.
- (2) The teacher should keep an eye over the whole class while teaching.
- (3) Seating arrangement for children should be comfortable.
- (4) Inattentive children should be warned and pulled up.
- (5) Interesting methods of teaching should be used.
- (6) Behaviour of teacher should develop in children a sense that the teacher is their well wisher.
- (7) Children disturbing teaching should be psychologically dealt with to make them co-operate in the work.

(8) A child should not be harshly treated and pulled up before others because it injures the self respect of the scolded child.

(9) Teacher should be serious from the start of the session. Laxity in the beginning may spoil the future attitude and behaviour.

(10) Teacher should stand at the head of the class and should not move about unnecessarily as movements distract attention.

(11) School campus should be kept neat, clean, tidy and attractive.

3. Remedial Discipline

Remedial discipline means to reform the child. It requires (1) diagnosis or understanding the cause of indiscipline and (2) treatment or removal of the causes of indiscipline. Following suggestions may be given in his connection:

(1) Defaulting children should be isolated from others till they are reformed.

(2) They should first be given opportunity to explain their conduct and their explanation should be patiently heard.

(3) They should be clearly told about their guilt and they should

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not be compelled to apologize at the beginning of talks.

(4) Punishment should be awarded to them after due deliberation and decision.

(5) The talk about their guilt should cease after the award of punishment.

(6) The guilt of a child should not be discussed before others.

(7) The whole class should be warned if the guilty child is not found out.

(8) Guilt of one should not be generalized and no punishment should be given to the whole class.

(9) Help from his parents and guardians should be solicited for reforming a child.

(10) Guilty child should not be severely scolded.

(11) Guilty child should not be laughed at.

(12) Small mistakes should not be taken as indiscipline.

(13) Punishment should be proportionate to the guilt.

(14) Help from senior teachers should be sought when a teacher fails in the task.

(15) Remedy should be made clear to the guilty child.

(16) The teacher must know the back ground of the guilt.

(17) Full investigation should be made by the teacher before the award of punishment.

(18) If the guilty child has done some good deeds, he should get appreciation for them.

(19) Full precautions should be taken after punishing the indisciplined child, so that there is no repetition of the guilt.

(20) All the remedial measures should be well understood by the child.

Questions for Exercise

1. Explain the narrow and wider concepts of freedom and discipline. How can a synthesis between the two be established?

2. What are the causes of growing indiscipline among students? Give your own suggestions to remedy these tendencies.

Objective Type Questions

1. What are the philosophical theories of discipline? Mark the right response as (tick) in the following:

(a) Repressionistic ()

(b) Impressionistic ()

(c) Democratic ()

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(d) Emancipationistic ()

2. What are the main causes of indiscipline? Tick as the right response in the following:

(a) Economic difficulties ()

(b) Lack of moral education ()

(c) Lack of leadership by teachers ()

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