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Rajiv Gandhi University

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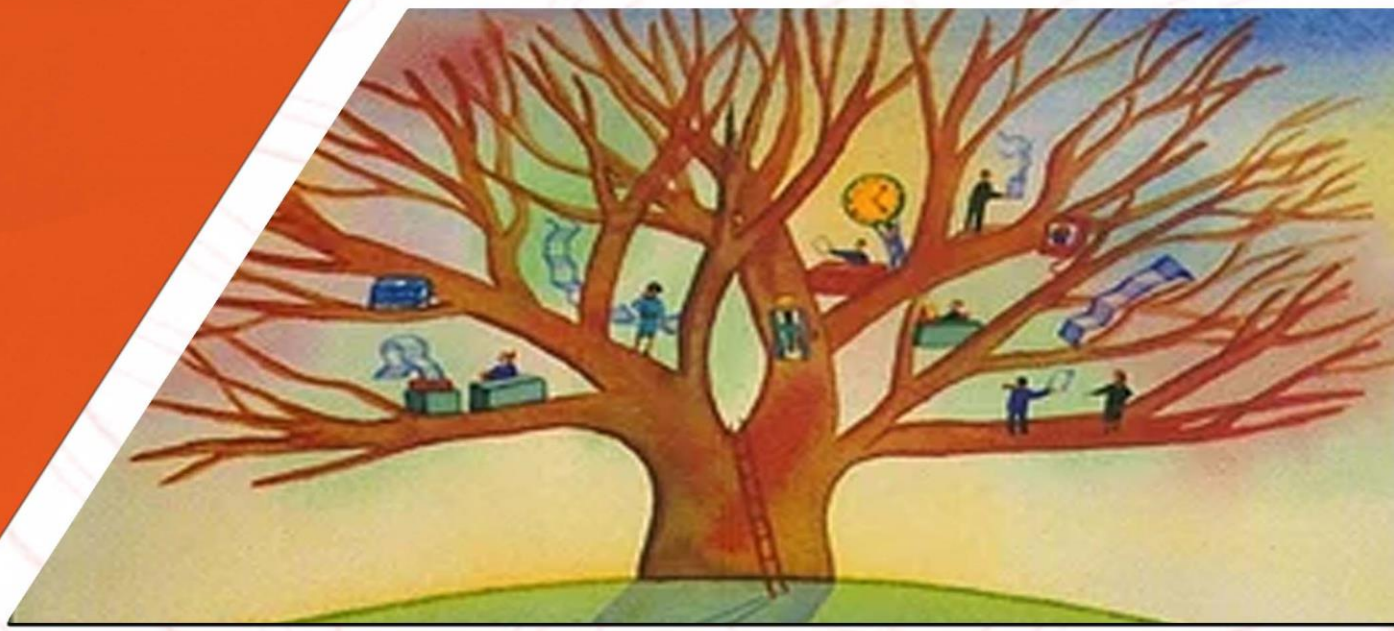
ESSENTIAL FOUNDATION OF EDUCATION



BA (EDUCATION)

3RD SEMESTER

Rajiv Gandhi University
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ESSENTIAL FOUNDATION OF EDUCATION

BA

Third Semester

RAJIV GANDHI UNIVERSITY
Arunachal Pradesh, INDIA - 791 112

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Revised Edition 2021

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About the University

Rajiv Gandhi University (formerly Arunachal University) is a premier institution for higher education in the state of Arunachal Pradesh and has completed twenty-five years of its existence. Late Smt. Indira Gandhi, the then Prime Minister of India, laid the foundation stone of the university on 4th February, 1984 at Rono Hills, where the present campus is located.

Ever since its inception, the university has been trying to achieve excellence and fulfill the objectives as envisaged in the University Act. The university received academic recognition under Section 2(f) from the University Grants Commission on 28th March, 1985 and started functioning from 1st April, 1985. It got financial recognition under section 12-B of the UGC on 25th March, 1994. Since then Rajiv Gandhi University, (then Arunachal University) has carved a niche for itself in the educational scenario of the country following its selection as a University with potential for excellence by a high-level expert committee of the University Grants Commission from among universities in India.

The University was converted into a Central University with effect from 9th April, 2007 as per notification of the Ministry of Human Resource Development, Government of India.

The University is located atop Rono Hills on a picturesque tableland of 302 acres overlooking the river Dikrong. It is 6.5 km from the National Highway 52-A and 25 km from Itanagar, the State capital. The campus is linked with the National Highway by the Dikrong bridge.

The teaching and research programmes of the University are designed with a view to play a positive role in the socio-economic and cultural development of the State. The University offers Undergraduate, Post-graduate, M.Phil and Ph.D. programmes. The Department of Education also offers the B.Ed. programme.

There are fifteen colleges affiliated to the University. The University has been extending educational facilities to students from the neighbouring states, particularly Assam. The strength of students in different departments of the University and in affiliated colleges has been steadily increasing.

The faculty members have been actively engaged in research activities with financial support from UGC and other funding agencies. Since inception, a number of proposals on research projects have been sanctioned by various funding agencies to the University. Various departments have organized numerous seminars, workshops and conferences. Many faculty members have participated in national and international conferences and seminars held within the country and abroad. Eminent scholars and distinguished personalities have visited the University and delivered lectures on various disciplines.

The academic year 2000-2001 was a year of consolidation for the University. The switch over from the annual to the semester system took off smoothly and the performance of the students registered a marked improvement. Various syllabi designed by Boards of Post-graduate Studies (BPGS) have been implemented. VSAT facility installed by the ERNET India, New Delhi under the UGC-Infonet program, provides Internet access.

In spite of infrastructural constraints, the University has been maintaining its academic excellence. The University has strictly adhered to the academic calendar, conducted the examinations and declared the results on time. The students from the University have found placements not only in State and Central Government Services, but also in various institutions, industries and organizations. Many students have emerged successful in the National Eligibility Test (NET).

Since inception, the University has made significant progress in teaching, research, innovations in curriculum development and developing infrastructure

SYLLABUS

Course Content:

Unit-I : **Educational Philosophy**

- Concept of Educational Philosophy
- Relationship Between Education and Philosophy
- Aims of Educational Philosophy

Unit-II: **Western Schools of Philosophy**

-Naturalism: Educational thought and practice
-Idealism: Educational thought and practice
-existentialism: Educational thought and practice
-Pragmatism: Educational thought and practice

Unit-III: **Thinkers in Education**

- Gandhian Philosophical thought in Education with regard to (a) Aims and Ideals, (b) Curriculum, (c) Discipline and (d) Method of Teaching.
- Tagore's Philosophical thought in Education with regard to (a) Aims and Ideals, (b) Curriculum, (c) Discipline and (d) Method of Teaching.
- John Dewey's Philosophical thought in Education with regard to (a) Aims and Ideals, (b) Curriculum, (c) Discipline and (d) Method of Teaching.
- Rousseau's Philosophical thought in Education with regard to (a) Aims and Ideals, (b) Curriculum, (c) Discipline and (d) Method of Teaching.

Unit-IV: **Education and Society**

- Social stratification and Education
- Social Mobility and Education
- Meaning and Agents of Socialization
- Modernization and Role of Education.

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INTRODUCTION

NOTES

Philosophy and education have been very important components to develop and enrich the personality of individuals and citizens of a country. The philosophical perspectives offer the foundation of education in terms of values, aims and objectives. Education as a subject should have a value-orientation for its impact on philosophy, society and other elements of education. The interface between these areas has made the interdisciplinary approach practicable today. The development in the field of education has been the result of various theories and perspectives from not only Western thinkers like Rousseau or Dewey but also has had significant contributions from the likes of Gandhi and Tagore.

According to the sociological perspective, education does not arise in response of the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member of. The educational system of any society is related to its total social system. It is a sub-system performing certain functions for the on-going social system. The goals and needs of the total social system get reflected in the functions it lays down for educational system and the form in which it structures it to fulfill those functions.

But, no teacher can teach effectively without trying to understand the psychology of proper instruction. Each student has an individual set of characteristics that influence his ability to comprehend, register and process information. Also, the effectiveness of teaching is influenced by the assessment techniques and the school's overall environment, rules and attitude with regard to tests.

Thereby, the combination of the philosophical, sociological and psychological factors affects the way in which the foundation of education is laid.

The learning material in the book is presented in a structured format so that it is easy to grasp. Each unit begins with an outline of the Unit Objectives followed by Introduction to the topic of the unit. The detailed content is then presented in a simple language, interspersed with Check Your Progress questions to enable the student to test his understanding as and when he goes through each unit. Summary provided at the end of each unit helps in quick recollection. Questions and Exercises section is also provided for further practice.

UNIT 1 EDUCATIONAL PHILOSOPHY

NOTES

Structure

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1.1 Unit Objectives
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1.0 INTRODUCTION

Education is a very important factor in the growth and development of human beings. It is a never ending process. It is therefore of great significance that the concept of education is understood in great detail, so that it can be used for the betterment of people existing in different societies. Philosophy is a subject which takes great interest in examining varied subjects. It is through philosophy that we come across various methods of approaching a concept to choose the best fit in a given circumstance. Educational philosophy will then help all the stakeholders involved in the field of education to understand the subject in a much better way.

In this unit, you will learn about the concept of educational philosophy, the contributions of philosophy to the field of education, the relationship between education and philosophy and the aims of educational philosophy.

1.1 UNIT OBJECTIVES

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

- Discuss the concept of educational philosophy
- Explain the relationship between education and philosophy
- Describe the aims of educational philosophy
- Discuss the various agencies of education

1.2 CONCEPT OF EDUCATIONAL PHILOSOPHY

NOTES

Education and philosophy are two sides of the same coin—life. Sir John Adams said that education is the dynamic side of philosophy. Ross put it thus, 'Education is the active aspect of philosophical belief, the practical means of realizing ideals of life.' T.P. Nunn has said, 'educational aims are correlative to ideals of life'. Henderson has expressed similar views, 'Educational aims cannot be determined apart from the ends and aims of life itself for educational aims grow out of life's aims. To determine what constitutes worth living has been one of the chief tasks of philosophy.'

All Great Philosophers as Great Educators

A close analysis of the concept of education as given by various philosophers and educators will make clear that their views on education are based on their varying concepts of reality of knowledge and of values. The great philosophers of all times have also been great educators. Most of the educational movements were the expressions of their philosophical beliefs. Views of great thinkers like Socrates, Plato, Aristotle, Comenius, John Locke, Rousseau, Froebel, Dewey, H.G. Wells, Bertrand Russel, A.N. Whitehead and Alduous Huxley, offer an interesting example of the intimate connection between philosophy and education. The ancient sages in India were all educational philosophers. In recent times, this is fully illustrated in the case of Swami Dayananda, Swami Vivekananda, Sri Aurobindo, Tagore, Dr. Radhakrishnan and Mahatma Gandhi, etc.

Education is a growing science and its foundations are to be explored for a study of the subject as an interdisciplinary approach. Philosophy is the cornerstone of the foundation of education. But this does not mean that education should be enslaved to philosophy or some set of values created by human society. Philosophy should be interpreted as a vision in a wider perspective. This being so, education should be wedded to some philosophy in general. We need some frames of reference in which education has to fit. There have been various schools of philosophy presenting their views with much optimism. Education is the process of enabling people not merely to live but to live adequately. There are various types of education: academic, aesthetic, moral, physical, social and spiritual. Theories of education have been formulated and different values emphasized.

1.2.1 Philosophy and Education

While the goal of philosophy is to explain the baffling mysteries of universe, the place of man in the universe and the various problems created out of his wisdom and folly; the chief means of philosophy is 'education', which has been correctly described as the 'dynamic side of philosophy'. Education is a practical activity of philosophical thought. Every educational practice is supported with the backdrop of philosophy. The speculative, normative and critical function of philosophy affects not only the direction of moral guidance that the teacher gives but also affects the direction and the emphasis of the curriculum, the colour of the teacher's attitudes from day to day, even from hour to hour. No practice is good and scientific unless rooted in the philosophical thought which gives logic, rationale, sequence and system to education. Since philosophy speaks the language

of analysis and reason, there is hardly any problem of education which is not solved by the calm lights of philosophy.

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Fichte, therefore, very rightly observed, 'the art of education will never attain complete clearness without philosophy.' Gentile stated, 'Education without philosophy would mean a failure to understand the precise nature of education.' Dewey said, 'Philosophy is the theory of education in its most general phases.' If education is a set of techniques for imparting knowledge, skills and attitudes, philosophy is the foundation to vitalize these. Philosophy is the foundation and education is the superstructure. Without philosophy, education would be a blind effort and without education, philosophy would be a cripple.

1.2.2 Contribution of Philosophy to Education

1. Philosophy assists education in understanding man, his life, his actions, ideals and problems.
2. Philosophy assists the educator in formulating beliefs, arguments, assumptions and judgements concerning learning and teaching, character and intellect, subject matter and skill, desirable ends and appropriate means of schooling.
3. Philosophy assists education in the determined effort to find out what education should do in the face of contradictory demands of life and factors arising out of experience which brings meaning and direction to thinking.
4. Philosophy assists education in giving unity of outlook to the diverse interests of the individual, his family, community and the state.
5. Philosophy provides logical vigour that is essentially connected with transcendence and disciplined imagination which when taken out from the person will find him a barren mass of flesh.
6. Philosophy provides reasons with faith.

With these endowments, philosophy creates responsibility, effort and faith in a teacher. It creates that sense of 'commitment' which builds in him the value-system to respond to the challenges which face him in the discharge of his duties.

Philosophy and the Curriculum

The need of philosophy of education is felt very seriously in the area of curriculum planning. The philosophical approach to life is the guiding factor in the choice of studies to be included in the curriculum. Mahatma Gandhi's scheme of Basic Education was an expression of his philosophy. The scheme of studies, therefore, is related to the interests of the rural population: spinning, weaving, village-art and crafts.

To fulfil the needs of a technological society, the high schools of the USA stressed the study of automobile repair, electronics and aeronautics in the school curriculum. Similarly, the use of calculators and computers forms an important part of the school curriculum from the ninth grade in many schools in the USA. In India, the recent Review Committees on Education i.e. Ishwar Bhai Patel Committee (1977) and the Adiseshiah Committee (1978) have laid great stress on the inclusion of socially useful productive work as an integral part of the school curriculum.

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Philosophy and the Teachers

It is felt that the basic understanding of the philosophical themes on the part of all teachers regarding ancient and contemporary philosophical systems of thought will enable them to formulate their own philosophy and beliefs, help them to understand the problematic situations in the class-room discipline, under-achievement of students and many other such problems and ultimately enable them to determine the manner in which they will handle these problems.

Philosophy and Discipline

In a democratic set up, discipline is viewed as inner discipline as well as social discipline based on group work. In the totalitarian state, discipline is strictly controlled and assumes the form of a military discipline, and is based on the fear of the teacher. There is little concern for the individuality of the child in a totalitarian type of discipline. The idealists emphasize the impact of impression of the teacher on his students. 'Free discipline' is the slogan of the naturalist.

Philosophy and Educational Organisation, Administration and Supervision: Democratic philosophy lays emphasis on the participation of the staff and the students in running some programmes of the educational institutions. Philosophy of communism provides little scope for such involvement and the head decides everything.

1.3 RELATIONSHIP BETWEEN EDUCATION AND PHILOSOPHY

Education is the most important human activity. It is the process of observing, thinking, learning and understanding the laws of nature. Once the knowledge is accumulated, it can be stored in the form of facts, rules and principles. This process is continuing since the time unknown and has contributed to the growth and development of human kind on the earth. In the Indian tradition, the process of education is believed to have started with the grant of Vedic scriptures by the God himself to the four pious hearted hermits named Agni, Vayu, Aditya and Angira. This wealth of Vedic texts was later expended into Brahmins, Aranyakas, Upanishads, Sutras, Smrities and other Vedic literature.

'Education is the most powerful weapon you can use to change the world'–these words of Nelson Mandela, the first black president of South Africa and the winner of Nobel Peace Prize in 1993, are apparent testimony of the importance of education in the life of individuals, societies and nations. The process of education helps to flourish the innate capabilities and environmental inclinations of man to make him a valuable asset for the humanity. Trilling and Hood (2000) specify that 'Education has ever been an agent that contributes to upgrade human society, flourish personal talents, fulfill civic responsibilities and carry tradition forward.' Education as a touch-stone, bears the quality of changing the destiny of man and takes him to the heights of knowledge, wisdom, wealth, position and prosperity.

Etymologically, the word 'education' is made of three Latin words viz. 'Educare'—to bring up or to nourish, 'Educere'—to lead out or to draw out (Wherein 'E' stands for 'Out' and 'Ducere' means 'to lead') and 'Educatum'—to train, act of teaching or training. Hence, education means both the acquisition of knowledge and experiences and the development of skills, habits and attitudes. It is a process of training the individual through

Check Your Progress

1. What are the various facets of education?
2. Name the dynamic side of philosophy.
3. Mention the guiding factor in the choice of studies to be included in the curriculum.

various experiences of life. In Indian terms, there are three words used to indicate the process of learning. These are as follows:

1. **Knowledge**—to know through the senses and application of mind, brain and intellect, such as identifying people, things and places or feeling of own or others emotions.
2. **Skill**—the art of doing an activity with perfection, such as archery, pottery and story writing.
3. **Learning**—the activity of knowing, understanding and concluding the observation.

1.3.1 Definition of Education

We cannot give a complete definition of education, since it is associated with many dimensions of human life. Education is an abstract and dynamic entity. It is a continuous process. Education has passed through many ages and stages in the process of its evolution. At different times, it had different meanings, aims and objectives according to the conditions that prevailed there and then. The concept of education is still in the process of evolution and this process will never come to an end. It must continuously grow and change to be able to cope with the changing demands. Education is consciously and deliberately planned for the modification of behaviour. Education is pursued with a set of time-bound goals through the institutions specially established and maintained for this purpose. Yet, a number of philosophers and educationists have given their definitions to elucidate the meaning of education. Some of them are mentioned hereunder:

- 'Education develops in the body and in the soul of the pupil, all the beauty and all the perfection of which he is capable.'—Plato.
- 'Education is the creation of a sound mind in a sound body. Education develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty.'—Aristotle.
- 'Education is the natural, harmonious, and progressive development of man's innate powers.' —Pestalozzi.
- 'Education is the manifestation of what is already enfolded in the germ. It is the process through which child makes internal external.' —Froebel.
- 'What nutrition and reproduction are to the physiological life; education is to social life.' —John Dewey.
- 'Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity'—T.P. Nunn.
- 'Education is the deliberate and systematic influence by the mature person upon the immature; through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human beings according to individual and social needs and directed towards the union of educant with his creator as the final end.' —Redden.
- 'We need the education by which character is formed, strength of mind is increased, intellect is expounded and by which one can stand on his own feet.' —Swami Vivekananda.

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- 'Education means enabling the mind to find out the ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not to empower but to love.'—R.N. Tagore.
- 'By education, I mean an all-round drawing out of the best in child….is mind, body and spirit.'—Mahatma Gandhi.
- 'Education is the process of the individual mind getting to its full possible development.'—Dr. Zakir Hussain.
- 'Education ought to be related to the life, needs and aspirations of the people so as to be a powerful instrument of social, economic and cultural transmission.'—Indian Education Commission 1964-66.

Basic Characteristics of Education

Having known the nature and definitions of education, it is clear that it is an important activity which develops human society in all aspects of individual, social and national life. It is the instrument of modernity and globalization in the current era. Education is a path-breaking activity ensuring emancipation from age old misbeliefs and superstitions. It inculcates an advanced thought and outlook to the people. To understand the real face of this activity, a list of basic characteristics of education is laid hereunder:

- Education is a dynamic and life long procedure
- It is the process for the realization of various inner capabilities
- Education is a psychological and physiological process
- Education is a deliberately planned activity
- It is a child centered process of socialization
- Education is important for value inculcation and enculturization
- It is considered as a bipolar and tri-polar process
- Education is not teaching, instructing or certificate awarding

1.3.2 Types of Education

Let us discuss the different types of education.

- **Formal:** This type of education is consciously and deliberately planned for the modification of behaviour with a particular aim in view for a specific time period. It is provided through the institutions specially established and maintained for this purpose such as schools and colleges. The formal education is regulated by the government, education department and school management at different levels. It starts at preprimary level and lasts up to university stage. Strict entry and exit age, regularity, punctuality, impermeable nature of discipline, fixed syllabi, vast curriculum and teacher centredness are some of the basic characteristics of this type of education.
- **Informal:** This type of education is not given by any established or preplanned institutions. It is for this sort of education that the saying of 'womb to tomb' fits suitably. It is provided by the informal institutions such as home, neighbourhood, peers, society, television, newspaper, temple, market and so on. It is quite incidental, spontaneous and inspired by individual needs. Contrary to the formal setup of education, it has no provisions of entry or exit, timings, norms, rules or regulations, degree or certificate. It goes without any planning, curriculum, time slot, internal or external motivation, and certification. Being self-motivated activity, its acquisition depends upon the ability of one's interaction ability and learning instinct.

- **Non-formal:** This sort of education is provided through correspondence, summer classes or part-time classes. Open schools and open universities are conducting a number of courses through this mode of learning. This type of education has a mixture of norms and qualities of formal and informal education systems. Such as, it is a formal process of educational upgradation with fixed curriculum and a system of degrees or certificate allotment at the end of the process. But on the other hand, it does not have strict entry or exit age, regular classes and customary teacher taught interaction as formal institutions.

1.3.3 Agencies of Education

The very concept of the agencies of education describes the various support systems of the process of education. For example, good visual, acoustic, intellectual and supportive surroundings are means to good and sound learning. As a result, an individual with all such faculties and facilities gains considerable knowledge and understanding of countless issues regarding self and contiguous environment. With this exercise an individual gains certain qualities, capabilities and perception regarding self, which makes him a better human being. Hence, it may be said that education is an activity which is self-supportive in some means and externally motivated in other aspects. This discussion reveals the role of individual and external faculties supporting the process of education.

Internal agencies of education

Thinkers like Sri Aurobindo, Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi felt that more than externally, education emerges from within. Teacher, books and schools are mere stimuli which make the individual respond and gain experience out of the activity. Upon the individual gains of education, Sri Aurobindo considers education as helping the growing soul to draw out that is in itself. Aadi Shankaracharya also supports Aurobindo by saying that 'education is realization of the self, The view of Swami Vivekananda also supports the previous standings by saying 'education is the manifestation of divine perfection already existing in man. Education means, 'the complete exposition of man's complete individuality'. All these views and thoughts declare that education is individually supported activity. Without active involvement of the individual, there is no possibility of education and knowledge generation. Hence, it may be said that education is the process of unfolding of inner capabilities through scholastic and co-scholastic experiences of an individual.

External agencies of education

As already mentioned, education is self-motivated activity but it cannot prevail without external stimuli and support. This support is very important and decisive with regard to the acquisition, assimilation and understanding of knowledge and its application in practical terms. Since birth, a child lives amidst several individuals of family, neighborhood and society. While growing up, the individual comes in close contact with friends, peer group, school, society, media, bazaar, temple, festivals and various socio-political organizations. All these factors enhances his knowledge, experience, learning, art of living, philosophy and makes him a socialized individual and a valuable citizen of the nation and the world. The role of some of these agencies of education is so important that it needs proper attention at this verge. A brief introduction to the prominent agencies of education and their contribution in personality development is explained hereunder:

1. **Family:** Family is the oldest, basic and fundamental unit of human society. By family, we mean a system of relationship existing between parents and children.

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Functions of family include physical, emotional, lingual, mental, social, moral and religious development. It also helps in the development of innate tendencies, character, interests, habits, individuality and transmission of culture. Accepting the importance of home in a child's life Maria Montessori called the school as home.

Illustrating the importance of family as an agency of education, Pestolozzi has stated that 'Home is child's first school'. Similarly, Mazzinni mentioned that 'Child's first training in citizenship is in the mother's lap and father affection'. Hence, it is clear that family is an important agency of education of an individual.

As far as specific mentioning of the contents of education delivered by the family is concerned, it may be said that the attributes of health, self-concept, self-esteem, behaviour-pattern, values, culture, habits, hobbies, religion, outlook and philosophy are given by the family by direct or indirect, overt or covert means of instruction and interaction.

2. **Peer group:** A peer group is a group of friends that a certain person will try to impress to get their bond, social status, and interests. Developmental psychologists Vygotsky, Piaget, and Sullivan have all argued that peer relationships provide a unique context for cognitive, social, and emotional development with equality, reciprocity, cooperation and intimacy maturing and enhancing children's reasoning abilities and concern for others.

   Peer groups are an important influence throughout one's life, but they are more critical during the developmental years of childhood and adolescence. There are often controversies about the influence of a peer group versus parental influence, particularly during adolescence. Recent studies show that parents continue to have a significant influence, even during adolescence, a reassuring finding for many parents. It appears that the power of the peer group becomes more important when the family relationships are not close or supportive.

3. **Peer pressure:** The term 'peer pressure' is often used to describe instances where an individual feels indirectly pressured into changing their behaviour to match that of their peers. Taking up smoking or consuming alcohol underage are two of the best known examples.

   In spite of the often negative connotations of the term, peer pressure can be used positively.

4. **School:** The word school is derived from Greek word 'skhole', originally meaning 'leisure', and also 'that in which leisure is employed'. School is a place where children go to get education.

   School is an educational institution offering studies at different levels to groups of pupils of various ages; instruction may be given by one or more teachers. It may be contained in a single structure or a group of separate buildings; may be under private or public auspices. School is an institution designed to allow and encourage students to learn, under the supervision of teachers. The common qualities offered by school for personal and academic development of children may be listed as pronunciation / accent of language, self-concept, self-esteem, behaviour-pattern, values and culture, hobbies and principles like regularity, punctuality, discipline; life skills such as critical thinking, analysings peer and media influences, attitudes, values, social norms and beliefs, identifying relevant information and information sources.

Among the personality enhancement task of schools, the skills for increasing internal locus of control, self-esteem and confidence-building skills, self-awareness skills including awareness of rights, influences, values, attitudes, strengths and weaknesses, goal-setting skills, self-evaluation, self-assessment, and self-monitoring skills, skills for managing feelings anger management, dealing with grief and anxiety, coping skills for dealing with loss, abuse, trauma, etc., are provided by the schools through different curricular and co-curricular activities.

Schools also are important centres for the inculcation of skills for managing stress, time management, positive thinking, relaxation techniques; interpersonal communication skills like verbal and nonverbal communication, active listening, expressing feelings; giving feedback (without blaming) and receiving feedback, negotiation and refusal skills like negotiation and conflict management, assertiveness skills, refusal skills; empathy like the ability to listen to and understand others, needs and circumstances and express that understanding; cooperation and teamwork like expressing respect for others' contributions and different styles, assessing one's own abilities and contributing to the group; advocacy skills like skills of influence and persuasion, networking and motivation skills, outlook and philosophy. The superego qualities of universal brotherhood, humanity, equality, justice, secularism etc. are also the outcome of school learning. Hence, it is established that school is certainly an agency of overhauling of human personality.

5. **Society:** It is a group of people connected to one another by shared customs, institutions, culture and, to a lesser extent, territory. Society is a group of humans broadly distinguished from other groups by mutual interests, participation in characteristic relationships, shared institutions and a common culture. Society is dynamic. It grows and changes with time. Maintaining its basic structure intact, a society develops and transforms its cultural heritage.

   Qualities offered by the society for personal and academic development of children are almost same as promoted by other agencies. The prominent among them may be listed as language, behaviour-pattern, values, culture, habits, outlook, preferences, thought-pattern; social skills like cooperation, empathy, etc.; understanding and coping with diversity, dressing sense; constraints, i.e. dos and don'ts; traditions and behaviour; faith and beliefs, celebrations and social skills like singing, dancing, cooking, dressing, arts and crafts, etc.

6. **Mass media:** Young people are in a stage of life where they want to be accepted by their peers, they want to be loved and be successful. The media creates the ideal image of impressive men and women and tells about the characteristics of a successful person. Media uses such influencing instruments that children get fascinated by them immediately and start demanding the same without contemplating the positives and negatives of it. Smoking, sex, purchasing branded items and copying current fashion trends are apparent examples of media influence.

The media has a huge effect on the society and also on the public opinion. They can shape the public opinion in different ways depending on what is the objective. Psychological research has shown three major negative effects of media on children.

- Children may become less sensitive to the pain and suffering of others
- Children may be more fearful of the world around them

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- Children may be more likely to behave in aggressive or harmful ways towards others

Television is also blamed for children being unable to distinguish between fantasy and reality. Teachers spend hours helping students 'unlearn' what TV has taught them. Children who are prematurely exposed to fear, violence and hatred, have problems later on, because their natural development into loving adults had been disrupted and confused. Even then there are several qualities which are offered by mass-media for personal and academic development of children. These include knowledge and information regarding social, political, economic, human issues, understanding of society, trends, costumes, views, feelings and diversity, current trends regarding language, fashion, behaviour, jobs, education, travel, and the worldview state of plurality.

State: It is a self-governing political entity bearing four components of land, people, governance and sovereignty. It exercises strong influence on the quality of life of the group of people living in that particular territory. The agency of state has a two-pronged effect upon the personality and life of children. One of them is the direct effect through administrative means and indirect effect by the means of policy making and execution of the legislations.

Some prominent qualities imparted by the State for personal and academic development of children by direct method are offered through education. Commissions, Committees, Ministry of Human Resource Development, education ministries of states, Municipal Corporations and local self-governments running educational institutions at various levels. Along with the education, policies of the Central and State governments regarding the content, methodology, infrastructure and human resource for educational institutions also lay due effect upon the personality development and professional growth of individuals. Funding and management of schools, higher educational institutions, training and management institutions also has unending consequences upon the growth and development of the future citizens of the nation.

The State also affects the course of personality development of its citizens through indirect means. This effect is laid through the policies of other ministries influencing job opportunities, current extant and establishment of industries. Contracts and collaborations with other nations, which open opportunities for academics and earning also lay far reaching consequences upon the lives of individuals.

1.3.4 Dimensions of Education

There are different dimensions of education. Let us briefly discuss them here:

Narrow meaning of education

Though education happens to be an instrument for the all-round development of individuals but as per the objective there may be a narrow dimension of this activity. This contraction of the dimension of education may be on several issues like academic attainment, professional development, skill enhancement and accomplishment of discipline to explain the nature of the narrow sense of education G.S. Mill has stated that 'the culture which each generation purposefully gives to those who are to be its successors, in order to quality them for at least keeping up and if possible for raising the level of improvement which has been attained.' Thus, it may be said that education in narrow sense means a conscious and deliberate process, planned to modify the behaviour of the individuals in

desirable and socially supported channels and to bring about in them the specific knowledge, understanding and skills. The characteristics of the narrow dimension of education may be listed as:

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- This type of education is imparted through the institutions specially planned for this.
- It is the deliberate, conscious and systematic influence exerted by the mature person i.e. teacher on the immature person or student.
- It is limited to the delivery and practice of the pre set syllabi through classroom activities.
- This type of education is intentional rather incidental. There is limited scope for informal learning.
- This system of education considers learning as an accumulation of knowledge, information and details of experiences of the human kind in the history.
- The example of this type of education may be sought in the traditional setups of education such as Buddhist and medieval systems of education where the activity of education was limited to the achievement of pre decided goals.
- Control redirection and sublimation of instincts, character formation and moral development, preparation for life, inculcation of social feelings and satisfaction of needs and achievements of material as well as metaphysical prosperities may be names as the chief objectives of such learning.

Broader meaning of education

The broader meaning of education is a novel concept and refers to the expansion of the dimensions of education covering scholastic and co-scholastic areas of learning and experiencing. This type of learning broadens our outlook and deepens our insight towards the educational activities in classrooms and schools. The broader concept of education may include the physical, mental, intellectual, cultural, ethical, moral, social, political, religious and spiritual dimensions of individual personality. The wider dimension of education is well-defined by the noted educationist sir R.C. Lodge 'In the wider sense, all experiences of educants in schools are said to be educative. The bite of a mosquito, the taste of watermelon, the experience of falling in love, of flying in airplane and of being in a storm in a small boat; all such experiences have a direct educative effect on us.' The child educates the parents, the pupil educates his teachers; everyone we may say think or do educates us no less than what is said or done to us by other beings, animate or inanimate. Thus, it may be concluded that education in wider sense is life and life is education as well.

The broad concept of education is helpful in achieving the social and national goals of education. These goals are related to the understanding of society, contribution towards social good through widening of contemplation, feeling of equality and understanding other's feelings, needs and psychology. Further, the national perspective of education demands for more literate, vigil, conscious and intelligent citizen force who have the inculcation ofcivil duties, availability of skilled and who could fill up the increasing demand of man-power. The development of national consciousness is the most important demand of broader education. Illustrating the broad concept of broad education, John Stuart Mill says that not only does education include whatever we do for ourselves and whatever is done by others for us for the express purpose of bringing us somewhat

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nearer to the perfection of our nature, it does more, in its larger acceptance, it comprehends even the indirect effects produced on character and on human faculties, by things of which the direct purposes are quite different, by laws, by forms of government, by the industrial arts, by the modes of social life, not even by physical facts not dependent on human will, by climate, soil and local position.

1.3.5 Interrelation between Philosophy and Education

There is a strong interrelation between philosophy and education. Philosophy guides the path of education. Philosophy is also the inspiration behind education and creates the need for education by providing incentive to continued learning and knowledge generation. Taking them as two sides of the same coin; philosophy happens to be the contemplative side and education as the active side. Philosophy provides aims and objectives to education and education, on the other side, makes them practical. Almost all great philosophers have also been great educators. All the basic questions of education such as aims of education, curriculum, methods of teaching, the content, role of teacher, methods of teaching, discipline etc. are still determined by the philosophy. To further explore the interrelation between philosophy and education a point to point reference is presented hereunder:

- **Philosophy begins with learning and develops learning:** Observation, contemplation and fact finding are the basic processes in philosophical development. All these activities are related to education. Thus, it may be said that philosophy starts with learning, continues with learning and enhances the process of learning. Education, on the other hand, takes direction from philosophy in deciding all the important points of its course.
- **Philosophical principles of learning are adopted by education:** Many learning principles developed by the philosophy in the past are still used in the development and transformation of learning in schools. These principles include discussion, question and answer, lecturing, contemplation, logical thinking and experimenting. In this aspect, education owes much to philosophy. Education, on the other hand, has contributed much towards the developing the novel learning methods and contributed towards developing advanced methods of philosophical inquiry.
- **Philosophy is contemplative and education is applicative:** History proves that all the life changing principles developed by philosophy are adopted by education. The Vedic, Buddhist and Muslim educational systems which prevailed in India in different time periods of history adopted the philosophical principles of their own, practically and religiously.
- **The absolutism of philosophy is balanced by education:** Many principles of philosophy have been too ideal to be implemented practically. For example, philosophy would say that oneness in thinking, speaking and doing is the truth. But, the well accepted fact is that such, practice is too high a goal for an average human being. In such cases, education provides the guidance and examples.
- **Education as a means to dissolve the conservative disputes of philosophy:** The dispute between the structure and principles of natural, idealistic, humanistic and pragmatic theories of philosophies is as old as the emergence of these theories. The originators and followers of these theories could do nothing to bring harmony among the basic principles of the existing theories. But, the modern education system is wise enough to accept the suitable principles of different educational

philosophies quite harmoniously. In any system of schooling we may easily observe the principles of natural, idealistic, humanistic, pragmatic and other prominent theories working for the good of the education and the educant.

- **Philosophy and education are both working for the human good:** Philosophy, since its beginning, has done much to make human life more and more contemplative and contented. It has suggested that man should be more and more contemplative and give importance to the basic realities of life. Philosophy has inspired man to live an ideal life with being driven away by worldly pleasures. Education is another inspiring agent to guide mankind towards the ultimate good. Education takes the help of philosophy in taking the principles and examples of ultimate goal of life and ensuring their implementation in the real life. Hence, the ultimate objective of both education and philosophy is one and the same and that is the welfare of human kind.
- **There is a direct correlation between the philosophical opinions and educational practices:** Psychologists who study human personality recognize that a personality can be broken down into certain factors or dispositions. Acluster of statements to which someone assents can be highly correlated with a cluster of actions in which he engages. It would seem reasonable that there should be a correlation between the advocacy of a set of philosophical opinions and the tendency for an educational practitioner to behave in a certain way in the classroom or administrative situation. Furthermore, if particular philosophical doctrines are correlated with particular personality characteristics, we would expect that each major personality type is correlated with a major philosophical system. Empirical studies have actually been done which tend to confirm these predictions.
- **Philosophy and education as cultural institutions:** Both education and philosophy are correlated as verbalization and manifestation of the spirit of a culture. Since the ethos of a culture is the culmination of all its institutions, a change in one institution, i.e. either philosophy or education, may produce a corresponding change in one or more other institutions. If philosophy is viewed as utopian, then it performs its classical function by promoting a reconstruction of the social and educational order in conformity to the tenets of some great Truth. If philosophy is viewed as ideological, then it serves as a verbal battleground between the expressed rationalizations of vested interests. In both the cases, philosophy acts as an agent to the survival of the culture. Education, on the other side, is also an agency of ensuring the enculturization of the upcoming generations studying in schools.

From the above discussion, it is evident that there is an overt and inter-dependent relationship between education and philosophy. Both of these not only support each other, but also fulfill the diverse needs of people with different personality types. This correlation is so time-tested and reliable that there is no sign of imbalance between the two since the prehistoric time till date. It must therefore be accepted that philosophy and education are mutually dependent and complementary in all areas of their existence.

1.4 AIMS OF EDUCATIONAL PHILOSOPHY

Having known about the relations between education and philosophy it is evident that there is a need to view the two as complementary entities for all educational as well as philosophical purposes. Here comes the term known as 'Educational Philosophy', which

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4. What is the non-formal type of education?
5. State the functions of family.
6. What is the broader meaning of education?

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indicates the philosophical foundations of education or educational implications of philosophy. In its broadest possible sense, the term educational philosophy is indicative of the use of philosophical principles in viewing the basic factors of education and educational practices. These include the aim, objectives, methodology of content transaction, methodology of content transaction, role of teacher in the process of teaching and learning and the concept of discipline.

Perspective of education: Education is undoubtedly the most vital activity of human beings which paves the path to success and ensures the accomplishment of all the desired goals of individual as well as social life. Various philosophies have viewed education from different perceptions.

Idealism, one of the most original philosophies of the West, views education as the refinement of ideas, feelings and experiences. Since ideas, thoughts and spiritual principles are everlasting and immortal and the material world is ever changing and destructible; spirituality or idealism is the outcome of education. In idealist philosophy, man is considered a spiritual being, having faith, morality and religion in the core of personality. This difference in the human personality is due to education. Hence, education, in idealist philosophy, is the man making activity. 'Know thy self,' the *mool mantra* of idealism can also be achieved through educational activities.

Humanism, another philosophy of education, believes that education is the instrument of creating and restoring human values in mankind. This philosophy assigns the utmost value to the behavioural aspect of education and considers that true education makes an individual sensitive towards all other human beings of the world. In pragmatic philosophy, it is considered that education is the natural as well as the social necessity of man. Natural, because human offspring depends upon the adult members of the society for their developmental needs; and social, because it helps children to be socialized and become useful members of the society. Since pragmatism is a practical and utilitarian school of philosophy, it has influenced education to the maximum extent. This philosophy preaches education to be imparted with reference to human needs. It should enable the child to solve his existing problems and also to lead a better and happier life. Education therefore must have its own intellectual, moral, aesthetic, social and physical aspects. The philosophy of naturalism rejects all authority, which interferes with spontaneous and natural development of children and advocates the concept of education that helps in the development of natural capabilities in the most harmonious way.

1.4.1 Philosophy and Aims of Education

In the words of Bode, 'Unless we have some guiding philosophy in the determination of objectives we get nowhere at all.' Robert Rusk corroborates this by saying, 'Philosophy formulates what should be the end of life while education offers suggestions how this end is to be achieved.' It is in this sense that philosophy becomes handy to the teacher for formulating his/her objectives in education.

Philosophy means looking at the question as a whole without restriction or simplification, looking at aims and purposes. It implies a skepticism and has nothing to do with compromise. A philosophy of education, therefore, should take into account the conflicting notions of life and education.

It is through philosophy that one's outlook broadens. Without the help of philosophy education proves very weak. The modern philosophy in education builds up with the development of critical thinking and reason. It involves a rational outlook which takes into consideration the entire problem before finding its conclusion.

Aristotle noted the conflict in the educational practice and questioned as to whether the curriculum should be chosen for its pragmatic values, as one can see that educational practice is perplexing. But how to find out a solution? This search for principle is in a nutshell the mainspring of study of philosophy.

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A philosophic method of extending and refining commonsense moves in a direction different from the scientific one. It aims not at a solution of a limited number of factors but also aims at other remote objectives.

'No system of education', says Acharya J.B. Kripalani, the noted Gandhian philosopher, 'can be properly appraised and appreciated, unless it is studied in connection with the ideas and ideals which it represents.' The Soviet system of education can properly be understood only in the light of the philosophy of Marxism and Leninism. To gain insight into the British system of education, it is necessary to have the correct perspective of the synthesis between progressivism and conservatism, which the Butler Act tried to achieve.

The Chinese, with their natural distrust of present-day education in the West, emphasize that it is the paramount duty of the state to train the people for the purpose of the state. In ancient Sparta, the ideal was to defend the country's honour and hence the aim of the Spartan system of education was to prepare citizens to be soldiers and patriots. On the other hand, the Athenian system of education aimed at the cultural development of each individual, in conformity with the Athenian philosophy of that era.

All educational philosophies have suggested vast and varied aims and objectives of educational process. These include physical, mental, intellectual, spiritual, emotional, ethical, moral, cultural, social, academic, lingual and pragmatic development of human personality. This may be termed as holistic development or the fullest development of human personality. Various philosophies have set different aims of education as per their perception of education.

For example, the philosophy of idealism suggests self-realization, i.e., complete knowledge of self through physical, psychological and spiritual faculties as one of the aims of education. All these may guide the man to discover the underlying link between the individual soul and the universal soul. Cultural enhancement is another goal of education. It means the conservation, promotion and transmission of cultural heritage. Cultivation of moral, social and ethical values, enhance morality, humanity and spirituality in mankind. Education should develop the capability to know, understand and rationalize the purpose of all objects and phenomena in nature. Education should provide such environment, situations and opportunities which are directly related to the development of spiritual values in a child. Such an education will help the child to lead happy, harmonious as well as contended life and finally to attain self realization.

Humanistic philosophy lays more stress upon the respect for intellectuals, freedom of expression, propagation of democratic principles, respect for ancient values, ethics and culture as the aims of education. According the humanists, education should be need based and must promote the process of self-actualization through self-discipline and self-control activities. Naturalism says that education should be planned according to the nature of the child and its aim should be to prepare a natural man. 'The natural man is not the savage man but a man governed and directed by the laws of his own nature rather than by these of social institutions'.

In the words of McDougall, 'Education should aim at the redirection and sublimation of instincts for achieving socially desirable ends'. Darwin says that, 'The

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aim of education is to equip the individual to struggle for existence and thus to ensure his survival'. The sum of all these can be presented as self-expression and self-preservation to attain the most suitable input from the atmosphere, redirection and sublimation of instincts towards the socially acceptable norms, struggle for existence to become the fittest and to ensure the survival. Education, according to natural laws, should aim at the abstinence of frustration and dissatisfaction. It should attain the perfect development of individuality to meet to ultimate goal of human life.

Curriculum: It is based on the aims of education that the curriculum is developed. It is the sum totality of all the activities taking place in schools for the education of pupils. It contains both the scholastic and co-scholastic components of the school activities and ensures the fullest development of the individuals. Keeping the aims in view, all the philosophies have suggested various components of curriculum to achieve the objective of education. Idealism suggests that thoughts, feelings, ideas and values should be given greater importance than the child and his activities. The curriculum should be concerned with the whole humanity and its experiences. This philosophy suggests three types of activities in the curriculum which ensure the all-round development of the future generation studying in schools. These types include intellectual curriculum for the enhancement of languages, literature, social studies, mathematics and physical development of pupils. The second type of curriculum is aesthetic which includes drawing, music, poetry, handicrafts, fine arts and craft work for the development of skills and creativity in students. The third type of curriculum is moral syllabus which gives importance to religion, metaphysics and ethics with spirituality for the achievement of self-realization goal of education.

The humanist curriculum gives due regard to the ancient culture and history. It suggests the study of mathematics and sciences for reasoning and logical thinking; art, crafts and other aesthetic expressions for appreciating beauty in nature; physical training for developing physical well being and training in good manners, values and ethics for the cultural development of students. Presenting a unique approach of curriculum, the naturalist philosophy proposes the implementation of a flexible curriculum in which every child is given the right to determine his own curriculum. The child is expected to learn directly from nature through personal experiences. It is not merely an acquisition of information but an expansion of natural powers. Therefore, the naturalist curriculum does not aim at educating the child but merely preparing him for education. Naturalists give prominence to subjects like languages, history, agriculture, gardening, art and craft, sciences, mathematics, geography and astronomy, because these are closely related with the nature around the child. These subjects should be correlated with the games, activities, experiments and experiences of the child and with the life around him. All these subjects have different values and uses to ensure the all round development of child's personality.

The pragmatic philosophy does not favour any previously fixed curriculum. Pragmatists keep certain principles in mind and draw an outline of the curriculum to be evolved. Therefore, they always have a flexible curriculum which changes frequently to meet the requirements of the situations. Pragmatism follows certain principles in the course of developing a curriculum. Some of these principles are principle of activity, principle of utility, principle of natural interest and principle of integration. Pragmatists believe in the unity of knowledge and skill. In the words of Descartes, 'all the true learning must be integral and the educators ought to abstain from dividing and parceling out what nature has made one and indivisible'.

Methodology: Another aspect of education which is affected by the aims set out are the methology adopted by the teachers. This term is used to indicate the ways and means adopted by the teachers or educators to transfer the content to the educant. This may be in the form of lecturing, discussion, question-answering, project presentation and so on. As far as philosophical view of this academic activity is concerned, there are several very useful and commendable methods suggested byvarious philosophies. Idealism, for example, has served as many as six traditional methods for content transaction. These are question and answer method suggested by Socrates, discourse method adopted by Plato, inducto–deductive approach of Aristotle, simple instruction method of Herbert Spencer and play-way of Froebel. Humanism has added few more methods such as experimentation, arranging-repeating and debate to the list of methodology of content transmission.

The naturalist philosophy is richer and innovative with respect to the transactional methodologies. J.J. Rousseau, the most ardent presenter of naturalism considers education as a process of living. Being a process, it lasts throughout the child's life. Naturalists are not in favour of direct teaching, but they always stress over the direct experience of things and believe the principle of learning by doing. The most prominent methods advocated by naturalist philosophers include the heuristic or direct experience method. Against the traditional chalk and talk or lecture method, naturalists suggest the least use of words in written or in spoken form. They suggest that all subjects should be taught through practical experiences play-way method. Observation, experimentation and self-learning are the other methods suggested by the naturalists to make the learning more lively and permanent. Naturalists also emphasize open-air schools where all essential learning apparatus is made available for the students' use and self-learning.

The pragmatic philosophers also have worked hard upon finding more practical and student oriented teaching methods for modern learning situations. It clearly denies all traditional, lifeless and rigid practices in education. Considering the individual difference in mind; pragmatism advocates for varied, individualistic and self-inspiring techniques in teaching. The teaching methods that are related to the child's interest and involve practical work, activity and productive experiences are preferred in this philosophy. Some of them are learning by doing, integrated learning, project method and self spaced learning method. These methods ensure active and dynamic learning experience through self effort.

1.4.2 Role of Teacher

The role of teacher in teaching learning process inside the classroom has been a matter of discussion in all the educational philosophies. Some philosophies place the teacher at the pivotal place, without whom, the activity of education looses its possibility. Contrary to this, there are other schools of philosophy which makes the teacher to sit behind the curtain and observe and evaluate the performance of the pupils. For example, teacher plays a very important and glorious role in idealistic education. He must essentially be saturated with a high degree of self-knowledge, self-dynamism and spirituality. He must be full of love, sympathy and purity and creates an atmosphere where students could attain full mental and spiritual development. Similarly, the humanist philosophy also assigns a pivotal place to the authority of teacher. Above academic qualifications, it is the outlook of a teacher which determine success or failure of students as a human being. The teacher helps the students to find unity in the multiplicity of their experiences. He should be specially trained to lead the children towards their goal of chastity and humanity.

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In contrast, the naturalist philosophy of education considers teacher's place to be behind the scene. Teacher, in this philosophy, is a mere spectator of child's learning activities rather than an informer, director or moulder of character. He is not supposed to interfere in the activities of the child. Teacher's duty is to see and ensure that there is free development of the pupil's interests and natural impulses as a result of the academic activities imparted to him. In naturalist concept, the teacher is only a setter of the stage, a supplier of materials and opportunities, a provider of an ideal environment and creator of conditions conductive to the natural development of pupils. This outlook of a teacher is supported by the pragmatic philosophy also. The chief function of a pragmatic teacher is to create real life situation in which children or pupils face realistic problems and try to get out of them on their own. The pragmatic teacher is a friend, philosopher and guide for his pupils. The two requisites that a pragmatic teacher requires are capacity to come into close contact with children and understanding regarding the needs, aspirations and trends of society. He must be a practical man.

Discipline: The word 'discipline' has been controversial in the arena of philosophy as well education for a considerable time. The concept of discipline was very much regarded in the traditional setup of education, as it ensured the sublimation and redirection of natural instincts of an individual as per the needs of society. The traditional system of discipline was very strict and allowed all sorts of physical and psychological punishments. But with the passage of time, the perception of discipline underwent drastic changes and came to be realized as a process of internal maturity. The philosophy of idealism suggests maintaining such state of discipline where a child could attain perfect mental and spiritual development. This discipline should be impressionistic and expressionistic or totalitarian. This includes control over undesirable activities and gradual freedom to attain spiritual advancement. Humanist philosophy suggests that children should be made to feel pride in being disciplined and should have an ambition for it rather than fear of rigorous punishment.

Appreciating the notion of discipline, the naturalist philosophers express that a child can achieve the maximum development when he is allowed to develop in an atmosphere of freedom with minimum possible guidance. They do not advocate any sort of punishment for the child except that he is allowed to suffer the natural consequences of his actions. External stress and strain is not desirable as it stands in the way of the child's natural development. Rousseau and Spencer, the two most prominent figures of naturalism assert that, whenever a child goes the wrong way, natural reaction comes as proper punishment for him.

From this discussion on the functions of educational philosophy, it is evident that education and philosophy are interdependent on each other. Both of these disciplines have contributed much to the sustenance and development of each other since the time unknown. Now also their interrelation is so vivid and vital that the concept of educational philosophy continues to be popular and practical for the education system of the day.

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7. In the philosophy of humanism, what is the meaning of education?
8. What are the three types of curriculum as per idealism?
9. Enlist some of the methods suggested by naturalists to make learning more lively and permanent.
10. State the chief function of a pragmatic teacher.

1.5 SUMMARY

- Education and philosophy are two sides of the same coin—life. Sir John Adams said that education is the dynamic side of philosophy.
- Views of great thinkers like Socrates, Plato, Aristotle, Comenius, John Locke, Rousseau, Froebel, Dewey, H.G. Wells, Bertrand Russel, A.N. Whitehead and

Alduous Huxley, offer an interesting example of the intimate connection between philosophy and education.

- Education is the process of enabling people not merely to live but to live adequately. There are various facets of education: academic, aesthetic, moral, physical, social and spiritual.
- While the goal of philosophy is to explain the baffling mysteries of universe, the place of man in the universe and the variegated problems created out of his wisdom and folly; the chief means of philosophy is 'education', which has been correctly described as the 'dynamic side of philosophy'.
- Philosophy is the foundation and education is the superstructure. Without philosophy, education would be a blind effort and without education, philosophy would be a cripple.
- The need of philosophy of education is felt very seriously in the area of curriculum planning. The philosophical approach to life is the guiding factor in the choice of studies to be included in the curriculum.
- Education is the most important human activity. It is a process of observing, thinking, learning and understanding the laws of nature.
- Etymologically, the word 'education' is made of three Latin words viz. 'Educare'—to bring up or to nourish, 'Educere'—To lead out or to draw out (Wherein 'E' stands for 'Out' and 'Ducere' means 'to lead') and 'Educatum'—to train, act of teaching or training. Hence, Education thus means both the acquisition of knowledge and experiences and the development of skills, habits and attitudes.
- The concept of education is still in the process of evolution and this process will never come to an end. It must continuously grow and change to be able to cope with the changing demands.
- Education is a path-breaking activity ensuring emancipation from age old misbeliefs and superstitions. It inculcates an advanced thought and outlook to the people.
- There are three types of education: formal, informal and non-formal.
- Internal agencies of education refers to the process of unfolding of inner capabilities through scholastic and co-scholastic experiences of an individual. External agencies of education include family, peer group, peer pressure, society, mass media and state.
- There are two dimensions of education: narrow and broad.
- Education in narrow sense means a conscious and deliberate process, planned to modify the behaviour of the individuals in desirable and socially supported channels and to bring about in them the specific knowledge, understanding and skills.
- The broader meaning of education is a novel concept and refers to the expansion of the dimensions of education covering scholastic and co-scholastic areas of learning and experiencing.
- Educational philosophy is dependent on a lot of things like perspectives,

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1.6 KEY TERMS

- **Peer pressure:** It is a term used to describe instances where an individual feels indirectly pressured into changing their behaviour to match that of their peers.

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- **Non-formal education:** It is a type of education which has a mixture of norms and qualities of formal and informal education systems.
- **State:** It is a self-governing political entity bearing four components of land, people, governance and sovereignty.
- **Curriculum:** It is the sum total of all the activities taking place in schools for the education of pupils.

1.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. There are various facets of education: academic, aesthetic, moral, physical, social and spiritual.
2. The dynamic side of philosophy is education.
3. The philosophical approach to life is the guiding factor in the choice of studies to be included in the curriculum.
4. Non-formal education is a type of education which has a mixture of norms and qualities of formal and informal education systems.
5. Functions of family include physical, emotional, lingual, mental, social, moral and religious development.
6. The broader meaning of education is a novel concept and refers to the expansion of the dimensions of education covering scholastic and co-scholastic areas of learning and experiencing.
7. In the philosophy of humanism, education is the instrument of creating and restoring human values in mankind.
8. The three types of curriculum as per idealism are intellectual curriculum, aesthetic curriculum and moral syllabus.
9. Some of the methods suggested by naturalists to make learning more lively and permanent are observation experimentation, self-learning, etc.
10. The chief function of a pragmatic teacher is to create real life situation in which children or pupils face realistic problems and try to get out of them on their own.

1.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Enlist the contributions of philosophy to education.
2. What are the basic characteristics of education?
3. Define the different types of education.
4. Discuss briefly the different perspectives of education.
5. What is the concept of educational philosophy?

Long-Answer Questions

1. Explain the different agencies of education.
2. Discuss the dimensions of education.

3. Write an essay on the interrelation between philosophy and education.
4. What is the role of a teacher as per different philosophies of education? Discuss.
5. Assess the aims of educational philosophy.
6. Explain the relationship between philosophy and science with suitable examples.

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1.9 FURTHER READING

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UNIT 2 WESTERN SCHOOLS OF PHILOSOPHY

NOTES

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2.0 INTRODUCTION

In this unit, we will discuss the aims and goals of education as envisaged by Western thinkers. Western ideologies have been influencing the aims and practice of education all over the world. On analysing the Western thoughts, the pattern of thinking on education that could be identified is grouped under three facets, viz., Idea, Experiences and Praxis. Idealists and phenomenologists believe in the existence of an idea: the only concept that is real, true and ultimate. Therefore, the aims of education which are provided by these people, are influenced by their philosophy about reality, knowledge and value.

Another group of Western thinkers like Bacon, Rousseau, Dewey and others, who have converged their educational thoughts, emanating from experiences through one's own senses, perceptions and interactions, have come out with varying shades of experiences. They are empiricists, naturalists, realists, pragmatists, etc., whom we shall also discuss in the context of aims of education.

There is another group of thinkers who attach more importance to the social forces, which influence education. Marxists recognize the value of social and non-pre-suppositional sources of knowledge that determine the educational aim and operation.

Education reflects the socio-cultural needs, knowledge and values of society through its formulation of aims and goals that further control the choice of curriculum, methods of teaching, etc. There has been a great and dominating impact of Western

thoughts on education so far. Therefore, the aims and goals that are being discussed here relate to the sources of the respective category of philosophical orientations: idealists, naturalists, pragmatists and existentialists.

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2.1 UNIT OBJECTIVES

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

- Explain the philosophical basis of the systems of education
- Analyse the fundamental thinking about metaphysics, epistemology and values according to various schools of thought
- Categorize the aims of education according to idealists, naturalists, pragmatists and existentialists

2.2 IDEALISM

In the realm of philosophy, one finds various schools of thought or 'ism'. These schools of thought emerged due to their differences in the ways they perceive reality, knowledge, and values. Hence, a school of thought is understood as a set of ideas regarding reality, knowledge and values. These three aspects of a school of thought are very important in influencing the aims and practices of education. There are three branches of philosophy, which deal with these aspects. These are meta-physics, epistemology and axiology. Meta-physics helps a person to understand the nature of reality. Epistemology deals with nature of knowledge and its conditions, and means. Axiology deals with ethics and aesthetics. Ethics is concerned with the problems of values, morality, and good and bad, whereas aesthetics explains the beauty.

Aims and goals of education of western thoughts: While discussing the aims of education according to various schools of thought or 'ism', we will explain the meta-physics, epistemology and axiology as propounded by different schools of thought.

Idealism

'Idea' is a category of philosophical emphasis, under which idealists and phenomenologists have been grouped because both share a somewhat similar kind of thinking. Plato and Descartes, who are called 'idealists,' believe that only ideas are permanent and the reality consists of ideas. There is a universal idea of 'Table', for example, which is imperfect. These ideas are prior to man's world. Similarly, phenomenologists like Husserl, Alfred Schutze and Mannheim have not recognized the existence of a physical world but have given a great notice to a symbolically endowed world of meaning.

In the Western world, a wave of philosophical thinking developed which was sponsored by Plato, Socrates, Descartes, Berkeley, Fitche, Hegel, Hume, Kant, Schelling, Schopenhaur, Spinoza and Gentile. They are known as idealists because they stressed more on mind and the self—leading to the belief that the creation of the universe is a reflection of the mind. As a result of this, a philosophical school of thought gained prominence as idealism.

Idealism is the oldest system of philosophy known to man. Its origin goes back to Plato in the West. Its basic viewpoint holds the human spirit as the most important

element in life. The universe is viewed as essentially nonmaterial in its ultimate nature. All the idealist philosophers agree on the fact that (i) the human mind is the most important element in life; (ii) the universe is not composed of material in its ultimate nature. In the philosophic sense, idealism is a system that emphasizes the pre-eminent importance of mind, soul or spirit.

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Metaphysics of idealism

For idealists, only the mental or the spiritual power is ultimately real and hence, the universe is taken as an expression of a highly generalized intelligence and will—a universal mind. Reality is reducible to one fundamental substance—spirit. Matter is not real; rather it is a notion, an abstraction of mind. It is only the mind that is real. Therefore, all material things that seem to be real are reducible to mind. The chair you are sitting on is not material; it only seems material. Its essential nature is the reflection of the mind.

Idealists such as the transcendentalists have used the concepts of macrocosm and microcosm to explain their version of reality. Macrocosm refers to the universal mind, the first cause, creator or God. The macrocosmic mind is continually thinking and valuing. The microcosmic is a limited part of the whole—an individual and lesser self.

In educational terms, the student can be conceived of as a spiritual entity that is also part of larger spiritual universe.

Epistemology of idealism

Idealists believe that all knowledge is independent of some experience. The act of knowing takes place within the mind. Idealist knowledge is based on the recognition or reminiscence of talent and ideas that are already present in the mind. Such ideas are a priori, that is, they concern knowledge or concepts that exist prior to, and independent of, human experience about them. Man can know intrusively, that is to say, they can apprehend some truths without utilizing any of their senses. Man can also know truth through the act of reason by which an individual examines the logical consistency of his ideas. Plato was one who held that knowledge is a matter of recall. Objective idealists such as Plato think that ideas are essences, which have an independent existence. Subjective idealists such as Berkeley reason that man is able to know only what he perceives. His only knowledge is of mental states. Existence depends on the mind that is derived ultimately from God and God is the infinite spirit.

Axiology of idealism

According to the basic theory of idealists, as has been explained above, the purpose of education is to contribute to the development of the mind and self of the pupil. The school should emphasize intellectual activities, moral judgment, aesthetic judgment, self-realization, individual freedom, individual responsibility and self-control in order to achieve this development.

2.2.1 Idealism and Aims of Education

Let us analyse the aims of education according to the philosophy of idealism.

- **Self-realization:** According to idealism, the aim of education should be to make the individual aware of his 'self' i.e. full knowledge of the self or total development of the inherent powers of man. There are four stages of this aim of self-realization-first is the physical and the biological self, second is the social self which determines

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the social relations and self-acceptance of social values, third is the mental self, i.e., the self-directed reasoning and fourth is the spiritual self. At the level of the spiritual self, the total transformation of personality takes place.

- Attainment of the attributes like Satyam, Shivam and Sundaram or truth, goodness and beauty
- Development of rational knowledge intended to understand the universe
- Appreciation of beauty, which includes artistic activity through which the ultimate unity is expressed
- The development of personal moral character and social justice
- Establishing a conscious relation of man with the universal self

Thus, the aims of education according to idealists should be the development of the mind and self, intellectual capability, moral judgment, aesthetic judgment, self-realization, individual freedom, individual responsibility and self-control. Thus, the inborn nature of a person is converted into a spiritual nature and prepared for a holy life. Idealists have contributed immensely in suggesting the aims of education.

- **Development of spiritual values:** Idealists give greater importance to spiritual values as compared to material gains. Besides developing mental and moral characteristics in children, spiritual characteristics must also be developed.
- **Cultivation of truth, beauty and goodness:** Idealists assert that to develop spiritual values in the individuals, pursuits of highest ideals namely truth, beauty and goodness should be encouraged more. The more an individual realizes these ideals, the more spiritually developed he will become. Hence, education must strive its utmost in developing the child morally and spiritually so that he achieves self-realization.
- **Conservation, promotion and transmission of cultural heritage:** God has endowed man with a keen and penetrating intellect, intelligence and an enormous capacity of assimilating knowledge of the world. Therefore, his mental and intellectual capacities must help him in assimilating cultural values and characteristics. Culture treasures all the peculiarities of human life in all its aspects. The purpose of education must be to preserve, transmit and develop the cultural heritage. A child is expected to be acquainted with his cultural heritage so that he conserves, promotes and transmits it to the younger generation.
- **Conversion of inborn nature into spiritual nature:** According to idealists, the inborn instincts and inherent tendencies of the child should be sublimated into spiritual qualities and values. This is the real development of the individuality. The purpose of education, hence, is to attain the fullest and highest development of the personality of a child.
- **Preparation for a holy life:** Idealists are of the view that education must provide an environment, which is conducive to the development of spiritual values in a child. If a person has a life full of piety and good ideals, he will naturally emerge as a fully developed personality with a sense of self-realization.
- **Development of rationality:** Idealists advocate the development of intelligence and rationality in children so that dialectically they may discover the absolute truth. Only highly developed minds can perceive and understand the all-pervading force.

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2.2.2 Idealism and the Method

Idealists suggest that the method of education must be oriented towards achieving the complete development of all the innate abilities of the child and to train him for self realization. Specific methods suggested are:

- **Instruction:** It is the most important tool to impart information. But, it does not mean, as held by idealists, a tool for stuffing the child's mind with junk material. It implies modification and refinement of child's mind. It has to be, therefore, supplemented by sympathetic guidance. Idealists stress that training of all kinds must be provided in the school.
- **Activity:** Like naturalists and the pragmatists, idealists also recommend activity-based teaching and learning. The child must learn through doing. Lectures must be followed by questioning by students. But, more important than this is the creative activity. The creative activity has to be natural, continuous and progressive. This helps in child's approaching nearer to self-realization as through this child's innate tendencies are manifested. The instruction has to be active.
- **Experience:** The child's own experience should be, as far as possible, the basis of his education. The task of the teacher is not to stuff his own experience in the educand's mind but to provide the child some insight through his own experience. Teacher's guidance must help the child to get rid of his frustrated and repressed tendencies. Independence and freedom is an essential pre-requisite for experience.

2.2.3 Idealism and Curriculum

The determinants of what should be taught in the schools, according to idealists, are the spiritual development of the child and the preservation and creation of cultural heritage of the human race. Hence, they said that curriculum has to be man-centred not child-centred, ideals and values-centred not freedom-centred, character and morality-centred not expediency centred. Ideals for children should be the objective of curriculum transition. As asserted by Socrates, 'Not man but reasons are the measure of all things; not individuality but universality, not percepts but concepts and ideals are the norms for all human experience including these of children.'

Idealism approaches the problem of curriculum from the domain of ideas rather than from the child and his present or future activities. To them, present experience of the child is not very important. What is more important is the experience of the human race as a whole. Hence, the curriculum must reflect its broad divisions: (a) science, and (b) humanities. T.P. Nunn (1923) said that a nation's schools should consolidate its spiritual strength, maintain its historic continuity, secure its past achievement, and guarantee its future. To achieve this, the idealists stress that the curriculum must reflect those activities that are of greatest and most permanent significance in the wider world, and grand expressions of the human spirit. These activities are of two kinds (a) those that safeguard the conditions and maintain the standards of individual and social life such as the care of health and body, manner, social life, morals and religion, and (b) creative activities. Hence, the curriculum must comprise: (i) literature, (ii) art (including music), (iii) handicrafts, (iv) science, (including mathematics), and (v) history.

From psychological point of view, the idealists held a belief that the curriculum should reflect: (a) what man knows, and (b) what man does or strives to do. Looking from this point of view, the idealists' curriculum should represent the major modes of

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man's thinking enshrined in language and literature, scheme, mathematics, history and geography which constitute the traditional intellectual studies. In addition to this art, poetry and music which represent man's modes of feelings should also be included in the scheme of studies. Representatives of what man does or strives to do, such as major crafts, should also form part of the curriculum.

Role of teacher

The idealists attach greater importance to the role of the teacher in organizing education for the pupils. They consider educator and the educand as two essential parts of an organic plan. They assign to the teacher the most important responsibility of creating a specific kind of environment for the desired development of the pupils. The teacher, as they say, must provide appropriate guidance to pupils, so that they may progress towards perfection and a well-rounded ideal personality. The teacher in the scheme of the idealists is like a gardner who by his art sees to it that both his cabbages and his roses achieve the finest form possible. The teacher by his efforts must help the pupils, who are developing according to the laws of their respective natures, to attain levels that would otherwise be denied to them. Ross says that the relation between the educator and the educand is such that both of them work out in the process of education through self-realization and interaction with one another. Eucken Ross says that the educator can help the pupil towards true self-realization by regarding him not as 'a particular and exclusive individual being: but as a being in whom a new and universal life seems to emerge'.

Idealism and the discipline

Just contrary to naturalism and pragmatism, idealists stress the value of discipline as a part of the educative process. However, this does not mean that pupils' freedom and liberty are not important to them. Freedom to follow any and every inclination of action is, certainly, not acceptable to them. Such freedom to the idealists is license, not true freedom. On the other hand, true freedom is 'discipline' or denying himself this freedom one 'becomes master in his own house achieving the higher freedom to follow the light that is in him, unhampered by the chains of his lover nature. Self-realization is the only freedom worthy of the name. That man is free who is conscious of himself as the author of the law which he obeys. Thus, discipline not the freedom is the cry of the idealists.' Ross further says, 'if the educand is to succeed in realizing his spiritual possibilities, he must submit to a process of discoing which will enable him to apprehend the great values of life that are stressed by idealists.'Almost all idealists emphasize that the child should be taught to discipline himself and to contribute to the disciplined behaviour of others. Pupils' learning to be self-disciplined is an important educational value for the idealists. Punishment and strict external control to enforce discipline are not advocated. Idealists, on the other hand, recommend influence and impressions left on pupils by the teachers, parents and members of society, to be the most practical methods for this purpose. They emphasize that, for achieving this purpose, the educators themselves should be disciplined; in their own behaviour they must present the highest ideal of self-discipline. They stress that the entire natural, social and spiritual environment in which the child lives should be so fashioned that it should encourage the desire for self-discipline in the child.

Implications in education

Comenious is believed to be the originator of idealism in the sphere of education. According to idealism, man is born with the spiritual self. It is through education that we can realize its spirituality. Rusk says, 'Education is stated to enlarge the boundaries of

the spiritual realm.' Home says, 'Education awakening to the life of God in the soul of man, involving praise, prayer and worship. Idealism has talked more of objectives and aims of education and less of its devices, methods and organization.'

2.3 NATURALISM

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Ward described naturalism as 'a doctrine which separates nature from God, subordinates spirit to matter and, sets up laws as supreme'. By robbing God of nature, it does away with the supernatural, and restricts itself only to what is natural; by marginalizing mind, it consolidates what is material, and is often called as materialism; and by setting up unchangeable laws of nature and matter, builds up a world-view rooted in scientific attitude, approach and method. The revolutionary changes in physical sciences in the 18th century were instrumental in developing naturalism.

Metaphysics of naturalism

Naturalists believe that nature is the whole reality. They are not prepared to accept that there is any superpower. They endorse an attitude of mind that denies the existence of an order transcendent nature and sense experience. It regards human life as a part of the scheme of nature. Naturalism has two-fold importance for education: one is as a philosophy and the second is the attitude towards education in the form of aims and methodology of education.

It is entirely a distinct concept which seeks to base education on the experience of the child. Its motto is 'follow nature'. Jean Jacques Rousseau (1712–1778) was the most important naturalistic philosopher of education who cried, 'What is this? Man is born free and I find him everywhere in chains'. This cry transformed the face of Europe and its echoes were heard far and wide throughout the world. Man is the supreme creation of nature. Naturalists believe that there is no other world that is real other than the world of nature that exists in the form of matter. Therefore, the reality cannot only be understood in terms of physical sciences.

Epistemology of naturalism

Rousseau and Herbert Spencer (1820–1903) were the philosophers who criticized the aims and methods of the various schools of their time. Rousseau's concept of negative education is the real method of gaining knowledge. He said that the first education of the child ought to be purely negative. This he described as not teaching any virtue, value or truth by shielding the heart of the child from vices and mind from errors. In other words, it would mean providing no education, no information of any kind to the child, but rather the sense organs and the power of reasoning strengthening. Rousseau said 'Nature wants that child should remain a child till he becomes an adult'. He called this education of his times a positive education. By negative education, he would mean changing the old sequence of positive education by allowing the child to grow his own way of seeing, thinking and experiencing and thereby saving the child from groaning under the dead weight of the old imposed meaningless education.

Thus, negative education is self-education. It is the education of the sense organs and the body. Thus, the self-experiences, which are acquired through the senses are the real sources of gaining or determining knowledge.

Check Your Progress

1. Name the three branches of philosophy.
2. Mention the element which is the basis of idealist knowledge.
3. What are the determinants of curriculum as per the idealists?

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Axiology of naturalism

Since the realists converge on the point that reality is matter, and that God, soul, mind, heaven and hell, as well as freedom of will, moral values, prayers and superhuman wonders are all illusions, therefore, there is no existence of eternal or universal values — rather, a child develops his own value system from his interaction with the external world of matter and the environment around. All concepts of goodness and morality cannot be taught if they are left to the individual to be learnt by him. For these values are transitory not permanent. They may change with the changing interaction of the individual with the outer world.

As a result of the theoretical conception of reality, knowledge and values of realists, three shades or forms of naturalism became more important which are:

Physical naturalism

It lays emphasis on studying the processes of matter and phenomena of the external world. It explains human activities and experiences in terms of material objects and natural law.

Mechanical naturalism

Naturalists feel that that the universe is a lifeless huge machine, which gets its form through matter and motion. In its movement, no spiritual power is needed.

Biological naturalism

It is based on Darwin's theory of evolution. According to this theory, man has evolved from lower animals by the gradual process of development. It emphasizes the development of man's natural impulses, natural propensities and inborn tendencies, which have developed, with the principles of adaptation to the environment, struggle for existence and survival of the fittest.

Naturalism and education

As a philosophy, naturalism has influenced the aims and objective of education apart from discussing and describing its methods, curriculum and a few other aspects of education. In the field of education, naturalism is neither the positivism of the physical world, nor mechanical positivism or even biological naturalism. It is entirely a different concept which seeks to base education on the experience of the child; and thus is a negation of all textbooks teaching. It adopts a scientific posture and seeks to base all education on psychology. Its motto is 'follow nature'. Jean Jacques Rousseau (1712–1778) was the most important naturalistic philosopher of education. Another such widely known philosopher was Herbert Spencer (1820–1903), who published his naturalism in education. Like Rousseau, he also criticized the methods and curriculum of schools of his times. Rousseau's negative education is one concept which is sometimes very misunderstood. Hence, before discussing other aspects of education, this concept is discussed in the following section:

Negative education

Rousseau believed in the concept of negative education and deemed it to be absolutely necessary for small kids as their first education. It would mean imparting no deduction, no information of any kind to the child in the very early years of life. He said, 'In childhood, the aim of education is not to utilize time but to loose it'. Elsewhere he said, 'A

12-year old child should know nothing. Attention should be paid to the child only, not to knowledge.'

The emphasis in negative education of Rousseau was on nourishing and honing the sense organs and the power of reasoning. Rousseau criticized the system of education of his times saying that it was barbarous as it sacrificed child's present in favor of his uncertain future: It was trying to make the child an adult. He called this education of his times positive education. Explaining his new system of education Rousseau said, 'Give me a student of 12-years of age I will teach him so much as other children read in 15 years of early life'.

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The concept of negative education is negative in the sense that it was a negation of the old system of teaching-learning, negation of classroom learning, negation of teacher's teaching in formal ways negation of teaching morals and values. Rousseau said that if all the time you are teaching morals to the child you will make him a fool; if you are all the time giving instruction, then child's mind will become useless. Whatever the child learns in the playground is more useful than what he learns in the classroom.

2.3.1 Naturalism and Aims of Education

Different philosophers have expressed and emphasized different aims and objectives of education. Even among the different forms of naturalism, variations are found with regard to educational goals. Mechanical naturalism suggests that education should aim at the efficiency and perfection of the human being. This, however, is not the representative view of naturalism as a whole. Biological naturalism stresses proper adaptation or adjustment of the child to environment. Herbert Spencer described education to be a preparation and training for complete life. As described by Ross, the aim of education according to naturalism seems to be the present and future happiness, pleasure and happiness that are lasting and permanent are more worthwhile in the long run. But McDougall denied the truth of this hedonistic view of aims of education. According to McDougall, the aim of education is the transition of the energies of the inclinations, the redirection, coordination and harmonious working of the native impulses. As described by McDougall, education should enable the individual to attain the goals set for him by nature in ways that have individual and social value.

Naturalists also believe that education should prepare the pupils, equip them and through them the nation for the struggle for existence and survival. From another point of view, education is seen as the process of adjustment to environment, enabling the individual to be in harmony with and well adapted to his surrounding. Health of body and mind is stressed and the ideal is a well adjusted happy being with no discontent. Bernard Shaw, another naturalist, saw education as man's deliberate effort on accelerating the pace of evolution itself. To him, the aim of education is the preservation, the handing on and the enhancement of racial gains from one generation to another.

Statewide aims of education, as stressed by Rousseau, are:

- During the first five years, the aim of education should be child's bodily development, and the development and strengthening of every part of the body. The child should grow up healthy and strong through complete liberty.
- During childhood from 5th to 12th year, the education should aim at developing child's sense organs through experience and observation.
- During adolescence from 12th to 15th year, the child is ready for systematic education. At this stage, education should aim at the development of adolescent's

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personality through hard work, guidance and study. The adolescent should be given knowledge of various kinds.

- The youth (15–20 yrs) as pointed out by Rousseau, should be taught moral and social qualities. The aim of education of the youth should be bodily, sensory, mental, social and moral envelopment of the individual.

The aims of education, according to Herbert Spencer were as follows:

- Self-preservation, i.e., preservation of body and mind
- Earning a living, i.e., education in all the sciences
- Establishing family and upbringing of children
- Citizenship development
- Use of leisure time devoted to study and practice of painting, music, sculpture, poetry and also recreation
- Moral development

The naturalists of 19th and 20th century, however, believed that education should achieve a synthesis and adjustment between the individual and the society, between man and nature.

2.3.2 Naturalism and Curriculum

What should be taught in the school is the matter to which not all naturalists have the same answer. To have an all-embracing glimpse, one has to extract a common factor from various views presented by several naturalists. The extreme form of naturalism emphasizes the present experience, activities and interests of the child himself. So, they say, it is these which should determine the content of the curriculum. Their motto is 'knowledge for the sake of knowledge'.

The latest naturalistic movement in educational theory and practice had been expended by A.S. Neill in a series of books. He tried to make Summer Hill, a residential school, the happiest school in the world; a place where the child's curriculum is dominated by play to the extent that if the child wishes he can play all the day, where teaching–learning matters little. Books are of little value and examinations are hated. The school's curriculum consists of creative arts and activities having pottery room, wood and metal shop where children make whatever they want.

As a system of philosophy, naturalism has been exceptionally susceptible to the development of science. The naturalists attach greater importance to evolutionary theory, empirical teaching and scientific analysis. They recommended physical and social sciences to be taught at every level of education. They also said that language and mathematics being the tools for the learning of science should also be taught.

Yet, there are found differences and contradictions among the views of the naturalists with regard to the curriculum theory. For example, Comedies wanted the educand to study every subject without making selection, while Locke said every educand should not be required to learn every subject for reasons of individual differences. He emphasized that the curriculum should be modified to suit the needs of the individuals. Similarly, Herbert Spencer wanted science to be the nucleus of the curriculum. He gave the arts subjects, a secondary place in the curriculum. T.H. Huxley, another naturalist attached greater importance to cultural aspects of life in comparison to science.

Thus, it is very difficult to say what exactly the curriculum of the naturalism was. In fact, all eyes of the naturalists were fixed on the child and his freedom. About other aspects of education they were only cursorily glanced.

2.3.3 Naturalism and Methods of Education

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The naturalists' conception of education was that it is the child himself rather than the educator, the school, the book or the curriculum that occupies the central position. Stanley Hall calls this the andocentric attitude which is said to be the keynote of 20th century movement and is essentially naturalistic. Naturalistic conception of education is based on psychology.

As regard the method of teaching, the naturalists stressed the direct experience of things. As Rousseau said, 'give your scholar no verbal lessons; he should be taught by experience alone.' Things rather than words was the slogan of the naturalists. They said that science should not be taught from readers or by 'chalk and talk' lessons; it should rather be learnt by the pupil through his own work in the laboratory or wherever possible through a direct study of the natural phenomena. Similarly, geometry should be taught not by arguments and problems in the textbooks, but by means of actual survey of the school field, playground, etc. In the same way, geography should be taught through school journeys and actual excursions rather than taught from books and maps. Rights and duties of citizens should be taught not through talks but through the organization of the school as a free natural society where every pupil is encouraged to participate. Students' self-governments should be the methods for teaching these qualities. Thus, the most important method of teaching, according to naturalists, is to leave the child free to learn from nature.

Authoritarianism in teaching, rote learning, book-learning, classroom learning, and theoretical teaching were denounced by the naturalists. Child's own experience was considered the most comprehensive book from which the child should learn, according to naturalists.

Play way method of learning was very much emphasized by all naturalist philosophers. Artificiality of any kind was very much condemned by them, informal atmosphere in the class and the school was considered important. Participation of children in extracurricular activities was emphasized. The naturalists had a conviction that, left to him the child will himself evolve the method which suits him best.

Naturalism and Discipline

Almost all naturalist philosophers discarded the traditional concept of discipline, which was imposed on the child from outside. Particularly, they opposed the method of physical punishment for they believed that this generated undesirable confects and strain in the mind of the child. Rousseau said, 'Freedom and not the power is the greatest good'.

If the child makes a mistake, he will get his reward from nature itself and thus he will learn to distinguish between right and wrong through the consequences of his own actions. Thus, discipline through consequences of behaviour was emphasized. This, however, should not be understood to mean giving license of doing anything and every thing to the child. As hinted by Dewey, it becomes necessary sometimes to scold the child, to caution him or even to punish him.

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Naturalism and the Teacher

Least important is the position of the teacher in the scheme of Naturalistic education. He is barely tolerated. His interference with child's education is considered unfavourable. He is forbidden to resort to any forceful or patronizing method. He may not even seek to influence the child. As said by Ross, 'Teacher's place, if any, is behind the scene, he is an observer of the child's development rather than a giver of information, ideas, ideals and will power or a molder of character. These, the child will forge for himself.' The teacher's role according to naturalists is that of the setter of the stage, the supplier of materials and opportunities, the provider of an ideal environment, the creator of conditions under which the natural development of the child may take place. Influenced by naturalism, several systems such as Montessori System, Dalton Plan, Project Method, etc. developed and they all assigned to the teacher a similar status. In Froebel's Kindergarten system, the teacher is considered to have the same position which a gardener has in the garden. His only function is to make sure that the plants grow according to their own nature and that their development is not hindered.

Educational Implications

- **Paidocentric movement:** This tendency, as highlighted by John Adams means that it is the child himself rather than the educator, the school, and the book on the subjects of study that is in the foreground of the educational picture.
- **Emphasis upon psychology:** Naturalists' emphasis on child's natural development resulted into psychological studies of the child's nature. Concepts like child's nature, his adjustment to the environment, individual differences with regard to their nature etc. brought psychology into prominence.
- **Freedom of the child:** Learning through one's own experience, an important principle of teaching–learning in education, was an outgrowth of naturalistic philosophy. Rousseau considered experience as the best way of teaching as against verbal lessons.
- **Play way method:** This is an important contribution of the naturalists towards children's growth and learning. The principle emphasizes that young children be given enough opportunity to play. Through play activities, children develop their creative and constructive powers.

2.4 PRAGMATISM

Pragmatism

Pragmatists like Charles S. Pierce, William James, George Herbert Mead (1863–1931), John Dewey (1859–1952) and Bertrand Russell (1872–1970) believe in the doctrine which evaluates any assertion solely by its practical consequences and its impact on human interests. Pierce stressed the use of scientific method in validating ideas; James applied pragmatic interpretations to psychology, religion and education; Mead emphasized the development of a child as learning and experiencing human being; Dewey in particular wrote extensively on education. Because of their thinking a kind of philosophical speculation called pragmatism emerged. The theory which was propounded by these thinkers is called the pragmatic theory of philosophy. According to the emphasis laid by

Check Your Progress

4. What is the two-fold importance given to education by naturalists?
5. State the teacher's role according to the naturalists.

these eminent philosophers, there are four important forms of pragmatism: (i) Humanistic pragmatism, (ii) Experimental pragmatism, (iii) Nominalistic pragmatism, and (iv) Biological pragmatism. Humanistic pragmatism asserts that all truths are human truths to be verified on the criterion of reality. Experimental pragmatism holds that truth is that which may be experimentally proved. According to Nominalistic pragmatism, the results of an experiment are always particular and concrete, never general and abstract. Biological pragmatism extends that the ultimate aim of all knowledge is harmony of man with his environment. It further asserts that the school is a miniature society which prepares the child for future life.

Metaphysics of pragmatism

Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they argue, is determined by an individual sense experience. Man cannot know anything beyond experience. Therefore, questions pertaining to the ultimate nature of man and universe simply cannot be answered because these problems transcend one's experience. For example, there is no way for any living being to determine whether there is life after death because he cannot experience life after death while living. Thus, unless we can experience the phenomena in question, it is impossible to verify any solution suggested for such problems. Attempts to answer metaphysical questions are little more than guessing games, in their opinion.

Epistemology of pragmatism

Pragmatists do not accept the dualism that separates the perceiver from the object that is perceived. Man is both in the world of perception and of the world of his perception. All that can be known is dependent on experience. This experiencing of phenomena determines knowledge. Because the phenomena are constantly changing, it follows that knowledge and truth must similarly be dynamic. Truth is something that happens to an idea. Whatever is considered true today must also be considered as possibly changing tomorrow. Circumstances do alter cases. Thus, the person is constantly changing, the environment is constantly changing and the experiences or transactions are also changing. Each time a human experience is reconstructed to solve the problem; a new contribution is added to humanity's fund of experiences.

Values of pragmatism

According to pragmatists, values are relative to time, place and circumstances. What contributes to human and social growth and development is regarded as valuable, what restricts or contracts experience, is unworthy. It is necessary then, to test and examine value assumptions in the same way that scientific claims are subjected to verification. According to pragmatists, education is inductive and based on the scientific method. Tentative assertions are based on empirical experience and must be tested.

Thus, value in ethics and aesthetics depend upon the relative circumstances of the situation as it arises. Ultimate values cannot exist, for truth is always relative and conditional. Nevertheless, value judgments are useful as a means to an intelligent life that is successful, productive and happy.

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2.4.1 Pragmatism and Aims of Education

The pragmatists do not accept development of eternal spiritual values, discovery of pre-existing reality and universals and teaching of moral standards to pupils, as the aims of education which were the heart of the idealists' scheme of education. Pragmatists assert that any effort on the part of the educator to prescribe specific goals or to decide the child's purposes for him nullifies true education.

The aim of education as described by most pragmatists is the cultivation of a dynamic, adaptable mind which is resourceful and enterprising in all situations, one which is powerful enough to create values in an unknown future. The pragmatists accept growth or development of the child as the aim of education. But, the forms and standards of these are not pre-existing, not permanent and fixed. They are to be discovered in future. All the aims of education, they say, must be concerned with the present and the future, and must be subject to modification.

According to Dewey, education as such has no aims; education is an abstract idea. Only persons have aims. And the aims of persons are indefinitely varied deferring with different children, changing as children and their teachers grow. Stated aims do more harm than good unless they are taken only as suggestions, not to be taken literally. Even these aims must possess three elements in order to be useful. These elements are: (i) they must be based on educand's actions and needs, (ii) They must elicit educand's cooperation, and (iii) They must be specific and temporary, not permanent and general.

American pragmatism, however, is certainly not guilty of neglecting the social aspects of education, as it emphasizes that education must aim at realizing democratic values in life. It should instill in the educand a respect of the democratic institutions. Kilpatrick said, 'The classrooms must become living democracies; in a democracy it is self-directing personalities that we try to build; the kind that can carry forward life even more successfully in a developing world; and the progressive development of a better life for all men is the basis out of which morality and moral conduct arise.' Thus, it may be concluded that the pragmatists favour the democratic ideals of education.

Pragmatism is emphatically humanistic. It also assumes, like Protagoras, the sophist that 'man is the measure of all things' and emphasizes human purposes and the satisfaction of human wants rather than 'one grand purpose towards which the universe is to move'.

2.4.2 Pragmatism and Curriculum

The pragmatists favour that curriculum which satisfies the following criteria:

- **Utility criterion**: This criterion would mean that whatever is put in the curriculum, it should do good to the pupils, it should be of some utility, some use for the child. The knowledge that is provided to the child must help him in his later life in solving his problems and adjusting to his environment. 'The school must store up experience that is to stand the child in good stead.' The curriculum must include the knowledge and skills that the child requires not only for his present life as a child, but also for his future life as an adult. In view of this criterion, it was suggested that the curriculum for the young child of elementary school must include language, arithmetic, health and physical training, history, geography, domestic's science for girls, agriculture for boys and training for some vocation.
- **Reality criterion:** The curriculum should be real, i.e., it should be concerned with the realities of child's nature and of life. Hence, its content should be selected

from different activities of real life. The determining principle should be the natural interests of the child.

- **Child's experience as the criterion**: This principle implies that the curriculum should be based on the child's experience. It means that practical work should constitute as an essential ingredient of the curriculum. Teaching through books should be supplemented by programmes which provide actual experience to the child.
- **Child's interest as the criterion:** This criterion implies that while selecting material for constructing curriculum, child's own interests must be taken into account. Genetically, children have four kinds of interests—talking, searching or discovering, creative and artistic. Hence, the curriculum should include reading, counting, handicraft, painting, etc.
- **Purposiveness criterion:** The curriculum, according to pragmatist should be purposive. It means the knowledge to be incorporated in the curriculum should be such as it serves some purpose in the life of the child.
- **Integration criterion:** This criterion emphasizes that the different subjects should not be completely differentiated from each other as knowledge is one single whole. This is an important criterion which has been much emphasized by the pragmatists. Knowledge contained under various subjects should be organized in the curriculum in an integrated manner as far as possible.

2.4.3 Pragmatism and the Method

Pragmatic methods of education are based on psychology and sociology subject to the conditions that they give adequate scope for active participation by the educand and also that the method adopted must be dynamic and changeable. The method suggested is the 'project method' which is the most characteristic and valuable contribution of the pragmatists. This method focuses on the learning process which involves some practical problem to be solved by the child.

The project as defined by Stevenson as a 'problematic act carried to completion in its natural setting'. Thomas and Lang define it as 'a voluntary undertaking which involves constructive effort or thought and eventuates into objective results.' Educational projects may be of individual or social character. Social projects are a sort of 'socialized activities' and they are preferred to individual projects. In case of very young children, projects may take the form of play such as playing the roles of the school teacher, or running a family or a post office, etc. At higher levels, more complicated activities such as production of a play, or a concert involving elocution, music, literature, craft work, needle work, etc, may be organized in the form of projects. In all subjects such projects may be prepared. But, it is not like this that the whole of teaching may be done through projects. Nor can projects be suggested readymade from outside. It is the educator's insight that is needed for successful selection and completion of the project. What is more important is not the project itself but the incidental learning that takes place as a byproduct of the project method.

The great principle involved in the project method of teachings is learning by doing, experience-based learning, one's own learning. Pragmatism offers more help in the methods than in the aims of education. The pragmatists assert that education is not so much teaching the child things he ought to know, as encouraging him to learn for himself through experimental creative activity. It is action which is emphasized by them rather than reflection. It was the belief of the pragmatists that true knowledge does not

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come from books; it comes from child's own doing. The most general method of education, according to pragmatists, is putting the child into situation with which he wants to grapple and providing him, at the same time, with the means of dealing with them successfully.

Pragmatism and the educator

The pragmatists consider the role of the educator important unlike the naturalists who like him to be banished from the scene. The educator has to be there in the capacity of an adviser and a guide of the pupils as well as a servant of society. His job is to create in the school an environment which may help in the development of the child's social personality and enable him to become a responsible democratic citizen. Dewey gives the educator so great an importance as he calls him God's representative on earth. But, unlike the idealists he has not to impose himself on pupils, rather he has to see how best he can help the pupils to grow and develop naturally in conformity with their interests and potentialities. He has to identify most appropriate educational project, motivate and guide students to carry them out, facilitate and provide essential materials needed for completing the projects. How efficiently, successfully and fruitfully the project method is used depends very much on the educator's insight and wisdom. He has to be a model for the pupils.

Pragmatism and discipline

What discipline is and how discipline should be enforced are discussed in detail by the pragmatists. They stress self-discipline instead of discipline as control and restraint from outside. True discipline comes from child's own inner striving. Strict control imposed by authorities, ultimately, does harm to the child. True discipline is the result of developed social consciousness of the educand. It is this social consciousness which prevents the child from indulging in anti-social activity. Pragmatists believe that freedom is the root of true discipline. Freedom and discipline are inseparable according to them. Self-discipline is the best discipline to them.

For developing self-discipline, it is essential that the educand must understand and realize the importance of discipline. This realization emerges, according to the pragmatists, from the educand's engagement and participation in those activates which lead to the fulfillment of his social obligations. Participation in responsibility, inspiration, insight, cooperation, compassion, etc. will make him a good, responsible citizen. Blind obedience to rules is no discipline, they say. True discipline is responsible behaviour emerging from the sense of social responsibility. This developed sense leads the educand to be self-disciplined. Dewey maintained that discipline is not the sole function of child's personality; it is very much dependent upon the socio-psychological environment in which the child is placed. Hence, acquiring the habit of being self-disciplined is the consequence of environmental manipulation. School activities may generate the kind of environment needed. Free, happy and purposive activity of the pupil is likely to result in permanent attitudes, initiative and independence. Training in citizenship, character-formation, moral education come from school activities which, ultimately, lead to self-discipline on the part of the child.

Check Your Progress

6. Why do the pragmatists reject metaphysics as a legitimate area of philosophical inquiry?
7. What is the aim of education as described by most pragmatists?

2.5 EXISTENTIALISM

The newest and most recent movement in the European school of thought and intellectual scene is coined as existentialism. This philosophical theorywas developed by existentialists as a response against both naturalism and idealism. Søren Kierkegaard (1813-1855) was an Existentialist Philosopher and was regarded as the father of existentialism.

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Existentialism is a philosophy in which individual existence, choice and freedom are given the utmost importance. According to it, in a universe as irrational and diverse, humans lay emphasis on making rational decisions and define their own meaning in life. It is touted as a philosophy of extreme individuality and many of the renowned existentialist thinkers reject being classified as belonging to this or any other group of philosophers and thinkers. However, all the existential philosophers tend to exhibit common agreement on some very important areas. Philosophers such as Kierkegard (1813–55), Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre (1905) have contributed towards the development of existentialism.

Metaphysics of existentialism

As per existentialists, individual existence is what forms reality. Existence precedes essence in individual development. They believe that, first, one exists and only then he becomes something. It is the will that everyone possess which gives them the freedom to make choices and to create their own purposes for existence. This is their essence, i.e., to continually become. When a person is aware of his identity as an individual, he realizes his liable nature. Whatever emotion or feeling a person goes through, be it a sense of anguish, loneliness or despair, he or she still has the freedom to make his or her own choices. It is by one's own choices and actions that one defines oneself. And that is how one makes his or her own essence.

Epistemology of existentialism

According to existentialists, a person learns through various levels of experiences. It is only when one is aware of the existence of the things and beings in themselves; one is functioning upon the highest level of human experience, which is, the level of awareness. There are no absolute truths as truth is always relative to an individual's judgment and each person must individually make a conscious decision as to what is true for him. Hence, it is up to the individual to choose the knowledge that he or she wishes to possess.

Values of existentialism

Existentialists believe that rather than an outside criteria, it is the free choice of individuals that determine their values. According to them, values are not absolute and assert that the basic value for each individual is existence. Values are relative to one's individual circumstances.

Conforming to social norms and values of one's society, just for the sake of conformity is discouraged. If such values are imposed on an individual by the society or any institution for that matter, then the individual loses authenticity and humanity. For existentialist philosophers, values are a matter of complete personal and individual concern.

There are various assumptions of existentialism. These are as follows:

- Centre of existence is man, not the truth.
- Man is unique, being a composite of emotions, feelings, perceptions and thinking.
- Man makes the universe meaningful.
- Man is not alone in the universe and therefore the real living person is more important than anything else.
- Man is free and capable of shaping his own life and choosing his destiny.

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2.5.1 Aims of Education

It is asserted by the existentialists that the main objective of education is to serve the individual human being. Education makes an individual aware of his condition and promotes his successful commitment to a significant and meaningful existence. Some of the other important aims of education are as follows:

- The aim of education is humanitarian, as asserted by existentialists. That means it focusses on inner development of man, development of real consciousness or real self. Therefore, imparting knowledge of self-existence is the chief aim of education.
- Existentialists lay emphasis on the education of man as a whole. It focusses on the development of all aspects of his being, i.e., his inner-self, his feelings, emotions, thinking and so on and so forth. This leads to the man realizing what he is, what his purpose of life is and what he has to ultimately become. Education must create an environment that is conducive to this kind of realization.
- The development of individual awareness is consistently advocated by the existentialists. According to them, the choices an individual makes helps him grow and develops him as a self-determined person.
- Education must create an opportunity for free and open choices that are ethical. Since an existentialist's choice making is personal and subjective, which means are emotional, aesthetic and poetic, education must provide open learning environments for them to freely express themselves.
- Existentialists firmly believe that the aim of education should be to encourage the development of self-knowledge. The philosophers understand and realize that we live in a world of physical realities and that we have developed a useful and scientific knowledge about these realities. The most important function of education is to encourage students to engage in philosophizing about the meaning of human experiences of life with the help of their own self-examination of choices. This group of thinkers undermines the importance of objective reality and prefers subjective knowledge.
- Further, as asserted by the existentialists, the aim of education is to develop a sense of self responsibility. This can be developed by extending a context from where children may learn to make and implement independent decisions. Human freedom requires that a person freely decides his own commitments, adds meaning to them and that becomes the source of moral and social responsibility.
- Education must aim at providing those virtues of life which are essential to make an individual feel his essence. It is imperative to inculcate virtues like freedom, self-examination, self-awareness, humanism, inner peace, and self-realization in children.

Check Your Progress

8. State the opinion of existentialists about values.
9. What do the existentialists prefer, objective reality or subjective knowledge?

2.6 SUMMARY

- Aims and goals of education have been perceived by Western philosophers according to their respective philosophical as well as educational sensitivity. The thinkers who shared common thinking were grouped in their respective categories.
- In the writings of Plato, Descartes, the emphasis is placed on an idea, which is the ultimate reality and exists independent of matter, space and time. Therefore, the

aims of education according to idealists were self-realization, character building and spiritual and moral development. Likewise, Edmund Husserl, Schultz and Mannheim refuted the idea of physical environment and advocated the acceptance of the world of meanings to be understood symbolically.

- As the focus of understanding about the world, man and society shifted from idea to experiences, various dimensions of experience figured in the cognition of thinkers, whether they were empiricists (Bacon), naturalists (Rousseau), realists (Mulcaster), pragmatists (Dewey), deconstructionists (Theodore Brameld), positivists (A.J. Ayer), analysts (G.C. Moore and Bertrand Russell), existentialists (Jean Paul Sartre) and others.
- The Western thinkers made 'experience' as a deviating point from each other with regard to metaphysics, epistemology, values and the aims of education given by them are the consequence of their respective philosophical thinking.
- Empiricists suggested that education must develop the ability to arrive at empirical understanding; according to realists the aim of education is to provide the pupil with the essential knowledge one requires to survive in a natural world. Accordingly, naturalists advocate the inculcation of the power of self-expression and self-existence as aim of education.
- Apart from these, there are sociologists like Theodore Brameld, Carnap and Dewey who perceived education as a social thing and interpreted education from a sociological point of view. Therefore, Brameld proposed the aim of education as being the capacity to bring about a social reconstruction of experience.
- Carnap was of the opinion that education must develop the ability to provide logical solutions to the problems. John Dewey emphasized on the meaningful construction of experience as the aim of education to make it socially useful and productive. Marxists also provide the socialistic aim of education.

2.7 KEY TERMS

- **School of Thought:** It is understood as a set of ideas regarding reality, knowledge and values.
- **Macrocosm:** It refers to the universal mind, the first cause, creator or God.
- **Idealism:** It is a school of philosophy, which holds the human spirit as the most important element in life.
- **Naturalism:** It is a doctrine which separates Nature from God, subordinates spirit to matter and, sets up laws as supreme.
- **Pragmatism:** It refers to the doctrine which evaluates any assertion solely by its practical consequences and its impact on human interests.
- **Existentialism:** It is a school of philosophy which advocates that reality is a matter of individual existence.

2.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The three branches of philosophy are meta-physics, epistemology and axiology.
2. Idealist knowledge is based on the recognition or reminiscence of talent and ideas that are already present in the mind.

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3. The determinants of what should be taught in the schools, according to idealists, are the spiritual development of the child and the preservation and creation of cultural heritage of the human race.
4. Naturalism has two-fold importance for education: one is as a philosophy and the second is the attitude towards education in the form of aims and methodology of education.
5. The teacher's role according to naturalists is that of the setter of the stage, the supplier of materials and opportunities, the provider of an ideal environment, the creator of conditions under which natural development of the child may take place.
6. Pragmatists reject metaphysics as a legitimate area of philosophical inquiry as reality, they argue, is determined by an individual sense experience. Man cannot know anything beyond experience. Therefore, questions pertaining to the ultimate nature of man and universe simply cannot be answered because these problems transcend one's experience.
7. The aim of education as described by most pragmatists is the cultivation of a dynamic, adaptable mind which is resourceful and enterprising in all situations, one which is powerful enough to create values in an unknown future.
8. Existentialists believe that rather than an outside criteria, it is the free choice of individuals that determine their values. According to them, values are not absolute and assert that the basic value for each individual is existence.
9. Existentialists prefer subjective knowledge and undermine the importance of objective reality

2.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a brief note on different schools of thought.
2. What are the aims of education according to idealism?
3. What is the role of teacher according to idealism?
4. List different types of naturalism.
5. What is negative education according to Rousseau with reference to naturalism?
6. What are the aims of education as per naturalism?
7. Write a note on pragmatism and curriculum.
8. What are the aims of education as per existentialism?

Long-Answer Questions

1. Explain the mean of idealism and discuss its different dimensions.
2. Give a detailed view of naturalism and its aims and aspects.
3. What is pragmatism? Explain the different aspects of pragmatism.
4. Define and explain in detail the concept of existentialism, its scope and its views on education.

5. 'Aims of education of a particular school of thought are generally deduced from the way it perceives and interprets the reality or truth.' Discuss this in the context of any school of philosophy.
6. How do idea, experience and praxis decide the aims of education? As a professional in education which of these three would you give more importance to and why?

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2.10 FURTHER READING

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UNIT 3 INDIAN AND WESTERN THINKERS

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Structure

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  3.3.3 Curriculum
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3.8 Answers to 'Check Your Progress'
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3.0 INTRODUCTION

The field of education is a critical one. On it, depends the psyche of the future generation. It is the one factor which can be used to influence even in a very minor way the outcomes of the future. This is why this field has seen a lot of theorizing from varied philosophical geniuses and visionaries of different time periods. Every one of the philosophers have brought their own unique theory on what could be the ideal way of imparting education to the little children. Some have blended various schools of thoughts, while others have been focused on a singular ideology. These theories have reflected themselves in the aims set out for education, the different methods of teaching and the curriculum composition. In this unit, we will study four great philosophers and their contribution to the field of educational philosophy. These four philosophers are M.K.Gandhi, Rabindranath Tagore, John Dewey and Jean Jaques Rousseau.

3.1 UNIT OBJECTIVES

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

- Discuss Gandhian philosophical thoughts on education
- Explain Tagore's philosophy on methodology of teaching and curriculum
- Describe John Dewey's contribution to educational thought and practice
- Interpret Rousseau's approach towards education

3.2 GANDHI'S PHILOSOPHICAL THOUGHT IN EDUCATION

Mohandas Karamchand Gandhi (1869–1948) was born on 2 October 1869, in Porbandar, a seacoast town in Gujarat. He belonged to the Bania caste. His father and grandfather had been Prime Ministers in Kathiawar. They were traditional Vaishnavas. His mother was a saintly woman, who had a strong influence on him. He passed his matriculation examination in 1887 and later pursued his higher education in the Samaldas College at Bhavnagar. On the advice of one of his best friends, he sailed for England to qualify himself for the Bar. He qualified for the Bar in 1891 at the age of twenty-two and sailed back home. He started his practice in Bombay, but with little success. Seeing no promising career in India, he accepted a post as a legal counsel in South Africa, where his political feelings were awakened. He founded the Natal Indian Congress and became its first secretary. He considered his legal work as secondary to the public service. In 1896, he gained international fame with the famous 'Green Pamphlet' 'The grievances of the British Indians in South Africa.' The essence of greatness of Mahatma Gandhi not only lies in his achievements in social, economic and political field for the emancipation of his countrymen in South Africa or for the liberation of India from the British rule, but also in attuning a high degree of transformation in himself and in the lives of his followers. Gandhi looked upon his life as a series of experiments with truth and concluded that 'life consists of nothing but experiments.' His life proved that human transformation is possible through a 'life process of experimentation in day-to-day activity.'

Gandhi's Philosophy of Life

The political, economic, educational and other ideas of Gandhi are parts of a whole, integrated philosophy of life. Yet Gandhi was not a philosopher in the accepted sense of the word, nor has he left behind him a systematic statement of his thought. He was essentially a man of action, and it was through the adventure of living, his 'experiment' with truth, that he came to formulate ideas that are strewn over thousand of pages of writings, speeches and correspondence. That meant, among other things, that he was ever learning and evolving, and in the process ever refining and restating his thoughts. 'Moreover, his greater experiments were yet to be made.' Anyway, he was a versatile philosopher-cum-statesman. Some of his prominent philosophical doctrines are his concept of God, truth, morality, non-violence (Ahimsa), Satyagraha, labour, economic equality, citizenship, brotherhood of man, etc.

Society and its institutions

Gandhi's philosophy relating to society and its institutions seem to be centred on his concept of: '(a) human happiness and development and (b) the place of man in society

and the relationship between the two.' His concept of man (or God) and non-violence (ahimsa) developed slowly in the course of the pursuit of his human and social ends. On truth and non-violence, Gandhi built the entire edifice of his thought and action.

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His concept of truth (God)

Gandhi believed truth to be the ultimate reality and that God could be realized only through truth. In course of his inner evolution of thought through the test of reason and experience beginning with a popular faith in God, he came to a high understanding of 'God being truth and finally of truth-being God.'Therefore, he says 'I have no God to serve but Truth.' He gave preference to God in his own words. 'The denial of God we have known, the denial of Truth we have not known.'Truth is manifested both externally, and internally, and it is expressed through the inner voice, which is the 'Voice of God.' In the words of Gandhi, 'Everyone who wills can hear the voice.' It is within everyone. But like everything else, it requires previous and definite preparation. This spiritual journey has led the scholars like D.P. Chattopadhaya to go to the extent of saying 'that the ethical contents of Gandhi's thought could be defended without any theistic postulate.' Thus, he sought a concept of God which could be acceptable to all men, religious and non-religious alike.

His concept of Karma Yoga (the discipline of action)

Gandhi was influenced by the second and third chapters of the Bhagavadgita which specifically discusses the life of karma yoga (the discipline of action). The Gita gave him the much needed motivation for a religious dedication to the service of man. Akarmayogin, according to the Gita is one who does not separate religious life from an active role in the society.

Gandhi followed this noble idea in this life. In his words 'you cannot divide social, economic, political and purely religious work into watertight compartment. I do not know any religion apart from human activity.'Thus, Gandhi speaks about integration of all life with the supreme. On the Gita he wrote, 'Action takes its origin from the imperishable Brahman; therefore the imperishable Brahman is present in all kinds of sacrifice of service.' Thus according to Gandhi, society and social work are integral to life and they are sacred activities. An identity with this dedication to the welfare of his religion of service is a commitment to the Indian people and through this commitment a karmayogin gets 'Nirvana' (self-realization).

His concept of non-violence

Non-violence of Gandhi was equivalent to love. He looked upon it as the extension of familial love. Neither Hinduism, Jainism, Buddhism nor in the writings of the Indian sages does non-violence become synonymous with love. Love was not inherent to the concept in the past. His concept of non-violence retained deep continuity with Indian spirituality. It was a bridge between tradition and modernity. His concept of 'ahimsa' or non-violence finds expression in self-sacrifice, self-suffering and redemptive love. Non-violence of Gandhiji was a means and not an end. In his words, 'The supreme consideration is man, and the end to be sought in human happiness combined with full mental and moral growth.' His pursuit of truth was essential for the fulfillment of 'the end' as defined above.

His concept of Stayagraha (truth-grasping)

Gandhi's concept of Satyagraha or truth-grasping was a dynamic aspect of non-violence and a tool which created a human context for social conflict. Truth is the end and non-

violence is the means to human activities. Satyagraha was to transform absolute truth to relative truth as an ethical norm capable of being formed and utilized within a social context.

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The term Satyagraha is derived from a Gujarati word 'agraha' which means firmness, but it went far beyond its meaning. The Sanskrit verb 'grah' means to 'seize, to take hold of, gain possession.' The adjective 'grah' means perceiving. Seizing, gaining. For Gandhi satyagraha is a dynamic quality of non-violence and the progressive manifestation of non-violence (ahimsa) and truth (satya). Thus, it is a perception of love and truth. Satyagraha for Gandhi was a truth force for acting socially and humanely.

His idea of decentralization

Gandhi was against concentration of power and individualism of the capitalism. He wants a kind of society where the economic and social structure is decentralized on the basis of industry and agriculture.

His idea of machine

Some people are of the opinion that Gandhi opposed the modern technology society. Technology, according to Gandhi, is not a force of nature that man cannot control. Man can surely bend technology to his purpose. That is what Gandhi had meant when he said that he was not against the machine, but he did not want it to become the master of man. He opposed machine because it created unemployment and exploitation of the poor workers by the capitalists and too much dependence of man on machine. Therefore, he suggested limiting the manufacture of machines.

His concept of village

The village according to Gandhi was a manageable small group of people, constituting a unit of society. As the ideal village was to be a self-governing autonomous community, he considered it necessary that it should be self-sufficient in the matter of its vital necessities-food, clothing, shelter. Secondly, his village was not an agricultural community; there had to be a balance between agriculture and village industries. Thus, he desired to create an agro-industrial community.

Gandhi's gram raj (village self-government)

The idea of 'gram-raj' or village self-government of Gandhi was a rare description. In his words, 'My idea of village swaraj (self-government) is that it is a complete republic, independent of its neighbours for vital wants and yet independent for many others in which dependence is a necessity. Thus, every village's fist concern will be to grow its own food, crops and cotton for its cloth. Again he added 'there will be no castes such as we have today with their graded untouchability.'

His views on morality

The end of all knowledge for Gandhi was the development of morality. The society and individual can progress only through morality, i.e. purity in thought, speech and deed. Therefore, a solid foundation of truth and purity should be established through education.

Gandhi's Philosophy of Education

Gandhi has synthesized the three important philosophies Idealism, Naturalism and Pragmatism and on the basis of such a basic ground, he gives the meaning of education.

In his words, 'By education, I mean all-round drawing out of the best in the child and man-body, mind and spirit'. Literacy, according to him, is neither the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is not education.' Right education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children. Hence, education should not ignore any aspect of human development.

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Thus Gandhian education has been characterized as encompassing the head, the heart and the hands. It is a dynamic side of the philosophy of life. Therefore, Mathur, in his book Gandhiji as an educationist says, 'Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man constitutes the true economics of education.'Thus, Gandhi's purpose of education is to raise man to a higher order through full development of the individual and the evolution of a 'new man.'

3.2.1 Aims of Education

Gandhiji's concept of education has two-fold aims—ultimate and immediate.

Ultimate aim of education

Self-realization is the ultimate aim of life as well as of education. It is spiritual education which provides knowledge of God and self-realization. Faith in God is an indispensable condition for achieving this aim. In the words of Gandhi, 'True education should result not in material power but in spiritual force. It must strengthen man's faith in God and not weaken it.' He further adds, 'development of the moral character, development of the whole all were directed towards the realization of the ultimate reality-the merger of the finite being into the infinite.'

Immediate aims of education

The immediate aims of education of Gandhiji are many as they are related to different aspects of life. They are education for character building, education for community (community-centred education), self-supporting aspects of education, cultural aims of education, social and individual aims of education, sex education, etc.

Education for character building

Character building was the fundamental enterprise in Gandhi's ideal school. Development of personality was more significant than accumulation of intellectual tools and academic knowledge. Good education is 'that which draws out and stimulates the spiritual, intellectual and physical faculties of children.' His concept of personality was based on the ideal man of the 'Gita' who is an integrated personality, a Sthita prajna or a sage of settled intelligence.

Community centred education

Gandhi advocated community-centred education.According to him, the school is basically a community linked to social achievements. It should be an organized society itself which is engaged in some faithful activity contributing to the greater society. Students should learn how to live together in a community on the basis of cooperation, truth and non-violence. He experimented this idea in the Sevagram Ashram, where the community was created on the basis of cooperation, sympathy and self-help.

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Self-supporting aspect of education

Gandhi aimed at the self-supporting aspect of education. He advocated knowledge through work. The use of craft at all levels and at all stages of education was his concept of 'Karma-Yoga'. This introduction of craft n education was an extension of his theory of 'Bread Labour.' Thus, he wanted to teach children the dignity of labour and make them learn to regard it as an integral part and a means of their intellectual growth and to make them realize that it was patriotic to pay for their training through their labour. He was against bookishness and excessive verbalizing in teaching. His aim was to bridge the gap between education and life bydrawing upon the cultural, social and vocational potentialities of the students and to make education 'life centred'.

Cultural aim of education

Gandhi does not ignore the cultural aspects of education. In his words, 'I attach far more importance to the cultural aspect of education than to the literary. Culture is the foundation, the primary thing which the girls ought to get from here. It should show in the smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress etc., so that anybody might be able to see at a glance that you are the product of this institution. Inner culture must be reflected in your speech, the way in which you treat your visitors and behave towards one another and your teachers and class.' Thus, Gandhi laid much emphasis on the cultural aim of education and recommended that Gita, and Ramayana be taught as a means of introducing students to their rich cultural and spiritual heritage.

Social and individual aims of education

The aim of education of Gandhi is both social and individual. He wanted individual perfection and a new social order based on 'Truth and Non-violence.' We cannot think of social good without the individual and vice versa he stands both for social service and individual development, when he says, 'I am a humble servant of India and in trying to serve India, I serve humanity at large.' Thus, according to Gandhi, the individual and social developments are interdependent.

Problem of sex-education

Gandhi desired that instruction in sexual science should form a part of the educational system in India. It has been considered necessary for each and every individual to know something about the function of sex. According to Gandhi's instruction, controlling or overcoming the sexual passion is an integral part of education. He was against the stimulation and feeling of the sexual urge and considered it to be harmful and dangerous. The objective of sex education should be the conquest and sublimation of the sex passion. 'Such education should automatically serve to bring home to children the essential distinction between man and brute.' Thus, Gandhi considered the conquest of the sex drives as the highest endeavour of man's or woman's existence.

3.2.2 Fundamentals of Gandhian Basic Education (Wardha Scheme)

In the year 1937, Gandhi finalized a scheme of education out of his experiments and tried for its adaptation throughout the country. He initiated discussions in the columns of 'Harijan' on a scheme of national education. He also placed the salient feature of his

scheme of education in the All India National Education Conference convened at Wardha on the 22–23 October 1937. He was the President of the Conference. It was attended by education ministers of seven provinces. A scheme popularly known as the 'Basic Education Scheme, was drawn up according to the ideals of Gandhi. To prepare a detailed syllabus, a committee was appointed under the Chairmanship of Dr. Zakir Hussain which submitted its report on 2 December 1937. This report contained the detailed syllabus and made suggestions about several aspects like training of teachers, supervision, examination, administration etc. This report is known as 'Wardha scheme' or 'Basic National Education.'

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Again at the Sevagram Conference in 1945, Gandhi put before our country his entire scheme of pre-basic, basic, post-basic and adult education. He designed pre-basic education for the children under six years of age. At this stage principles of sanitation hygiene, nutrition, work and helping parents in the hove were emphasized. Basic education was meant for the children under age group seven to fourteen and was a seven year plan. Post-basic education was for the students of age group fourteen and eighteen. It was an extension of the basic education with greater emphasis on self-sufficiency. Education at the university stage aimed at national and social needs and adult education programme aimed at social service and community improvement. Gandhi reintroduced Wardha Scheme in the year 1947 and tried for its full adaptation in the country.

What urged Gandhi to place his theory of education

Gandhi once said, 'I have given many things to India, but this system of education together with its technique is 'I feel' the best of them. I do not think I will have anything better to officer the country.' These words of Gandhiji prove that he devoted his time, energy and resources to develop his new scheme of education for the reasons stated below:

- Gandhi considered the British system of education as an imposition upon the people of India.
- The British system of education was impractical and destructive of the Indian imagination.
- The British education ignored every thing India had discovered in its educational experience. These experiences included strong student–teacher relationships, appreciation of Indian culture, integration of children with environment, etc.
- The British education created a new caste known as the English speaking caste. The people who learnt English felt themselves superior to others.
- British education gave undue emphasis on literary education. Gandhiji opposed this idea and said 'Literacy in itself is no education.'

Significance of the term 'basic'

The term 'basic' has been derived from the term 'base.' He calls his scheme of education basic for the following reason:

- His scheme of education is intimately related to the basic needs and the interest of the Indian children.
- It lays emphasis on the innate potentialities of the children.
- Basic education is closely related to the basic occupations of the people living in the villages.

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- Irrespective of caste, creed, colour, sex and religion, this scheme of education lays emphasis on the minimum educational standards which every child should receive.
- His scheme of education is based on the ancient culture of India.
- His scheme of education is meant for the common man who is considered as the backbone of our country.
- The British scheme of education was artificial and unreal. In the words of Gandhiji: 'I am convinced that the present system of education is not only wasteful but positively harmful. Most of the boys are lost to the parents and to the occupations to which they were born. They pick up evil habits, effect urban ways and get a smattering of something which may be anything but education.'

The curriculum of British education was English dominated. In the words of Gandhiji, 'The present system of education does not meet the requirements of the country in any shape or form. English has been made the medium of education in all the highest branches of learnings and has created a permanent gulf or barrier between the highly educated few and the uneducated many.'

Features of basic education

According to a pamphlet published by the Ministry of Education, Government of India: 'This basic education, is not only a valuable and integral part of the priceless legacy that Mahatma Gandhi left to the nation, but embodies certain educational ideas and principles of great significance that have been welcomed and endorsed by distinguished and discerning educationists in India and abroad.' The Zakir Hussain Committee stated that, 'economically considered, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers, and will enable them to utilize leisure advantageously.'

Free and compulsory education

Gandhi advocated that within the age group 7 to 14, there should be free, compulsory and universal education. He wanted to combine the primary education with secondary education and called it, 'English less-matriculation.' Thus, matriculation minus English was his aim of education.

The curriculum

The Gandhian curriculum consisted of 'the craft, the mother tongue of the students, mathematics, social studies, natural science and music.' English, as medium of instruction, according to him was the greatest handicap in the prevailing system of education. It hindered understanding, obstructed clarity of thought and put a check on self-expression. He considered Hindustani to be the common language which can be used both by the Hindus and Muslims. Gandhi introduced the following subjects in the curriculum.

- **The craft:** The basic national education aimed at providing education through the medium of craft or productive work. The basic craft which may be agriculture or spinning and weaving or cardboard, wood and metal work, gardening, leather work, etc. is suitable to local conditions. His curriculum was activity centred which should transform the schools into 'places of work, experimentation and discovery.'

- **Mother tongue:** Gandhi emphasized mother tongue to be the medium of instruction and the subject of study. If learning is imparted through the medium of English, it will hinder the development of understanding and precision of thought or clarity of ideas. Mother tongue would enable the children to express themselves effectively, clearly and lucidly. It can acquaint the child with his heritage, ethical and moral values.
- **Mathematics:** This subject was introduced in the basic system with a view to enable the students to solve numerical and geometrical problems connected with craft and community life. In teaching of mathematics, emphasis was laid on practical measuring and field work. Experience of business practice and book-keeping was also provided to the students. Teaching of mathematics helped the students to develop their reasoning capacities.
- **Social studies:** It was a combination of some subjects like History, Geography, Civics and Economics. It was introduced to enable the students to understand and appreciate their own culture and also to understand the nature and functions of the family, the state and the nation and their interrelationship.
- **General science:** Subjects like nature study, Botany, Zoology, Chemistry, Astronomy, Hygiene, Physical Culture and Knowledge of Stars were included in General Science. The objective of the teaching of General Science has been given by the Zakir Hussain Committee in the following way: (i) To develop among students an intelligent and appreciative outlook on nature, (ii) To form in the students, the habit of accurate observation and of testing experience by experiment, (iii) To enable them to understand the important scientific principles exemplified: (a) in the natural phenomena around, and (b) in the application of science to the service of man; and (iv) To introduce them to the more important incidents in the lives of great scientists whose sacrifices in the cause of truth make a powerful appeal to the growing minds.
- **Drawing and music:** Drawing and music were included in the curriculum to develop creativity in boys and girls. The Zakir Hussain Committee opines that the aim of teaching drawing is to train the eyes to distinguish various kinds of forms and colours, to develop the faculty of appreciating the beautiful and to create an ability in the students to make drawing of objects and pictorial graphs. For the introduction of music in the curriculum Gandhiji says, 'The modulation of voice is as necessary as the training of the hand. Physical drill, handicrafts, drawing and music should go hand in hand in order to draw the best out of the boys and girls and create in them a real interest in their education. That, this means a revolution in the system is admitted. One has only to visit any primary school to have a striking demonstration of slovenliness and disorderliness and discordant speech.'
- **Hindustani:** Gandhiji believed that Hindustani is the combination of Hindi and Urdu. Therefore, he desired to make it a compulsory subject in the basic school and the lingua franca of India.

Criticisms against the Wardha Scheme

The Wardha Scheme has been criticized from different angles by the critics. Some criticize it as a utopian idea, while others remark it to be educationally unsound, so far as self-supporting aspects are concerned. If the child remains engaged in productive work, the cultural aspect will be totally neglected and they will become materialists. There would be an enormous waste of materials at the hands of small children. The quality of

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the products will be rough and crude. It would not be able to compete in the market. The all round development of the child would be affected. Moreover, the schools would become trade centres which will produce only craftsmen. This will become a sort of legalized child labour. Let us now discuss the criticisms made against the basic scheme of education in detail under the following heads.

1. Craft-centredness

It is feared that this craft accent on basic scheme is not in keeping with the rapid technological advances. The machine is replacing the man at a break-neck speed. Thus too much emphasis on the craft may keep the country industrially backward, but a deeper probity into the underlying principles will show that it is not opposed to industrial advancement. Learning a craft will be a sort of preparation for later industrial training. Working on the craft in the earlier stages will provide co-ordinated training in the use of the hand and the eye. It will uphold the dignity of manual labour and the students will get training in practical skill and observation. It will definitely be a change for the better as the present day education, which is too much academic in nature, produces a strong prejudice in our students against all kinds of practical and industrial work.

(i) All the same, it is widely admitted that learning of crafts leading to cottage industries with its unique and individualized products can always exist along with large scale industries.

(ii) It is said that the emphasis on the craft will only produce weavers, farmers, carpenters etc. rather than men of high tastes and leaders in society. This fear is baseless, for craft is not to be taught as such. It is only to be the medium of education. We aim at the development of the whole personality of the child. Basic scheme envisages the all round development. Cultural subjects are included in the syllabus along with skill subjects. A good craftsman will also be an intelligent cultured citizen.

(iii) It is felt that the concentration on a single craft for 8 years will make the course dull and boring and it will cramp the young mind. But we forget that the sense of achievement in learning that craft will more than offset this attitude. Moreover it is not that the same is to be mechanically repeated over all the 8 years. The charge that the daily timetable is rather out of proportion for intellectual and vocational education is also not sound. The time allotted for the practice of the basic craft includes the time to be spent on oral work, instructions regarding the theory of the craft and other allied discussions.

(iv) The other charge is that emphasis on the craft will prematurely determine a vocation for the child before we have known his aptitudes and interests. This too early specialization is not in the interest of normal intellectual development. Of course, this practicing of the craft is not to be confused with the choice of a vocation. It is only an amplification of the principle of 'Learning by doing.'

2. Self-sufficiency

(i) There is no other aspect of basic education than the 'self-sufficiency'. This aspect has been made the target of trenchant criticism. It is feared that the psychological effect of 'the self-sufficiency' nature of the scheme will not be a healthy one. Admitting that the schools will not be turned into mere manufacturing concerns and there will not be an exclusive emphasis on the mechanical operation of the

craft, yet it may lead to the exploitation of the student's labour as the teacher's pay will be in direct proportion, to the sale of children's product. Thus it may have a demoralizing effect on the entire school atmosphere.

(ii) The expenditure on the craftwork may much exceed the income. The articles manufactured by the children may be very crude and may not come to the standard of the finished goods in the market. The Sergeant Report and the Zakir Hussain Committee realized this and observed, 'Even if it were not self-supporting in any sense it should be accepted as a matter of sound educational policy as an urgent measure of national reconstruction.' But if we take into consideration, the entire scheme from the first grade into the post-basic stage, the school may become self-supporting, provided the government takes the entire production of the school on reasonable rates. We can have ill-equipped schools and low paid teachers only at the cost of quality and efficiency.

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3. Correlation

Another charge against basic education is that of forced correlation. It is complained that it is unnatural and impracticable to teach all the subjects in all their aspects through the basic craft. The principle of correlation is pedagogically sound but too much of everything is bad. There should be no forced or unnatural correlation. As far as possible, knowledge may be correlated with the craft, the physical environment and the social environment. The lacunae or gaps left may be filled by direct teaching. Efforts may be made to connect the knowledge with work as correlation lays emphasis primarily on the activity and only secondarily on the subject. The principle of correlation should not be made too tight and far removed from factual knowledge in its natural setting.

4. Neglect of aesthetic side

It is regretted that the basic scheme neglects the development of artistic ability. Fine tastes are not developed. Fine arts and other cultural subjects are not given their due. Dr. Pires points out, 'there is little or no real musical education. The songs merely deal with the Takli, Charkha, Plough or the Rashtra Bhasha. Beautiful phenomena of nature around lovely blue skies, running streams, resplendent sun, lotus decked pools etc. are totally neglected.'

It is also charged that there are no decorations in the classrooms of the basic schools. But, it is not a drawback of the basic scheme. It all depends on the organizers of the school. Basic education, no doubt aims at simplicity, but that simplicity should not be at the cost of aesthetic envelopment.

5. No cultivation of taste for reading

As basic scheme restricts learning either from direct experience or indirect experience from the teachers; it sadly neglects the cultivation of test for reading. Too much dependence on the teacher's knowledge stinks of indoctrination. The students will have a limited and patchy knowledge. It is only through the study of magazines and books that our mental outlook is widened. Without books, history degenerates into mere stories. Books must supplement the teachers' work. Self-study habits are always useful. Hence there is dire need of good literature written on basic lines, to be given to basic school children for study. Extra reading should also be encouraged.

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6. Need for objective evaluation

As the basic scheme envisages doing away with examinations and substitutes internal assessment in its place, there is the charge of too much subjective valuation in students' work. There is the need for objective type of tests to supplement the internal assessments in the form of progress charts and records.

7. Lack of teachers

Basic scheme, for its successful implementation, requires well trained teachers, qualified by education, experience, zeal and temperament. This is one of the greatest determining factors for the success of the entire programme. This situation necessitates a new pattern of pre-service and in-service teacher education. Teachers should be properly trained to carry out the scheme. Low qualified teachers and inadequate training is a stumbling block in the progress of basic education.

Thus, in a nutshell, basic education provides enough data at present for research. The value of books cannot be gained and additional crafts may find a place in the basic scheme. In the light of the experience gained and researches made, the scheme may be modified to suit the time temperament.

Basic scheme of education inherits in itself a deep-rooted silent social revolution. It envisages a new social order based on truth, non-violence, justice and fair play, where the individual worker learns through work the lessons in appreciating the dignity of labour and is enabled to support himself and thereby increase the welfare of the society of which he is a member.

The scheme has a rural bias. It takes us to the rural India to see India great and prosperous.

Criticism is unsound

The criticism against the basic system is unsound. Gandhiji believed that without the use of hands and feet, brain would be the home of Satan. 'Papa pays and baby plays,' should be changed to 'Earn while you learn.' Imparting education through activity is a sound and universally accepted principle. By self-sufficiency, Gandhi does not mean that children should be able to meet all expenses of the school. Nor does he mean sale of the school's finished articles in the market. The self-sufficiency aspect of education is much more important from the psychological and educational point of view. Therefore, Zakir Hussain Committee has warned us against such an attitude and says, 'we wish to make it quite clear that we consider the scheme of basic education as outlined by the Wardha Conference to be sound in itself. Even if it is not self-supporting in a sense it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction.'

3.2.3 Influence of Gandhi on the Practices of School Education

Let us analyse the various aspects of education as envisaged by Gandhi. Gandhi's views on university education and his concept of Nai Talim is very important.

1. Basic education, as conceived and explained by Mahatma Gandhi, is essentially an education for life and an education through life. It aims at creating a social order free from exploitation and violence. That is why productive, creative and socially useful work in which all boys and girls may participate, irrespective of any distinction of caste, creed or class, is placed at the very centre of Basic Education.

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2. The effective teaching of a Basic craft is an essential part of education at this stage. It makes the acquisition of much related knowledge more concrete and realistic. It makes a powerful contribution to the development of personality and character and instills respect and love for all socially useful work. The sale of products of craftwork is expected to contribute towards a part o the expenditure on running the school and the products may be used by the school children for getting a mid day meal or a schools uniform or may help to provide some of the school furniture and equipment.
3. The fundamental objective of Basic education is the development of the child's total efficiency as well. In order to ensure that the teaching of the Basic craft is efficient and its educative possibilities are fully realized, we must insist that the articles made should be of good quality, as good as children at that stage of their development can make them socially useful and, if necessary saleable. The acquisition of skills and the love for good craftsmanship have deeper educative significance than merely playing with the tools and raw materials. The productive aspect should in no case be relegated to the background. Directly as well as indirectly, efficiency in the craft contributes to the all round development of the child, but the productive aspect should not be allowed to take precedence over the educational aspect. It sets up before children high standards of achievement and gives them the right kind of training in useful habits and attitudes like purposeful application, concentration, persistence and thoughtful planning. While the teacher should endeavour to explore its economic possibilities fully, in any way, they should not conflict with the educational aims and objective. However; in the upper classes of junior Basic schools and in the senior Basic Schools, it should not be difficult to lay down certain minimum targets of production in the light of carefully assessed experience.
4. In the choice of Basic crafts a liberal approach should be adopted. Only such crafts may be taken up which (a) have significance from the point of view of intellectual content and (b) provides scope for progressive development of knowledge and practical efficiency. The Basic craft must be such as will fit into the natural social environment of the school and hold within it the maximum of educational possibilities. The idea that has been wrongly created in the minds of some people that the mere introduction of a craft in school, e.g., spinning, can make one a Basic school, does grave injustice to the concept of Basic education.
5. In Basic education, as indeed in any good scheme of education knowledge must be related to activity, practical experience and observation. To ensure this, Basic education rightly postulates that the study of the curricular content should be intelligently related to three main centre of correlation viz. craftwork, the natural environment and the social environment. The well trained and understanding teacher should be able to integrate most of the knowledge that he wishes to impart to one or to there of these centres of correlation, which form the important and natural foci of interest for the growing child. There may be certain items in the syllabus which cannot be easily correlated directly with any of the three above centres. In such case, which should occur only infrequently, there should be no objection to these being taught according to the methods of teaching adopted in any good school. In such lessons, the principle of interest and motivation and value of expression work should be utilized. In any case, forced and mechanical 'associations' which pass for correlation in many schools should be carefully avoided.

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6. The emphasis on productive work and crafts in Basic School should not be taken to mean that the study of books can be ignored. The Basic schemes does postulate that the book is not the only or the main avenue to knowledge and culture and that, at this age, properly organized productive work can in many ways contribute more richly both to the acquisition of knowledge and the development of personality. But the value of the book, both as a source of additional systematized knowledge and of pleasure, cannot be denied.
7. The Basic scheme envisages a close integration between the schools and the community so as to make education as well as the children more social-minded and co-operative. It endeavors to achieve this firstly, by organizing the school itself as a living and functioning community with its social and cultural programmes and other activities. Secondly, by encouraging students to participate in life around the school and in organizing various types of social service to the local community. Student self-government is another important feature in basic education which should be envisaged as a continuous programme of training in responsibility and in the democratic way of living. In this way, the Basic school not only helps in cultivating qualities of self-reliance, co-operation, and respect for dignity of labour, but also becomes a vital factor in the creation of a dynamic social order.
8. Basic education should no longer be regarded as meant exclusively for the rural areas. It should be introduced in urban areas as well because of its intrinsic suitability and also to remove the impression that it is some inferior kind of education designed only for the village children. For this purpose, necessary modification may be made in the choice or basic crafts for urban schools and even in the syllabus but, the general ideals and methods should remain the same.

Causes of the failure of basic education

Gandhiji's educational ideas were the outcome of his lifetime training, experience, and experimentation of the Basic schemes of education at the Tolstoy farm, the Sabarmati Ashram and the Satyagraha Ashram. Since his scheme of education was based on ancient Indian culture and was related to the basic needs and interests of the child it become known as basic education. Most of the countries of the world are having their own national system of education developed by an educationist of their own state. American education is influenced John Dewey's system of education. Education in Soviet Russia is influenced by the Marxist philosophy. But in India we do not have such a type of education. The education that we are imparting to our children is borrowed from other countries. We are not prepared to accept the scheme of education developed by the Father of our Nation. Nathuram Godse, a fanatic assassinated Gandhiji, but we the people of India gave a deathblow to his scheme of education. His scheme of education failed due to the reasons stated below:

- **The concept of basic education is not made clear:** Most of our educationists, educational administrators and teachers are not clear about the concepts and fundamentals of basic education. They are in a state of confusion in the understanding of this concept. As a result of this the general masses fails to understand the significance of basic education. The Government of India does not take any steps to make clear the concepts and fundamentals of this system of education.
- **This system is not accepted by the rich:** Since this system is not appreciated by the rich and learned people of our country, this system became unpopular.

These people send their children either to a Public School or to an English medium school.

- **Muslims opposed this system:** People belonging to the Muslim community felt that it is in opposition to their culture due to the ideology of Ahimsa. Yet the plan did not presuppose the acceptance of non-violence for one to support it.
- **Teaching of academic subjects through a craft was not appreciated:** Basic education made education craft-centered. Craft laid emphasis on economic aspects only. Students became money minded. They were interested in money rather than study. In the words of P.S. Naidu, 'It is impossible to establish any natural association between craft and all the subjects of culture value which any sane system of education should cover through its curriculum. Teaching should be concrete and should be based on the child's active experience in his environment. But it is absurd to hang all knowledge from the peg of a single craft.' Craft as the centre of education was not liked either by the educators or the government.
- **Faculty timetable:** In the basic education more time was devoted to craft. Other people did not like this system of education. A critic like R.K. Singh says, 'In a basic school only two third of half the normal time is given to academic education, the rest being taken up by crafts. Further, since on the timetable academic subjects generally come after the craft work, mostly agriculture, students are sometimes too tired to take the academic work kindly.'
- **Development of some epithets:** The critics developed some epithets and propagated them in order to abolish this system of education. Some called this system a fad because it does not have either a psychology basis or pedagogical basis. Others called this a fallacy because the very fundamental of this system was wrong. Another group of critics considered this system as a farce because it was impracticable. The articles prepared by the students were stored to show them to the visitors. Basic Education was also criticized as a fraud being committed on the country by those who were in power.
- **Lack of qualified teachers:** Gandhiji developed a new pattern of education taking into consideration the Indian situation. This system of education had many new features. The teacher occupied the position of a mother in this new education our traditional teachers failed to understand this philosophy of Gandhiji. There was no scope for imparting training to the teachers. For the lack of qualified teachers this system failed.
- **This system lays less emphasis on primary education:** Basic education started as primary education. As a result of this secondary education and higher education suffered a lot under this scheme. Besides this, secondary education and higher education became subordinate to primary education, as a result of which this system failed. No doubt Gandhiji emphasized on secondary education and higher education in his scheme of Nai-Talim, but much attention was paid to the improvement of primary education at the cost of the other two.
- **Apathy of the Kothari commission:** The Indian Education Commission or Kothari Commission was set up in the year 1966. It gave recommendations for the improvement of different stages of education beginning from the primary stage. But it is a matter of great regret that the commission completely ignored basic education. In spite of this, the Ministry of Education, Government of India conducted a seminar at Sevagram on Gandhian Education, in 1970. The seminar

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emphasized on 'dignity of manual labour through the use of work as part of the educational programme.' But in the Fourth Five-year plan, the Central Government did not mention anything about basic education.

- **The plan was not tested at the national level:** M.S. Patel and N.P. Pillai, two supporters of Gandhian education felt that the scheme of education of education of Mahatma Gandhi was not really tested on a national scale. Our country also rejected Gandhi's conception of education, especially its motion of self-support and its emphasis on primary education.
- **Apathy of the administration:** The Indian administrators failed to understand the problem of basic education. Pillai, therefore says, 'It may be seen that the scheme of basic education now accepted by the Government of India is not the same as the one which Gandhi had originally outlined.'
- **Matriculation minus English:** Gandhiji emphasized that until matriculation stage, English should not be taught to the student. Because of this attitude many students did not like to attend these schools.
- **Want of research:** For the improvement of this new education, research activities were not encouraged.
- **Want of adequate staff and equipment:** Basic education required adequate staff and equipment. But the government failed to provide all these.
- **Want of textbooks:** In basic education textbooks were not emphasized. No standard textbook was developed by anybody.
- **Development of white-collar attitude:** Because of the impact of Western education, the students of India completely forgot their own culture. After completing their education they wanted to become white-collar 'Babus'. In basic education manual work was emphasized. One has to work hard at the time of study. It is not possible to become a 'Babu' in this scheme of education. Therefore, many parents and students did not like this education.
- **Report of the Kher Committee:** B.G. Kher in his report recommended that basic education is meant for the rural people of urban areas who did not develop any interest in basic education.

Gandhi's Views on other Aspects of Education

In this section, we will study, Gandhi's views on several other factors of education.

Gandhi's View on Teachers

Gandhi advocates devotion to the teacher (Guru-bhakti). He says, 'Education of the heart could only be done through the living touch of the teacher.' Education becomes effective and faithful only to the extent to which there is a personal touch between the teacher and the taught. A flower in blooms is loved by all and in this lies its glory. Similarly, man may be viewed as having achieved everything in life when he becomes perfect in character. If the best flowers among mankind take to teaching, society is abundantly enriched. Therefore, teachers should develop such character which will help them to elicit devotion from the students. It will be very difficult to achieve character building in the absence of devotion to the teacher. Gandhiji anticipated a non-violent personality in the teacher. He should have a devotion to the duty, to the students and to God. He is to play the role of a mother. Therefore, Gandhiji in his book *My Views on Education* says 'one who cannot take the place of a mother cannot be a teacher.' An

ideal teacher in Gandhi's word is the 'Mother-teacher'. In his book *True Education* he says, 'I have not used the word teacher in this article. I used the word mother-teacher', in its place, because the teacher must really be a mother of children. The child should never feel that he is being taught. Let her (the Mother-Teacher) simply keep her eye upon him and guide him.'

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Gandhi on correlation

Like John Dewey, who correlated all useful knowledge with project method, Gandhi made an original contribution to pedagogy by introducing craft as the centre of correlation. The whole range of desirable subjects are integrated round the productive activities on the physical and social environment In basic education he introduced three centres of correlation namely, craft work, natural environment and social environment. All these provide an opportunity to the child to be engaged in productive activities. Gandhiji believed that correlation should be natural and not forced.

Gandhi's views on women's education

Gandhi considered women as the mother of the race. Women should not be an instrument of pleasure. They should be regarded as man's helpmate. Gandhi opined that English education is meant for men and women will not profit by it. Alife of materialism is meant for men and not for women. Therefore, a proper training should be given to them, so that they can discharge their responsibilities well. On women's education Gandhiji says, 'Man and woman are of equal rank, but they are not identical. They are a peerless pair being supplementary to one another, each helps the other, so that without the one the existence of the other cannot be conceived, and therefore, it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of both.'

Gandhi's views on adult education

Gandhi desired that adult education must touch the life of all the villagers at all points-the economic, the hygienic, the social and the political. He wanted to drive out illiteracy and ignorance from the masses by selected teachers and selected syllabus. Villagers should acquire some useful knowledge through the programme of adult education. He did not like to provide the knowledge of three Rs only, but to provide literacy of the whole personality.

Gandhi's views on religious education

'Religion is a way of life' according to Gandhiji. Religious education can be imparted through the virtues like truth and non-violence, because they constitute a true religious life. Gandhiji feels it essential for a teacher to develop a religious life so that he can influence his students. Therefore, Gandhiji desires to include religious education in the regular curriculum which will develop a liberal outlook on religion. He was against narrowness or fanaticism. He wanted to train the students to develop understanding and appreciation of the doctrines of all great religions of the world. Gandhiji bridges the gulf between life and material life and says:

'In my opinion the author of the Gita has dispelled this delusion. He has drawn no line of demarcation between religious life and worldly pursuits. On the contrary he has shown that religious education is to be imparted to the students through the teachers "living the religion themselves.' Personal character of a teacher is more effective than book instruction or preaching.

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Gandhi's views on university education

Gandhiji criticized the prevailing system of university education in which the students have no participation, involvement or activity. He felt that students in the prevailing system of university education are dying of boredom and their bottled-up energies are running riot in wrong channels. It prepares them only for a white collar job. In the words of Gandhiji, 'Today the youth educated in our universities either ran after Government jobs or fell into devious ways and sought outlet for their frustration by fomenting unrest. They were not even ashamed to beg or sponge upon others. Such was their said plight. The aim of university education should be to turn out true servant of the people how would live and die for the country's freedom.'

Gandhi supported higher education and emphasized on originality, character-building, development of full personality and to make it a creative process. He also emphasized on self-respect, self-sufficiency, and economic independence for the university products. 'It should be an extension and continuation of the basic education course.'

Nai Talim

The Indian National Congress launched the Quit India Movement on August 9, 1942. The national workers diverted their attention from basic education to the movement. Gandhiji was also imprisoned during this movement. As a result of which basic education was neglected. After he was released from the jail, he came out with a new idea of Nai Talim or New Education.

What is Nai Talim?

According to Gandhiji, Nai Talim or New Education is education for life. Education begins from the moment a child is conceived in the mother's womb to the moment of death. Thus, education is a lifelong process. It covers the whole of life leaving no aspect of life untouched. Gandhi says 'there is nothing in life, however small which is not the concern of education.'

This new education is not different from Basic Education. It is just an evolution of Gandhiji's educational ideas. He simply extended the scope of Basic Education in order to include the education of every body at every stage of life. The Basic Education system was meant for children from 7 to 14 years of age. But the Nai Talim is lifelong education. The programme of Nai Talim includes the following four stages:

Stages of Nai Talim

- **First Stage:** The first stage of Nai Talim begins with the parents and community. At this stage, the programme of education is extended to the community as a whole and all the members for a self-reliant, happy, clean and healthy life. Men and women in all stages of life are to be educated. If the parents receive education, they can understand the importance of education in life and will extend their hand of help for the progress of education.
- **Second Stage:** This is the stage of pre-basic education or the education of children under 7 years of age. Education at this stage aims at the envelopment of all the faculties of the child before he undergoes a formal schooling. It is to be conducted by the school teachers in co-operation with the parents and community in schools in the town and in the village. Gandhiji said, 'The real education begins from conception as the mother begins to take up the responsibility of the child. If a

mother is correctly instructed and prepared for her coming responsibility, then that will be the education of the child as well.'

The pre-basic education is to begin with adult education, i.e., education of the parents in wise parenthood. It has been widely recognized that foundations of education are laid in the earliest years of childhood. But, pre-basic education is much wider in scope. It includes:

i. Education of the entire village i.e. happy and healthy community life.
ii. Education of the parents in wise parenthood.
iii. Education of the children below seven years of age.

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- **Third Stage:** This stage of education is the 8 years programme of basic Education for both boys and girls between 7 to 15 years. It is rightly basic scheme that education should centre around some form of manual and productive work. All other activities to be developed or training to be given should as far as possible, be integrally related to the central craft chosen. It is also to be self-supporting to the extent of covering teacher's pay. Children are to pick up knowledge through self-activity. 'Learning by doing' is the guiding principle. Not only has this, learning by doing been to be supplemented by learning while earning. The scheme is constructive and creative in nature so far as the methodology of imparting educations is concerned. The most salient features of Basic Schemes are:
  i. Craft-centeredness.
  ii. Correlated and integrated curriculum.
- **Fourth Stage:** The fourth stage is the period of post-basic education or education of adolescents, who have completed basic education. It is keenly felt that village life must be stabilized and modernized. Therefore, the development of the rural secondary education is conceived as the educational nurture of adolescent youth from the 14th or 15th to the 18th year of life. It is, so to say, a contention of the Basic Scheme based on education for self-sufficiency. But post basic education becomes education through self-sufficiency.

This post-basic education is yet in its infancy and not much progress has been done in this direction. There are a very few post-basic schools, those too yet in the experimental stage. The first batch of post-basic students in Sevagram and Bihar completed its course in 1951.

The school at this stage is to be residential and is to provide opportunities for a wide range of productive activities. The main programme of post-basic schools is the rural reconstruction through crafts, like agriculture, dairy farming, smithy, carpentry and weaving, etc. such post-basic schools are to be organized on the lines of the Folk schools of Denmark and other Scandinavian countries.

'The life of the school should follow the curse of life in a good village, except that about half the working time would be given to study and half to farming, building carpentry and cabinet making, house making, weaving, street cleaning and other useful village work. The subjects of study are to be related to the practical work and life of students.'

Naturalistic, Idealistic and Pragmatic Tendency in Gandhian Education

Dr. M.S. Patel in his book *The Educational Philosophy of Mahatma Gandhi* calls Gandhi's. 'Educational philosophy as naturalistic in setting, idealistic in aims and pragmatic in method. Gandhi has synthesized these three philosophies into his philosophy

of education and brings a harmonious blend of these diverse philosophies which we may call eclecticism.

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Gandhi is a naturalist when he advocates that the children should be taught 'in an atmosphere free from superimposed restriction and interference.' He opposes pedantry and emphasizes on simplicity in life, in language and literature. He wanted children to have sufficient freedom for their natural growth and development. But for their fullest development, discipline and training are essential. He had faith in the inherent good of the child's nature. His Nai Talim was natural for he saw it as an extension of the home as related to child's development.

Nai Talim takes place in an atmosphere of play which is child centred. His philosophy of education becomes naturalistic in setting as he gives importance to activity and craft common to the locality, etc.

Gandhiji's faith in God or the universal spirit is the idealistic goal in his educational theory. He not only aims at 'self-realization' but also to realize God and be on with him. Spiritual realization is the self-realization which can be achieved by seeking after truth and Non-violence and doing service to mankind. This spiritual realization is an important aspect of education of the youth. His views on education as a preparation for total life (and not necessarily for a specific profession) was another idealistic aim when he emphasized on harmonious development of personality which includes spiritual, intellectual, moral and physical development of the child.

In method, Gandhiji is a pragmatist as he emphasizes on learning by experience. He did not like to inflict information on the unwilling students. He wanted to keep the student engaged in many-faceted activities, throwing them from one excitement to another, which will provide to each student hectic activity and scope for showing creative genius and organizing capacity. His aim was to grow aesthetic, moral and artistic potentialities that are in the Gandhian principles of 'Learning by doing'. Like John Dewey, Gandhi believes that truth can be experimentally verified. He advocates that progress in the school should be pragmatic, based on rigorous habits of investigation and experimentation through scientific thinking. He condemned bookishness and excessive verbalizing in teaching and advocated realistic education.

Check Your Progress

1. Who is a karmayogin according to the Gita?
2. Which books were suggested by Gandhi as a means of introducing students to their rich cultural and spiritual heritage?
3. Name the subjects which were introduced by Gandhi in the 'basic education' curriculum.
4. Which term is used by Gandhi to describe a teacher and why?
5. What is the fourth stage of Nai Talim?

Gandhi like John Dewey believed in the elements of social life in the school system. his emphasis on the use of craft at all levels and stages of education is nothing but a 'Karma-yoga' which is an ample testimony that Gandhi was a pragmatist. Thus Dr. M.S. Patel is true when he says that Gandhian philosophy of education is 'naturalistic in setting idealistic in its aim and pragmatic in its methods and programme of work.'

3.3 TAGORE'S PHILOSOPHICAL THOUGHT IN EDUCATION

Rabindranath Tagore, the brilliant poet of India and the founder of Visva-Bharati was born in 1861 in Calcutta in the most cultured and creative family of Tagore Brahmins. At the time of Tagore's birth, India was passing through three revolutionary currents the religious, the socio-political and literary. These three movements had a formative influence on Tagore and helped him to grow into a high Relational Personality. In course of time, he developed widest possible outlook with universal human interests.

The religious movement

The religious movement, which took place during his youth, may be defined as Hindu Renaissance. His family was one of the most cultured and creative in all Bengal at the time. It was a sacred home, where art, literature, music, drama and philosophy from the East and West found continual play. It received its spirit from Ram Mohan Roy and Brahmo Samaj movement. His father was an associate of Roy and he himself formed another society for a new understanding of religious philosophical Hinduism. He gave a subtle direction to the development of the young. Tagore assimilated Roy's spirit in his own effort towards harmony.

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The socio-political movement

The 19th century socio-political movement developed national and international consciousness in Tagore. He joined the freedom movement. Though he was a close friend of Gandhiji, he did not support the idea of strike, boycott, fasts and marches to achieve freedom. Therefore, he stated that 'Swaraj is not our objective. Our fight is a spiritual fight-it is for man.'

He was shocked beyond words at the inhuman firing at Jallianwala Bagh in 1919. As a protest against this incident he gave up his knighthood. He returned from his exile in a dream world to the real society, and started work as an educator. He considered building of schools as a divine work. To give practical service to Indian society, he founded Santiniketan, an ashram school; and to give service to the people of the world, he opened, Visva-Bharati, the international university.

Literary movement

In 19th and 20th centuries, Bengal took greatest leadership in the literary field under the able leadership of Bankim Chandra Chatterji, Michael Madhusudan Dutta and Behari Lal Chakravarty. Tagore, to a great extent was influenced by these writers and considered writing as a *Sadhana* (spiritual discipline). His poetic creativity was reflected in his work *Gitanjali* and *Gitimalya*. For *Gitanjali*, he won the Nobel Prize in 1913.

Thus, from the above three important movements Tagore got impetus to become a Relational Personality.

Rabindranath was the youngest of the fourteen children of his father. He had little formal schooling and had withdrawn from the school by the age of fourteen. He was taught by his probate tutor, who taught him different subjects. In 1878, he went to London and studied law for two years, but returned to India without a degree. Schooling had no influence in his life.

The international consciousness, which Tagore helped to create in India, is one of the finest contributions of our human society. He embraced both his own nation and the world. He attempted to build a community which would recognize no geographical boundaries. India has produced prolific writers before, but no other Indian writer at present has contributed so much to literature and language. Emerging as a prophet of an educational renaissance in India, he started reflecting on the best educational thought of the world, past and present.

It was on 7 August 1941 that he breathed his last while still painting and writing poems on 'man, death and morality,' he was mourned world over.

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Tagore's Philosophy of Life

Philosophical outlook of Tagore was guided by the principle of harmony. Therefore, he has been called 'the supreme reconciler, harmonizer and peacemaker in the domain of modern thought.' He desired to reconcile all extremes and harmonise all contradictions.

Tagore, a follower of Ananda Yoga

Tagore is known to the world of letters as a follower of Ananda Yoga, a device through which the aesthetic sense is cultivated and universal harmony achieved. According to him, yoga (the Path) should be full of Ananda (joy), so that creativity in man can be developed.

Tagore, a Vedantist

A close study of Tagore's philosophy reveals the fact that he is a Vedantist. He had faith in one Supreme Being, the Brahma. The various manifestations of nature representing Him and Brahma pervades through all these forms. He finds unity among diversities and a spiritual unity between man and man. The relationship between God and man must be like the relationship between 'Love and Joy.'He believes both the personal and impersonal aspect of God. Therefore, he says, 'It will not do to reject the impersonal aspect of truth altogether.' He believes in the concept Aham Brahma Asmi (I am Brahman). When an individual realizes that he is the 'Brahman' (Absolute) the true salvation takes place.

Tagore, an idealist

Like most of the Indian sages he believed that man should realize the 'ultimate truth' which will liberate him from the cycle of birth and death. Experience, according to him, is within the world of Maya (appearance or the illusive power of Brahman.) he views the world as the place of both truth and appearance. Maya holds the truth within itself, as it is found in the relationship within the world of appearance.

The idea of 'Surplus in Man' is an original contribution of Tagore. Man is born with enormous surplus far in excess of his physical requirements. This surplus is nothing but the limitless potentiality of human personality. It is a source of human creativity. In this, lies the infinite future of man. The surplus manifests itself in man's religious consciousness. In the words of Tagore, 'Religion can have no meaning in the enclosure of mere physical and material interest. It is in the surplus we carry around our personality the surplus which is like the atmosphere of the earth, bringing to her a constant circulation of light and life and delightfulness.'

Man 'according to Tagore' is an artist. By art, man can experience the wholeness of life. The fine arts were nothing but spiritual discipline. Kama (desire) can be spiritualized by the Bhakti (devotion).

Tagore, a humanist

Love and universalism is the core of the philosophy of his life. He had a desire to establish harmony between man and the universe by establishing a universal religion. Thus, he had deep faith in the brotherhood of man and fatherhood of God. Like most of the Indian monks, Tagore believed in the concept of humanism. He advocated that man should live for the ultimate Truth which liberates us from the bondage of death and unites us with good. In his words, 'Dust thou art, to dust thou retunes was not spoken of the soul.' Again he says, 'Reality in human and Truth in human.' Thus, Tagore is a humanist.

For the political liberation of India, Tagore advocated purification of mind, dignified suffering and rural reconstruction. Young men and women should live in the countryside and should mix with the people. With this ideal, he managed his own estate of Shantiniketan and founded the Department of Rural Construction in Viswa-Bharati.

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Tagore, a naturalist

According to Tagore, nature is the greatest teacher. It is not hostile to man, but it is the form of 'mother nature.' Nature is kind, benevolent and generous. In his language, 'Education divorced from nature has brought untold harm to young children.' Just as man develops his relation with his fellowman, he should develop his relation with nature. God is found in the midst of nature. God revealed himself through different colours, forms and rhythms of nature. God therefore, desires that there must be a close relationship between Man, God and Nature.

Among the goals of life, Kama or desire is considered by Tagore not only, as the fulfillment of passion or emotion of an individual but also as the development of aesthetic and artistic qualities in man. It is bhakti or devotion which spiritualizes 'Karma.' Spiritualization of 'Karma' is the duty or dharma of an individual. Thus, the entire philosophy of Tagore is an attempt to accept 'Ananda Yoga' as the way to salvation. He grew into a Relational Personality to harmonize all the extremes.

3.3.1 Tagore's Philosophy of Education

The educational idea and ideals of Tagore originated out of his own home, life and the freedom he had experienced within it. His father did not send him to school, but educated him at home with the help of tutors. So he says, 'Whatever I learned, I have learned outside of class.' He felt that his school at home was an educational prison disassociated from the context of life. Such education was 'The parrot's training.' The parrot is within the golden cage. The cage is education, its builders are the educators and the caged parrot is the child, who received education. Tagore, therefore, emphasized that true education can be imparted in the midst of freedom and cultural surroundings. Learning must be linked organically to the whole of life, the people, the land and its culture. With this ideal in view, he developed his own educational theory-Basis Principles of Tagore's Philosophy of Education.

Realization of harmony with all things

Tagore advocated that true education is the realization of an inner quality of man, a realization that places human life in harmony with all existence. An individual should develop harmony with the universe, the supreme person, who possesses the various levels of consciousness and experience corresponding to an individual's life, mind, physical self and also the soul within. India, according to Tagore, is a land of harmony. It has the special power of binding together and bringing about synthesis of the various elements of man's being. Thus, realization of harmony has been specified in the educational ideas and ideals of Tagore.

Principle of freedom, sympathy and joy

Another important aspect of Tagore's educational ideas is freedom, sympathy and joy. The life of a child is life of freedom. Freedom from specialization, freedom from social and professional conventionalism. Man can attain his fullness of growth only through freedom. True education is that which liberates. Man can realize freedom, only when he

realizes his own being. Throughout the ages, all the Indian philosophers have idealized freedom (moksha). Through freedom man can relate himself with the universe, nature, man and finally with the universal man.

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Sympathy and joy are two important educational values. Man can attain full personality with all forms of life. Sympathy can be developed by intimate contact between nature and man. Natural environment can provide the child with education in sympathy.

During his student life, Tagore realized that education in India was 'joyless education.' When he developed his own theory of education, he emphasized that education should wed joy to knowledge. The noblest work in life is that work which is wedded to joy. Thus, the right path to education is the path (Yoga) full of joy (Ananda). So he is popularly known as an 'Anandayogi' and Ananda-yoga is his most original contribution to the theory and practice of education. Freedom, sympathy and joy constitute the educational thought of Tagore.

The union of man and nature

One of the major themes of the educational philosophy of Tagore is the union of man and nature. Nature, according to Tagore, is the animate world of trees, flowers and birds and the world of the physical universe with its forces and energies. Through aesthetic imagination and appreciation one can develop intimacy with nature. It is the pulse of nature which quickens the spirit of the child. Therefore, the child should receive education being surrounded by nature and natural objects. The child should learn 'to se fire, air, water, land and the whole universe as pervaded by a universal consciousness.' Any education outside nature is harmful and dangerous for the child.

Education for the first seven years of the child should be left to nature. He should be given freedom to love and appreciate nature. The child develops the power of enquiry and creativity in the midst of nature.

With these objectives in view, Tagore designed his school at Santiniketan as an 'ashram,' a community modeled like the ancient gurukula system of education of ancient India. Like Rousseau, Tagore is also branded as a naturalist for his ideals stated above.

Literature as the true vehicle of education

Literature, according to Tagore, is the true vehicle of education. It can carry education beyond schools and colleges. Therefore, he encouraged the knowledge of folk literature to grasp the psychology of the people and to acquaint the people with their own culture. He used to encourage the students to read merely books of entertainment.

Unity of all races of the world

Tagore advocated a sweet interblending of the East and West. His philosophy of education is based on the ideal of spiritual unity of all races of the world. His institution of Visva-Bharati represents this ideal of co-operation spiritual unity, mutual love, mutual truth, mutual aid etc. He believed that the East had to give a lot to the West and in return it could assimilate the best that Western civilization can offer. He welcomed the process of synthesis. Thus, Tagore was one of the pioneers of this movement of universality.

Emphasis on the child's mind

The educational thought of Tagore is based on his experience of the child's mind. Education is a bi-polar process where students and teachers play their respective roles. A school

becomes complete only through the students. He was of the opinion that the child should be treated as a child not as an adult. The sub-conscious mind of the child is more important than the active mind of the child. In his words, 'The young mind should be saturated with the idea that it has been born into a human world which is in harmony with the world around it.' For the education of the student, Tagore advocated three important principles: 'freedom, fullness, and vastness.'

Meaning of education

Tagore was not an educationist in an academic sense. He did not write a single word systematically on education. From his countless writings both on education and other subjects, some of his ideas of philosophy of education are found. He has expressed these views from his observation on the various problems of education. To understand his philosophy of education, it is required to collect his numerous direct and indirect expressions and put them together.

Tagore's theory of education is marked by synthetic, naturalistic, aesthetic and international character. He had a belief that 'The widest road leading to the solution of all our problems is education.' He also studied the educational ideas of Rousseau, Froebel, Pestalozzie and Herbart. But he was not influenced by anybody. He tried to bring about a synthesis between the East and the West in both ideals and methods.

Tagore's educational idealism is based on the pursuit of the whole man. Man alone can pursue and ultimately realize his fullness. Education can develop a new pattern of life culminating in the realization of universal man. Therefore, Tagore's system of education emphasizes on the organic wholeness of human individuality. Education provides to our personality a unity, a harmony, a wholeness, whereby no separation of relationships exists in the perfection of the intellectual, physical, social, moral, economic and spiritual aspects of human life. Thus, an educated man becomes an integrated personality.

3.3.2 Aims of Education

The most important aim of education, according to Tagore, is the development of individual leading to the harmonious development of personality. Personality should develop to the fullness. In the words of Tagore, 'To attain full manhood is the ultimate end of education; every thing else is subordinate to it.' He further adds, 'To give spiritual culture to our boys was my principle object in starting my school at Bolpur.' This school should be a home and a temple one where development of an individual was another important aim of Tagore's system of education.

Tagore also emphasized on the intellectual development of the child. By intellectual development, he means the development of imagination, free thinking, constant curiosity and alertness of the mind. He is against bookish education. Education through free thinking was another aim of his educational philosophy.

Tagore's educational philosophy also aimed at the physical development of the child. He gave much importance to a healthy body.

Tagore is popularly known as the Relational Personality. He held that the entire universe is one big family. Education alone can teach people to realize their oneness with other individuals of the universe. Education for international understanding and universal brotherhood of man was another important aim of his education.

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3.3.3 Curriculum

Curriculum was meant to attain the aims of education; Tagore advocated that it was wide and comprehensive. It referred to all aspects of human life, physical intellectual, moral and spiritual. The curriculum was designed to acquire, 'fullness of experience' from multiple source. He interpreted curriculum in terms of certain activities to be undertaken. He was against bookish knowledge of the passive and mechanical kind. Keeping in view the 'spontaneous interest' of the child, he organized the curriculum.

Subjects included in the curriculum

- Languages and literature, mother tongue, other Indian languages and other foreign languages like German, Latin, Chinese, French, and Russian.
- Mathematics.
- Natural sciences like physics, chemistry, botany, zoology, general science and health education.
- Social sciences like history, civics, geography, economics and sociology.
- Agriculture and technical subjects.
- Arts, music, dance etc.
- Religion, philosophy and psychology.

3.3.4 Methods of Teaching

Tagore was against the mechanical and parrot like repetition used by our teachers. He was an ardent lover of children. He had an implicit faith in the child's inborn potentialities. So, he wanted to give the child opportunity for full development of his potentialities. For the expression of these potentialities, Tagore felt that the environment is more important than the formal rules and methods, techniques and textbooks, building and equipments. He was concerned with the association between body and mind to establish a harmony. Therefore, he advocated that the child must express himself with his whole body. The education of the body should have contact with air, water, earth and light. Tagore says, 'The school master is of opinion that the best means of educating the child is by concentrating on mind but the mother nature knows that the best way is by dispersion of mind.' Nothing readymade should be given to the child. He should rather be made to experiment and create. Tagore emphasized the following methods of teaching

- **Teaching while walking:** While discussing about the methods of teaching, Tagore opined, 'Teaching while walking is the best method.' He believed that subjects like History, Geography and other Social Sciences can be effectively taught through frequent excursions and tours. By these activities students will get an opportunity to observe numerous facts of interest and gain knowledge through direct experience.
- **Activity method:** Tagore believed that for the development of body and mind, learning through activities is essential. Therefore, he included activities like climbing the tree, dramatic activities, jumping, plucking fruits, shouting etc. in his Bolpur School as important methods of techniques of teaching.
- **Debate and discussion method:** Debating activities were organized in the Bolpur School to develop oratorical abilities of the students. Students were encouraged to solve various problems through discussion.

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- **Heuristic method:** Tagore introduced heuristic method in Santiniketan as an important method of teaching. When the teaching activities begin, first the students ask questions to clarify their doubts and the teachers try to satisfy them by their matured answers. Then the teachers ask questions to evaluate how far the students are able to comprehend the problems discussed in the class.
- **Medium of instruction:** Tagore emphasized on the study of mother tongue as the medium of instruction. He publicly opposed the study of English in Indian schools. He had a faith that the harmony in language will be only through the study of one's own language. It will help an individual to bring together language and thought. He advised for the bifurcation of language medium. Mother tongue should be used for imparting basic education. For social and literary use, other languages may be used.
- **Literature:** Literature, according to Tagore, is the true vehicle of education. He advised the study of literature and folk literature of cultural significance and for the study of mass psychology.
- **Social service:** Social service was one of the important objectives of Tagore's theory of education. According to him, it is a bond which knitted the human beings into communities and communities into nations and so on. Education is to bring about a synthesis between individual and society. His concept of society was an international society based on universalism.
- **Religious and spiritual education:** Tagore declared 'To give spiritual culture to our boys was my principal object in starting my school at Bolpur.' Religious teaching cannot help to have an experience about the spiritual world. It can be gained by living in the world. Formal education cannot impart religious education. It can be assimilated where there is a living relation. Any type of artificial teaching or religion is against religion and education. It should, therefore, be imparted in a natural atmosphere of piety. Religious education can take place in a community where a religious atmosphere is created. It can strengthen the spiritual bond in the community. According to Tagore, all true religion evolve out of life itself. Religion with him was thus to be lived and not taught.
- **The school system:** According to Tagore, a school does not lay the foundation for the development of man. It only lays seeds. A free atmosphere is better than the classroom teaching. So a natural harmonious, free, open and simple atmosphere should be provided to the children of school.
- **The student:** The educational thought of Tagore is based on his experience of the child's mind. Education is a bi-polar process where students and teachers play their respective roles. Aschool becomes complete only through the students. He was of the opinion that the child should be treated as a child and not as an adult. The sub-conscious mind of the child is more important than the active mind of the child.
- **Student teacher relationship:** According to Tagore, the most important medium for human development is teacher-student relationship 'upanayana' (the classical Hindu rite of initiation) which binds the students and teachers together. Tagore tried to create this atmosphere in his school. He tried to create our traditional intimacy between the teacher and the student. In this process, both the students and the teachers lived together in natural surroundings leading the disciplined life of celibacy (Brahmachraya). The minds of the teacher and the students are

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awakened through this process. They come close to learn from each other. The teacher has to create an atmosphere in the Ashram. Tagore says, 'They only deserve to be teachers who are patient and tolerant.' A teacher should be prepared to accept his students as his friends. On the ideal teacher, Tagore says, 'Only he can teach, who can love. The greatest teachers of men have been lovers of man. The real teaching is a gift. It is a sacrifice, it is not a manufactured article of routine work, and because it is a living thing, it is the fulfillment of knowledge of the teacher himself.'

Tagore lays much emphasis on the role of the teacher in the educative process than on the methods of teaching. In the 'ashram school', the teacher alone can create a creative atmosphere,. He is the leader, a pioneer. He is the person who can 'knock on doors of mind.' Therefore, those who desire to be teachers must have a natural feeling of respect even for the very young.

- **Discipline:** Tagore being a lover of children was against rigid discipline. He supported free-discipline. He criticized corporal punishment by a teacher holding a cane. He wanted to give the child maximum opportunity for the discovery of his innate potentialities in an atmosphere of complete liberty. Like Rousseau, Tagore was a naturalist. His naturalism consists of love of nature and harmony with nature's creatures. In order to be in harmony with nature, the education of the child should be carried out in natural surroundings. Therefore, freedom must be given to the child for his self-activities and for the development of his potentialities. Emerging as a prophet of an educational renaissance in India, Tagore considered education as the solution of all problems of life. Hence education is an integral part of human life. Casting a look at the innovations brought about by great educators like Rousseau, Froebel, Herbart and Pestalozzie. He experimented his own philosophy of education at Bolpur School.

3.3.5 Influence of Tagore on the Practices of School Education: Shantiniketan and Visvabharati

To give practical shape to his educational ideas, Tagore established an educational institution in Bolpur, one hundred miles north of Calcutta, on 22 December 1901. He named it 'Shantiniketan' the Abode of Peace. In his words, the school was a work of art and not a Pedagogical Laboratory. This school had all the characteristics of a garden school, 'Ashram' like and 'gurukula.' The school was running under the direct supervision of Tagore. While starting this school, he had in his mind, the Tapovana, the forest hermitage of ancient India.

Special Features of Shantiniketan

- **Homely atmosphere:** The school was a 'Gurukula' (a residential hermitage), where students and the teachers were living together in a very simple manner. All the students reside on the premises, eat, drink and sleep together without the distinction of caste and creed. Simple and cheap food was cooked and served by the students themselves. The students perform most of their own work, drew water from well, kept their rooms tidy and also washed their clothes. Thus, he experimented his own philosophy of 'simple living and high thinking.'
- **Religious and spiritual atmosphere:** Being a great visionary and a man of wisdom, Tagore wanted the emancipation of man from material bondages with

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the help of religious and spiritual education. He aimed at perfection, not only that of body and mind only but also that of the soul. In Shantiniketan, he made provision for the, study of the religious ideas of the Hindus, Buddhists, Jains, Muslims, Sikhs, Christians and other religions of the east and the west. He advocated spiritual realization 'in amity, good fellowship and cooperation between the thinkers and scholars of both eastern and western countries from all antagonisms of race, nationality, creed or cast.'Tagore saw spiritual significance in natural facts. Since his school was situated in natural environment, it was the best means for spiritual progress. In his opinion, the best means of deriving divine inspiration is to lose oneself in the contemplation of nature.

- **Natural atmosphere:** Shantiniketan was a garden school. Students were receiving education in the open air. The whole life of the school was going on out of the doors. Classes were held under the shades of the trees. Students were free to enjoy the flowers of the spring and the harvest of autumn the heat and the dew storm, rain and the quiet moonlight nights. Tagore created a Tapovana, the forest hermitage of ancient India, where the students and the teachers would be the seekers of truth and would be able to lead a life of truth in the natural beauties of the forest.
- **Organization of classes:** Activities of school at Shantiniketan began at. 4.30 a.m., when the choir boys would go round rousing the sleepers up into the beauty of the calm of early down. All the regular classes get over by noon. In the afternoon session, extra subjects like Indian painting, Indian dancing, music, physical training etc. were taught.

There is scope for the use of 'drama' for educational purposes. If the song of a bird interrupts teaching work, the teaching is stopped and the bird is listened to. The children were active to the delight provided by the chirping birds and blooming flowers in the school. Creative work in literature and art were encouraged. There was competition in study, poetry and easy writing. To develop the sense of discipline, good behaviour, respect for others, orderliness, modesty, cleanliness, etc. were practiced.

Programme of Daily Activities at Santiniketan

Early morning: At 4.30 a.m. a group of student singers would go around the ashram and wake up the students. After waking up, the students clean their rooms and take up physical work. After taking rest for some time they take their bath. Before sun rise, they meditate for ten minutes under the trees. Then they have their breakfast.

Forenoon and afternoon: The morning session continued from 8 a.m. to 11.30 a.m. during this session, students are engaged in hard work. They perform light work in the evening. In the forenoon session, students are engaged in preparing lessons, group discussion, games and other creative activities. They take their launch at about 12 noon. Just before sunset they devote a few minutes for meditation. They eat their last meal after mediation. At night, students are engaged in activities like dramatics, singing, story telling etc. thy go to bed at about 9.30 p.m. At this moment, the choir boys sing once again. Thus, life at Santikinketan begins with songs and ends with songs. Tagore felt Santiniketan 'as the divine humanity working in his mind and compelling him to practical activities.'

Vishva-Bharati: Tagore laid the cornerstone of Vishva-Bharati, the international university at Shantiniketan on 22 December 1918. The name Vishvabharati indicates a

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place of universal knowledge and world culture. His aim was, 'Yatra Vishwam bhati ekanidam' where the whole world forms its one single nest. In 1951, ten years, after the death of Tagore, it was raised to the status of a national university and a universal institution about the aims of this institution. Tagore said, 'I had all along experienced the want of an institution in India which should be a true centre for all the different eastern cultures, concentrating in one spot the varied ideals of art and civilization which have been contributed to the world by the various countries of Asia.'

This university consisted of four important divisions. They were higher secondary, college, research and cultural education. Here he could do a synthesis of Asian culture, and through this institution, the Asian mind can be reflected to the rest of the world. It was a meeting place of the cultures of the East and West.

The aims and objectives of Vishva bharati, as contained in the prospectus of the university are:

- To study the mind of man in its realization of different aspects of truth from divers points of view.
- To bring into more intimate relation with one another, through patient study and research, the different cultures of the east on the basis of their underlying unity.
- To approach the West from the standpoint of such a unity of the life and thought of Asia.
- To see to realize in a common fellowship of study the meeting of the East and the West and thus ultimately to strengthen the fundamental conditions of world peace through the establishment of free communication of ideas between the two hemispheres.

Thus, Visva bharati as an international centre of education was based on the philosophy of education which aims. At universality now this great institution has been taken over by Government of India and elevated into the fourth Central University through an Act specially enacted by the parliament in the year 1951. It has several departments like Vidya-Bhawan or a School of Research, Siksha-Bhawan or a college, Cheena Bhawan or a School of Sino-Indian Studies, Kala Bhawan or a School of Fine Arts, Sangeet Bhawan or a School of Music and Dancing, Sri Niketen or an Institution of Rural Reconstruction, Silpa Bhawan or a School of Industries, Adhyapak Siksha Bhawan or Training College, Patha Bhawan or a School etc. Many of the classes are held in open air. Tagore is no more now. But his 'personality' reflected conception of the educative process as an effective harmony of relationship.

Conclusion

The history of Shantiniketan is the history of Tagore's spiritual voyage. His own personality reflected a divine humanity which inspired both the student and teachers. He goes by the name Rabindranath which means the 'day's light.' Through the light of his personality, he enlightened his student's and associates. This institution was the result of Tagore's experiences and experiments. He evolved not necessarily a new system of education but a new pattern of life, joyful and free within education. His centers of learning still survives to prove his achievements as a humanistic educator.

Check Your Progress

6. Define Ananda Yoga.
7. What is the Heuristic method of teaching?
8. Enlist the features of Shantiniketan as developed by Tagore.

3.4 JOHN DEWEY'S PHILOSOPHICAL THOUGHT IN EDUCATION

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John Deweywas born in 1859. After graduating from University of Vermont in 1879, he started his career as a schoolteacher and had the actual experience of teaching in a class-room. His philosophy is not simply speculative but based on the actual experiences in the school. InApril 1882 he wrote his first article entitled, 'The Metaphysical Assumption of Materialism' in *Journal of Speculative Philosopy*.

After leaving his job as a schoolteacher, Dewey joined Johns Hopkins University and obtained his degree of Ph.D. in philosophy in 1884. Thereafter, he worked as a professor of philosophy at the universities of Minnesota, Michigan and Chicago.

It was at Chicago in 1896 that Dewey founded the ideal University Laboratory School. This school served him as a scientific laboratory in obtaining knowledge of facts and laws still unknown to the educationists of the world. It was here that he tested, modified and clarified his theories after practical experience of school situations.

He was invited by the University of Peking to deliver a lecture on philosophy and education and later on the Government of Turkey asked him to drawup a report on the reorganisation of national schools in Turkey.

Dewey's Philosophy

Dewey's philosophy and programme has been variously termed as 'Experimentalism', 'Functionalism', 'Instrumentalism', 'Operationalism', 'Progressivism', 'Practicalism' and above all 'Pragmatism'. All these indicate his emphasis on the dynamic and evercharging character of life. Dewey tests every hypothesis or belief or principle by the way it works or by its consequences. He does not believe in the existence of any absolute values or ultimate moral principles which are at once 'unassailable and unimprovable'. He said that there are no fixed beliefs. He also insisted that the intellect was subordinate to practical ends. 'Utility' was the touchstone of every value. Pragmatism teaches that which is useful, what works in a practical situation is true; what does not work is false. Truth thus becomes not a 'fixed', 'eternal' thing, but something that is subject to change. According to pragmatism, what is true to-day may be false tomorrow.

Five values stressed by Dewey:

1. Aesthetic taste or capacity.
2. Conscientiousness.
3. Efficiency.
4. Scientific spirit.
5. Sociability and social efficiency.

Experience and Experimental Method

Dewey explains that ¯where there is experience, there is a living being. In the orthodox view, experience is regarded primarily as a knowledge affair, but to eyes not looking through ancient spectacles, it assuredly appears as an affair of the intercourse of living being with its physical and social environment. To learn from experience is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things.

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'The new philosophy of education is an experimental philosophy. All experiences cannot be educative ... The traditional education gave pupils experiences but not of the right type ... The business of the educator is to set a kind of experience which while being agreeable promotes having desirable future experiences. The central problem of an educator based upon experience is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences. The continuity of experience is the philosophy of Educative Experience. It is held that education is a development within, by, and for Experience ... Education by, of, and for Experience ... Thus a full integrated personality exists only when successive experiences are integrated.' Experimental methods have the following merits:

1. Experimental method is the foe of every belief that permits habits and wants to dominate invention and discovery, and readymade system to override verifiable fact. Constant revision is the work of experimental inquiry.
2. Experimental method is fatal to dogmatism because it shows that all ideas, conceptions, theories, however extensive and self-consistent and aesthetically attractive they maybe, are to be entertained provisionally until they have been tested by acting upon them.
3. Experimental method is not just messing around nor doing a little of this and a little of that in the hope that things will improve. Just as in the physical sciences, it implies a coherent body of ideas, a theory, that gives direction to effort.

Selectivity in experience: Mere activity is not experience. A stream of meaningful experiences have to be provided. That kind of present experience should be selected and emphasised which lives fruitfully and creatively in the course of future experiences.

Education in growth: Dewey is a protagonist of the conception of education as growth and direction. Life is growing and education is the process of this ever-increasing growth. What is of enormous significance for Dewey is the present life and its possibilities. He criticises the conception of education as a 'preparation' for the realisation of some remote future goal. It is essential that the immediate situation should be interpreted in such a meaningful way that it may provide the maximum stimulus for the responsive cooperation of pupils and the utilisation of their energies.

Education a moral process: According to Dewey, 'Discipline, culture, social efficiency, personal refinement, improvement of character are but phases of the growth of capacity nobly to share in such a balanced experience. And education is not a mere means to such a life. To maintain capacity for such education is the essence of morals.'

3.4.1 Influence of Dewey on the Practices of School Education

Dewey thinks that education is a continuous process of adjustment, having as its aim at every stage an added capacity of growth.

Two sides of the educative process: *Psychological and social.* According to Dewey, the educative process has two sides—one psychological and the other sociological, and neither can be subordinated to the other or neglected without evil results following.

Social view of education: Prof. Dewey states the social function of education in *The School and Society.* 'What the best and wisest parent wants for his own child, that must the community want for all of its children. Any other ideal for our schools is narrow

and unlovely; acted upon, it destroys our democracy. All that society has accomplished for itself is put through the agency of the school, at the disposal of its future members.'

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Education proceeds by the participation of the individual in the social consciousness of the race: Dewey believes that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth and is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Through this unconscious education, the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilisation. The most formal and technical education in the world cannot safely depart from this general process. It can only organise it or differentiate it in some particular direction. Dewey believes that true education comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself.

School: A Social Institution

Dewey says, 'I believe that the school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends.' 'I believe that the school must represent present life—life as real and vital to the child as that which he carries on in the home, in the neighbourhood, or on the playground.'

The moral training given by the school community: According to Dewey, there cannot be two sets of ethical principles, one for life in the school, and the other for life outside the school. As conduct is one, so also the principles of conduct are one. The tendency to discuss the morals of the school as if the school were an institution by itself is highly unfortunate. The moral responsibility of the school, and of those who conduct it, is to society. The school is fundamentally an institution erected by society to do a certain specific work, to exercise a certain specific function in maintaining the life and advancing the welfare of society. The educational system which does not recognise that this fact entails upon it an ethical responsibility is derelict and a defaulter.

Functions of the School

The first office of the school is to provide a simplified environment. It should select the features which are fairly fundamental and capable of being responded to by the young. Then it should establish a progressive order, using the factors first acquired as means of gaining insight into what is more complicated.

In the second place, it should be the business of the school environment to eliminate, so far as possible, the unworthy features of the existing environment. It should establish a purified medium of action. Selection should aim not only at simplifying but at weeding out what is undesirable. The school has the duty of omitting trivial things from the environment which it supplies, and thereby doing what it can to counteract their influence in the ordinary social environment. By selecting the best for its exclusive use, it should strive to reinforce the power of this best. As a society becomes more enlightened, it realises that it is responsible not to transmit and conserve the whole of its existing achievement, but only such as make for a better future society. The school is its chief agency for the accomplishment of this end.

In the third place, it is the office of the school environment to balance the various elements in the social environment, and to see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born, and to come into living contact with a broader environment.

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Laboratory School

Dewey's philosophy grew out of his experiments to establish an ideal school—the University Laboratory School, founded in 1896. Dewey wanted that the training of scholars in the school should be such as to enable them for a complete living in the social world of today. Dewey posed the following problems and attempted to find their solution:

- How to bring the school life into closer relation with the home and surrounding life?
- How to introduce subject-matter in history, science and arts to give a positive value and real significance in the child's life?
- How to correlate instruction in different subjects with everyday experience and occupation?
- How to cater to individual powers and needs?

Manual Occupations in the School

Dewey found the answer to the above mentioned problems in the introduction of the following occupations in the school:

- Shopwork with wood and tools
- Cooking work
- Work with textiles (sewing and weaving).

A central place was given to occupations and other subjects were treated incidentally as ancillary to practical activities. In the Laboratory School, 'Science is required in the study of the fibres, of geographical features, the conditions under which raw materials are grown, the great centres of manufacture and distribution, the physics involved in the machinery of production.' 'You can concentrate the history of all mankind in the evolution of flax cotton and wool fibres into clothing. The children can get a good deal of chemistry in connection with cooking, of number work and geometrical principles in carpentry, and a good deal of geography in connection with their theoretical work in weaving and spinning. And history comes in with the origin and growth of various inventions and their effects on social life.'

Child as the Core of the Educative Process

Dewey observes, 'Education must begin with a psychological insight into the child's capacities, interests, and habits ... These powers, interests, and habits must be continually interpreted, we must know what they mean. They must be translated into terms of their social equivalents—into terms of what they are capable of in the way of social service.' (*My Pedagogic Creed*).

Observation of Child's Interests: Dewey tells us that only through the continual and sympathetic observation of childhood's interests can the teacher enter into the child's life and see what it is ready for, and upon what material it could work most readily and fruitfully.

'The more a teacher is aware of the past experience of student, of their hopes, desires, chief interests, the better will he understand the forces at work that need to be directed and utilised for the formation of reflective habits.' (*How We Think*)

3.4.2 School Curriculum

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Development of social insight and interest: The task of educating so many children at so many different educational levels with such a variety of abilities, needs and goods requires a completely different approach. With this increase in a diversified school population, Dewey advocates that broader curricular programmes are needed and emphasis should be placed on the total development of the person as being equally important as the intellectual and the academic. Such a curriculum acknowledges that the social responsibilities of education must present situations where problems are relevant to the issues of living together, and where observation and information are calculated to develop social insight and interest.

According to Dewey, social life cannot be cut into pieces of knowledge. Departmentalisation of the curriculum and the systematic succession of studies have to be replaced by an elastic programme of activities.

The subject-matter of geography, arithmetic and grammar should come out of school situations in answer to social needs.

The curriculum must grow out of child's interests, experiences, impules and needs. The curriculum must be child-centred. He stressed that the school subjects should be woven around the child's activities. Lessons should begin with social topics such as food, shelter, modes of communication, speech, reading, drawing, modelling. etc. While laying stress on the needs of the children, Dewey also took into account the needs of the community in which the children live.

Following are the main characteristics and principles of the curriculum:

1. Curriculum should reflect the social life and social activities. It should have utility.
2. It must follow the principle of progressive organisation of knowledge consisting of educative experiences and problems of the learners
3. The new experiences and problems should grow out of the old ones.
4. The experiences should be flexible and changeble in accordance with the child's interests and should be graded.
5. Dewey said, 'All learning must come as a by-product of actions and for its own sake'. This reveals his concepts of observation and direct experience. According to him, a child learns through participation in various activities. He advocated `learning by doing' and 'learning by living'. He recommended the project method which is based on problems, activities, experiments and interests of the learners.

   Dewey has explained the project method of teaching in his books: *How We Think* and *Interest and Effort in Education* as, 'The processes by which the mind of the individual comes into relation with the objective world. Interest and self-activity are the characteristic features'. It is a method which deals with the intellectual processes that are antecedent to induction and deduction.

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Dewey briefly recommended the following methods of instruction:

(i) Learning by doing.

(ii) Learning by integration and correlation.

(iii) Learning through productive and creative activities.

6. **Concept of Discipline:** Dewey held that the natural impulses of the child ought to be directed and disciplined through the cooperative activities of the school. 'Out of doing things that are to produce results, and out of doing in a social and cooperative way, there is born a discipline of its own kind and type'. Dewey believed that the child's activities—intellectual, social, moral and physical—are disciplinary in their effect if they are carried out in cooperation with others.

7. **The role of the teacher:** The teacher is engaged not simply in the training of individuals, but in the formation of proper social life.

   Every teacher should realise the dignity of his calling; that he is a social servant set apart for the maintenance of proper social order and the securing of the right social growth.

   In this way, the teacher always is the 'prophet of the true God' and the usherer in of the true kingdom of God. He also said, The teacher is a guide and director; he steers the boat, but the energy that propels it must come from those who are learning. The more a teacher is aware of the past experiences of students, of their hopes, desires, chief interests, the better will he understand the forces at work that need to be directed and utilised for the formation of reflective habits.

8. **Concept of Democracy and Democratic Values in Education:** Dewey states that democracy is the political and moral philosophy of education. 'If education is equivalent to genuine living, then democracy is the moral foundation of education. The essence of education is the extension of shared areas of meaningful action and this is also the essence of democracy.'

The school as the 'democratic society in miniature' should provide for the participation of the students in the activities of the school on the one hand and on the other hand, it should realise the significance of the experiences, needs and interests of the child as a personality.

Democracy postulates full freedom of enquiry into social and political problems and solving them. Likewise, the schools should promote a spirit of enquiry in educational thinking. Discussion should be freely permitted.

The schools should become guardians of academic freedom. Intellectual or moral freedom is the basis of political freedom.

The schools should become living examples of the practices of freedom of enquiry, experimentation and intelligent communication.

Excessive heavy routines and rules are not conducive to self and social disciplines.

Dewey advocates that the teacher should be provided opportunities to 'participate in the formation of the controlling aims, methods and materials of the school of which he is a part'.

To sum up, Dewey wants that education should reflect democratic principles and practices in the matters of school organisation, selection of activities and experiences and other matters.

3.4.3 Dewey's Concept of Discipline

Dewey would like to develop discipline by engaging the pupils in performing their part of work faithfully. This implies the solicitation of the active co-operation of the pupils in the work of the school in terms of the participation of the learners in educational activities that are pregnant with relevant aim capable of immediate realisation and full of deep significance.

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Dewey's Contribution to Educational thought and Practice

1. Dewey's social theory of education coupled with the logic of experimental method has been very influential in the development of modern education practices.
2. The greatest change has been in the recognition of the worth of the experiences of the child. The child is no longer regarded as a passive subject meant for the imposition of external information but is considered an active living being whose interests have to be stimulated by participation in socially significant experiences. This kind of participation, if intelligently and devotedly engaged in, is a kind of moral experience. Thus instead of the old emphasis on mechanical memorising of subject-matter, it is essential to stress the meaningful dimensions of the process of learning.
3. Dewey has been one of the significant leaders who have tried to introduce a more human touch in the processes of education.
4. He has been a powerful influence in interpreting the school as a community for the realisation of the significance of the immediate experiences and present opportunities of the child, if he is to be a contributor to the march of the social process.
5. His insistence on activities of diverse kinds in schools is also another aspect of his social theory of education.
6. The pragmatic method of instrumentalistic experimentation reacts against all kinds of mysticism, transcendentalism and absolutism.
7. The supreme contribution of Dewey to the philosophy of education is the theory of scientific democratic humanism.
8. Dewey is quite right in pleading for the wide use of the experimental methods of science in education.

Limitations of Dewey's Philosophy

The very richness of Dewey's educational writings may lead to some confusion. For all his systematic exposition of ideas, he is not the author of a system. Only broad outlines can be made out and even then the variety of Dewey's thought is such that opposing ideas can be hauled out of context and made to give a scrambled picture.

Dewey's writings lend themselves to ambiguity. There is another problem in Dewey's educational philosophy. His writings coincide with the rise of so-called 'progressive education.' Thus in the popular mind, and often in the professional mind, the name of John Dewey and that of progressive education 'have been far too firmly linked.'

It is very difficult to verify scientific objectivity and to reconcile it with democracy which in practice means numerical majority. Dewey's neglect of religious education may result in the destruction of the roots of humanistic values and social ethics.

Evaluation of Dewey's Contribution to Educational Thought and Practice

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Dewey is one of those significant figures whose ideas have influenced not only the thought of people, but also powerfully moulded practice. Prof. V.P. Verma thinks, 'The strength of Dewey lies in his immense grasp of the realities of life. He does not soar in the transcendental regions of the motionless spiritual being but both his feet are firmly planted in the pressing situations of the day.'

The same author thinks, 'The quest for the three goals—scientific method, humanistic ethics and democratic theory—represents the great contribution of Dewey to educational theory'.

In his book *American Ideas and Education*, Fredrik Mayor observes, 'In Dewey the voice of the pioneer, the stirring energies of the reformer, the patient method of the scientist and the faith of the teacher are united in a search for a new education through which man can survive in a chaotic age.'

Whitehead rates Dewey's services to American Civilisation analogous to those of Bacon, Descartes, Locke and Comte to the modern world.

Rusk thinks, 'In education we cannot but be grateful to Dewey for his great services in challenging the old 'static storage ideas of knowledge' and in bringing education more into accord with the actualities of the present day life.'

Irwin Edman regards John Dewey as 'one of the makers of American Tradition'.

To quote Irwin Edman 'Dewey brought … a reviving approach to education as function of society, learning as an experience in growth and experience … like the acquiring of one's native speech—a mutual communication, a cooperation. At the school level, this view helped transform the rigidities of the old fashioned martinet type of discipline and the tradition of learning by rote. At a more advanced level, it was the source of that wide dissemination of the conception of 'general education' and the new social studies which have so extensively affected the colleges and universities of this country. The breakdown of the violation of school from society, of book learning from vital experience, of the individual fiom his environment—the extent to which schools and colleges have removed these separations is a measure of the direct impact of refreshing reconstruction of Dewey's thinking'. (In the *Introduction to John Dewey, 1955*)

J.S. Brubacher, in *Fiftyfourth Year Book of the National Societies for the Study* of *Education,* states about Dewey: 'Except for the emergence of John Dewey and the persistent challenge of his pragmatism to every phase of contemporary education, it is unlikely that educational philosophy would have had anywhere near the rise to prominence it has had in this century. His writings were not only the inspiration for others who wrote in the same vein but, much more important for richness and breadth in professional literature, he provoked opponents of his view to make explicit a variety of philosophical defenses of traditional or conservative educational practices which had only been implicit hitherto.'

F.G. Garforth writes in *John Dewey, Selected Educational Writings,*

> Whatever criticism may be levelled at him, whether as philosopher or educationist, the stature of the man is something that cannot be denied; nor can the present-day student of education disregard his immense and civilising influence on the practice of education both in his own country and throughout the world. Moreover, despite his greatness he remained essentially a simple man, patient, humble, and courageous, displaying in his life and character that integrity which even his critics must admit to belong to his thought.

Prof. Ulich states in *History of Educational Thought*, Through placing the ideas of action and interest in the character of his educational philosophy, Dewey has decisively challenged the handling of the method and subject-matter in American schools.

Again he writes,

> Dewey is one of the most astute, if not the most astute, among the modern philosophers who try to explain the quality and purpose of human life from an immanent and sociological point of view. His work offers one of the most helpful means of understanding the functioning of the human mind within a society of men who want to communicate with one another and to preserve themselves. Dewey's work encourages an experimental and scientific attitude; it prevents us from fixing our minds on things and ideas only because we happen to find them in the storehouse of tradition; it shows what men can achieve if they rely on their reason and courage instead of clinging to their prejudice; it teaches tolerance and respect for man without unduly edifying him—in short, it is a great corrective of false ideologies as well as a guide towards active, manly virtue.

Rush thinks,

> In education we cannot but be grateful to Dewey for his great services in challenging the old 'static cold storage ideal of knowledge' and in bringing education more into accord with the actualities of present-day life. The general principle underlying the developments in his philosophy and his applications of these in education appears to be that both philosophy and education should reflect the main currents of contemporary thought and incorporates the techniques that have so signally contributed to modern industrial and social progress.

Joe Park observes in *Philosophy of Education*: 'As a pragmatist, Dewey rejected the authoritarian and classical approach to education, which he thought stressed the ability to talk about things rather than the ability to do things. He built his philosophy on a biological base, pointing out that man is an organism living in an environment, an environment which helps to shape man, but which, in turn, can be modified by man. Dewey thought things were to be understood through their origin and function. To him the only reality for man was experience; the business of education was to improve the quality of experience that human beings had. This he hoped to accomplish by carefully defining the nature of experience and establishing criteria for judging its value.'

Dewey's Philosophy is a Programme of Action

'Dewey's philosophy is a programme of action. His philosophy looks for desired as well as desirable practical consequences and will never be contented with bare logical consistency or theoretical comprehensiveness', wrote Sing-Nan-Fen in 'Essays for John Dewey' published in 1950. 'His philosophy is problem-oriented and his problems are problems of this world, not philosophical problems as such, nor problems about another problem. Furthermore, as a philosopher, Dewey is not only a problem-formulator, but also a problem solver.' This is why, as a philosopher, Dewey was very much interested in education both in theory and in practice.

A Great Teacher and an Encyclopaedia Reader

Charles W. Coultor and Richerd S. Rimanoczy describe his contributions, 'John Dewey, a great teacher, an encyclopaedia reader, thoroughly familiar with the American as well as the European background of pedagogy, dedicated himself to sparking a revolution in the theory and practice of education, not only in America but throughout the world.'

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'The newness of Deweyism lies mainly in the regrouping, reorganising, and integrating of selected previously postulated ideas and methods (particularly of Rousseau, Pestalozzi and Froebel) into an educational system to meet the social and economic needs of 20th century America.'

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Left His Mark all over the World

Robert S. Brumbaugh and Nathanul M. Lawrence in their book, *Philosophers on Education*, evaluate the work of Dewey as, 'Dewey is the one philosopher in whom philosophy and educational theory are virtually indistinguishable. No philosopher has written so extensively on education. In civilised countries between the two wars he left his mark everywhere, not only in the western hemisphere, but in Turkey, China, and Japan as well. Even in Russia, Dewey was well received until the time of his vindication of Trotsky against Stalin. Plato alone competes with Dewey for having shaped contemporary civilisation educationally; and Plato's influence comes by way of a series of modifications beginning with Aristotle.'

3.5 ROUSSEAU'S PHILOSOPHICAL THOUGHT IN EDUCATION

Jean Jacques Rousseau lost his mother at an early age, was brought up by his father; had no experience of being a pupil in a class; received his early education under the care of a tutor; tried unsuccessfully all sorts of occupations; though not a successful tutor but this experience awoke in him a keen interest in the problems of education; at about twenty-five he studied Hobbes, Locke, Montaigne, Pascal, Fenelon Voltaire, Malebranche, Leibnitz and Descartes; was awarded a prize by the Academy of Dijon.

On leaving school at the age of twelve, he became apprenticed first to a notary and then to an engraver. Abandoning his apprenticeship in 1728, he began a series of personal adventures which are recorded in *The Confessions*. After a number of journeys, affairs, a desultory study of Catholicism, music, and a survey of all the sciences, Rousseau arrived in Paris in 1741 and became music critic to the *Encyclopedie* four years later. In 1749, he was awarded the essay prize of the Academy of Dijon for his *Discourse on the Arts and Sciences* and began serious writing on political subjects. *Emile* and *The Social Contract* were completed in 1762. Rousseau's relations with the Encyclopaedists were embittered by personal quarrels. He incurred the enmity of the French authorities by his attacks on political institutions and religion. He lived many years in exile, first in Prussia, then in Berne, and finally, in 1766, in England as the guest of David Hume. Rousseau returned to France and died there.

Check Your Progress

9. Mention the five values stressed by Dewey.
10. What is the second important function of school as per Dewey?
11. State the supreme contribution of Dewey to the philosophy of education.

Philosophy of Rousseau

Rousseau was greatly influenced by three factors viz., the state of time, extremely varied experience of his life and his impulsive and emotional nature. His philosophy is usually designated by the term 'Naturalism'. The keynote of his philosophy is to have a 'State of Nature', 'Natural Man' and 'Natural Civilisation'. He contends that all the ills and miseries of civilisation are due to a departure from a 'State of Nature'. 'Return of Nature' was his method to cure the world of ills and miseries. In the opening sentence of *Emile*, Rousseau reveals the tilt of his philosophy. 'Everything is good as it comes from

the hands of the Author of *Nature*; but everything degenerates in the hands of man.' Again Rousseau has observed, 'Civilised man is born, lives and dies in a state of slavery. At his birth he is stitched in swaddling clothes; at his death he is nailed in his coffin and as long as he preserves the human form he is fettered out by institutions. Leave him alone.'

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Life according to Rousseau was genuine. 'Reason', he said 'should be the guiding principle in producing both the Natural civilisation and Natural man.' This ideal of the state of 'Nature' was, 'a simple farming community or state without evils.'

Three Sources of Education

According to Rousseau, following were three sources:

1. **Education of nature:** 'The constitutional exertion of our organs and faculties is the education of nature.'
2. **Education given by men:** 'The uses we are taught to make of that exertion, constitute the education given to us by men.'
3. **Education from circumstances:** 'And in the acquisitions made by our own experience, on the objects that surround us, consists of our education from circumstances.'

Rousseau has observed, … 'It matters little to me, whether any pupil be designed for the army, the bar, or the pulpit. Nature has destined us to the offices of human life … To live in the profession I would teach him. When I have done with him it is true, he will be neither a lawyer, a soldier, nor a divine. Let him first be a man, he will on occasion as soon become any thing else, that a man ought to be, as any other person whatever. Fortune may remove him from one rank to another as she pleases, he will be always sound in his place.'

Education by Nature will restore unsophisticated man, whose sole function is to be a man. In the natural order of things, all men being equal, their common vocation is manhood; and whoever is well trained for that, cannot fail to perform any vocation connected with it.

Natural and Negative Education

The approach of Rousseau in the field of education is out and out naturalistic. He had no faith in the established order of the society. When he talks of negative education, he believes that the child should be subject to a natural order and free from a social order. Negative education means to allow the child to move freely in nature, so that he is able to perfect the organs of his body, which are the instruments of acquiring knowledge. This free movement will not mean teaching virtue or truth, but protecting the heart of the child from the evil ways of the society.

The negative education of Rousseau has the following implications:

1. **To lose time wisely:** Rousseau considered that childhood is a period when the child should know how to lose his time wisely. It is not a period when time is to be saved for an intensive study of books. The child should run, jump, play all day long, thus developing his organs which will enable him to acquire knowledge when the right occasion comes for it.

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2. **No place for book learning:** Rousseau does not believe in imparting education with the help of books. He holds that reading is a curse and books have no place in the education of the child. He advocates that the child should think for himself and learn with his own efforts.
3. **No formal lessons:** Rousseau is also against any formal teaching in the class. He believes that verbal lessons are useless burden on the memory of the child and a sheer waste from the educational standpoint. The child is not able to interpret and assimilate on the basis of cause and effect theory, hence it is easily forgotten.
4. **No habit formation:** Rousseau also does not believe in any habit formation at this stage. 'The only habit a child is to form is not to form any habit at all.' He believes that everybody is a slave to his habits and the same may be true about the child. He was against all social habits. He, however, favours natural habits and holds that the child should be left to have natural habits.
5. **Non-moral education:** The child is the purest thing in nature and therefore there is no place for any moral teaching. Morality is something which is beyond the understanding power of children. The reason behind this assumption is that morality and reasoning do not go together. The child, therefore, should be left to learn from the lessons of nature. If he commits a mistake, he will suffer and learn in a natural way. A burnt child dreads the fire.
6. **Back to nature:** The state of nature in which man lived long ago was a blissful state. Modern civilisation is the main cause of the misery of mankind. The alternative before mankind is going back to nature. The customary procedures of the civilised society should be done away with and the natural state may be accepted again.

3.5.1 Influence of Rousseau on the Practices of School Education

Rousseau was against the oral and theoretical methods of teaching which was pursued in his time. Instead, he recommended play way method of teaching learning. Real education to him was self-education acquired through experience observation.

Rousseau's Views on Methods of Teaching

1. **Individual instruction:** Rousseau emphasised the due importance of individual instruction. He believed that the individuality of the child should be recognised by the educator and duly respected by him. He was right when he said that children are children before they become men.
2. **The principle of learning by doing:** He lays stress on the principle of learning by doing. He says, 'teach by doing whenever you can and only fall back on words when doing is out of question.' He believes that the child should take part in various activities and learn in a natural way. When the child wants to do something with his own hands, his urge for creative activity must be satisfied.
3. **Direct experiences of the child:** Rousseau would like *Emile* to learn from his own experiences and not from books. Knowledge acquired from books is second-hand and easily forgotten. Personal knowledge directly acquired, from various learning situations, is something permanent, which the child will not forget. This will constitute the permanent nature of his character.
4. **The heuristic method:** Rousseau also advocates the heuristic method of teaching. He would like to place the child in the position of an original discoverer. The child

will learn science with self-made and self-invented apparatus. The same method is to be applied to other subjects of the curriculum.

5. **Example is better than precept:** For imparting moral education, Rousseau believes in the principle that example is better than precept. There is no use lecturing on morality to him, he should have an example of moral behaviour and opportunities may be provided to him to practise virtue.
6. **Social knowledge by social participation:** The child in his period of adolescence will get knowledge about social relations by actually visiting places and coming in contact with the members of the community.

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Freedom of Child—Discipline by Natural Consequences

He believes in the freedom of the child. It is only in a free atmosphere that the child will be able to develop his inborn and innate capacities. He does not believe in punishing the child so as to correct his future behaviour. The reason behind this assumption according to Rousseau is very simple, the child is not able to link up the punishment administered and the mischief done by him. Children, therefore, should be left alone to experience the consequences of the mischief done by them. Nature, according to Rousseau, is a great teacher. If children commit mistakes and violate the principles of nature, they naturally invite the retribution of nature. This conception in the field of education is known as 'discipline by natural consequences'.

Secondly, in the field of normal education, Rousseau starts with the assumption that the nature of child is essentially good, hence he should have freedom in his actions. Firstly, he believes that the child will not commit any immoral act, and secondly, even if he commits any, he will learn morality by the natural consequences of the action done.

'Emile'

This is Rousseau's main treatise on education. R.S. Brumbaugh and Nathaniel M. Lawrence would like to treat the theme of book *Emile* as, 'A certain man, discovering late in life that his own life has been corrupted by the variety and ignorance of society, so that it has been inauthentic and has contributed little to human progress, determines to rectify this past by creating another self, free of his own vices, who will be the sort of example and parent the tutor wishes he himself had been. He will thus carry into the future the author's ideal self rather than his actual unsatisfactory self. The central theme more specifically, is the story of Jean Jacques who, dissatisfied with the way he himself was trained and his own natural development misdirected, sets about creating in his adopted son and pupil, *Emile*, the ideal person that Jean Jacques himself might have been, had every social and educational influence in his past been the opposite of what it was. In this combination of the motifs of a pygmalion myth and the past recaptured, the father can in a sense relive his own life, give concrete realisation to the better possible person he might have been, and bequeath to the future a son who transmits the father's ideal rather than his sad example.'

The *Emile* is a treatise on education cast into the form of a novel in which there are three characters; Emile, who may be regarded as 'Rousseau' while a boy, and his tutor, who is obviously Rousseau, as a man and Sophie, who is destined to be the mate of Emile. *Emile* has been described by Lord Morley as 'One of the seminal books in the history of literature, and of such books the worth resides less in the parts than in the whole. It touched the deeper things of character. It filled parents with a sense of the dignity. It cleared away the accumulation of clogging prejudices and obscure inveterate

usage, which made education one of the dark formalistic arts. It admitted floods of light and air into the tightly closed nurseries and school rooms. It effected the substitution of growth for mechanism …It was the charter of youthful deliverance.'

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Book I deals with the infant, Book II with childhood; Book III with the preadolescent between the ages of twelve and fifteen; Book IV with adolescence; and Book V with the education of girls.

Thc Parliament of Paris criticised *Emile* very severely. It was ordered to be burnt publicly. Orders for the arrest of Rousseau were issued and he had to fly away from France to Switzerland. The reading of *Emile* was forbidden by the Archbishop of Paris. The book was condemned on account of 'Containing an abominable doctrine, ready to subvert natural law and to destroy the foundations of the Christian religion … tending to trouble the peace of States, to cause subjects to revolts against their sovereigns; as containing a large number of prepositions false, scandalous, full of hate against the Church, derogatory to the respect of holy scriptures …erroneous, impious, blasphemous and heretical.'

Emile had a great effect on thought and action of education in the eigthteenth century. It was immediately translated into several languages as it aroused a deep interest in the problems of childhood and youth. In the words of William Boyd "Society women began to nurse their own babies, mothers and fathers attempted to bring up their children as Emiles and Sophies, some more enthusiastic than the rest kept diaries in which they recorded their observations of their little ones, many of the nobles installed workshops in their homes to give their sons a training in some craft, writers produced a new literature for the young. . . There was general agreement that no form of education could be regarded as satisfactory which did not account of the nature of the child.'

Art of Observing Children

'I wish some discreet person would give us a treatise on the art of observing children. An art which would be of immense value to us but of which fathers and schoolmasters have not as yet learnt the very first rudiment.' (*Emile*, p. 185)

'The highest function of the teacher consists not so much in imparting knowledge as on stimulating the pupil in its love and pursuit.'

'To know how to suggest is the art of the teaching.'

Tender Regard for Children

'The age of cheerfulness and gaiety is spent in the midst of tears, punishments, threats and slavery. We torment the poor creatures, for their future good: and perceive not that death is at hand, and ready to seize them amidst all this sorrowful preparation for life. Who can tell how many children have fallen victims to the extravagant sagacity of their parents and guardians? Happy to escape such cruelty, the only advantage the poor sufferers reaped from the evils they endured, being to die without regretting a life of misery.

Man, be humane! It is the first, the chief of moral duties, to exercise humanity to everything, of what age or condition soever, that is relative to man. What ! Is wisdom void of humanity? Have a tender regard for children.'

Reasoning on the Part of the Child in Place of Authority of the Teacher

'Direct the attention of your pupil to the phenomena of nature, and you will soon awaken his curiosity, but to keep that curiosity alive, you must be in no haste to satisfy it. Put questions to him adapted to his capacity, and leave him to resolve them. Let him take

nothing on trust from his preceptor, but on his own comprehension and conviction, he should not learn, but invent the sciences. If ever you substitute authority in the place of argument, he will reason no longer, he will be ever afterwards handed like a shuttlecock between the opinions of other.'

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Objects and not Words

' … Talk not to children in a language they do not comprehend, make use of no pompous descriptions, no flowers of speech, no tropes and figures, no poetry, taste and sentiment are at present quite out of question. Simplicity, gravity, and precision are all that are yet required; the time will come but too soon when we must assume a different style.'

Hatred for Books

'I hate books; they only teach people to talk about what they do not understand … Since we must have books, there is one already, which in my opinion, affords a complete treatise on natural education. This book shall be the first *Emile* shall read. In this, indeed, will, for a long time, consist his whole literacy, and it will always hold a distinguished place among others. It will afford us the text, to which all our conversations on the objects of natural science will serve only as a comment. It will serve as our guide during our progress to a State of reason; and will even afterwards give us constant pleasure, unless our taste be totally vitiated. You ask impatiently, what is the title of this wonderful book? Is it Aristotle, Pliny, or Buffon? No. It is Robinson Crusoe. This romance, beginning with his shipwreck on the island, and ending with the arrival of the vessel that brought him away, would, if cleared of its rubbish, afford *Emile*, during the period we are now talking of, at once both instruction and amusements. I would have him indeed personate the hero of the tale, and be entirely taken up with his castle, his groats, and his plantations, he should make himself minutely acquainted, not from books, but circumstances with everything requisite for a man in such a situation … I would have him when at a loss about the measures necessary to be taken for his provision or security upon this or the other occasion examine the conduct of his hero; he should see if he omitted nothing, or if anything better could be substituted in the room of what was actually done, and on the discovery of any mistake in Robinson, should amend it in a similar case himself; for I doubt not but he will form a project of going to make a like settlement."

True Balance between the Exercises of the Body and Mind

'… The great secret of education is to make the exercises of the body and the mind serve as a relaxation to each other.'

No religious education: '... Let us beware of divulging the truth to those who are incapable of understanding it; for this is the way to substitute error in the room of it. It were better to have no idea of God at all, than to entertain those which are mean, fantastical, injurious, and unworthy of a divine object, it is a less crime to be ignorant of, than insult him.'

Nature and society: Rousseau's idea that civilised society makes the child corrupt seems to be one-sided and over-stated. However, one is inclined to agree with him when he argues that human nature, plastic though it is becomes noble and lovable if it is allowed to develop in its own way. This idea seems to be working behind all educational reforms of the present times.

Education of women: Rousseau thinks that a woman is especially made for man's delight and if this principle is accepted, she ought to make herself pleasing in his eyes

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and not provoke him to anger. Her strength is in her charm. 'But the woman who is both virtuous, wise, and charming, she who, in a word, combines love and esteem, can send them at her bidding to the end of the world, to war, to glory, and to death at her behest. This is a fine kingdom and worth the winning.' For developing such qualities Rousseau advocates that a woman must be trained carefully but strictly, her taste followed rather than thwarted.

The feminine arts like needle work should be taught to her. She should learn all the details of house keeping, cooking, cleaning, calculating the price of the food and maintaining accounts accurately. She should be prepared to manage her own house. She must be taught to love cleanliness.

She must be devoted to the service of God and to doing good. Instead of long sermons about piety, the parents should preach by their examples which would be engraved on her heart.

Her education should be given in such a way that she remains chaste and good till her dying day.

3.5.2 Rousseau's Views on Curriculum

As given in *Emile,* Rousseau recommends curriculum in accordance with the stage of the child.

Curriculum at the first stage (from one to five years) would be such as it develops physical strength. The child should be allowed to wander freely in the countryside. His play-things should be verysimple such as branches with fruits and flowers and no expensive toys. 'Let him not be pampered! Let him not be subdued'.

Curriculum at the second stage (between five to twelve years) should lead to the development of senses. Rousseau thinks that if senses are not trained properly, independent reasoning and judgement are impossible. *Emile* is to be given the greatest freedom of physical movement, simple diet and light clothing. There will be no verbal lessons for him. He will not be instructed in language, history and geography. *Emile* is to learn from his own experience. No moral instruction is to be given. Exercise the body, the organs, the senses and powers but keep the soul lying fallow as long as you can. Training for senses means learning to judge, foresee and reason through them. It is more than the mere use of them. All learning must come by play method. There is no need for the child to learn anything by heart. For *Emile*, there is no curriculum. He has to learn by activity and experience.

Curriculum at the third stage of pre-adolescence (twelve to fifteen years) should be built around curiosity which should create an urge for knowledge. Rousseau states that this is the period for developing intellect. *Emile* is introduced to studies that reveal nature, astronomy, science and the arts and crafts. Rousseau emphasises the learning of manual and industrial arts partly to make *Emile* independent and partly to overcome his prejudice held against manual work. Rousseau wanted that the boy must be taken from one worshop to another and he must try his hand at every trade. In this way, Rousseau wanted to teach him industrial exchange, banking and transportation. Rousseau does not recommend the study of books. The only book he recommends is *Robinson Crusoe*, a study of life according to nature.

In the fourth stage of the adolescence period (fifteen to twenty years of age), training of heart should receive attention. In the earlier stages, the boy was an individual working for self-perfection and self-development. Now he has to be social and adapt

himself to the conduct and interest of others. The study of society, politics, economics, history and religion are the appropriate studies for the youth to understand complex social relationships. *Emile* must be given moral education about his relations with his fellow men and moral qualities such as benevolence, kindness, service and sympathy. Rousseau recommends that moral education should be given through activities and occupations and not through lectures on ethics. History will be utilised as a means of moral instruction. Travel is recommended for knowing the world and the institutions of the neighbouring countries. At this stage, the youth undergoes a new birth on account of the appearance of sexual impulse. Sex instruction is to consist of direct moral exhortation on chastity and an explanation of the mysteries of creation in the world of plants, animals and men in a dispassionate manner.

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Education of Sophy. Rousseau maintained that women were the makers of men. They were, 'the chaste guardians of our morals, and the sweet security of our place.' Their education was to be different from men. Rousseau believed that 'Woman is made specially to please man.' She has, therefore, 'to be taught to be soft and sweet and learn to suffer and bear the wrongs of her husband without complaint.' The duty of women towards man is 'to train him in childhood, to tend him in womanhood, and to counsel him throughout his life.' Rousseau, therefore, advocated that her studies should be practical. Intellectual interests, he believed, destroyed her nature. He stated, 'I would a hundred times prefer a simple girl, rudely brought up to a girl of learning.'

From this piece of work, a lot of Rousseau's philosophies can be understood.

Limitations of Rousseau's Philosophy

No habit formation: Rousseau does not believe in forming habits of any kind by the child. Habits have been called as second nature and a set of good habits is also essential for good character.

No place for books: Rousseau was against any learning from books and totally condemned them. They however are very valuable media of education. They lead to confirmation and registration of ideas in the mind of the child and hence cannot be easily ignored. Perhaps, he rejected the use of books in the educational process because they were not written keeping in view the nature of the child.

Faulty conception of discipline: His doctrine of discipline by natural consequences is also doubtful. The child at his tender age without foresight, without reason and without developing his correct understanding cannot correct his behaviour. He requires mature and wise guidance of the parents and the teacher. If the child is left to his own judgement and wisdom, he might receive a blow, which may harm his entire personality.

3.5.3 Evaluation of Rousseau

Herbert Spencer in England and Pestalozzi and Froebel on the continent received much of their inspiration from the revolutionary work of Rousseau. Rousseau considered education to be the moving force in a revolution that would eliminate oppression and bring about freedom for mankind.

'Return to Nature' was the theme of his two educational novels, *The New Heloise* published in 1761, and Emile published in 1762.

His *Social Contract, The New Heloise* and *Emile* were among the most brilliant, provocative, incendiary and widely read of the popular writings of the century.

Charles W. Coulter and Richard S. Write:

> 'It is singular that this depraved, neurotic, immoral Frenchman should have exercised the influence in politics and education that he did.'

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Opportunistic, unreliable, unscrupulous though he was in his private life, his writings had such an influence on the temper of his time that they must be considered as a turning point in education.

At times a gigolo, kept by a woman of rank, at other times a liar, a thief, and the unacknowledged father of several illegitimate children by his non-confession, he had the flash of genius that seemed to attract friends and followers despite his personal shortcomings.

Rousseau was the arch enemy of child neglect. His *Emile* made Europe child conscious as no writing had done for centuries and became an inspiring source of the eighteenth century reforms.

Coulter, Charles W. and Rimanoczy, Richard S. describe the impact of Rousseau as, 'It will never be known whether or not this Frenchman was deeply sincere concerning his educational theory, but sincere or not his theory swept Europe and left its mark on the future of education. If Rousseau was not an educator, he was at least a gadfly who made Europe more child-conscious and the formal European Educational system more self-conscious.'

'Rousseau's character and personality were so complex that they affect different people in different ways, and even the same person may feel inclined to change the emphasis of his judgement according to his mood at the moment,' remark S.J. Curtis and M.E.A. Boultwood.

'In spite of the defects of much of his work—its sentimentality, its lack of historical sense, its crude-psychology, its exaggeration, and eccentricities—his essential ideas have exerted a tremendous influence on education, and have not yet wholly spent their force. There is still much to be learned about him that can be learned from no other teacher.'

Sir Monro Main writes in *Ancienf Law*: 'We have never seen in our own generations-indeed the world has not seen more than once or twice in all the course of history—a literature which has exercised such prodigious influence over the minds of men, over every cast and shade of intellect, as that which emanated from Rousseau between 1740–1762.'

Robert R. Rusk observes: 'Rousseau nevertheless stands to modern education as Plato to ancient education; the heading of almost every chapter in *The Schools of Tomorrow* is a quotation from Rousseau.'

P.P. Graves observes in *A Student's History* of *Education:* 'Disregarding the weak and offensive personality of the author, and forgetting the inconsistencies and the contradictions of the work itself, the Emile has always been accounted a work of great richness, power and underlying wisdom and each of its defects is more than balanced by a corresponding merit.'

In *History of Western Education*[6] William Boyd makes these observations: 'In spite of an element of paradox and extravagance that occasionally disfigured it, the 'Emile' was by far the most considerable book written on education in the eighteenth century. Judged by effects on thought and action indeed perhaps the most considerable book ever written on education.'

Basic Ideas of Rousseau's Philosophy in his own Words

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1. *Philosophy of Rousseau.* 'God makes all things good.'
2. *Functions of education.* 'Plants are fashioned by cultivation, man by education.'
3. *Aims of education.* 'Teach him to live rather than to avoid death', 'the attainment of fullest natural growth.
4. *Sources of education.* 'Education comes to us from nature, from men or from things.'
5. *Child centred education.* 'Begin by making a more careful study of your scholars.'' Love childhood, indulge in sports, its pleasures, its delightful instinct.'
6. *Education through doing.* 'Teach by doing whenever you can, and fall back upon words when doing is out of question.'
7. *Teaching through things.* 'Never substitute the symbol for the thing unless it is impossible to show the thing itself.'
8. *Very little of books.* 'I hate books. They only teach us to talk about things we know nothing about, 'words, words, words..... To conceal their deficiencies teachers choose the dead languages.'
9. *Sense training.* 'Since everything that comes into the human mind enters through the gates of senses, man's first reason is a reason of sense experience.'
10. *Play-way in education.* 'Work or play are all one to him, his games are his work, he knows no differences.'
11. *Heuristic method.* 'Let him not be taught science, let him discover it,'
12. *Role of the teacher.* 'Study the subject you have to act upon.'
13. *Discipline.* 'Leave him (child) alone. Childhood has ways of seeing, thinking, and feeling, peculiar to himself, nothing can be more foolish than to substitute our ways for them.'
14. *Vocational education.* 'It is clear and useful (the art of carpenter), it may be carried on at home; it gives enough exercises; it calls for skill and industry, and while fashioning articles for everyday use, there is scope for elegance and taste.' 'To live in the trade I want to teach him.'
15. *Physical education.* 'All wickedness comes from weakness. The child is only naughty, because he is weak; make him strong and he will be good.'
16. *Women education.* 'Women's education must, therefore, be planned in relation to man. Women is especially made for man's delight.'
17. *Education through rural or natural environment*. 'Cities are the graves of human species.'

Contribution of Rousseau

It is sometimes observed that Rousseau 'a vagabond without family bonds or social status, with no literary training, has influenced the philosophy of education, its meaning, aims, method, curriculum and organisation more than Montaigne, with all his wisdom or Comenius with all his philanthropy or Locke with all his reason and truth.' His chief contribution may be summarised as:

1. His emphasis on the 'discovery' and 'recognition' of childhood traits has brought about revolutionary change in the thinking of educators.

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2. His stress on the 'concrete' led to 'learning by doing'.
3. Rousseau anticipated modern heuristic method when he declared the child as a 'discoverer'.
4. Showed the way to the teacher that he must study the child thoroughly.
5. Rousseau propounded the new gospel of faith in nature in place of the old laws.
6. Rousseau showed the value of motivation of creating problems and of utilising the senses and activities of the child.
7. Present day emphasis on vocational education finds its root in Rousseau.
8. His conceptions of freedom, growth, interest and activity are noteworthy in educational theory and practice.
9. It is due to Rousseau that the need of sense training and physical activities in the earlier development of the child have been recognised in the modern system of education.
10. Rousseau has shown to the world the value of craft.
11. Rousseau with his stress on facts and enquiry into nature's laws has given us the basis for scientific tendency in modern education.

Concluding Remarks

We may conclude in the words of R.H. Quick, 'Rousseau .did in the world of ideas what the French Revolutionists afterwards did in the world of politics; he made a clean sweep and endeavoured to start afresh.'

3.6 SUMMARY

- The essence of greatness of Mahatma Gandhi not only lies in his achievements in social, economic and political field for the emancipation of his countrymen in South Africa or for the liberation of India from the British rule, but also in attuning a high degree of transformation in himself and in the lives of his followers.
- On the social front, he theorized on various themes including ahimsa, machine, village, karma yoga, satyagraha, and decentralization among others.
- Gandhi has synthesized the three important philosophies Idealism, Naturalism and Pragmatism and on the basis of such a basic ground, he gives the meaning of education.
- Gandhiji's concept of education has two-fold aims—ultimate and immediate.
- Basic education was meant for the children under age group seven to fourteen and was a seven-year plan. Post-basic education was for the students of age group fourteen and eighteen. It was an extension of the basic education with greater emphasis on self-sufficiency. Education at the university stage aimed at national and social needs and adult education programme aimed at social service and community improvement.
- The subjects which were introduced by Gandhi in the 'basic education' curriculum were craft, mother tongue, mathematics, social studies, general science, drawing and music and Hindustani.

Check Your Progress

12. What are the three sources of education according to Rousseau?
13. Define negative education.
14. State Rousseau's opinion on individual instruction.
15. Which book does Rousseau recommend for Emile?

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- The criticisms against the scheme were that it was too craft-centered, unhealthy focus on self-sufficiency, forced correlation, neglect of aesthetic side, no cultivation of taste for reading, need for objective evaluation, and lack of teachers.
- Gandhi also opined on several subjects related to education like teachers, correlation, women's education, adult education, religious education and university education.
- According to Gandhiji, Nai Talim or New Education is education for life. Education begins from the moment a child is conceived in the mother's womb to the moment of death. Thus education is a lifelong process.
- The failure of basic education can be attributed to varied reasons like unclear concept, opposition by Muslims, lack of acceptance by the rich classes, lack of qualified teachers, apathy of administration among others.
- At the time of Tagore's birth India was passing through three revolutionary currents the religious, the socio-political and literary. These three movements had a formative influence on Tagore and helped him to grow into a high Relational Personality. In course of time, he developed widest possible outlook with universal human interests.
- Tagore was known to be a follower of Ananda yoga, a vedantist, idealist, humanist and a naturalist.
- Tagore believed in the realization of harmony, principle of freedom and joy, union of man and nature, unity of all races, and literature as the true vehicle of education.
- Tagore's theory of education is marked by synthetic, naturalistic, aesthetic and international character. He had a belief that 'The widest road leading to the solution of all our problems is education.'
- The most important aim of education, according to Tagore, is the development of individual leading to the harmonious development of personality.
- Tagore's favoured methods of teaching were, teaching while walking, debates, activity method, heuristic method, literature, a traditional intimacy between teachers and students, discipline among others.
- To give practical shape to his educational ideas, Tagore established an educational institution in Bolpur, one hundred miles north of Calcutta, on 22 December 1901. He named it 'Shantiniketan'. This school had all the characteristics of a garden school.
- Dewey's philosophy and programme has been variously termed as 'Experimentalism', 'Functionalism', 'Instrumentalism', 'Operationalism', 'Progressivism', 'Practicalism' and above all 'Pragmatism'.
- The five values stressed by Dewey are aesthetic taste or capacity, conscientiousness, efficiency, scientific spirit and sociability and social efficiency.
- To learn from experience is to make a backward and forward connection between what we do to things and what we enjoy or suffer from things.
- Various aspects of education as per Dewey: there are two sides of the educative process, there is a social function of education, and that education proceeds by the participation of the individual in the social consciousness of the race.
- As per Dewey, there are three functions of school: providing a simplified environment, eliminating unworthy features of the existing environment and to see the success fruition of different elements of the school environment.

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- Dewey advocates that broader curricular programmes are needed and emphasis should be placed on the total development of the person as being equally important as the intellectual and the academic.
- Rousseau was greatly influenced by three factors viz., the state of time, extremely varied experience of his life and his impulsive and emotional nature. His philosophy is usually designated by the term 'Naturalism'.
- According to Rousseau, the three sources of education are the education of nature, education given by men and education from circumstances.
- Negative education means to allow the child to move freely in nature, so that he is able to perfect the organs of his body, which are the instruments of acquiring knowledge.
- Rousseau's method of teaching includes favour for individual instruction, principle of teaching by doing, direct experiences of the child, heuristic method, example being better than precept and social knowledge by participation.
- Emile, Rousseau's main treatise on education, provides us with significant information regarding Rousseau's thoughts about education including freedom of children, art of observing children, tender regard for children, reasoning of the child instead of authority of teacher, objects and not words, hatred for books and the true balance between exercise of body and mind.
- Rousseau recommends curriculum in accordance with the stage of the child: at the first stage it is to develop physical strength, at the second stage to develop sense, at the third to build and nurture curiosity, and at the fourth stage to train heart to receive attention.
- Rousseau maintained that women were the makers of men. They were, 'the chaste guardians of our morals, and the sweet security of our place.' Their education was to be different from men. Rousseau believed that 'Woman is made specially to please man." She has, therefore, to be taught to be soft and sweet and learn to suffer and bear the wrongs of her husband without complaint.'

3.7 KEY TERMS

- **Karma yoga:** It is a concept explained in Bhagavadagita, which can be explained as the discipline of action.
- **Satyagraha:** It refers to a dynamic quality of non-violence and the progressive manifestation of non-violence and truth.
- **Nai talim:** It is a form of education as propounded by Gandhi. It refers to the concept of education for life.
- **Ananda yoga:** It is a device through which the aesthetic sense is cultivated and universal harmony achieved.
- **Negative education:** It refers to a type of education which says that the child should be allowed to move freely in nature, so that he is able to perfect the organs of his body, which are the instruments of acquiring knowledge.

3.8 ANSWERS TO 'CHECK YOUR PROGRESS'

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1. A karmayogin, according to the Gita is one who does not separate religious life from an active role in society.
2. Gandhi recommended Gita and Ramayana as a means of introducing students to their rich cultural and spiritual heritage.
3. The subjects which were introduced by Gandhi in the 'basic education' curriculum were craft, mother tongue, mathematics, social studies, general science, drawing and music and Hindustani.
4. Gandhi uses the term 'mother-teacher' to describe a teacher, because he thought the teacher must really be a mother of the children. The child should never feel that he is being taught.
5. The fourth stage of Nai Talim is the period of post-basic education or education of adolescents, who have completed basic education.
6. Ananda Yoga is a device through which the aesthetic sense is cultivated and universal harmony is achieved.
7. When the teaching activities begin, first the students ask questions to clarify their doubts and the teachers try to satisfy them by their matured answers. Then the teachers ask questions to evaluate how far the students are able to comprehend the problems discussed in the class.
8. The features of Shantiniketan are homely atmosphere; religious and spiritual atmosphere; natural atmosphere and organization of classes.
9. The five values stressed by Dewey are aesthetic taste or capacity, conscientiousness, efficiency, scientific spirit and sociability and social efficiency.
10. The second important function of the school is to eliminate, so far as possible, the unworthy features of the existing school environment and to establish a purified medium of action.
11. The supreme contribution of Dewey to the philosophy of education is the theory of scientific democratic humanism.
12. According to Rousseau, the three sources of education are the education of nature, education given by men and education from circumstances.
13. Negative education means to allow the child to move freely in nature, so that he is able to perfect the organs of his body, which are the instruments of acquiring knowledge.
14. Rousseau emphasized the due importance of individual instruction. He believed that the individuality of the child should be recognized by the educator and duly respected by him. He was right when he said that children are children before they become men.
15. Rousseau recommends the book **Robinson Crusoe** for Emile.

3.9 QUESTIONS AND EXERCISES

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Short-Answer Questions

1. Briefly discuss Gandhi's major philosophies in life.
2. Write a brief evaluation of Dewey's contribution to educational thought and practice.
3. Write a short note on Rousseau's contribution to educational philosophy.
4. What are the different types of methods of teaching that Tagore emphasizes upon?
5. Describe the different stages of Nai Talim.
6. What are the aims of education as per Gandhi?
7. What are Rousseau's views on methods of teaching?

Long-Answer Questions

1. Explain the introductions made by Gandhi in his basic curriculum.
2. Discuss the causes of failure of basic education.
3. Explain Tagore's philosophy of education.
4. Describe the special feature of Shantiniketan.
5. Discuss John Dewey's opinion on schools and their functions.
6. Analyse the features of curriculum as explained by Dewey.
7. Explain Rousseau's concept of negative education.
8. Discuss Rousseau's opinions on curriculum.

3.10 FURTHER READING

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UNIT 4 EDUCATION AND SOCIETY

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4.0 INTRODUCTION

Every society has features which makes it different or unique compared to the other societies. There are varied factors based on which the inhabitants of the society are ranked or positioned in the social ladder. Their respective placement may be rigid or free depending upon the dynamics of the particular society. Education then must be planned and developed according to the rules of the society. There have been various theories on the way social stratification and education works. Education carries the power of increasing the worth of a person. If it is not controlled by a despotic authority, it can be used by the members of the society to better their position in the society. Education in one form or another starts from the moment of birth. And the nature of society then has a major role to play in the way education is utilized. This is why it is important to learn about the nuances related to the manner in which education functions in different societies.

In this unit, you will learn about social stratification and education, functions of social stratification, social mobility and education. The meaning and agents of socialization and the concept of modernization and the role of education is also explained in this unit.

4.1 UNIT OBJECTIVES

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

- Discuss the concept of social stratification and education
- Explain the functions of social stratification

- Describe social mobility and education
- Analyse the meaning and agents of socialization
- Discuss modernization and the role of education

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4.2 SOCIAL STRATIFICATION AND EDUCATION

The similarity among human beings ends with their body structure. In short, we can say that no two individuals are exactly same. They differ from each other in various important aspects such as appearance, economic status, religious and political inclination, intellectual and philosophical pursuits, and adherence to moral values. Due to all these parameters of differentiation, human society is not homogeneous but heterogeneous. In fact, diversity and inequality are inherent in the human society.

Human society is stratified everywhere. Let us understand what does stratification imply. Actually, all societies assign roles to their members in terms of superiority, inferiority and equality. This vertical scale of evaluation of people's ability and their placement in strata or levels is called 'stratification'. People in the top stratum enjoy more power, privilege and prestige as compared to those placed in the strata below them.

Society Compares and Ranks Individuals and Groups

It is natural for members of a group to draw comparisons among individuals while selecting a mate, or employing a worker, or dealing with a neighbour, or developing friendship with an individual. It is also common to compare groups such as castes, races, colleges, cities, and sports teams. These comparisons serve as valuations. When members of a group agree on certain comparisons, their judgments are termed as 'social evaluations'.

As stated earlier, all societies differentiate their members in terms of their roles. However, they attach different degrees of importance to different roles. Some roles are given more importance or considered socially more valuable than others. Those discharging highly prestigious roles are rewarded handsomely. With regard to individuals' ranking, we may term stratification as a process of differentiation whereby some people are ranked higher than others.

Definitions

- **Ogburn and Nimkoff:** 'The process by which individuals and groups are ranked in a more or less enduring hierarchy of status is known as stratification.'
- **Gisbert:** 'Social stratification is the division of society into permanent groups of categories linked with each other by the relationship of superiority and subordination.'
- **Melvin M. Tumin:** Social stratification refers to 'arrangement of any social group or society into a hierarchy of positions that are unequal with regard to power, property, social evaluation, and/or psychic gratification'.
- **Lundberg:** 'Astratified society is one marked by inequality, by differences among people that are evaluated by them as being "lower" and "higher"'.
- **Raymond W. Murry:** 'Social stratification is a horizontal division of society into "high" and "lower" social units'.

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The Universality of Social Stratification

No society is free from social stratification, which is a ubiquitous phenomenon. Generally, age, sex, professional status and personal characteristics serve as criteria of social differentiation of population. For example, the roles and privileges of army generals differ from those of the soldiers. Similarly, normally the role of adults is to look after children, not the other way round. Some criteria of ranking change with the values of society.

Customarily, a society giving equal opportunities to all its members to succeed to any status is not termed as stratified. However, in reality, a purely equalitarian society does not exist, though societies mayfollow a low or high degree of stratification. Supporting this view, P.A. Sorokin writes in *Social Mobility* that an 'uncertified society with real equality of its members is a myth which has never been realized in the history of mankind'. Here an apt example is of Russia which attempted to create a 'classless society'. But like societies elsewhere, the Russian society could not avoid ranking people according to their functions.

Social Differentiation and Stratification

We already know that all societies have some sort of hierarchy in which they place their members in different positions. Now, we will talk about the concepts on whose basis people are graded or placed in a society's hierarchy. These concepts are—'social differentiation' and 'social stratification'. In social differentiation, people are stratified or classified on the basis of a certain kind of trait which may be: (i) physical or biological such as skin-colour, physical appearance, sex, etc., (ii) social and cultural such as differences in etiquette, manners, values, ideals, ideologies, etc. Social differentiation serves as a sorting process according to which people are graded on the basis of roles and status.

Through social stratification, people are fixed in the structure of the society. In other words, social stratification tends to perpetuate the differences in people's status. In some cases, like in caste-based stratification, people's status may become hereditary. Social differentiation may be considered as the first stage preceding stratification of society, that is, sorting and classifying society into groups. However, every differentiation does not lead to stratification in society.

4.2.1 Characteristics of Social Stratification

M.M. Tumin describes the main attributes of social stratification as given below.

Social

As is clear from its name, stratification is social. It is considered social because it is not based on biological inequalities. Biological traits such as strength, intelligence, age and sex do serve as distinguishing features, but these features are no cause to deprive some sections of society power, property, and prestige in comparison to others. Until considered important socially, biological characteristics do not determine social superiority and inferiority. For example, the physical strength and age are of little help in making a person the manager of an industry unless he has the socially defined traits

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of a manager. Education, training, experience, personality, character, etc., are considered more important for a manager's profile than his biological equalities.

Tumin also associates the following features with the stratification system:

(i) It is governed by social norms and sanctions.

(ii) It is likely to be unstable because it may be disturbed by different factors.

(iii) It is intimately connected with the other systems of society such as political, family, religious, economic, educational and other institutions.

Ancient

Historical and archaeological records indicate the presence of stratification even in small wandering bands before the dawn of civilization. Since the ancient times of Plato and Kautilya, social philosophers have been deeply concerned with economic, social and political inequalities. In ancient times, age and sex were the main criteria of stratification. 'Women and children last' was probably the dominant rule of order. Almost all ancient civilizations produce evidence about the differences between rich and poor, powerful and humble, freemen and slaves.

Universal

In the words of Sorokin, all permanently organized groups are stratified. It implies no society is free from the differences between the rich and the poor or the 'haves' and the 'have-nots'. Even in the 'not literate' societies, stratification is very much present. So, stratification is a worldwide phenomenon.

Diverse forms

Societies have never followed a single form of stratification. For example, the ancient Roman society was stratified into two groups: the patricians and the plebeians. In India, the ancient Aryan society had four *varnas* (groups): the *Brahmins, Kshatriyas, Vaishyas* and *Shudras.* Freemen and slaves constituted two sections of the ancient Greek society, and the ancient Chinese society was stratified into mandarins, merchants, farmers and soldiers. In modern world, class, caste and estate seem to be the general forms of stratification. In civilized societies, the stratification system is present in more complex forms.

Consequential

Due to stratification, the things most required or desired by humans are distributed unequally. The two main consequences of the stratification system are: (i) 'life chances' and (ii) 'lifestyles'. Life-chances are more involuntary while lifestyles reflect differences in preferences, tastes and values of people. Life-chances refer to such things as infant mortality, longevity, physical and mental illness, childlessness, marital conflict, separation and divorce. Lifestyles include such matters as the type of house and residential area one lives in, one's mode of conveyance, education and means of recreation, parents–children relationships, the kind of books, magazines and TV shows one is exposed to, etc.

4.2.2 Theories of Social Stratification

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Since the second half of the 19th century, four broad sociological theories have been used to explain and interpret the phenomenon of social stratification. They are:

- Natural superiority theory
- Functionalist theory
- Marxian class conflict theory
- Weberian multiple hierarchies theory

Natural Superiority Theory

Natural superiority theory, also referred to as Social Darwinism, was a popular and widely accepted theory of social stratification in the late 19th and early 20th century. The main advocate of Social Darwinism was Herbert Spencer, an English sociologist, who saw social organization as an environment. It is believed that certain individuals and groups had the requisite skills or attributes to compete and to rise in that environment. Others, not so skilled or less competitive, would fail. The Social Darwinists believed that their theory was part of the law of nature. Some other sociologists believed that the social inequality arising out of stratification is biologically based. Such beliefs are often heard in the case of racial stratification where, for example, whites claim biological superiority over the blacks. Even in terms of gender stratification, the underlying principle is that the men are biologically superior to women. However, the question of a relationship between the biologically based inequality and socially created inequality is difficult to answer.

Rousseau refers to biologically based inequality as natural or physical, because it is established by the nature, particularly with respect to the age, health, bodily strength, and the qualities of the mind. In comparison, socially created inequality consists of different privileges, which some men enjoy to the prejudice of others, such as that of being richer, more honoured, or more powerful. However, biologically based inequalities between men are treated as small and relatively unimportant, whereas socially created inequalities provide the major basis for systems of social stratification.

Functionalist Theory of Social Stratification

The functionalist theory is a theory that is most concerned with how societies maintain order. Generally, the functionalist theorists have tended to stress stability, consensus, and integration in society.

Functionalists assume that the society is similar to that of a human body, comprising several parts which form an integrated whole. Like the human body, the society's institutions must function properly to maintain the stability of the entire social system.

Further, certain functional prerequisites must be met if the society is to function effectively and in order. Social stratification, therefore, becomes a tool to see how far it meets these functional prerequisites. Talcott Parsons, the leading proponent of the functionalist model, differentiated societies as falling on a continuum between ascribed-status-based societies and achievement based societies. Societies in which individuals were value based on their family position, sex, race, or other traits of birth are viewed as the traditional end of the continuum. On the other end is the modern society, in which a

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system of rewards is used to aid in fulfilling a complex division of labour. According to Parsons, more difficult positions that demanded considerable responsibility required a system of rewards to motivate individuals to take them. In his view, stratification — which is, by definition, social inequality — was both necessary and agreeable. Parsons believed that stratification was necessary to provide rewards for people who would take on the additional responsibility tied to difficult positions, and in his view, stratification was desirable because it allowed the social system to function smoothly. Parsons's ideas on social stratification were further developed by two American sociologists, Kingsley Davis and Wilbert Moore in their essay 'Some Principles of Stratification', published in the American Sociological Review in 1945. They shared the common notions with Parsons in so far as stating that the social stratification is universal, functional, and integral to fulfilling the division of labour in society.

According to Davis and Moore, no society is classless or unstratified. Davis and Moore argued that it was necessary and functional for the society to have a varied set of rewards in relation to the varied levels of sacrifices required by some jobs. In other words, there are some jobs that require individuals to possess special talents or to develop special skills. These jobs may also require that the individual filling the position works with utmost care. Therefore, Davis and Moore find it logical that societies developed a system of rewards whereby those jobs requiring the greatest preparation and responsibility are rewarded more highly than other positions. The social order has developed a differentiated system of rewards, which has led to social stratification.

Thus, Davis and Moore argue that one of society's most important functional prerequisites is effective role allocation and performance. Namely, all roles must be filled by persons best able to perform them, who have the necessary training for them and who will perform these roles conscientiously. If the duties associated with various positions would be equally present to everyone and all would depend on the same talent and ability, then it would make no difference as to who got into which position. However, it does make a great deal of difference mainly because some positions are inherently more agreeable than others. Davis and Moore suggest that the importance of a position in a society can be measured in two ways, i.e., the degree to which the position is functionally unique, there being no other position that can perform the work satisfactorily (e.g., a doctor's role is more important than that of a nurse) and then by the degree to which other positions are dependent on the one in question.

In sum, Parsons as well as Davis and Moore present a view of structured inequality as being necessary to maintain social order and therefore society's survival, and as being based on general agreement among the members of society.

Marxian Theory of Social Stratification

The Marxist perspectives generally regard modern society as being divided primarily into two classes—the bourgeoisie and the proletariat—on the basis of property ownership or non-ownership of property. Marx understood classes to be economically determined by the difference between owners of the means of production and non-owning direct producers. Class differences, therefore, are determined by the mode of production.

Marx and Frederich Engels have divided history into five distinct epochs of production: primitive communism, Asiatic, ancient Greece and Rome, feudal society, and capitalism. Of these, only the ancient, the feudal and the capitalist phases received special treatment by both Marx and Engels. Ancient society was based on slavery;

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feudal society was based on serfdom, and capitalism on wage labour. Each of these societies was divided into two major classes: the oppressors and the oppressed, or the exploiters and the exploited. In every case, the exploiters are made up of those who own the means of production but do not produce. The exploited are those who do not own the means of production but are the direct producers of social goods and services. Because the exploited do not own the means of production, they are forced, in order to live, to work for those who own and control the productive conditions of life. The exploiters live by means of the surplus produced by the exploited. As a result, the social mode of production also reproduces the social relations of production. Thus, the relationship between the exploiters and the exploited is constantly renewed and conserved. The Marxists, therefore, in contrast to the functionalists regard stratification as a divisive rather than an integrative structure, and the focus was on social strata rather than social inequality in general.

Marx also spoke of the hostilities between the two classes. Three terms—class consciousness, class solidarity and class conflict—are important in understanding the dynamics of class conflict in the Marxist approach to the study of stratification. Class consciousness is the recognition by a class, such as workers, of the role its members play in the productive process and their relation to the owning class. 'Class solidarity' refers to the degree to which workers collaborate to achieve their political and economic targets. Class conflict is further divided into: (1) the involuntary conflict between the workers and the capitalists for shares in the productive output at a time when class consciousness is not developed; and (2) the conscious, deliberate and collective struggle between the two classes when the workers become aware of their historic role. According to Marx, social change occurs as a sequel to class struggle. Marx said that the revolution of the proletariat will bring an end to the class conflict, i.e., the conflicting interests between the ruling class (bourgeoisie) and the subject class (proletariat).

The Weberian Theory of Social Stratification

The work of the German sociologist Max Weber represents one of the important developments in the stratification theory. According to Weber, stratification is based on the three types of social formation, namely class, status and power or party. Property differences generate classes, power differences generate political parties and prestige differences generate status groupings or strata.

Like Marx, Weber sees class in economic terms, classes as a group of individuals who share the same position in the market economy. Weber distinguishes four class groups in the capitalist society:

- Propertied upper class
- Property-less white collar workers
- Petty bourgeoisie
- Manual working class

In his analysis of class, Weber differs from Marx on some important grounds. For instance, Weber says that the factors other than ownership or non-ownership of property are significant in the class formation and he rejects the Marxist view of the inevitability of the proletariat revolution. Weber also disagrees with the Marxist view that political power is derived from the economic power. He says that groups form because their members share a similar status situation. While 'class' refers to the unequal distribution of economic rewards, 'status' refers to the unequal distribution of social honour. Weber also looks at 'parties' or groups which are specifically concerned with influencing policies and making decisions in the interests of their membership.

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4.2.3 Types and Functions of Social Stratification

The nature, form, intensity and magnitude of social mobility depend on the nature and the type of social stratification. Class and caste are the two main types of stratification. In both the systems, the same kinds of opportunities are not provided for social mobility. Because, in both the societies, the factors that determine the statuses of the individuals differ radically. There is a close link between the way in which individuals obtain their statuses and the nature of social mobility. In the caste system, the status is determined by birth. Since birth cannot be changed, the status which is determined on the basis of birth cannot be changed. For example, a *Harijan* cannot attain the status of a *Vokkaliga*, or *Lingayat* or *Brahmin*. Similarly, a *Brahmin*, is born a *Brahmin* and dies a *Brahmin*. Caste statuses cannot be changed. Hence, the caste as a form of social stratification does not facilitate vertical society, the 'immobile' society.

In a class system, opportunities are provided for social mobility. Here, the status is determined mainly by the talents, intelligence, wealth and achievements of the persons. The status is not ascribed by birth but 'achieved' by individual attempts. For example, by his endless efforts and struggles a labourer may become the owner of a factory, a salesman of a business house, the owner of a business firm, and so on. There is a scope for the improvement of the social status in the class system. Hence, the class system is called an 'open system', and the open-class society, the 'mobile' society.

As and when the society becomes more and more complex, and the life of its members improves, individuals may find better opportunities for the expression of their abilities and talents. But in no society can all the deserving individuals obtain statuses of their liking, desires and expectations. As Sorokin has pointed out in 'Social Mobility': only in an ideal society all the individuals get employments and statuses in accordance with their capacities. At the same time, it is not possible to confine people to their status when once they occupy or assume a status without going away from it, or changing it in any manner. For example, even in a so-called 'immobile' society like India, though a *Harijan* cannot change his caste-status, he can change his educational, economic, employment and political status. In this sense, there are no completely open and mobile societies and completely 'closed' and 'immobile' societies.

Types of Social Stratification

This section will examine three major systems of social stratification—slavery, social castes, and the social classes. These systems can be seen as ideal types for analytical purposes. It may be pointed out that any social stratification system may include elements of more than one type.

(i) Slavery

The most radical, legalized, social inequality for individuals or groups is slavery. The most unique feature of this crushing system of stratification is that one human being owns another. These individuals are treated as possessions, just like household pets or appliances. Slavery has been practised in different forms. In ancient Greece, the main source of slaves consisted of captives of war and piracy. Though the slave status could be inherited, it was not permanent. A person's status might be changed depending on the outcome of the military conflict between kingdoms. On the other hand, in the United States and Latin America, racial and legal barriers were established to prevent the freeing of slaves. In other words, in whatever form it existed, it had required extensive use of coercion in order to maintain the privileges of slave owners.

(ii) Social Class

A social class is a group of individuals who have more or less a similar wealth. The possession of wealth enables the individual to obtain those goods and services that are scarce and are valued by others. These goods and services differ from society to society. In a traditional society, the wealthy person may buy land and gold while in modern society he may invest in the stock market or buy luxurious cars or go aboard for vacations. Wealth allows the person to create more wealth, if he invests it prudently. Most modern societies have class-based stratification. However, many features of traditional stratification may be observed in modern societies such as elements of caste system and feudalism found in India. But with economic development, class based stratification is becoming increasingly important.

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Class is a Relatively Open Stratification System

Anysociety is said to be relatively open or closed depending on the number of opportunities available to its members for upward social mobility. Equally important, is the attitude of the society towards the mobility of its members. If the society offers a large number of opportunities and encourages members to achieve higher positions, then the society can be called an 'open stratification society'. On the other hand, if the society has a limited number of opportunities for upward mobility and its normative values prohibit its members from achieving higher positions, then that society is called a 'closed stratification society'. Along with development, the system of stratification becomes open and achievement oriented.

The class system is a form of open stratification system. An individual with his achievements can gain entry to a higher class and acquire prestige. There are examples of individuals who by their hard work and achievements rose from poverty and became millionaires. Modern society appreciates such individuals as they are seen as models for others.

Social mobility in modern societies is based on intelligence, merit, competence and achievement of individuals. However, in every society, in spite of the openness, factors like socio-economic background, parental status and resources, social networks and various ascribed factors play an important role in determining individual motivation, achievement and the availability of opportunities. Since these factors are not in control of the individual and cannot be easily modified to his advantage, it cannot be said that modern societies are fully achievement oriented and open.

That is why we have said class based societies are relatively open, that is, in relation to other societies. We will shortly study the caste system, which is a relatively closed stratification system.

Social hierarchy in traditional societies is formed by ascription while in class based societies, achievement plays an important role. In other words, the difference between traditional and modern social hierarchies lies in the difference between (status ascribed and status achieved being) the bases social stratification. Traditional social hierarchies are based on ascribed states, while modern social hierarchies are based on the achieved status.

The level of competition in modern society is high and only the fittest can survive.

Social workers have to remember two consequences of an achievement based society. Since achievement is stressed, failures of an individual are looked down upon by others and they lose their self-esteem. You may have read in the newspapers about

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school children committing suicide after failing in school exams. It is the desire for high achievement and fulfilling the high expectations of others that pressurize vulnerable students to take this extreme step. Secondly, an achievement based society should provide the minimum facilities of health, education and housing to individuals to make them fit for competition. In countries like India, we find that these essential facilities are not provided to all and many people are unable to compete with others on an equal basis. This makes the social situation unfair to these people. The government and voluntary organizations implement welfare and development programmes to enable disadvantaged people to enter the mainstream of society.

Impact of Class System in India

Membership of particular class groups influences the behaviour of its members. It makes them conscious about their position in society. But in the Indian context more importance is given to caste and related issues rather than class factors. The class character in India is quite different from Western societies. Here class and caste categories co-exist in India and class categories like upper, middle and lower are parallel to caste categories. They jointly determine the class status, power and prestige of the individual in the society. Studies have shown that the upper classes predominantly belong to the upper castes which are an ascribed status.

There have been significant changes in the last decades but the pattern still continues. The accumulation and distribution of resources including education is determined by the social position of the individual. Those who are higher in terms of the class and caste, control available resources to a great extent, leaving behind a section of the Indian population below and around the poverty line. The forces of globalization and liberalization seem to have widened the gap between the haves and have-nots, between the rich and the poor, between urban people and rural people and the upper caste and the lower class and lower caste.

(iii) Caste

Caste is a much debated topic in India. The word caste refers to the Spanish word '*casta*' which means 'breed' in Spanish. In the Indian context, it represents caste and its related social practice. The caste system influences the social life of the Indian in a number of ways, as it assigns ascribed status to its members. According to the Rig Veda, the oldest and most important of all the four Vedas, there are four *Varnas* which are placed in a hierarchical order — the *Brahmans*, the *Kshatriyas*, the *Vaishyas* and the *Shudras*. The profession of *Brahmans* is that of priests and teachers. The *Kshatriyas* are warriors and rulers. The *Vaisahyas* are traders and other common people. The *Shudras* occupy the lowest position in the hierarchy and perform the menial tasks. According to some historians, there is a fifth *Varna*, the untouchables, and they are not considered as a part of society. The tribes and people of other religions are also considered outside the Varna system. Individuals are born into a caste and membership of a caste is determined by birth. An individual cannot change his or her caste. But there are instances where castes as a whole, after an improvement in the economic status and changes in the lifestyles have claimed a higher status in society. Such claims may or may not be accepted. The dominant castes might react adversely to the claim. But, even if the claim is accepted the caste system remains intact. However, the process of *Sanskritization*, inter-caste marriage and advancement of education has changed the degree of the rigidity of the caste system in India.

According to G.S. Ghurye, a noted anthropologist, caste has six characteristics:

(a) ***Hierarchy:*** Hierarchy is superior-subordinate relationship between various individuals and groups. Hierarchy in one form or another exists in every society, but the principle of determining the hierarchy differs from society to society. In India, caste is the main basis of social hierarchy. The degree of ritual purity and impurity associated with a particular caste determines its position in the hierarchy. Wealth and power are not the determining factors. For example, a *Brahmin* whose economic status is lower than a *Rajput* is accorded a superior position because of his higher ritual status.

In reality, however, political and economic factors do play a significant role in determining the position of the caste. Sociologists have pointed out a that high ritual status does not actually translate into a higher social status. For example, while a *Rajput* may not have as important a role in ritual matters as the *Brahmins*, it is unlikely that he will give a higher status to the *Brahmin* in other matters. According to sociologist, M.N. Srinivas, a dominant caste is that caste in the community that has a sufficiently high ritual status, numerical strength and material resources like land, wealth and access to power. It is the combination of these factors which keeps a caste high in the hierarchy. The dominant caste often has a major role to play in the village politics and its social life.

(b) ***Segmented Division of Society:*** Castes are well-developed groups with membership based on birth and not by selection. The rights and duties of the individuals are controlled by caste councils, which exist in every caste. These councils have large powers to regulate the social life of its members. They can enforce order by punishing offenders for a variety of offences. Offences include adultery, causing injury to others, killing and punishments can include the imposition of fines, ordering corporal punishment and even the death sentence. Many castes have their own gods and goddesses that are not a part of the larger religious tradition. Thus, caste has a sufficient degree of autonomy in dealing with the issues related to its members, and is independent of the controls by the government.

(c) ***Restrictions on Feeding and Social Intercourse:*** The exchange of cooked food between various castes is based on specific rules and conditions. Certain castes accept only certain kind of foods from members of other castes. Food items are divided into *pakka* and *kucha* food. *Pakka* is cooked in ghee and are considered superior to *kucha* food which is cooked in water. A *Brahmin* can take only *pakka* food from *Kshatriyas* and *Vaishyas* but not from *Shudras* and untouchables. On the other hand, *Kshatriyas* will take *kucha* food from a *Brahmin* but only accept *pakka* food from the *Vaishyas* who are lower than them. The distinctions in the offering and taking of food are based on the positions of the caste involved.

Such kinds of differences are seen in the maintenance of social distance between different castes. The physical distance between castes reflects the caste positions.

For example, in a traditional Kerala society, a *Nayyar* may approach a *Nambudri* but cannot touch him whereas a member of the *Tiya* caste (lower than the *Nayyar* caste) has to maintain a distance of 36 steps from the *Nambudri*.

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(d) ***Civil and Religious Disabilities and Privileges of Different Castes:*** Different castes in the hierarchy have different rights and privileges. The result is that the social life is segregated on the basis of caste. In the North Indian villages, impure castes are segregated while pure castes live together. In South India all castes tend to be segregated. In Tamil Nadu, for example, we find that the place where caste Hindus live are called *Ur* and where *dalits* live are called *Cheri.* The *Cheri* is situated at a distance from the village.

Ghurye gives a number of instances from the late 19th century and early 20th century to show how these disabilities were enforced. For instance, in Viakomom, a town in the princely state of Travancore, *Shudras* were not allowed to walk on the temple streets. A nationwide agitation by prominent leaders like Mahatma Gandhi and Periyar against these discriminatory practices changed the situation.

Similarly in Pune, a *Shudra* could not enter the city in the morning and evening as their long shadows would pollute the high caste members. We also find differential treatment in the punishments for committing similar crimes. For example, if caught stealing a *Brahmin* had to pay only a fine but for the same crime, a *Shudra* had to undergo corporal punishment. There are a number of places even today in India where *Shudras* are not allowed to offer prayers in the temples.

The religious practices reinforced this hierarchy and *Shudras* had liabilities that were attached to their caste status. They could not enter the most inner part of the temple, the sanctum sanctorum. Only *Brahmins* were allowed this privilege. In rural areas, even now, there is discrimination against the lower caste members. We often hear of caste violence after lower caste members were disallowed by higher caste members to take out a marriage procession or funeral procession on the main street.

(e) ***Lack of Unrestricted Choice of Occupation:*** Membership of the caste is hereditary and each caste had a traditionally assigned occupation. Regardless of the individual's aptitudes and skills, he had to adopt the occupation of his caste. In the same way, every occupation was linked to a specific caste. So, each caste has one occupation and that occupation was the presence of that caste only. For example, only a *Brahmin* could become a priest because of his birth in a *Brahmin* family. Education was imparted on the basis of caste. Young members would be attached to older members to train them in the occupational skills of the caste. There was no universal and common education. However, sociologists have pointed out that in spite of such restrictions on occupations there were certain occupations like weaving, agriculture and military that were open to all castes.

In pre-modern times, the economic relations between the various castes was in the form of the *jajmani* system. Each service caste performed a particular function for the landlords. They used to receive payment in kind and commonly on an annual basis. The service castes and the higher castes had a client-patron relationship. In modern times, their relation has undergone a change.

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(f) ***Endogamy:*** Endogamy refers to the marriage practice in which the members of a group marry within the group. Endogamy is an important characteristic of the caste system. In many castes, there is endogamy at the sub-caste level. For example, *Iyers* and *Iyengars* may not marry between each other even though both are Tamil *Brahmins*.

There are, however, exceptions to the rule. These exceptions pertain to hypergamy and hypogamy. When a higher caste man marries a low caste women it is called hypergamy and when a lower caste man marries a higher caste woman it is call hypogamy. Hypergamy is allowed whereas hypogamy is strictly forbidden. It is a matter of prestige for the lower caste family, if their daughter had been accepted by a higher caste's man and family. An example of this practice is a marriage between a male *Nambudri* and a *Nayyar* woman.

Caste in Other Religions

Among the major religions of the world, caste exists only in Hinduism. But in India adherents of virtually all religions seem to have caste like divisions. The Muslims, the Christians, the Buddhists and the Sikhs, all seem to follow the principle of inclusion and hierarchy in different ways. Islam and Christianity believe in radical equality between its members. However, the existence of caste-like practices shows that in some aspects the social milieu in which a religion is practised influences it more than its theology. This is the case of Sikhism and Buddhism also.

Caste-like differences may be observed in religions other than Hinduism. In Sikhism, there are groups like *Jat Sikhs* and *Mazhabi Sikhs*. They do not intermarry. In Islam, four groups were identified that can be compared to castes: *Syeds, Sheikhs, Pathans* and *Mughals*. *Syeds* claim that they are the direct descendants of Prophet Muhammad, while *Sheikhs* claim that they are descendants of the tribe of Prophet Muhammad. *Pathans* and *Mughals* are considered to be the warrior class comparable to *Kshatriyas* in Hinduism. Other groups in Islam are based on professions they pursue like weavers, butchers, water carriers, etc. These groups are considered lower in status than *Syeds, Sheikhs, Pathans* and *Mughals*. Most of these groups are endogamous. There is limited social intercourse between these members. However, anyone from any social group, if competent in religious knowledge, can become a priest or *moulvi.*

Christianity is also an egalitarian religion and has encouraged conversions of people from all castes during different periods of history. Many of these castes have retained their caste identities even after their conversion to Christianity and this has influenced their social behaviour. However, Islam and Christianity have no concept of pollution and purity, which is central to Hinduism. Hence, these religions were less influenced by caste than Hinduism.

Functions of Social Stratification

The glimpse of the cultures of the world reveals that no society is 'classless', that is, uncertified. All the known established societies of the world are stratified in one way or the other. According to Wilbert Moore and Kingsley Davis, the stratification system evolved in all the societies due to the functional necessity. As they have pointed out, the main functional necessity of the system is: '…the requirement faced by any society of placing and motivating individuals in the social structure… Social inequality is thus an unconsciously evolved device by which societies ensure that the most important positions are conscientiously filled by the most qualified persons'. As analysed by H.M. Johnson,

certain things here can be noted about the 'functional necessity' of the class stratification system.

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• Encourages Hard Work

One of the main functions of class stratification is to induce people to work hard to live up to the values. Those who best fulfil the values of a particular society are normally rewarded with greater prestige and social acceptance by others. It is known that occupations are ranked high, if their functions are high important and the required personnel is very scarce. Hard work, prolonged training and heavy burden of responsibility are associated with such occupational positions. People undertaking such works are rewarded with money, prestige, comforts, etc. Still we cannot say that all those positions which are regarded as important are adequately compensated for.

• Ensures Circulation of Elites

To some extent, class stratification helps to ensure what is often called 'the circulation of the elite'. When a high degree of prestige, comforts and other rewards are offered for certain positions, there will be some competition for them. This process of competition helps to ensure that the more efficient people are able to rise to the top, where their ability can best be used.

• Serves an Economic Function

The competitive aspect has a kind of economic function in that it helps to ensure the rational use of available talent. It is also functionally necessary to offer differential rewards if the positions at the top are largely ascribed as it is in the case of the caste system. Even in the caste system, the people at the top can lose their prestige, if they fail to maintain certain standards. Hence, differential rewards provide the incentives for the upper classes to work at maintaining their positions.

• Prevents Waste of Resources

The stratification system prevents the waste of scarce resources. The men in the elite class actually possess scarce and socially valued abilities and qualities, whether these are inherited or acquired. Because of their possession of these qualities their enjoyment of some privileges such as extra comfort and immunity from doing menial work, are functionally justified. It becomes functionally beneficial for the society to make use of their talents without being wasted. For example, it would be a waste to pour the resources of society into the training of doctors and engineers, and then make them work as peons and attendants. When once certain individuals are chosen and are trained for certain difficult positions, it would be dysfunctional to waste their time and energy on tasks for which there is enough manpower.

• Stabilizes and Reinforces the Attitudes and Skills

Members of a class normally try to limit their relations to their own class. More intimate relationships are mostly found between fellow class-members. Even this tendency has its own function. It tends to stabilize and reinforce the attitudes and skills that may be the basis of upper-class position. Those who have similar values and interests tend to associate comfortably with one another. Their frequent association itself confirms their common values and interests.

- **Helps to Pursue Different Professions or Jobs**

The values, attitudes and qualities of different classes do differ. This difference is also functional for society to some extent because society needs manual as well as non manual workers. Many jobs are not attractive to highly trained or 'refined' people for they are socialized to aspire for certain other jobs. Because of the early influence of family and socialization the individuals imbibe in them certain values, attitudes and qualities relevant to the social class to which they belong. This will influence their selection of jobs.

Social Control

Further, to the extent that 'lower class' cultural characteristics are essential to society, the classes are, of course, functional. In fact, certain amount of mutual antagonism between social classes is also functional. To some extent, upper-class and lower-class groups can act as negative reference groups for each other. Thus, they act as a means of social control also.

Controlling Effect on the 'Shady' World

Class stratification has another social control function. Even in the 'shady' world of gamblers and in the underworld of lower criminals, black-marketers, racketeers, smugglers, etc., the legitimate class structure has got respectability. They know that money is not substitute for prestige but only a compensation for renouncing it. Hence instead of continuing in a profitable shady career, such people want to gain respectability for their money and for their children and they try to enter legitimate fields and become philanthropists and patrons of the arts. Thus, the legitimate class structure continues to attract the shady classes and the underworld. This attraction exerts a social control function.

4.3 SOCIAL MOBILITY AND EDUCATION

Individuals are normally recognized through the statuses they occupy and the roles they enact. Not only is the society dynamic but also the individuals are dynamic. Men are constantly striving to improve their statuses in society, to rise upwards to higher positions, secure superior jobs. Sometimes, people of higher status and position may also be forced to come down to a lower status and position. Thus, people in society are in constant motion on the status scale. This movement is called 'social mobility'.

'Social mobility' may be understood as the movement of people or groups from one social status or position to another status or position. For example, the poor people may become rich, than become big industrialist, and so on. At the same time, a big businessman may become bankrupt and the ruling class may be turned out of office, and so on.

4.3.1 Types of Social Mobility

Social mobility is of three types, namely (a) vertical social mobility, and (b) horizontal social mobility, and (c) spatial social mobility.

(a) **Vertical mobility** refers to the movement of people of groups from one status to another. It involves change in class, occupation or power. For example, the

Check Your Progress

1. What is the first stage preceding stratification of society?
2. State the four broad social stratification theories.
3. Mention the three terms which are important in understanding the dynamics of class conflict in the Marxist approach to the study of stratification.
4. Which factor determines status in the caste system?
5. Name the elements on which social mobility is based in modern societies.
6. What is the jajmani system?

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movement of people from the poor class to the middle class, from the occupation of the labourers to that of the bank clerks, from the power position of the opposition to that of the ruling class. By vertical social mobility, we refer to the relations involved in the transition of individuals from one social stratum to another. According to the direction of transition, there are two types of vertical mobility—ascending and descending or social sinking and social climbing. The ascending type exists in two principal forms as infiltration of individuals of a lower stratum into a higher one, the insertion of such a group into higher stratum, instead of going side by side with existing groups of the stratum. The descending has also two principal forms. The first consists of dropping of individuals from one higher position into lower existing one, without degradation or disintegration of the higher groups to which they belonged. The second is manifested in its degradation of social group as a whole. An example of vertical mobility is that in which the scheduled castes move upward by getting modes of education, new techniques, skills and adopting the ritual and manners of higher status caste groups, changing their caste names, home culture and occupation and maintain the higher position. The theory of 'lagging emulation' under the framework of reference groups is employed to understand this type of mobility both in the field of hierarchy and occupation. However, this type of mobility takes place from lower stratum to higher stratum.

(b) **Horizontal mobility** refers to the transition of an individual or social object from one social group to another situated at the same level. Horizontal shifting occurs usually without any noticeable change. If we take occupation, shifting from one job or factory or occupation to another of the same kind would be referred to as horizontal mobility. An example of horizontal mobility is the citizenship shifting or shifting of individuals from one state to another. That does not mean the changing of citizenship, but it is called shifting of citizenship. It indicates a change in position, within the range of the status. For example, an engineer working in a factory may resign from his job and join another factory as an engineer and may work in more or less the same capacity. Similarly, a teacher may leave one school to join another as a teacher.

(c) **Spatial mobility** refers to inter-generational mobility which is an outcome of migration or shifting of places, for example, it may happen as a result of migration from rural to urban community or social improvement of individuals within the family and hence provide the chances for change in culture. In this context, some of the scholars of change and mobility have discussed the units of mobility in the form of individual financial groups and corporate mobility. The study of mobility can be subsumed under the above pattern. So we can say that the social mobility is a part of the broader concept of social change. In a transitional society, modern education, industrialization, growth of cities, factories, bureaucracy and change in the occupational patterns are the main variants for the social mobility.

4.3.2 Factors Affecting Social Mobility

There are various factors, which are responsible for the social mobility are discussed below.

(a) The supply of vacant status

The number of statuses in a given stratum is not always or even usually constant. For example, the expansion in the proportion of professional, official, marginal and white-collar positions and decline in the number of unskilled labour positions

require a surge of upward mobility. These positions retain their relative social standing at times. Demographic factors also operate to facilitate mobility, when the higher classes do not reproduce themselves and hence create a demographic vacuum (Sorokin, 1959).

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(b) The interchange of rank

Any mobility that occurs in a given social system which is not a consequence of a change in the supply of positions and actors must necessarily result from an interchange. Consequently, if we think of simple model for every move up, there must be a corresponding move down. Interchange mobility will be determined in a large part by the extent to which a given society gives the numbers of lower strata which means complete with those who enter social structure at a higher level. Thus, the lesser the emphasis a culture places on the family background as a criteria for marriage, the more will be the class mobility that can occur both up and down through marriage. The occupational success is related to the educational achievements which are open to all and hence the greater occupational mobility (Lipset and Zetterberg, 1966).

(c) Modern education

The education has particularly created new incentives and motivation to initiate and adopt the ideals, practices, behaviour patterns and style of life of the higher castes which M.N. Srinivas (1965) translates and explains under the process of *sanskritization* and westernization. *Sanskritization* is a process through which the lower castes imitate the traditions and cultural practices of the upper castes and sometimes even the nomenclature to push their case for a higher status in the society. There are many instances of the lower castes that have adopted the practices of higher castes in order to be upwardly mobile which is otherwise not possible in the traditional Hindu society. The process of Westernization in terms of adoption of the western ideals in life is also the most potential force in social mobility, especially in the urban and industrial centres. The new value orientations, motivation, behaviour patterns, formal relations, individualism, monetised attitude to social status and western technology are popular among the people. This popularity for status upliftment, encourages the migration to places where economic opportunities in terms of urban trade, industrial occupations and jobs in different governments are available.

(d) Migration

Migration to urban areas also contributes to the change in the social status of sociallymobile individuals and groups. The traditional occupations slowly disappear and the modern industrial occupations are sought after. All these factors help in the improvement of the social position of the people. Normally, the higher the income of a particular occupation, the greater is the importance of education. However, though money makes the base of living, education decides the quality and mode of life and living. As a result, lots of changes have come in the living arrangements of the people in the modern societies. The changes also occur in the behaviour and manners of the people, which may be the outcome of social mobility.

4.3.3 Education and Social Mobility

As discussed earlier, education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions

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more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socio-economic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Secondly, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living.

Thirdly, education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

4.4 MEANING AND AGENTS OF SOCIALIZATION

Socialization is a term which one often comes across in the writings on sociology of education. What exactly does it mean? Socialization is a process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group. Eskimo children, for example, learn to enjoy eating the raw intestines of birds and fish, while Chinese children learn to relish the stomach tissue of pigs. Just reading about these things may make us a little uncomfortable because unlike these people, we have not been educated or socialized to appreciate such food. Again, girls in India are socialized to walk, eat, talk and behave in a specific manner. They are encouraged to be quiet, docile, gentle and submissive. Boys on the other hand, are rewarded for their independent and assertive behaviour. So socialization is all about being in tune with what society expects from us depending on our age, gender, and social background. Socialization occurs through human interaction. We learn a great deal from our family members, best friends, teachers and from all those for whom we nurture affection and respect. We also learn, though to a limited extent, from the people on the street, characters, portrayals, and depictions of characters in films and magazines and other sources.

By interacting with people, as well as through our own observations, we learn how to conduct ourselves 'properly'and what reaction to expect if we challenge society's norms and values. Socialization impacts the overall cultural practices of a society, and also influences the image that we develop of ourselves. In other words, socialization refers to the process whereby the 'biological child' acquires a specific 'cultural identity', and learns to respond to such an identity. The basic agencies of socialization in contemporary societies are the family, peer group and the school. It is through these agencies and in particular through their relationship with each other that the various orderings of society are made manifest.

Check Your Progress

7. Which type of social mobility is the inter-generational mobility, which is an outcome of migration or shifting of places?
8. What is sanskritization?

At the time of birth, the human infant is just a biological organism with only animal needs and impulses. He knows nothing about what we call society or social behaviour. As it grows, under the careful guidance of mother it learns to control bowel movement and regulate hunger. The human child has an innate capacity to learn and to communicate. Therefore, he gradually earns the group-defined ways of behaviour. It is human company initially in the form of a family and later other social institutions like the community, peer group, school, etc., which educates the human child to be a responsible and useful member of society.

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The process of learning to internalize the values and norms into oneself or the mode of learning to live in society is called the 'process of socialization'. To internalize is to imbibe so deeply that it becomes a part of the individual's behaviour and personality. Therefore, socialization is basically the learning of socially desired values, norms and roles by the members of a particular group or society. It may be defined more comprehensively as a lifelong process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. The above discussion leads us to infer some important characteristics of socialization:

- It is a lifelong process.
- It helps in the inculcation of principles, values and symbols of a social system.
- It enables a person to enact certain roles.
- The roles that one enacts are in accordance with what he has learnt from the process.
- The roles a person enacts are the expressions of his social nature.
- The development of the social nature enables the person to participate in social life.
- The nature of what one communicates in society is determined by the influence of one's interaction with the society.
- Most human behaviour is learned, not instinctive. The capacity of the child to learn and to internalize is called the plasticity of human nature.

Role of Education in the Process of Socialization

At the time of birth, the child is totally unaware of his social obligations. He is self-centred. He does not care about the society or is least concerned about its welfare. It is only the process of education that brings him out of his selfish cell and makes him popular with other individuals. He also tries to make his own contribution to society. Hence the social significance of education is studied by educational sociology.

Education, as John Dewey says, 'is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities'. This function of education is primarily a function for socializing the individuals living in society. Each individual learns from his predecessors and gets himself socialized. He learns how to make society richer by retaining all that is good and by eliminating all that is bad. Thus, education provides an opportunity to the people to be socialized and to lead the life of a normal human being.

John Dewey, in his book *Democracy and Education* emphasizes the importance of socialization of the individual with the help of education. He considers that through the participation of the individual in social consciousness, socialization takes place. He develops this consciousness by the help of education, thus making the process of education a social process. School is considered a miniature society as it purifies the society by providing the right education to the children.

Two eminent educationists Brookover and Gottlieb opine that education is synonymous with socialization. 'It includes any social behaviour that assists in the induction of the child into membership in the society or any behaviour by which the society perpetuates itself through the new generation'.

From the discussions made above, we come to the conclusion that socialization is a broad spectrum of social learning, whereby the child learns everything that he must

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know to become accepted as a member of society. The major socializing agencies in the life of a child are the home, the school, the peer group, religious institutions, youth organizations, political and economic institutions, the mass media, and in some cases the work environments. Some of these agencies such as the school, and the peer group are formally created and organized.

Role of Education in the Emerging Indian Society in the Process of Socialization

In India, a state of social equilibrium existed for thousands of years before the English conquered the country. This equilibrium was the result of the scientific organization of education. The social feelings have influenced education and education has kept the aim of social progress always in view. Observance of *dharma* was the aim of social life and education. *Dharma*, according to the Indians, is that which holds society together and it denotes justice, duty, right, moral obligations and several virtues. It stands for the individual's rights, duties and obligations towards oneself, one's kith and kin, towards the society at large. Thus observance of *dharma* aimed at physical well-being, emotional integration and refinement, intellectual stability and enlightenment, social and cultural coherence and harmony, and the true knowledge of *dharma* helped the people to be socialized. The social teachings of the great seers and sages of India united the country.

With the coming of British rule, the good features of the country were altogether disregarded. To the people of India, such an educational system was bestowed, which had its roots in the western social life. This obstructed the progress of socialization of the people through education.

With the dawn of independence, several attempts have been made to socialize the people with the help of education. Now the effect of sociology on Indian education is rapidly growing. Therefore, it is very necessary on the part of the people to be conversant with educational sociology. The study of educational sociology helps the students to understand the geographical unity, ethnic unity, fellowship of faiths, social institutions, and Indian culture based on the principles of socialization of the people. It helps the students of the emerging Indian society to know about the vast storehouse of sociological material that awaits careful study, analysis and orderly presentation.

Beginning with the Vedic seers and sages, with Manu Varvaswata and Gautama Buddha, and ending with Rabindranath Tagore, Sri Aurobindo, Annie Besant, Bhagawan Das, Swami Dayanand Saraswati, Mahatma Gandhi and Vinobhaba Bhave, India has given birth to seers, sages, saints, scientists, statesmen, social reformers and others, who preserved the Indian social tradition, while India's cultural and social life was shaken to its very foundation by the unsettling effects of contacts with other countries and by other agencies of social change. India's need today is to equip its students with the sociologist's concept of equality, secular attitude, broadmindedness and cultural unity.

4.4.1 Stages of Socialization

The socializing agent does not try to teach everything at once. It concentrates on one task or on a few tasks at a time. Moreover, the process of accomplishing any one of the aims of socialization is gradual. Social scientists have earmarked four different stages of socialization from infancy to adulthood. These are:

(i) The oral stage

(ii) The anal stage

(iii) The oedipal stage

(iv) Adolescence

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At the first stage, the infant develops fairly definite expectations about when his feeding time is, and he learns to convey his needs for attention. During this stage, the infant is not involved in the family as a whole. He is involved only in the subsystem consisting of himself and his mother.

The anal stage of socialization covers the period between the first year and third year of a child's life. Toilet training is the main focus of this stage. During this stage the child internalizes two roles: his/her own and that of his/her mother, now clearly separate. The child receives love and care and gives love in return.

The third stage extends from about the fourth year to puberty. During this stage, the child becomes a member of the family as a whole. The child identifies itself with the social role ascribed to him/her on the basis of his/her sex.

The fourth stage begins roughly at puberty. At this stage, young boy or girl wants to be free from the control of parents. The 'crisis' of this period is precisely the strain produced by much greater demands for independence. By the time the individual attains maturity, a major part of socialization is over, although it continues for whole for the entire life of the individual.

4.4.2 Types of Socialization

All types of socialization may be classified into two broad groups, viz., *primary socialization* and *secondary socialization.* This division is based on the primary and secondary needs of individuals. The basic physical needs such as thirst, hunger, etc., are called primary needs while, secondary needs are those which emerge to meet primary needs, e.g., the need for learning skills to earn a livelihood. The family satisfies the basic needs of human beings; therefore, it is called a primary institution, whereas a school is a secondary social institution because it meets the derived needs of the children. The parents are primary socializing agents of the child whereas the school teachers are the secondary socializing agents. Inculcation of norms and values within the family is called *primary socialization*, while the process of imbibing norms, values and behavioural patterns of school may be called *secondary socialization.* Primary socialization starts in infancy and childhood. This is considered the most important stage of socialization as the child learns the basic rules of conduct at this stage. Generally, secondary socialization starts at childhood and carries on till maturity. However the process of socialization never stops in life. The school, peer groups and other institutions in which a person is placed in 'life play' to play the role of socializing agent.

In the modern societies, where the social mobility of individuals and groups takes place more frequently, individual's loyalty to a particular social group weakens. He starts emulating the values, norms, behaviour patterns of another group in anticipation of being accepted as its member. This kind of socialization is called *anticipatory socialization.* It is based on the reference group theory. According to this theory the norms, values and the behaviour patterns of the individual are determined with reference to a particular group or groups. For example, individuals who have acquired wealth suddenly try to follow the values aid lifestyle of upper strata of society. They tend to change their dress, behaviour and even their language and custom. For example, they start demanding dowry and force their women folk to observe *parda* system.

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4.4.3 Theories of Socialization

Social scientists have tried to analyse the processes of socialization in different ways. In this section, we shall discuss some of the major theories in regard to the processes of socialization.

Charles H. Cooley's Theory of Socialization

Charles H. Cooley in his celebrated work *Human Nature and Social Order* (1902) propounded his concept of the 'looking glass' and explained how the self of an individual develops and socialization takes place. He emphasized the role of primary groups and social interaction, especially communication, in the formation of personality. Thus, the self develops within a context of social relationship. Self and others do not exist as mutually exclusive facts, therefore, self is social. Cooley's important concept of the reflected or 'looking-glass' self has three basic elements, which are involved in the development of self and formation of personality.

These are:

- The imagination of our appearance to the other person
- The imagination of his judgment of that appearance
- Some sort of self-feeling, such as pride or mortification

Cooley argues that social interaction or communication plays an important role in the development of individual's personality and his/her behaviour pattern. During interaction with people, the child becomes conscious of how others see his/her behaviour towards them. On the basis of their reactions, the child develops a feeling about himself/herself. If the behaviour is appreciated, it will be applauded or rewarded and if the behaviour is denounced by the people, the child will suffer from feelings of mortification. Regular condemnation of the child's behaviour may develop an insipid and introvert personality in him/her while continuous appreciation leads to the development of a confident and extrovert personality. Thus, the social self depends on the social interaction. Individual's values, ideas, attitudes and habits are shaped by those of the people around him. This is the base of his/her socialization.

The primary group, according to Cooley, plays a central role in socialization. Primary groups are recognized by their features of intimate, face-to-face association, direct cooperation and conflict, a relatively free play of personality and of sentiment. Though primary groups are present in all social organizations, according to Cooley, the family, play group and neighbourhood play crucial role in the process of socialization. Cooley called these groups primary because they are the nursery of human nature, providing the individual with his earliest and most complete experience of social unity. This group experience gives rise to social ideals such as the spirit of service, kindness, adherence to social norms, etc.

Mead's Theory of Socialization

Cooley's theory of socialization as we saw earlier is based on human imagination, whereas George Herbert Mead explains socialization in the light of resulting 'acts' of this consciousness. Mead started his theory with two basic assumptions: (i) the biological frailty of human organisms force their cooperation with each other in groups in order to survive; and (ii) those actions within and among human organisms that facilitate their cooperation, ensure their survival.

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Mead further argues that the human being learns those behavioural patterns that provide gratification; and the most important type of gratification is adjustment to social context. Mind, self and other unique features of human being evolve out of efforts to adjust and consequently survive in the social environment. In his view, society could survive only from the capacities for mind and self among the individuals. Thus, the capacities for mind, self and society are intimately connected. Mead recognized that the unique feature of the human mind is its capacity to use symbols or language to designate objects in the environment. The focus of Mead's theory is on how this capacity first develops in infants. The mind arises out of a selective process in which an infant's initially wide ranges' of random gestures are narrowed as some gestures which elicit favourable reaction from parents. Gradually, gestures begin to denote the same meaning to all the persons interacting with each other. Gestures that have such common meaning are termed by Mead as *conventional gestures.* These conventional gestures increase the capacity of organisms to adjust to one another and assume the perspective of those with whom they must cooperate for survival. By being able to put oneself in another place or to 'take the role of others' the probability of cooperative interaction acquires a new level of efficiency.

Thus, when an organism develops the capacity to understand conventional gestures, to employ gestures to take the role of others and to imaginatively rehearse alternative lines of action, then Mead believes, it has a 'mind'. Mead emphasizes the development of 'self' for the proper socialization of individuals. He points out that just as humans can designate symbolically other actors in the environment, so can they symbolically represent themselves as an object. The interpretation of gestures, then, cannot only facilitate human cooperation, but it can also serve as the basis for self assessment and evaluation.

As organisms mature, the transitory 'self-images' become crystallized into a more or less stabilized 'self conception' of oneself as a certain type of object. With these self-conceptions, individual actions take on consistency, since they are now mediated through a coherent and stable set of attitudes, dispositions or meanings about oneself as a certain type of person.

According to Mead, there are three stages in the development of self. The initial stage of role taking in which self-images can be derived is termed 'play'. The child identifies with the role of what Mead calls 'particular others' such as father, mother, etc. Later by virtue of biological maturation and practice at role-taking, an organism becomes capable of taking the role of several others. Mead termed this stage 'game' because it shows the capacity to derive multiple self-images from and to cooperate with, e.g., a group of individuals engaged in some coordinated activity. In this process 'I' converts into 'me'. So long as the child has not identified or understood the roles of others he/she is only 'I'. With his/her identification with other 'I' gets converted into 'me'. This conversion of 'I' into 'me' signifies the socialization of the child. The final stage in the development of self occurs when an individual can take the role of the 'generalized other' or 'community of attitudes' evident in a society. At this stage, individuals are seen as capable of assuming the overall perspective of a community, or general beliefs, values, and norms. Thus, it is this ever-increasing capacity to take roles with an ever-expanding body of others that marks the stages in the development of the self.

According to Mead, the individual and society are inseparable. Society represents the organized interactions among diverse individuals. Thus, the individuals create social

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environment. On the other hand, only society makes an individual a human being. As we have already seen, the self of the individual develops from interaction with others in society and interaction is made possible through communication. The communication is based on symbols with shared meanings.

Freud's Psychoanalytic Theory of Socialization

According to Sigmund Freud's theory of socialization, the human personality is the product of the interplay of biological, psychological and social faculties of the individual. While explaining the behaviour pattern and personality traits of individual, Freud formulated three basic principles. These are:

(a) Every conscious action has a cause in the unconscious

(b) That conscious is simply a puppet in the hands of unconscious

(c) That whatever one becomes as an adult was determined to be so in his/her early childhood

Thus, according to Freud's principles a major part of human personality is formed in the childhood and during rest of the life it is elaborated and sharpened. In this sense, Freud reiterates the role of primary socialization in the formation of personality. According to Sigmund Freud, the human mind has three main regions:

(a) Consciousness

(b) Pre-consciousness

(c) Unconsciousness

The conscious region of mind relates the individual with present events and activities in life. The preconscious region stores up memories, which easily enter the consciousness. Such a memory can readily be called to mind, for example, say the word school and you will recall an incident or a series of incidents from your school days. The unconscious region is the storehouse of all the repressed desires and bitter experiences which are unacceptable to the conscious mind. These repressed desires come to the level of consciousness either in a disguised form or in psychoanalysis.

The unconscious is the predominant content of the mind in relation to the amount, which is in the consciousness at any given time. The conscious is comparable to foam on the surface of the vast and deep sea of unconscious. It is much more powerful, ruthless, illogical and pleasure seeking than the consciousness. For a more comprehensive analysis of the human personality, in his later writings, Freud shifts his emphasis from the regions of the mind to the structure and function of personality. It is the interaction among 'id', 'ego' and 'superego' that gives a definite shape to the individual's personality.

Id is the source of mental and instinctive energy. It is seated in the unconscious and works on 'pleasure principle'. It believes only in what Freud calls 'true psychic reality'. It knows nothing about rules, regulations, values and moralities and never bothers about the objective reality in society. The main objective of id is to avoid pain and discharge tension. It must satisfy its needs, even if it has to arrange imaginary means such as nocturnal dreams. But such imaginary means is not really capable of reducing tension. For example, the image of food cannot satisfy hunger.

The second important system of personality is ego. As we have already seen, at birth, a child is capable of only a few instinctive responses. With gradual physical and

psychological development and due to some references from others the child develops the sense of 'I' 'my' 'mine' and 'me'. This is the beginning of the development of 'ego'. It occupies a central place in the structure of the psyche and is seated in all the three regions of mind. The basic difference between 'id' and 'ego' is that id knows only the subjective reality of the mind, whereas the 'ego' differentiates objective reality, i.e., concrete external reality from the subjective reality, i.e., imaginary reality. In order to avoid tension, the 'id' seeks to satisfy needs immediately, whereas the 'ego' restricts satisfying needs unless an appropriate object of satisfaction is found. The ego makes the decision as to what is right and what is wrong, what is acceptable and what is not acceptable or what is possible what is not possible. The 'ego' guides the individual in making a choice from among these alternatives on a realistic principle.

The 'superego' is the third and the last system of personality. It is described as the earliest moral code of the child and in this sense it is the direct antithesis of id. Superego is also seated, like 'id' in the unconscious region of mind. It stands for the values and norms of the society, which the child imbibes through the process of socialization. It strives for neither real, nor imaginary real. It is only concerned with what is ideal. Its primary function is to decide whether the chosen object of satisfaction of needs is right or wrong from the point of view of the moral dictates of society.

In this whole structure of psyche, the ego occupies a central place because it is expected to maintain a balance between the two opposite forces of 'id' and 'superego'. As we have already seen, the 'id' demands direct instinctual satisfaction whereas the superego as an internalized moral code checks the flow of the 'id' into undesirable and unapproved channels. According to Freud, the sole purpose of psychoanalysis is to strengthen the ego. A weak ego is prone to all disorders. If the ego remains weak and id becomes stronger, then the result would be an antisocial behaviour, delinquency or crime. If the superego starts dominating the psyche the result is suppression, leading to neurosis. Therefore, for the development of a healthy and socially useful personality, it is necessary to have a proper balance between the id, ego and superego.

4.4.4 Agencies of Education

It has been generally recognized that education is concerned with the development of the 'whole man'—his physical fitness, his mental alertness, his moral excellence and his social adjustment. To realize this objective of education, society has developed a number of specialized institutions like the school, the community, the family, the temple, the church, the library, newspapers, magazines, exhibitions, the radio, the cinema, television, etc. These institutions are known as the agencies of education.

Formal and Informal Agencies of Education

Agencies of education may be classified under two heads: the formal agencies and the informal agencies. The formal agencies are those institutions and organizations which are organized systematically. Processes of education in these institutions are deliberately planned. There is also a continuous effort on the part of the agency concerned to give certain knowledge, skill or attitudes. There is a prescribed curriculum. Teaching methods followed in these institutions are also definite and pre-planned. Students and teachers also follow a definite rule.

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Informal education, on the other hand is not a pre-planned process. It occurs automatically in the process of living. For example, the child from his early age learns the basic control and use of his body, his mother tongue and language of his own locality. He also learns rules of social etiquette and tries to adopt them. Informal education is a continuous process. It begins at birth and continues throughout life. An individual gathers new experiences in connection with love and sex, responsibility of marriage and parenthood, duties and responsibilities as a citizen, his identity, etc. As a young child, he learns to talk, and walk, makes friends and join in play-groups either inside or outside the home. His circle of social interaction is widened when the child goes to school or joins the information groups, hobby clubs or social groups, etc. Thus, all the time, from quite early years to maturity and till his death, different institutions operate on an individual and educate him. This classification of agencies of education has been illustrated Figure 4.1.

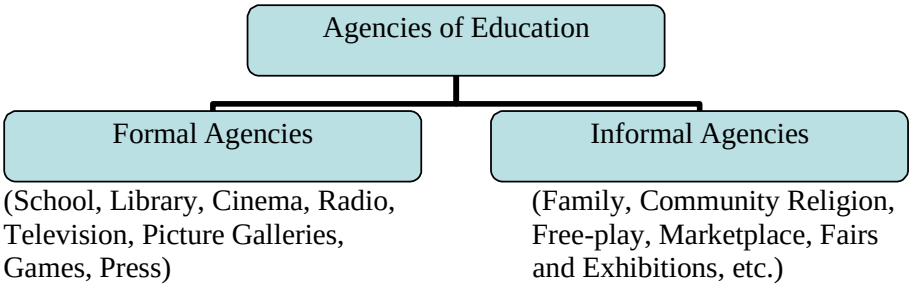

Fig 4.1 *Classification of Agencies of Education*

Active and Passive Agencies of Education

Agencies of education may further be divided into active and passive agencies. Active agencies are those which try to control the social process and direct it to a definite goal. In this agency, there is a direct interaction between the educator and the educand. They influence each other in the process of learning. The schools, the community, the family, the State, the social clubs, the religion etc., are known as the active agencies of education. The passive agencies, on the other hand, act in one way only. There is no such interaction between educator and the educand. These agencies influence the educand but are not influenced by him. Thus the child remains a passive recipient only. These agencies include radio, television, cinema, newspaper, magazine etc. In brief, we can say that while in active agencies, interaction between the child and the agency is possible, in a passive agency there is no such interaction.

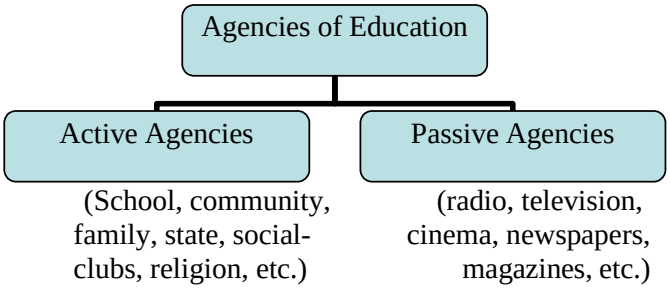

Fig 4.2 *Active and Passive of the Agencies of Education*

Schools as Agents of Education

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The school, as an agency of education developed at the stage of social development when division of labour became pronounced and the need to create some special institution to educate people for several categories of social activities began to be felt. In ancient India, we had schools like *guru ashram*, *guru kula*, the *vihara*, the *sangha*, the *patasala* and the *vidhyapitha*, which played a prominent role in the process of socialization and transmission of the rich cultural heritage of the country. In the medieval period, we had *maktabs* (schools) and *madarsas* (colleges). The modern school system developed with the coming of the British to India.

In modern industrial society, the school system has emerged as one of the most potent agencies of socialization. Schools offer two contexts for the students. The first is the formal context of the classroom, wherein the context of socialization is decided by the prescribed curriculum. The second context is informal and can be perceived in the interpersonal relationship of students with teachers and those among the students.

Talcott Parsons (1959) in his essay the 'School Class as a Social System' argues that the school as a social system performs four important functions simultaneously:

(a) Emancipation of the child from the family.

(b) Internalization of social values and norms, at a higher level than as available in the family.

(c) Differentiation of the school class in term of actual achievement.

(d) The selection and allocation of human resources into the adult role system.

By going through this process, the child acquires the values of industrial society like achievement orientation, discipline, liberalism and rationality.

Origin of the term school

It is not known from where the term school originated. Probably it originated from the Greek word '*Skole*' which means leisure. If we open the pages of history we will find that in the ancient civilizations of India, Greece, China and Egypt, material prosperity increased to a great extent as a result of which leisure became available at least to the people belonging to the upper classes in the society. To spend their leisure hours profitably, they developed a special institution to educate themselves. The institution came to be known as school. Thus the school system developed out of surplus economy. Due to further development of material resources, the school became the most important agency of formal education in modern times. It has become the predominant mode of transmitting culture everywhere in the world. In modern times, the school has been used as an important agency of formal education to preserve and strengthen the cultural heritage of a society to control ideals, values, beliefs, customs and traditions.

Functions of the school

The school, as an active and formal agency of education performs the following functions:

(a) Conservation and Perpetuation of School Life

The most important function of the school is that it should conserve the existing social culture, which was won at a great cost of time and suffering. The continuity of social life can be maintained by the school by transmitting the customs, traditions, values and experiences of the society from generation to generation. Thus the school can teach the minimum general culture and civilization.

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(b) Promotion of Culture and Civilization

Conservation and transmission of culture from one generation to another is not the only function of the school. The school imparts adequate training for the enrichment and modification of culture. As a result of which a better and happier society can be established. Thus the school transmits cultural heritage and recognizes and deconstructs human experience for the promotion of culture and civilization.

(c) Deployment of Cultural Pluralism

School is an institution, where children belonging to different religions, castes, creeds and social hierarchy read together and mix freely with each other in a friendly atmosphere. They also develop sympathy, co-operation, tolerance and respect for the views of others in a natural way. Thus, the school acts as an important agency to develop cultural pluralism among the students.

(d) All-round Development of the Individual

The school is meant for the all round development of the personality of the child, his physical, intellectual, social, moral, spiritual, aesthetic development, etc. The school develops these qualities of the child with the help of curricular and co-curricular activities like games, sports, social service programmes, craft work, etc.

(e) The School takes the Responsibility of Social Reconstruction

Instruction in the school develops spiritual feeling in the individuals. The atmosphere of an average home may not be suitable for developing spiritual feeling in the individual. But schools cannot afford to ignore the spiritual development of the students. By creating a suitable atmosphere, it can develop spiritual feelings.

(f) School takes the Responsibility of Social Reconstruction

Society reviews and develops itself through the active cooperation of schools. All social problems and needs of society are flashed in one way or the other in school which provides the desired solution for all these problems. Proper education enables the students to criticize evils. As a result of which certain modifications take place in the social order.

(g) Development of the Quality of Leadership

Schools train the leaders of tomorrow. They train the students to understand their role in society and State and to make proper use of their rights and duties. In course of their learning, the students get an opportunity to think critically in order to become conscious citizens of the democratic State. By accepting leadership, in different co-curricular activities, they get training in leadership, which helps them to become future leaders of the country.

(h) Promotion of Social Efficiency

The most important function of the modern school is to provide social efficiency. Students should get the training for democratic living which emphasizes on social efficiency.

Thus, the school has become a significant and basic institution of the society. Therefore, the state should come forward to support the school in a big way.

Functions of the modern school

In the past, functions of the school were confined to reading, writing and arithmetic and to a few other academic subjects only. With the dawn of modern age all these have been put in the reverse gear. The importance of universal education has been accepted by all. The needs and the nature of modern production also make it obligatory for the State to make education free and compulsory for all.

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(a) School as a Gateway to Lucrative Jobs

Modern schools are the place where formal training is provided in certain technical skills like reading, writing, drawing, etc. Certain prescribed subjects like history, geography, political science, psychology, education, economics, sociology and science are also taught to provide the students with lucrative jobs and professions of prestige. Schools have become the instruments for killing the spirit of joy, initiative and love of work in children in order to provide them with a white collar job in their unforeseen future. Thus, schools now function as an agency of formal education in order to provide lucrative jobs and professions of prestige to the students.

(b) Introduction of Productive Work

Since the modern technological society is dominated by the machine, productive work has been introduced as an integral part of schooling. Students are allowed to find out the types of productive activities suited to their age groups and to various levels of academic growth. An authority like Paul Nash feels that in our technological society, work has lost its real meaning. It fails to provide satisfaction and happiness. It does not work as a means of self-realization. 'In order to restore its real meaning, work should again be made a reflective activity. That is, work should make one conscious of relationships between workers and worked, between worker and management, between a man's work and society's need, between the intention and the execution, between the present activity, past benefits, and further promise.' Hence the function of modern school should be 'to make work a reflective activity through the development of purpose and commitment in the student and at the same time, help to lose playfully in the work-task of the movement.'

Functions of the school as a substitute to the family

The modern school takes over certain functions that are usually performed by the family. For example, in the curriculum of the modern school subjects like home science, domestic art, health education, etc., have been introduced. There is also a provision to help the children to profitably use the leisure hours during the school day and also recreational facilities after. The school has also undergone changes. It is no more based on authority. Therefore, the responsibility of the school at present is to develop self-discipline. Through self-discipline, children can enjoy freedom.

(a) School Should Satisfy the Child's Need

Opportunities should be provided in school to enable the child to satisfy his need, and interests. Here the school should be careful to see that the child does not interfere with the activities of others while satisfying his needs and interests. This will be possible, if the school can provide facilities for self-expression and free activity. Thus the school can discover the needs and interests of the child and guide it properly for satisfying them.

(b) School Should Create a Sense of Security in the Child

For the normal growth of the child a sense of security is very much needed. Therefore, the school should provide opportunity for 'feeling of being loved and cherished, a feeling of belonging, a feeling of being at home in a situation, a feeling of courage and self confidence'. If the school becomes home-like, then the child can develop a sense of security. Besides this, the system of 'pass'and 'fail'in the examination, should be modified to develop a sense of security in the child.

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(c) School Should Develop a Sense of Cooperation

To get rid of the individualistic tendencies, the school should organize such a programme which will enable the children to think and work cooperatively in order to achieve a common objective. They should learn how to adjust to the social environment and also to each other in the process of living.

(d) School as a Society in Miniature

To make the society worth living, the school and the society should be close to each other. They should depend on each other for their growth and development. If we neglect this contact, education would remain ineffective and artificial and cannot be used as an instrument of social progress. The school, therefore, is a society in miniature, where students and teachers function together, bound by a code of conduct that directs their behaviour. Organizations of activities like prize distribution ceremonies, athletic events, school assemblies, clubs, etc., are integral part of the school culture. These are some important features of social life. To supervise the rights and duties of the members of the schools there are some authorities also. The relationships between the administrators and teachers, teachers and teachers, and students and teachers determine the efficiency of the school system. Thus school is a social organization.

According to Nunn, a school may be named either as a natural society or as an artificial society. A school becomes a natural society when there is no possibility of break of the conditions of life both inside the school and the society outside it. Nothing can be forced upon the children to learn. Regarding the school as an artificial society Nunn says: '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 achievements, to guarantee its future.' Thus the school is an idealized epitome of society, which extends its boundaries to the humanity at large.

The school, in order to function as a society in miniature should organize activities like morning assembly, ceremonies and functions like the prize giving ceremony, games and sports, debates, seminars, etc. To cultivate community feeling, teaching of subjects like history, music, art, literature, etc., should be recognized. Student's self-government should be organized to provide training for leadership and community living. Thus we can relate the school to life and society.

(e) School as a Centre of Community Life

A group of people living together bound by common interests and purpose may be called a community. But in actual practice, we do not have such a community. Generally, people living together in a community have conflicting interests in their process of living. The interests of the 'haves' dominated over the interests of the 'havenots'. In spite of these differences, there are certain grounds common among all the members and groups of any given community. These grounds are: beliefs, customs, traditions, attitudes, etc. because of these common interests, perhaps we call it a community. Even then different groups in a community may differ from each other on the basis of their basic interest. Therefore, it is very difficult on the part of a school to look to the interests of several groups of a community equally. The group that becomes powerful influences the community as a whole and dominates over the policies and practices of the school system. In such a situation, it is very difficult to practice the principle of 'equality of educational opportunity'. During the British Raj, the people of India could not realize the importance of the school. Therefore, the school was considered as an institution like other government offices. In the words of K.G. Saiyidain, 'for all practical purposes, it

(the school) is just as much an official concern, a government institution, as the law court or the railway or the prison'.

The various sections of the community dominated the school to safeguard their own interests. But now the question arises as to how far the school enters the community. This is a crucial problem for everybody who deals with education. Our problem is to check the influence of different groups on education and use education as an instrument for general improvement of the community as a whole.

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To achieve this goal, it is essential that the work inside the school and the experiences of the child in the society should be integrated. As a result of which education can become a social process and a dynamic part of the social life of the entire community. Such unification or integration between the two fields of education will be possible only when the school can participate in the life of the community and take active part to solve the problems confronted by the community. When the school understands the needs, interests and problems of the community as a whole, it can serve the community in the true, sense of the term. In this respect, K.G. Saiyidain opines: 'A 'people's school, must obviously, be based on the people's needs and problems. Its curriculum should be an epitome of their life. Its methods of work must approximate to theirs. It should reflect all that is significant and characteristic in the life of the community in its natural setting'.

Education is the only means to lead the individuals towards all-round development and progress. Such education can be obtained in schools only. Therefore, each community maintains schools in order to fulfil its economic, political, cultural and social needs and the schools, on the other hand maintain the community through its many different activities and diverse programmes.

The relation between the school and the community is a two-way traffic. The community conveys its problems to the school for solution and guidance and the researched, experimented knowledge is fed back to the community. The progress of the community depends upon the effective feedback process. Acommunity cannot progress, if it does not get feedback from its school as guidance and required solutions. Thus the school and community depend upon each other for their progress.

Some are of the opinion that the school can meet the needs of the people, if it can orient the students to the existing industrial and agricultural conditions and prepare them for specific jobs. But some people criticize this opinion and argue that in a democratic country, it is not at all desirable to introduce early specialization. It may be introduced at an advanced stage of development. Regarding such vocational orientation in the schools, some other experts advocate that introduction of socially useful productive work make learning more meaningful and effective. It helps the students realize the importance of the dignity of labour and develops their personality.

(f)) School Can Solve the Social and Cultural Problems of the Community

The school can solve the social and cultural problems confronted by the community by many different ways. For example, the social problems like untouchability, health and hygiene, etc. should be discussed by the students, teachers and the members of the community and desirable solutions should be found. Aschool may organize activities like literary classes, discussions, plays, Parent-Teacher Association, Adult Education Association, etc., to solve the social and cultural problems of the community. Thus the school can influence the community life and become a community school in the true sense of the term.

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Home as an Agency of Education

An eminent educationist and a saint like Vinoba Bhave once remarked, 'In a sound system of education, home should become school and school home'. He made this statement because he realized that the school cannot perform all the functions alone which have been entrusted to it. Therefore, assistance of the family is very much essential. The child spends the major part of its day in the family. As a result of this, the influence of the family in the development of habits, attitudes and behaviour, is much more. Hence the mutual co-operation between the home and the school is very important.

The home as an informal agency of education is the oldest institution. From time immemorial, the parents have been the chief teachers. It is at home that the child learns to walk and talk, to distinguish the simplest properties of the things that he sees and uses, to imbibe certain moral values, to differentiate between right and wrong, good and evil and to experience some of the deepest of human affections. When he becomes old, he does not stop his educational function. As a father or mother, he or she gives the best education to the children. Thus, the home works as an abiding educational agency; throughout life.

Educational Function of Home

The home is the primary group, where 'face-to-face' relationships are made. This is very useful in providing education to children because in such situations children learn quite a lot. As an agency of education, the family should perform the following functions:

(a) Provisions for Physical Development

The first function of the family is to develop the child physically. Parents and the elder members of the family should be careful about the physical development of the children. To achieve this end, useful physical exercise and other activities should be provided to the children. They should also be provided with wholesome food containing all the ingredients of a balanced diet.

(b) Development of Mental ability

The second important function of home is the development of the mental ability of the child. If home can provide a suitable atmosphere, children will be able to learn a lot informally. They can develop their mental powers like thinking, reasoning, feeling, discrimination, judgment, memory, etc. Parents should also create a suitable atmosphere for the same.

(c) Emotional Development

The real education of the child begins not intellectually but emotionally. Good fellow feeling and amity among the members of the family affect the emotional make up of the child. As a result of which, it can develop positive emotions like sympathy, tolerance, love, justice, etc. The home also gives a sense of security to the child which enables it to receive fruitful education.

(d) Home as the Socializing Agency

The home is the first socializing agency in the child's life. It is a society in miniature. Here the child learns all socially desirable values like companionship, love, security, interpersonal relationship, tolerance, cooperation, etc. Thus, it serves as the first and the most effective social system for the child.

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(e) Home Provides Vocational Education

The first lesson for future vocation of the child begins at home. Children, who are engaged in the family vocation become apprentices and in future may adopt the same training as a profession.

(f) Home Imparts Religious Instructions

Under the unbearable stresses and strains of modern society, religious education is the only source which can provide peace and happiness to an individual. It is, therefore, desirable that the home should impart religious education to the child. As a result of which the child can develop qualities like charity, kindness, service to others, devotion to duty, goodness, etc.

(g) Transmission of Culture

Apart from the broad umbrella of society, a family may belong to a sub-culture group which is different from the national culture. In such cases, the home hands out its specific and peculiar culture to the child. Different social classes have conflicting expectations from their members. Their ways of training also differs a good deal. The home transmits its individual culture and also the culture of its society to the child.

(h) Home Provides a Learning Situation

The home is the first school of the child, where he experiences a learning situation. He spends his infancy and pre-school stage almost entirely under the care and supervision of elders in the family. During this period, he is immature and highly impressionable. As such, he is easily influenced and moulded by the home. He is not only dependent for his physical needs on the elder members of the family, but also for his intellectual and social needs. As yet, he has neither any experience of his own nor any independent standard to judge things for himself. It is, therefore, the most malleable period of his life. Again, the child in his early years of life is highly charged with emotions. Emotions in the family greatly affect the learning process. Therefore, it is the responsibility of the home to provide a real learning situation to the child.

(i) There should be High Co-operation between the Home and School

The home should be ready to co-operate with the school. Parents should participate on the occasions like parent's day, school-exhibition, educational conferences, parent-teacher association meetings, etc. Besides this, the home should also be ready to share with the school the responsibility of developing the personality of the child.

(j) Training for Citizenship

In a democratic state, the home provides a lot of training for citizenship. Through their participation in the household activities, they develop a good background for citizenship.

(k) Family Should Enable Children to Develop Healthy Attitude towards Sex

One of the most powerful drives for men and women is sex. The index of a well-adjusted life is proper sex adjustment. In the present-day society, boys and girls tend to learn about sex through their friends. It often proves to be very harmful. Therefore, the family should take the lead to provide sex education to the child, so that he/she is able to develop a healthy attitude towards sex.

Peer Group

Children like to play and move about in groups of their peers. This group life is very important for them and has a considerable influence on the development of their self-

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concepts. Being in a group gives them confidence and a sense of security. Particularly those who are popular, learn to think positively of themselves. In playing together children learn to cooperate. They learn to adjust their needs and desires to the behaviour of peers. In a very real sense, the child begins to develop a sense of self as distinct from the family. As the child develops a social self, he/she also learns to participate in the cultural norms and practices of childhood. He or she learns many things from slightly older members of the child peer group. For example, the specific rules of many childhood street games are learned, not from adults who still might remember them, but from older children. The same can be said for many rhymes, myths, tales, etc. Thus, peer influences begin before school intrudes and continues with varying degrees of importance for the rest of life. The norms, values and expectation of the peer groups of late childhood and adolescence tend to compete or even conflict with those of the family. Behaviours that are deemed proper within the family are at times incompatible with those expected by the peer group of adolescents like shops lifting or experimenting with drugs.

4.4.5 Mass Media

In modern society, the means of mass communication such as television, radio, cinema, newspaper, books and audio-video cassettes have become an integral part of life. They play a very important role in the socialization process of their viewers, readers and listeners. These mass media, especially the television and radio, simultaneously convey the same message to a nation-wide audience. Therefore, its impact on the process of socialization assumes greater significance. The most important thing about mass media is the message that is conveyed or images that are projected. For example, in the context of gender and socialization, one can examine the image of a female portrayed by the mass media or in the context of the rural population one can examine the relevance of the programmes for the villagers, which is made for the consumption of urban middle class. Another important aspect of mass media, especially television and radio, is that they generally express official values or message.

Television has some effect on another agency of socialization, i.e., home because it is generally viewed at home together with parents and siblings. It can propagate values in contradiction to those championed by a particular family or community.

Parents respond to this in several ways such as strict control of viewing and not allowing the watching of certain programmes. However, the child's peers in the neighbourhood or in the school influence him by discussing specific serials or programmes. Though there is no rigorous scientific study available on how much the average child learns from television, its impact is considered important. Bringing the whole world into the home for several hours everyday, has created a childhood environment of sight and sounds never before experienced in the history of mankind.

Important Functions of Media

Of the different agencies of education, media in today's context perhaps plays the most vital role in socialization, acculturation or information dissemination. The media have found their rightful place in formal, information and non-formal education of children and adults. For development of worthwhile knowledge, skills, and attitudes in people of all ages, the media seems to possess great potential. In the last quarter of the 20th century, there was a rapid advancement in information technology with the help of which a tremendous amount of knowledge can be gathered, processed and disseminated in a most desired and effective manner. Mass communication systems opened up new directions to the horizon of the human world; they brought a revolution in man's behaviour

to gaining of knowledge. Cameras mounted on space shuttles give us close-up televised photographs of the moon and other inter-galactic bodies.

Television programmes are being transmitted from one side of the world to another. In India, SITE (Satellite Information Television Experiment) has been very successful by which information of weather and other types of information from all over the globe is readily available. Similarly, educational broadcasting computer network, e-mail, technology, computer discs, etc., have almost revolutionized man's approach to gaining and processing of knowledge. ETV (Educational Television) has become a persuasive and effective means of both formal and non-formal education.

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

Educational Functions of Media

For a learning society like India, which has a huge population of more thant one billion, the media systems based on modern technology constitutes a very potent tool for education and development. It has varied and numerous applications bearing on almost all aspects of individual and social life. In one sense, all these uses of information technology basically have their impact in educating people, giving them knowledge, skills, improving understanding and changing their attitudes. The media in today's world performs specific educational functions in both formal and non-formal systems. In education, media can be and is being used both at individual and mass levels of learning. Use of information and communication technologies especially in non-formal education (Distance Learning Mode) is becoming one of the most important delivery systems of learning society. Its use for distance education appears to be an avenue of promise for every country in the world.

In India, IGNOU and CIET (Central Institute of Educational Technology) are launching distance education programmes throughout the country. In general, distance education employs a variety of delivery systems such as correspondence courses, radio, television, audio-visual materials, telephone lessons and teleconferencing. The new technologies will have an important role to play in adult education in tune with learning throughout life. In the formal school situations though nothing can entirely replace the face-to-face learning, yet we can use the media to our best advantage. The Delors Commission also observes that the new technology has created a host of new tools for use in the classroom as under:

- Computers and Internet
- Cable and satellite TV education
- Multimedia equipment
- Inter-active information exchange system including e-mail and online access to libraries and public data base.

Using these and other tools, both students and teachers are equipped to become researchers. Teachers can coach their students to evaluate and to use effectively the information they have gathered for themselves. In this way, a new partnership can

develop in the classroom. However, it should be remembered that these tools should be used in conjunction with conventional modes of education and not to be considered as a self-sufficient substitute for them. If used with the conventional mode, it can enrich the formal system by filling instructional gaps, updating knowledge, and giving new learning experiences.

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

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

4.5 MODERNIZATION AND ROLE OF EDUCATION

The report of the Education Commission (1964-66) opines, 'We have already stated that the most distinctive feature of a modern society, in contrast with a traditional one, is in its adoption of a science-based technology. It is this which has helped such societies to increase their production so spectacularly. It may be pointed out, however, that science-based technology has other important implications for social and cultural life and it involves fundamental social and cultural change which is broadly described as 'Modernization.' Thus, modernization is a process of change from traditional and quasi-traditional order to certain desired types of technology. These changes take place in values, social structure, and achievements of the students. In the words of William E. Moore, 'modernization is a revolutionary change leading to transformation of a traditional or pre-modern society into the type of technology and associated social organization that characterizes the advanced, economically prosperous and relatively politically stable nations of the western world.'

Check Your Progress

9. What are the basic agencies of socialization?
10. Define dharma.
11. Enlist the four different stages of socialization.
12. Why does TV has some effect on another agency of socialization, i.e., home?

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

oriented and scientifically attuned. This process of transformation is known as modernization.

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

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Mere imitation of the way of life of the advanced countries is not modernization. Every developing country has a right to learn a lot from the advanced countries. But it should not be a carbon copy of some other country. A society can become modernized, if it does not lose its identity and makes full use of the discoveries and innovations in the field of science and technology. Such a society should use the natural resources profitably for improving the living conditions of the people. Instead of ignoring the cultural heritage, it adds some new cultural elements. It accepts scientific and technological advancement.

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

Modernization versus Westernization

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

Industrialization is not modernization

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

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

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Development of modernization

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

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

4.5.1 Role of Education in Modernization

From these discussions, it appears that the two patterns of modernization have many implications for education. The capitalist pattern of education aims at developing affluent society and enables every individual to further his interests. The non-capitalist pattern of education aims at eradicating poverty and removing disparities in every field. They aim at social upliftment but not the upliftment of an individual in his own personal capacity. People purchase education in a capitalist country. But education is meant for all in a non-capitalist country.

Education in the present day context is the most important and dynamic force in the life of individual, influencing his social development. It functions more as an agent of social change and mobility in social structure. It leads to economic development by providing ways and means to improve the standard of life. The positive attitude towards education leads to socioeconomic mobility among the individuals and groups. That means, a person who is born in an agricultural family can, by means of education, become an administrator or any other government employee. Secondly, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living. Thirdly, the education is responsible for inter-generational mobility among the individuals and groups. Through inter-generational mobility, the social groups are able to maintain their status and the status of their family. Therefore, it can be said that education plays an important contributory role in the mobility of individuals and groups regarding their social position, occupational structure, styles of life, habits and manners.

Education in a modern society is no longer concerned mainly with the imparting of knowledge and the preparation of a finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and capacity to think and judge for ourselves, without which it is not possible to become a responsible member of a democratic society. Therefore, the process of modernization will be directly related to the process of educational advancement. A sure way of modernizing a society quickly is to spread education, to produce educand and skilled citizens and to train an adequate and competent intelligence, coming from all strata of society and whose loyalties and aspiration are deeply rooted in the sacred soil of India. The Education Commission has made the following recommendations regarding the impact of modernization of programme educational reconstruction.

- **Explosion of knowledge**

There has been an unprecedented explosion of knowledge during the last few decades. In a traditional society, the quantum of knowledge is very limited and gradually increases so that the main aim of education, i.e., preservation, promotion and maintenance of existing culture is achieved. But in the present society, the quantum of knowledge is very vast. Hence one of the important tasks of education in the present day society is to keep pace with this progress of knowledge. Knowledge these days should not be received passively. Rather, it should be discovered actively. For example, when the traditional society lays emphasis on 'to know' only, the modern society lays stress on 'to know by heart'. Thus, it encourages creative and critical knowledge. In the words of the commission, 'In India, as in other countries where similar conditions prevail, this would require, among other things, a new approach to the objective and methods of education, and changes in the training of the teachers. Unless they are trained in new ways of teaching and learning the students in schools and colleges will not be able to receive the type of education needed for the new society.'

- **Rapid social change**

Another important feature of the present day society is the quick and breath-taking rate of social change. Due to the rapid change, the centres of leaning should be alert in order to keep abreast of significant changes that are taking place in the society. There is a need for adopting a dynamic policy in the field of education. The system of education which does not take into account this aspect, becomes out-of-date and out-of tune and stands in the way of development, both in quality and quantity. The commission, therefore, recommends 'The very aim of education has to be viewed differently it is not longer taken as concerned primarily with imparting of knowledge or the preparation of finished product, but with the awakening of curiosity, the development of proper interest, attitudes and values and the building up of such essential skills as independent study and the capacity to think and judge for oneself without which it is not possible to become a responsible member of a democratic society.'

- **Need for rapid advance**

Once the process of modernization is launched, it is not possible to go back or to stop the process half-way. At the initial stage, there is a possibility of disturbance of the traditional equilibrium reached and maintained over centuries. Besides this, there is the possibility of a lot of unexpected social, economic, cultural and political problems. If we do not accept these changes or if our convictions become half hearted, the new situation will become worse than the traditional one. Hence, it is wise to move rapidly forward and create a new equilibrium, based on the process of modernization.

Modernization and educational progress

On modernization and education progress, the Education Commission states, 'The progress of modernization, will therefore, be directly related to the pace of educational advance and the one sure way to modernize quickly is to speared education, produce educated and skilled citizens and train an adequate and competent intelligentsia.' The Indian society today is heir to a great culture. Unfortunately, however, it is not an adequately educated society, and unless it becomes one, it will not be able to modernize itself and to respond appropriately to the new challenges of national reconstruction or take its rightful place in

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the community of nations. The proportion of persons who have so far been able to receive secondary and higher education is very small, at present less than two per cent of the entire population. This will have to be increased to at least ten per cent to make any significant impact. The composition of the intelligent must also be changed. It should consist of able persons, both men and women drawn from all strata of society. There must also be changes in the skills and field of specialization to be cultivated. At present, the intelligentsia consists pre-dominantly of the while-collar professions and students of the humanities while the proportion of scientists and technical workers in its ranks is quite small. To change this, greater emphasis must be placed on vocational subjects, science education and research. The average level of competence is not at all satisfactory due to inadequate standards maintained in the universities. This is inadequate standards maintained in the universities. This is damaging to Indian academic life and its regulation. In order to change this situation radically, it will be necessary to establish a few 'major' universities in the country which attain standards comparable to best in any part of the world, and which will gradually spread their influence to others. In the changing contemporary world, function and organization of education at different stages need rapid evolution to meet the demand of modernization.'

Modernization is a process of bringing change. But this change does not necessarily mean a complete isolation from our own tradition. In order to modernize society, attempt must be made on the foundation of the past, reflecting the needs of the present and vision of the future society. Modernization of Indian society should be based on moral and spiritual values and self-discipline. The Kothari Commission therefore opines that 'modernization aims, amongst other things, at creating an economy of plenty which will offer to every individual a larger way of life and wider variety of choices. Freedom of choice has some advantages no doubt, but it also depends on the value system and motivation.'

Knowledge and power of the people age expanded because of modernization it is, therefore, necessary to strengthen and deepen the sense of social responsibility and power of appreciation of the spiritual and moral values.

Modernization should not be madly followed at the cost of human values. Therefore, attempts must be made to inculcate value-oriented deduction at all stages of education children should learn to maintain a balance between spiritual and material values of life while modernizing them.

Check Your Progress

13. What is the aim of modernization?
14. State the two patterns with which the process of modernization started.
15. What is the aim of education in a traditional society?
16. Mention the way in which the proportion of scientists and technical workers can be increased in the intelligentsia.

4.6 SUMMARY

- All societies assign roles to their members in terms of superiority, inferiority and equality. This vertical scale of evaluation of people's ability and their placement in strata or levels is called 'stratification'.
- Social differentiation serves as a sorting process according to which people are graded on the basis of roles and status. Through social stratification people are fixed in the structure of the society. In other words, social stratification tends to perpetuate the differences in people's status.
- Since the second half of the 19th century, four broad sociological theories have been used to explain and interpret the phenomenon of social stratification. They are:(i) Natural superiority theory, (ii) Functionalist theory, (iii) Marxian class conflict theory, and (iv) Weberian multiple hierarchies theory.

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- If the society offers a large number of opportunities and encourages members to achieve higher positions, then the society can be called an 'open stratification society'. On the other hand, if the society has a limited number of opportunities for upward mobility and its normative values prohibit its members from achieving higher positions, that society is called a 'closed stratification society'.
- There are three types of social stratification: slavery, social class and caste.
- 'Social mobility' may be understood as the movement of people or groups from one social status or position to another status or position. Social mobility is of three types, namely (a) Vertical social mobility, and (b) Horizontal social mobility, and (c) Spatial social mobility.
- Socialization is a process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group.
- Education, as John Dewey says, 'is the process of living through a continuous reconstruction of experiences. It is the development of all those capacities in the individual which will enable him to control his environment andfulfil his possibilities'. This function of education is primarily a function for socializing the individuals living in society.
- There are four different stages of socialization from infancy to adulthood. These are: (i) The oral stage, (ii) The anal stage, (iii) The oedipal stage and (iv) Adolescence.
- All types of socialization may be classified into two broad groups, viz., primary socialization and secondary socialization. This division is based on the primary and secondary needs of individuals.
- Agencies of education may be classified under two heads: the formal agencies and the informal agencies. The formal agencies are those institutions and organizations which are organized systematically. Processes of education in these institutions are deliberately planned.
- Agencies of education may also be divided into active and passive agencies. Active agencies are those which try to control the social process and direct it to a definite goal. The passive agencies, on the other hand, act in one way only. There is no such interaction between educator and the educand.
- There are different functions of the school, modern school and as a substitute to the family. There are also distinct education functions of home.
- In modern society, the means of mass communication such as television, radio, cinema, newspaper, books and audio-video cassettes have become an integral part of life. They play a very important role in the socialization process of their viewers, readers and listeners.
- Modernization is a process of change from traditional and quasi-traditional order to certain desired types of technology. These changes take place in values, social structure, and achievements of the students.
- If we scientifically analyze the problem, we will find that modernization is in no way connected with westernization.
- The two patterns of modernization have many implications for education. The capitalist pattern of education aims at developing affluent society and enables every individual to further his interests. The non-capitalist pattern of education aims at eradicating poverty and removing disparities in every field. They aim at social upliftment but not the upliftment of an individual in his own personal capacity.

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4.7 KEY TERMS

- **Stratification:** It is the vertical scale of evaluation of people's ability and their placement in strata or levels.
- **Class solidarity:** It refers to the degree to which workers collaborate to achieve their political and economic targets.
- **Endogamy:** It refers to the marriage practice in which the members of a group marry within the group.
- **Social mobility:** It is the movement of people or groups from one social status or position to another status or position.
- **Socialization:** It is a process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group.
- **Modernization:** It refers to the changes in material elements and also the belief of the people, their values and way of life as a whole.

4.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Social differentiation may be considered as the first stage preceding stratification of society.
2. The four broad stratification theories are natural superiority theory, functionalist theory, Marxian class conflict theory and Weberian multiple hierarchies theory.
3. Class consciousness, class solidarity and class conflict are the three terms which are important in understanding the dynamics of class conflict in the Marxist approach to the study of stratification.
4. Birth is the factor that determines status in the caste system.
5. Social mobility in modern societies in based on intelligence, merit, competence and achievement of individuals.
6. Jajmani system is the economic relations between the various castes, each service caste performed a particular function for the landlords. They used to receive payment in kind and commonly on an annual basis.
7. Spatial mobility is the inter-generational mobility, which is an outcome of migration or shifting of places.
8. Sanskritization is a process through which the lower castes imitate the traditions and cultural practices of the upper castes and sometimes even the nomenclature to push their case for a higher status in the society.
9. The basic agencies of socialization in contemporary societies are the family, peer group and the school.
10. Dharma, according to the Indians is that which holds society together and it denotes justice, duty, right, moral obligations and several virtues.
11. The four different stages of socialization are the oral stage, the anal stage, the oedipal stage and adolescence.
12. Television has some effect on another agency of socialization, i.e. home because it is generally viewed at home together with parents and siblings.

13. The process of modernization aims at bringing about desirable changes in the social structure, values and the social norms.
14. Modernization began with two patterns-the capitalist and the non-capitalist.
15. The aim of education ins a traditional society is the preservation, promotion and maintenance of the existing culture.
16. The way in which the proportion of scientists and technical workers can be increased in the intelligentsia is through greater emphasis on vocational subjects, science education and research.

NOTES

4.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Explain the characteristics of social stratification.
2. Discuss the four broad sociological theories.
3. What are the functions of social stratification?
4. Discuss the role of education in the emerging Indian society in the process of socialization.

Long-Answer Questions

1. Explain Mead's theory of socialization.
2. What are the functions of the school as a substitute family?
3. Write an essay on the concept of modernization and the role of education.
4. Describe the factors affecting social mobility.

4.10 FURTHER READING

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