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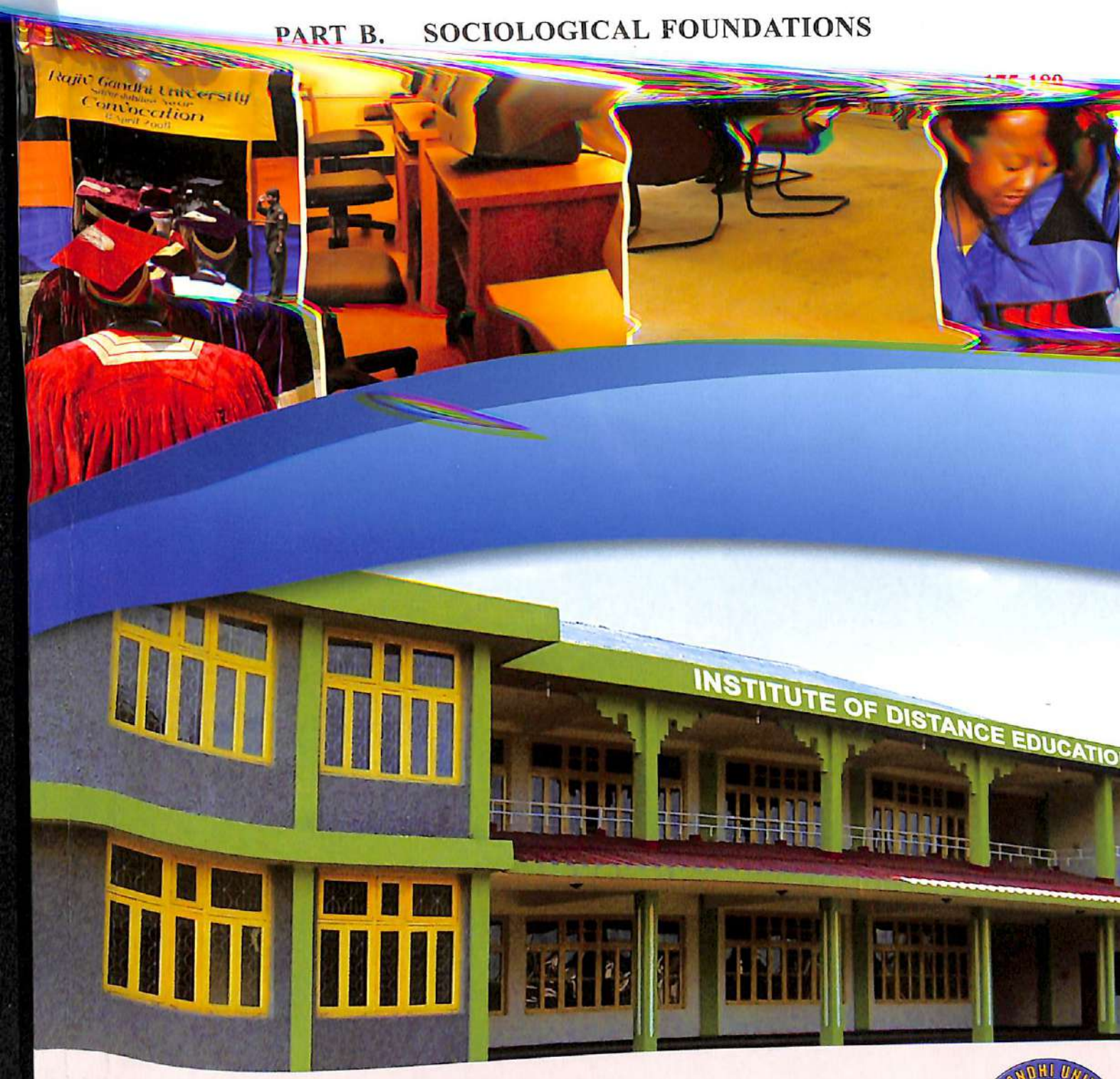

M.A. (Education)
FIRST YEAR
MAEDN-401

INSTITUTE OF DISTANCE EDUCATION
Rajiv Gandhi Universi

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PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES OF EDUCATIO

PHILOSOPHICAL AND SOCIOLOGICAL PERSPECTIVES OF EDUCATION

MA [Education]

First Year

MAEDN - 401

RAJIV GANDHI UNIVERSITY
Arunachal Pradesh, INDIA - 791 112

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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.

About IDE

The formal system of higher education in our country is facing the problems of access, limitation of seats, lack of facilities and infrastructure. Academicians from various disciplines opine that it is learning which is more important and not the channel of education. The education through distance mode is an alternative mode of imparting instruction to overcome the problems of access, infrastructure and socio-economic barriers. This will meet the demand for qualitative higher education of millions of people who cannot get admission in the regular system and wish to pursue their education. It also helps interested employed and unemployed men and women to continue with their higher education. Distance education is a distinct approach to impart education to learners who remained away in the space and/or time from the teachers and teaching institutions on account of economic, social and other considerations. Our main aim is to provide higher education opportunities to those who are unable to join regular academic and vocational education programmes in the affiliated colleges of the University and make higher education reach to the doorsteps in rural and geographically remote areas of Arunachal Pradesh in particular and North-eastern part of India in general. In 2008, the Centre for Distance Education has been renamed as "Institute of Distance Education (IDE)."

Continuing the endeavor to expand the learning opportunities for distant learners, IDE has introduced Post Graduate Courses in 5 subjects (Education, English, Hindi, History and Political Science) from the Academic Session 2013-14.

The Institute of Distance Education is housed in the Physical Sciences Faculty Building (first floor) next to the University Library. The University campus is 6 kms from NERIST point on National Highway 52A. The University buses ply to NERIST point regularly.

Outstanding Features of Institute of Distance Education:

(i) At Par with Regular Mode

Eligibility requirements, curricular content, mode of examination and the award of degrees are on par with the colleges affiliated to the Rajiv Gandhi University and the Department(s) of the University.

(ii) Self-Instructional Study Material (SISM)

The students are provided SISM prepared by the Institute and approved by Distance Education Council (DEC), New Delhi. This will be provided at the time of admission at the IDE or its Study Centres. SISM is provided only in English except Hindi subject.

(iii) Contact and Counselling Programme (CCP)

The course curriculum of every programme involves counselling in the form of personal contact programme of duration of approximately 7-15 days. The CCP shall not be compulsory for BA. However for professional courses and MA the attendance in CCP will be mandatory.

(iv) Field Training and Project

For professional course(s) there shall be provision of field training and project writing in the concerned subject.

(v) Medium of Instruction and Examination

The medium of instruction and examination will be English for all the subjects except for those subjects where the learners will need to write in the respective languages.

(vi) Subject/Counselling Coordinators

For developing study material, the IDE appoints subject coordinators from within and outside the University. In order to run the PCCP effectively Counselling Coordinators are engaged from the Departments of the University, The Counselling-Coordinators do necessary coordination for involving resource persons in contact and counselling programme and assignment evaluation. The learners can also contact them for clarifying their difficulties in then respective subjects.

SYLLABI-BOOK MAPPING TABLE

Philosophical and Sociological Perspectives of Education

Syllabi	Mapping in Book
PART A. Philosophical Foundations **UNIT-I Educational Philosophy** - Concept, nature and scope of Educational Philosophy. - Aims of Educational Philosophy. - Relationship between Philosophy and Education. - Philosophical Attitude and Value of Philosophy. - Philosophical issues: Metaphysical, Epistemology and Axiology	**Unit 1:** Psychology and Education **(Pages 5-56)**
UNIT-II Indian Philosophical Traditions Purusartha, Dharma, Katha, Kama, Mokhya: Concept and Educational Importance of Pursartha. Vedanta, or Upanishadic Philosophy and Education. Sankhya Philosophy and its Educational implication. Buddhism-The concept of reality, Knowledge and values with special reference to their educational importance for aims, Contents and methods.	**Unit 2:** Indian Philosophical Traditions **(Pages 57-88)**
UNIT-III Contribution of Indian Thinkers: Educational Contribution of - K. Gandhi - Vivekananda - R.N.Tagore - Aurobindo and integral Education.	**Unit 3:** Contribution of Indian Thinkers **(Pages 89-142)**
UNIT-IV Western Schools and Philosophical Approaches - Idealism, Naturalism, Pragmatism and with respect to theory and Practice of Education. - Progressivism, and Existentialism-Their contributions towards modern theory and practices of Education.	**Unit 4:** Western Schools and Philosophical Approaches **(Pages 143-172)**
PART B. Sociological Foundations **UNIT-V Social Context of Education** - Meaning, Nature, Scope of educational sociology - Sociology of education Equality of education	**Unit 5:** Social Context of Education **(Pages 175-189)**
UNIT-VI Education and Socialization - Agents of Socialization: Family, School, Community, Peer group - Education as a social sub-system - Education and the community with special reference to Indian society - Social groups and their implication, group dynamics - Education of the socially and economically disadvantaged section	**Unit 6:** Education and Socialization **(Pages 191-241)**
UNIT- VII Education and Culture - Meaning of culture - Dimensions of culture and its importance. - Cultural change, Lag, Diffusion and integration. - Cultural conditions for learning and aculturation. - Social stratification and social mobility and Education	**Unit 7:** Education and Culture **(Pages 243-273)**
Unit-VIII Education and Modernization Concept, Factors and conditions and constraints of social change Education as instrument of social change - Meaning of modernization - Role of education in modernization.	**Unit 8:** Education and Modernization **(Pages 275-295)**

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INTRODUCTION

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Philosophy, science and education have been very important components to develop and enrich the personality of individuals and citizens of a country. Philosophy develops a high degree of control over own powers and actions. Philosophers have, therefore, earned much respect and credibility throughout history.

Philosophical and Sociological Perspectives of Education is divided into two parts—one that deals with the philosophical perspectives and the second which examines the sociological perspectives.

Sociology, according to Duncan, is the scientific study of dynamic processes of interactions of person and the patterns these form in relation to biological, psychological and cultural influences. Thus, sociology studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern social relations and the forces that develop the personality of the individual.

As you know, the book is divided into two parts. The part concerning sociological perspectives deals with various aspects of educational sociology—the social context of education, agents of socialization, the impact of social groups on education systems, the close relationship between education and culture, social stratification and the function of education as an instrument of social change. Social interaction is the foundation of society. The book discusses the development of groups and the characteristics of group dynamics. Numerous thinkers have put forward various theories of socialization; some of the important theories are discussed in this book.

This book - *Philosophical and Sociological Perspectives of Education* - has been designed keeping in mind the self-instruction mode (SIM) format and follows a simple pattern, wherein each unit of the book begins with the **Introduction** followed by the **Unit Objectives** for the topic. The content is then presented in a simple and easy-to-understand manner, and is interspersed with **Check Your Progress** questions to reinforce the student's understanding of the topic. A list of **Questions and Exercises** is also provided at the end of each unit. The **Summary**, **Key Terms** and **Activity** further act as useful tools for students and are meant for effective recapitulation of the text.

This book is divided into two parts, A and B. Each part contains 4 units:

Part A: Philosophical Foundations

Unit 1: Explores educational philosophy, including the concept, nature and scope. It also explores the aims of educational philosophy and elucidates the features of philosophical attitude and value of philosophy.

Unit 2: Traces the Indian philosophical traditions, highlighting some key philosophical schools of thought such as Vedanta, Sankhya and Buddhism.

Unit 3: Analyses the contribution of Indian thinkers—Mahatma Gandhi, Rabindranath Tagore, Aurobindo Ghosh and Swami Vivekananda—to the education systems of the country.

Unit 4: Examines the Western schools of philosophy and their approaches. Some of the schools of thought covered are idealism, naturalism, pragmatism, progressivism and existentialism.

Part B: Sociological Foundations

Unit 5: Describes the social context of education and meaning, nature and scope of educational sociology.

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Unit 6: Establishes the link between education and socialization. It covers the agents of socialization, such as family, school, community and peer groups.

Unit 7: Analyses the impact of culture on education through a study of dimensions of culture and their importance and concepts like culture lag, diffusion and integration. It also discusses the important aspect of social stratification.

Unit 8: This is the last unit and is dedicated to the close relationship between education and modernization. It includes concept, factors and constraints to social change, meaning of modernization and role of education in modernization.

PART A: PHILOSOPHICAL FOUNDATIONS

UNIT 1 PSYCHOLOGY AND EDUCATION

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Structure

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1.0 INTRODUCTION

Philosophy basically means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences. It is achieved by enquiring into the why of things rather than into their how or what. 'Why this world came into existence?' and 'Why we have come to this world?' are the examples of such inquiry. It is the critical analysis of fundamental assumptions or beliefs of life and the world. In other words, it is the rational investigation of the truths and principles of being, knowledge and conduct.

Educational philosophy is one branch of the study of philosophy and concentrates on the application of various philosophical theories in the field of education, and their various merits and demerits.

In this unit, you will learn about the concept, nature and scope of educational philosophy, aims of educational philosophy, relationship between philosophy and education and the philosophical attitude and values of philosophy. Additionally, you will learn about philosophical issues such as metaphysics, epistemology and axiology.

NOTES

1.1 UNIT OBJECTIVES

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

- Discuss the concept, nature and scope of educational philosophy
- Identify the aims of educational philosophy
- State the relationship between philosophy and education
- Analyse the philosophical attitude and value of philosophy
- Discuss the philosophical issues such as metaphysics, epistemology and axiology

1.2 CONCEPT, NATURE AND SCOPE OF EDUCATIONAL PHILOSOPHY

The philosophical inquiry involves the disciplines comprising logic, ethics, aesthetics, metaphysics and epistemology. From a few definitions of philosophy, you will be able to decipher all these concepts precisely:

- 'Philosophers are those who are lovers of the vision of truth'. Socrates.
- 'He who has a taste for every sort of knowledge and who is curious to learn and is never satisfied; may be justly termed as a philosopher'. Plato.
- 'Philosophy is a search for comprehensive view of nature, an attempt at a universal explanation of the nature of things'. Alfred Weber.
- 'Philosophy is an interpretation of the world in order to change it.' Karl Marx.
- 'Philosophy is the acquisition of knowledge.' Plato.
- 'Philosophy is nothing but the study of wisdom and truth'. George Berkeley.
- 'Philosophy is the art which teaches us how to live.' Michel De Montaigne.
- 'The point of philosophy is to start with something so simple as to seem not worth stating, and to end with something so paradoxical that no one will believe it.' Bertrand Russell.
- 'Philosophy probes problems. It tries to show what a problem is in the sense of what is problematic about it. It explores alternative possibilities of dealing with the problem.' Nietzsche.
- 'The object of philosophy is the logical clarification of thoughts. Philosophy is not a theory but an activity. A philosophical work consists essentially of elucidations. The result of philosophy is not a number of 'philosophical propositions', but to make propositions clear. Philosophy should make clear and delimit sharply the thoughts which otherwise are, as it were, opaque and blurred.' Ludwig Wittgenstein.

1.2.1 Basic Characteristics of Philosophy

In the light of the abovementioned introduction and definitions of philosophy, certain basic characteristics of philosophy may be derived to have an easy outlook of the system of philosophy. These are as follows:

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- The word philosophy means 'love of wisdom.'
- Philosophy asks ultimate questions regarding the ultimate truth, knowledge, essential nature of things and good life.
- Philosophy seeks understanding in defining terms such as principles, maxims and regulations.
- Philosophy helps society and culture to be self-critical.
- Philosophy develops an ideology to guide people and society.
- Philosophy is not a synonym for religion.
- Philosophy does not remain unchanging but develops with the emergence of novel thoughts.
- Philosophy brings forth the unchanging nature of the changing world.
- Happiness is the ultimate goal of life and the ultimate happiness is philosophy.

1.2.2 Scope of Philosophy

The study of philosophy is vast and cannot be gone through in all inclusive modes. Hence, we need to devise ways to know all spheres of the study effectively. Secondly, a philosophy has certain steps which lead the explorer from verbal or superfluous maxims to the intellectual or emotional experiences of the philosophy. Therefore, it is wise to march step by step to find the virtual depth of the philosophy.

The definition by Anthony Quinton is all suitable to present the meaning and areas of contemplation by the three branches of philosophy. It says – 'Philosophy is rationally critical thinking, of a more or less systematic kind about the general nature of the world (metaphysics or theory of existence), the justification of belief (epistemology or theory of knowledge), and the conduct of life (ethics or theory of value). Each of the three elements in this list has a non-philosophical counterpart, from which it is distinguished by its explicitly rational and critical way of proceeding and by its systematic nature.

Everyone has some general conception of the nature of the world in which they live and of their place in it. Metaphysics replaces the un-argued assumptions embodied in such a conception with a rational and organized body of beliefs about the world as a whole. Everyone has occasion to doubt and question beliefs, their own or those of others, with more or less success and without any theory of what they are doing. Epistemology seeks by argument to make explicit the rules of correct belief formation. Everyone governs their conduct by directing it to desired or valued ends. Ethics, or moral philosophy, in its most inclusive sense, seeks to articulate, in rationally systematic form, the rules or principles involved.'

1.2.3 Introduction to Science

Science is the systematic observation of natural events and conditions in order to discover facts about them and to formulate laws and principles based on these facts. It is the organized body of knowledge that is derived from such observations and that can be verified or tested by further investigation. In the views of Aristotle, scientific knowledge was a body of reliable knowledge that can be logically and rationally explained. Amazingly, the word 'science' was first known as 'natural philosophy' and was considered as the distinct enterprise of defining and studying systematically the laws of nature such as laws of Kepler, Galileo and Newton.

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In the eighteenth century the term science expanded its meaning and got to be known as the cumulative term for the disciplined study of the natural world including physics, chemistry, geology and biology. In the nineteenth century, the word science became increasingly associated with the study of human thought and society as social science.

Sheldon Gottlieb explained science as an intellectual activity carried on by humans to discover information about the natural world in which humans live and to discover the ways in which this information can be organized into meaningful patterns. The primary aim of science is to collect facts and interpret them is a systematic way. An ultimate purpose of science is to discern the order that exists between and among the various facts.

Definition

In the effort of finding out an all pervasive definition, scientists have found that there cannot be any complete definition of science. The dimensions of science as an activity and as an area of study are so vast and varied that any fix definition may curtail its entirety. Therefore, it is said that science **consists of a body of knowledge about the natural world.** The facts that make up this knowledge are derived from accurate observations and experiments. These facts can be checked or verified by anyone through replicating and repeating the experiment and as time goes on scientific knowledge steadily progresses.

This description is obviously tough to understand, especially, for neonates. Hence, it would be appropriate at this point to go through few simple definitions given by scientists or dictionaries. It would certainly be helpful to clarify the meaning, scope and dimensions of science. Some such definitions are mentioned hereunder:

- 'Science consists simply of the formulation and testing of hypotheses based on observational evidence; experiments are important where applicable, but their function is merely to simplify observation by imposing controlled conditions.' - Robert H. Dott and Henry L. Batten
- 'Science is the most subversive thing that has ever been devised by man. It is a discipline in which the rules of the game require the undermining of that which already exists, in the sense that new knowledge always necessarily crowds out inferior antecedent knowledge. . .' - Philip Morris Hauser
- 'Science is an **intellectual** and **practical** activity that through **observation** and **experiment**, involves the **systematic study** of the structure and behavior of the physical and natural world.' - Oxford Dictionary
- 'Science is knowledge or system of knowledge...Science is the state of knowing' – Merriam Webster dictionary.
- 'Science is the process by which humans **question, investigate, explore** and improve the world around them'.
- 'Science is the identification, description, experimental investigation, and theoretical explanation of phenomena.' - American Heritage Dictionary
- 'Science is the process of finding-out. It is the art of interrogating nature, a system of inquiry that requires curiosity, intellectual honesty, skepticism, tolerance for ambiguity, openness to new ideas and the sharing of knowledge.' - Roberta H. Barba
- 'Science is forming questions about the way things work and trying to answer those questions through experimentation and observation. It is having an open mind and rejoicing when the outcome is a surprise.' - Meryl Rosenblum.

1.3 AIMS OF EDUCATIONAL PHILOSOPHY

NOTES

Quest for Aims of Education

The quest for aims in education has been made since times immemorial. History bears out the truth that the quest acquired momentum with the birth of a great philosopher, or that of an educator or a great thinker. Similarly, the trial of a new educational experiment gave momentum to this quest. The quest for aims has also received a spurt with the sudden emergence of a political or social revolution or with the onslaught of religious upheaval. Emphasis on the nature of aims of education reflects the needs of the times.

Clark has expressed, "No writer on education, however much he may strive after universality of thought, can wholly shape himself free from the influence of time and place."

Education Related to Time and Space

Worthy aims are related to situations of life. Any organised system of education must meet the real situations of a community. It must be in accordance with the physical and social needs of the community. The intrinsic needs and activities of the child are closely related to the needs of the community. A child is not to be educated in a vacuum. He is a member of the community in which he lives and education must help him to become a useful member of that society. Of course, in the process of making him a useful member of the society, he should not be overburdened with 'do's' and 'dont's'.

Since physical, social and economic needs differ from place to place, from time to time and country to country, the educational system, its curriculum, syllabi, methods and techniques must also be more or less different in different countries at different places. Changes in the ideals and values accepted by a society, will call for corresponding change in the system of education. Nothing is held as true and valuable for all times.

Education in Primitive Times

In ancient times men needed training in the use of bows and arrows for their safety. Their needs were simple and few. The process of production, consumption, distribution and exchange was quite simple. Thus, the educative needs were also simple and could be met by a process of education which was also very simple.

Aims of Education in Sparta

The surroundings and situations in which the Spartan state existed and grew up demanded that their educational system must enable the individual to serve the interests of a strong militaristic state.

Aims of Education in a Totalitarian State

The aims of education are determined by political ideologies. J.F. Brown says "Education in any country and at all periods reflects on the ruling class." There are many instances in the history of the world when persons with different ideologies

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from their rulers were threatened, sacked, and even assassinated. In Russia, the individual was to be trained in a way so as to become a Communist, in Germany a Nationalist Socialist, in Italy a Fascist. The aim of education is to force upon every individual an ideology which he must not question. The creed will be reflected in the curriculum, syllabi, methods and techniques of education.

Individual and Social Aims of Education

Educational aims are correlative to the ideals of life. Educational aims in any country have varied with its political, social and economic conditions. The educational system of Greece and Rome raised an issue that is still very important in education today. Should education train good individuals or good citizens? Are the social needs of education more important than the needs of the individual? An individual is born with certain potentialities and natural endowments. It is the task of the educator to develop him into a distinct individual. But personality development does not take place in a vacuum. Thus, we have to decide whether the individual or the society should occupy the first place in education.

Educators Who Emphasise Individual Aims of Education

1. To enable men to release, to mature, to discipline the human mind and sprit,..... this most influential of all the varieties of energy has always been the task of education.
2. Schools exist to help children succeed.
3. Therefore, we would ask education to give us men with taste, respect for intelligence, and independence of judgement that will give them confidence to approach the public for what it is a group of distinct individuals, not a lump of reflexes waiting to be conditioned.
4. The object of education assumed here is development of the individual.
5. In *Rigveda*, education has been defined as something, which makes a man self-reliant and selfless.
6. According to Sir Percy Nunn, "Nothing good enters into the human world except in and through the free activities of individual men and women, and that educational practice must be shaped to accord with that truth."
7. Mahatma Gandhi, the father of basic education, considers education as a means to develop man. He said, "By education I mean an all-round drawing out of the best in child and man—body, mind and spirit."
8. The University Education Commission (1948) speaks about education in these words: "Education according to Indian tradition is initiation into the life of spirit, a training of human soul in the pursuit of truth and the practice of virtue."
9. Aristotle thinks that "education is the creation of a sound mind in a sound body".
10. In the words of Kant, "Education is the development in the individual of all the perfection of which he is capable."
11. According to Pestalozzi, "Education is the natural, harmonious and progressive development of man's innate powers."

12. Froebel regards education "as the process through which the child makes internal external."

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Why Stress on Individual Aims

1. *The biologist's support to individual aims of education*. According to Prof. G. Thompson, "Education is for the individual: its function being to enable the individual to survive and live out its complete life. Education is given for the sake of the individual to save him from destruction. Community exists for the individual, not the individual for the community. Community being the means and individual being the end, education should not set means over the end. Individual and not society, therefore, should be the centre of all educational efforts and activities."
2. *The naturalists' support to the individual aims of education*. The naturalists like Nunn and Rousseau are of the view that the central aim of education is the autonomous development of the individual. According to Rousseau, "Everything is good as it comes from the hands of Author of Nature, but everything degenrates in the hand of man. God makes all things good. Man meddles with them and they become evil." Therefore, education should be in accordance with the nature of the individual.
3. *The psychologists' support to individual aims of education*. The psychologists regard each individual as a unique one. According to them no two children are identical. The function of education should be to develop the innate powers of the individual so that his maximum development may take place.
4. *The spiritualists' support to individual aims of education*. The spiritualists are of the view that every individual is a separate entity and is responsible for his own actions. Therefore, the main function of education should be to lead the individual to self-realisation. Swami Vivekananda stated, "Man is potentially divine. The goal is to manifest this potentiality from within, by controlling nature—external and internal through education."
5. *The progressivists' support to the individual aims of education*. The progressivists hold the view that the progress and advancement of the world is due to great individuals born in different periods of history. They thus believe that the education process should secure conditions for the complete development of individuality so that each individual may make his original contribution to human life.

Criticism of Individual Aims of Education

1. According to Raymont, an individual is only a figment of imagination. An individual cannot be conceived in isolation from society.
2. The critics of individual aims believe that the individual left to himself is an animal, selfish and indisciplined. The animal instinct of man, if given a free reign, is sure to lead him to the state of primitive barbarism where the law of jungle prevailed.
3. Absolute freedom to the individual should not be given. The individual may begin to assert that 'I must have what I want'.

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4. The exaggerated claim of the individual may have an adverse effect on the politics and economy of a country. The policy of 'Laissez faire' is not conductive to national interests in the modern times.

Social Aims of Education

The individual is regarded as endowed with a social nature; he is social by instinct. An individual seems always to be caught up in an intricate web of social relations. Without them the newborn baby would almost perish. The social process and the educational process are essentially one and the same.

Curriculum is the social stuff out of which the individual realises itself.

Narrow Interpretation of Social Aims of Education

The protagonists of this view think that state is an "idealised metaphysical entity over and above the individual citizen, superior in every way". Hence the individual exists for the society. It is, therefore, the State that should decide the aim, mode and type of education or training which an individual should receive for its welfare. The Spartan system of education in ancient times and the Nazi system of the recent past reflect this tendency. Undoubtedly such notions played a major role in world conflicts which led to the two World Wars in 1914 and 1939.

Broader Interpretation of the Social Aims of Education

The social aims of education finds expression in such concepts as 'education for social service', 'education for citizenship', 'education for social efficiency'.

Social aims of education have been stressed upon by the following:

1. The primary purpose of the public schools is development of effective citizens—citizens who uphold American ideals and who act in accordance with the social and moral standards that characterise democracy.
2. The basic purpose of school is to develop in all people the skill, understanding, beliefs, and commitments necessary for government of and by the people.
3. The large function of education is to realise the ideals of manhood and the kinds of relationship between man that it cherishes.
4. The distinctive function of education must inevitably involve the giving of direction to the social reconstruction that we so desperately need if we are going to solve our social problems and realise our ideals.
5. Education means the culture which every generation purposely gives to its successors in order to qualify, to keep and to improve the level attained—*Brown, F.J.*
6. The teacher's aim is not to educate his pupils in the abstract, but for life in any existing society.—*Bruebacker, J. S.*
7. Education is the process of reconstruction or reconstitution of experience, giving it a more socialised value through the medium of increased social efficiency. —*Dewey*
8. Education cannot be considered in isolation or planned in a vacuum. It has to be used as a powerful instrument of social, economic and political change and will, therefore, have to be related to the long-term national aspirations, the programmes of national development in which the country is engaged and the difficult short-term problem it is called upon to face.—*Education Commission*, 1964-66.
9. Education is an attempt on the part of the adult members of the human society to shape the development of the coming generation in accordance with its own ideals of life.—*James Welton*
10. An adequate educational programme will thus be concerned to help each individual child grow up from his state of initial dependence into full participation in the richest available group life including in a democratic country a full share in the active management of group affairs. Such an adequate programme will besides go on further to an active effort to improve the group culture.—*William Kilpatrick*
11. True education involves three things: a sincere appreciation of the social and cultural achievements of one's country, a readiness to recognise its weaknesses frankly and to wish for their eradication and an earnest resolve to serve it to the best of one's ability, harmonising and subordinating individual interest to broader national interests. The school must address itself to building up this rich, three-fold concept of patriotism.

Why Social Aims of Education?

1. The supporters of these aims believe that an individual cannot live and develop in isolation from society. Raymont says that the isolated individual is "a figment of the imagination." The individual being a social animal, will develop through social contacts.
2. According to John Dewey, social aims are stressed as education should make each individual socially efficient and this social efficiency must be achieved by the positive use of individual power and capacities in social occupations. A socially efficient individual is not a drag or parasite on society or any individual. A socially efficient individual is able to earn his livelihood. He also conforms to moral and social standards of conduct.
3. Gandhiji formulated the basic scheme with the objective of making people realise that education was not merely for the benefit of the individual but for the needs of a predominantly rural and agrarian population.

Limitations of Social Aims of Education

1. Social aims of education envisage the individual as a non-entity and leave little scope for his personality and unique characteristics to flourish.
2. Aggression and violence against neighbouring countries have resulted in educational aims of this variety. Militant nationalism 'my country, right or wrong', are attitudes which may develop in tender minds.
3. In recent years there has been a tendency in western countries among the young people to rebel against the cult of 'social efficiency'. Many students prefer the development and growth of individuality and want to give up the struggle for social efficiency.

Definitions Stressing Individual and Social Objectives of Education

1. Education is that which increases our ability to enjoy things more, to live more richly, more creatively, and in greater harmony with ourselves, our environment and our fellowmen.

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2. The main objectives of general education should be two-fold: first to help the student develop those qualities and abilities that will serve him and the community well, no matter what his calling or status in life, and second to foster in him those interests or abilities that enable him to continue to grow—to learn by himself and in whatever joint activity he may be engaged.
3. The goals are to enable each child to play a constructive, respected role in society and to lead to life which to him will be satisfying.

Social and Individual Purposes of Education not Incompatible

'Social purpose' of education and 'individual purpose' of education are not incompatible terms. The Education Commission, 1964-66, has explained the position as, "One of the important principles to be emphasised in the socialistic pattern of society which the nation desires to create is that individual fulfilment will come, not through selfish and narrow loyalties but through wider loyalties of national development in all its parameters."

According to Ross, "Individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and manifest. Self-realisation can be achieved only through social service, and social ideas of real value can come into being only through free individuals who have developed valuable individuality. The circle cannot be broken."

The individual and the society, both be regarded as realities, neither of the two being absolutely independent of the other. Instead of being regarded as isolated entities, the individual and the society should be considered as functionally related to each other, the individual acting on the society, and the society reacting on the individual. The individual is the product of society and the society in its own turn finds its advancement in the development of its individual members. In the words of John Adam, "Individuality requires a social medium to grow. Without social contacts we are not human."

Knowledge Aim

Both Bacon and Comenius wanted 'all knowledge for all'. Socrates said, 'Knowledge is power by which things are done.' He also said, 'One who had true knowledge could not be other than virtuous.' Cicero puts it as, 'As a field, however fertile, cannot be fruitful without cultivation, neither can a mind without learning.' It is stated by the advocates of this aim that the function of the school is the communication of knowledge of all subjects. The acquisition of knowledge is regarded as the test of successful schooling. Examination is considered as the end and be all of education. Many teachers take pride in turning out 'prodigies of learning.' Herbart declared that character and personality are also developed through the implanting of ideas.

A.N. Whitehead has severely criticised the knowledge aim. He states, 'A merely well informed person is the most useful bore on God's earth.' Lee Farrar has observed, "Knowledge without commonsense is folly; without method it is waste, without kindness, it is fanaticism, without religion, it is death. With commonsense it is wisdom; with method, it is power; with charity, it is beneficence; with religion, it is virtue and life and peace."

Acquisition of knowledge is sometimes confused with information gathering. The cult of knowledge aim, as Adams observed, has made the schools into 'knowledge shops' and teachers 'information-mongers'.

Knowledge cannot be considered as an end in itself. It is and should be a means to other ends.

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Moral and Character Formation Aim

Money is not needful; power is not needful; cleverness is not needful; even health is not needful but character alone is the most needful and education must develop it. Gandhi has observed, "All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek and what not will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up of character." Raymont states, "The teacher's ultimate concern is to cultivate, not wealth of muscle, nor fulness of knowledge, nor refinement of feeling, but strength and purity of character." According to Vivekananda, "The end of all education, all training, should be man making." John Dewey has said, "All education forms character—mental and moral". The Secondary Education Commission has observed, "Education is the training of character to fit the students to participate creatively as citizens."

Character has two facets: the one which is personal, and the other which manifests itself in our relationship with society. Both these aspects should be pure and unsullied. Right from the ancient seers down to the great personalities of our modern time, all those whom we consider as standard bearers of our philosophy and culture have been pure—their thought, word and deed all in tune with the highest truths.

Character is the product of daily, hourly actions and words and thoughts; daily forgiveness, unselfishness, kindness, sympathies, charities, sacrifices for the good of others, struggles against temptations. What is character without elementary personal purity?

Character is the product of innate endowment, influence of environment and constant introspection. Good acts and habits are the basis of good character and therefore character formation is a continuous process from life to death. Gandhiji has observed, 'Character-building... must come within yourself.'

The Secondary Education Commission has very emphatically stated, 'Character is forged on the anvil of action—of every kind of action, academic, social, manual or moral—and the way in which the student performs his manifold duties in school or at home leaves an indelible impression on him.' The Secondary Education Commission calls upon the teachers to realise that 'they cannot train character or inculcate discipline in the students unless they set before them an effective example of personal integrity, social sense and discipline.' The Commission also states that the example of the teachers will only point the direction and the goal. The actual process of training will consist in the students discharging all other duties in such a way that it will irresistibly build up the requisite ideals and qualities of character. The Commission points out that the students "will not remain 'pinned to the wall' but will find hour to hour practical expression in the way they carry their studies, play their games, organise their social activities and perform all their tasks in and out of school. It is only when this supreme purpose inspires their hearts and minds and enters into everyday activities that character can be built on enduring foundations and stand the strain and stress of life.'

Indira Gandhi in her convocation address at Vishva Bharati in 1966 remarked: 'Let us not measure the quality of our education by the statistics of pass, failure and

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wastage, however important these figures may be as official records. The quality of education must be reflected in the quality of life, in its value and grace.'

John I Goodland has also pleaded, "The central task of education—and, therefore, for elementary schools is to develop men of goodwill who do not cheat, or steal, or kill; universal individuals who value as one both self and mankind."

R.W. Emerson has described the man of character as:

Not gold, but only men can make
A people great and strong—
Men who for truth and honour's sake
Stand fast and suffer long
Brave men, who work while others sleep
Who dare while other fly
They build a nation's pillars deep,
And lift them to the sky.

Moral or character formation aim of education is also one-sided. An individual must be prepared to earn his livelihood otherwise he will not be a happy man. Of course, values of life must not be sacrificed for 'bread and butter.'

Religious Aim

It is argued that the basis of good citizenship is character and the character depends upon man's beliefs. Kant is of the opinion that a life without religion is incomplete and so is morality. E.D. Burton states, "Religion and education are natural allies. Both recognise and have to do with spiritual as over against an exclusive attention to the physical and material. Both seek to emancipate man." A.N. Whitehead explains religious education as, "Religious education is an education which inculcates duty and reverence." Radhakrishnan has also said, "Education, according to Indian tradition, is not merely a means to earn a living, nor it is only a necessity of thought or a school of citizenship. It is initiation into a life of spirit, a training of human souls in the pursuit of truth and the practice of virtue." James Ross points out, "Today it is the conviction of an increasing number of thoughtful people that education, if it is to produce and maintain a high degree of civilisation and to safeguard against political lapses into barbarism, it must be based on religion." Tagore writes, "Teaching of religion can never be imparted in the form of lessons; it is there where there is religion in living..... Religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects. It is the truth of our complete being, the consciousness of our personal relations with the infinite. It is the true centre of gravity of our life." Swami Vivekananda has declared, "Unselfishness is the test of religion. He who has more of this unselfishness is nearer to Shiva. And if a man is selfish even though he has visited all the temples, seen all the places of pilgrimage...he is still farther from Shiva." Maharishi Ved Vyasa explains the spirit of religion, "We should not do unto others what we may resent, if done to ourselves. It short, that is religion; all other creeds have some selfish motive behind them."

Education for religious uplift should build into the character of children, the power to mobilise and organise their life energies for the realisation of the growing body of ideal value to which they become committed. The ability to act decisively, effectively and courageouly on behalf of tested ideals is the ultimate test of religious

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devotion to them... Religious strength of character includes humility, which recognises one's inevitable fallibility and submits to the corrective process of group thinking and cooperative action.

Gandhi states, "For me morals, ethics and religion are convertible terms. A moral life without reference to religion is like a house built upon sand. And religion divorced from morality is like 'sounding brass' good only for making a noise and breaking heads." According to Gandhi the best way for imparting religious and moral training is "for the teachers rigorously to practise virtues of truth and Ahimsa in their own person. This very association with the boys, whether on the playground or in the classroom will then give the pupils a fine training in these fundamental virtues."

In the end, it may be stated that religious education is education which inculcates duty and reverence. Nevertheless education of the child is not merely concerned with religious or moral virtues. It must concern itself with the whole child. Education to be complete must have five principal aspects relating to the five principal activities of the human being, the physical, the vital, the mental, the psychic and the spiritual.

Two Most Important Aims of Education Relevant to Indian Society: Character Formation and Vocational Efficiency

Character Development Aims of Education: Individual Character as well as Social Character

A man of character is bound to be liberal, appreciative of his duties and responsibilities, above sectarian, regional and religious considerations. He follows the values of secularism, socialism and democracy. Therefore, character formation is the first aim of education in India.

In India today we find lack of character at various levels so much so that the actions of the V.I.P.s also create doubts in the mind of the common man. State of affairs is very shocking. The present saying is 'As the ruler, so the people'. Perhaps after Independence, morality or character has been the greatest casualty. Education, therefore, must be devoted to character building activities.

Vocational Aims of Education

Moral or character formation aim of education is also one-sided. An individual must be prepared to earn his livelihood otherwise he will not be a happy man. Of course, values of life must not be sacrificed for 'bread and butter'.

Gandhi has also supported the vocational aim, "True education ought to be for them (boys and girls) a kind of insurance against unemployment." The vocational aim is also called the 'bread and butter aim'. It can train individuals to become socially efficient. They will, therefore, neither be drags nor parasites on the society. They will contribute to increase production and national wealth. The advocates of the vocational aim argue that all the knowledge a pupil gains in the school, all the culture the pupil acquires in the school will be of no use, if he cannot make both ends meet.

Synthesis of Character Formation and Vocational Aim of Education

Vocational aim in education has its own importance but man does not live by bread alone. Education must take into consideration the entire personality of the pupil and not one segment of it. Man has to develop himself aesthetically, intellectually, morally, physically, socially and vocationally. The University Education Commission, 1948–49, has very rightly observed, "If we wish to bring about a savage upheaval in our

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society, a *Rakshas Raj,* all that we need to do is to give vocational and technical education to starve the spirit. We will have number of scientists without conscience, technicians without taste, who find a void within themselves, a moral vacuum and a desperate need to substitute something, anything for their lost endeavour and purpose." This underlines that vocational aspect should not be at the cost of character aspect. This statement does not reject the vocational aim. It emphasises that character aim should not be ignored.

Nehru stated, "Education has mainly two aspects, the cultural aspect which makes a person grow, and the productive aspect which makes a person do things. Both are essential. Everybody should be a producer as well as a good citizen and not a sponge on another person even though the other person may be one's own husband or wife."

1.4 RELATIONSHIP BETWEEN PHILOSOPHY AND EDUCATION

Meaning of Philosophy

The term philosophy has a Greek origin. It can be traced to the Greek word 'philosophia' which is made up of two words i.e. 'phileo' (love) and 'sophia' (wisdom). Therefore, the literal meaning of philosophy is 'love of wisdom'. Since times immemorial there have been various pursuits for unfolding the mystery of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth led to the origin of philosophy. A love of wisdom is the essence for any philosophic investigation.

Philosophy has been defined by various scholars from various angles. It started from the time when Greek civilisation was at its zenith. The stoics raised a number of questions about the origin of the universe, life and creation. Philosophy, according to them, is nothing but an endeavour to bring about a consistent explanation of the different realities around us. It is an enthusiasm, a love for the truth which is nothing but consistency.

Coleridge defined philosophy as the 'science of sciences'.

Cicero called it 'the mother of all arts', and 'the true medicine of mind'.

According to Bramold, "Philosophy is a persistent effort of both ordinary and persistent people to make life as intelligible and meaningful as possible."

Aristippus thinks that philosophy is "the ability to feel ease in any society."

According to Carlis Lamont, "Philosophy is the tenacious attempt of reasoning men to think through the most fundamental issues of life, to reach reasonable conclusions on first and last things, to suggest worthwhile goals that can command the loyalty of individuals and groups."

Philosophy has also been defined as an attempt to explain and appreciate life as a whole. A philosopher, therefore, has got the chief aim of life and action, in word and

Check Your Progress

1. What does the word 'philosophy' mean?
2. Name any two characteristics of philosophical attitude.
3. What is the spritualists' view about education?

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in piecemeal but always takes them as a systematic whole. The outlook of a philosopher is, therefore, wide and comprehensive.

There is some controversy about the definition of reality and a philosopher is greatly concerned with the ultimate reality. The attitude of a philosopher is to take universe as a systematic whole.

Some people think that philosophy is the revelation of some truth through everyday experience.

According to Alexander, philosophy means metaphysics. Philosophy, he thinks, is an attempt to study such comprehensive topics like reality and universe. His conception of philosophy tries to combine the two concepts of metaphysics and criticism.

Kant's conception of philosophy as the metaphysics of experience is closely allied to the preceding concept. According to him, philosophy should give up the futile attempt to know ultimate realities like God and the self and limit itself to the world of experience.

According to the revolutionary school of thought, philosophy is neither metaphysics of experience nor realities beyond sense experience nor is it concerned with the knowledge of transcendence. The proper function of philosophy is a logical analysis of the proposition of science.

Plato states that the knowledge of reality is a knowledge of the universal unchangeable and eternal. And such knowledge cannot be given by sense perception which does not reveal the reality of things but gives a mere appearance.

Need for Philosophy

Philosophy gives a direction to life. Philosophy in India emerged as a result of reflection over the experiences and problems of life. Radhakrishnan, the great Indian philosopher, has suggested this meaning of philosophy through the titles of two of his books, "*The Indian View of Life*" and "*The Idealist View of Life*". Human life is always purposeful. The purpose of life is determined by the philosophy of life.

We need philosophy to take decisions wisely and to act consistently. One needs wisdom to distinguish between two extremes—falsehood and truth, ugliness and beauty, and right and wrong. Philosophy enables us to live by values for we do not live only by bread, vitamins and technological discoveries.

Social Action and Philosophy

Philosophy furnishes the basis for social action as well as for personal conduct. In the words of A.C. Ewing (1964), "Unless we suppose that material wealth is the only thing of value, the inability of philosophy to contribute to this would not mean that it was of no practical value. We value material wealth not for itself... but for its contribution to happiness. Now there is no doubt that one of the most important sources of happiness for those who can enjoy it at all is the search for truth and the contemplation of reality and this is the aim of philosophers."

Philosophers have been instrumental in revolutionary political and social reforms. For example, the American constitution is to a very considerable extent an application

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of the political ideas of the philosopher John Locke. The ideas of Rousseau played an important role in the French Revolution.

Philosophy can be materialistic or spiritualist. In ancient Sparta, the philosophy of life was to defend the country from foreign aggression and thus the aim of life was to become a soldier. The ideal Spartan was an ideal soldier. In Nazi Germany, the philosophy of life was determined by racial superiority and an individual was meant for the state. Similar was the case in communist countries. In ancient India attainment of '*Moksha*' or '*Nirvana*' was the guiding philosophy. In theory at least, 'simple living' and 'high thinking' is the philosophy of life in the present day India.

Scope of Philosophy: Different Areas of Philosophy

Scope of philosophy is so vast that Cicero (106–43) B.C., a Roman scholar called it 'the mother of all arts' and 'the true medicine of mind'. Francis Bacon (1561–1626), an English philosopher regarded philosophy as, 'the great mother of the Sciences'. Coleridge (1772–1834) a noted poet, considered it as the 'science of sciences'.

Broadly speaking, following types of problems come under the scope of philosophy.

1. Problems of reality
2. Problems of knowledge
3. Problems of value

1. *Problems of reality*—'Metaphysics' is the branch of philosophy which deals with this problem. Questions usually discussed are—what is the nature of the universe we live in? What is reality? Such questions have been raised in the Upanishads. Mahatma Buddha called the universe '*Maya*'.
2. *Problems of knowledge*—This area of philosophy is known as 'epistemology'. Questions discussed are: How do we get knowledge? How does a man know what is real? Different philosophers have provided different answers.
3. *Problems of value*—The branch of philosophy which deals with this problem is 'axiology'. The problem of values include such questions: What are the principles of life? How do they support the view of reality? Problems of values include standards or norms of conduct.

The special branches of philosophy are called *ethics* and *aesthetics*. Ethics is concerned with morality and aesthetics with tastes and appreciation.

Methods of philosophy may be divided into four heads: (a) speculation, (b) description, (c) analysis, (d) prescription.

Relationship between Philosophy and Education: Their Interdependence

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 realising 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."

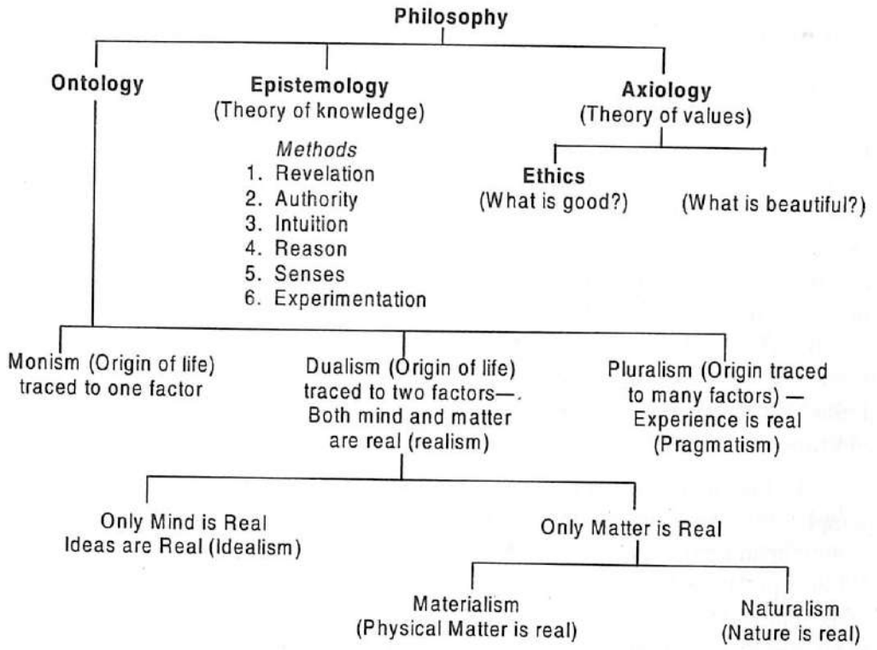

Fig. 1.1 Broad Diagrammatic Presentation of Philosophy

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, Radhakrishnan and Gandhi.

Interdependence of Philosophy and Education

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 corner-stone 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 facets of education: academic, aesthetic, moral, physical, social and spiritual. Theories of education have been formulated and different values emphasised.

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Philosophy and Education

While the goal of philosophy is to explain the baffling mysteries of universe, the place of man in the universe and 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'. Education is a practical activity of philosophical thought. Every educational practice is illumined 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 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.

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 vitalise 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.

Contribution of Philosophy to Education: Significance of Philosophy in Understanding Education Practices and Undertaking Them

The gifts of philosophy to education are:

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 envisaging 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 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 objectives in education.

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Philosophy means looking at the question as a whole without restriction or simplification, looking at aims and purposes. It implies a scepticism 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 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.

The philosophical outlook results from giving thinking much greater scope and also from making it much more logical. 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, emphasise 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.

Philosophy and 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, Ishwar Bhai Patel Committee (1977) and the Adiseshiah Committee (1978) 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 Teachers

It is felt that basic understanding of 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 classroom 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 regimented and assumes the form of a military discipline, and is based on fear of the teacher. There is little concern for the individuality of the child in a totalitarian type of discipline. The idealists emphasise 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.

Thus, we find that the formation of aims, the choice of a suitable curriculum or even textbooks, the use of proper methods and devices, the decision about the type of discipline to be maintained and how to maintain it, the creation of a general tone in the school are ultimately questions of philosophy and a knowledge of all these is very essential to make education purposeful, inspirational and effective.

Idealism has given us an all-inclusive view of education. It has led to the promotion of self-realisation as an aim of education. Naturalism has paved the way for the psychological and scientific trends in education. Realism emphasises the content value and gives an important place to diversified curricula. Pragmatism stresses the practical and social aspects. Humanism extols human values and thoughts and respects human personality. Existentialism stresses the values free thinking.

Teacher's Role and Knowledge of Philosophy

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

The following points should help the teacher to understand the relationship between education and philosophy.

1. *Why to educate?* This is concerned with the aims of education as determined by philosophy. The teacher and the taught must be very clear about the aims of education so that right efforts are made in the right direction. In fact this is the most important aspect of education which is based on philosophy. All other aspects of education, i.e., the curriculum, the methods of teaching and the type of discipline etc. are dependent on the aims. The entire educational system is subservient to the fulfilment of these aims. In this sense, it is sometimes stated that the most important contribution of philosophy to education is in the domain of determining aims of education.
2. *Whom to educate?* The teacher must understand that child is a living being and he is to be enabled to understand the philosophical values enshrined in the constitution of a country.
3. *What are the contents of education?* This leads to the contents of the curriculum. The contents are to be taught in accordance with philosophical thought.
4. *Who is to educate?* The teacher is to educate and he must understand himself in the context of the philosophy of the society in which he lives.
5. *Where to educate?* The teacher must understand that school is a place where the principles of philosophy are put into use. Besides, school is not the only agency for this purpose. There are other agencies also to translate philosophical thought into practice. The teacher should keep this aspect in view.
6. *How to educate?* This involves the techniques of imparting information and knowledge so that children acquire wisdom to make their lives worth living. This also relates to type of discipline needed.

Indian Teacher and the Philosophy. For a teacher working in India in any type of educational institution and at every level, the philosophical values as enshrined in the Constitution of India should be the guidelines.

The naturalists insist that the teacher should never interfere with the free activities of children. He is simply to set the educational environment. The idealists advocate that the teacher's role should be that of the head of a family. Pupils should be inspired by his personality and develop full faith in him. According to pragmatists, the teacher is not to impose anything on the pupils. He is simply to provide opportunity to his pupils for activity and learning. However, a teacher should not be wedded to any of these philosophies. He should derive inspiration from all the philosophies and try to imbibe the best features of every philosophy.

Philosophies of Education and Curriculum

Meaning of Curriculum

The curriculum is the sum total of the school's efforts to influence learning, whether in the classroom, on the playground, or out of school. In the words of K.G. Saiyidain, "The curriculum is primarily an aid in the process of adjusting the child to the environment in which he functions from day to day and in the environment in which he will have to organise his activities later."

According to Cunningham, it is a tool in the hands of the artist (the teacher) to mould his material (the pupil) in accordance with his ideal in his studio (the school).

Brubacher writes that the word 'curriculum' has Latin origin. "It is a runway, a course which one runs to reach a goal, a course of study."

Curriculum is a means by which the aims of the philosophy of education are attained.

We have three philosophies of education *i.e.* naturalism, idealism and pragmatism. All these three agree that desirable experiences should be provided to children. But they differ as to what type of experience should be provided.

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Naturalism and Curriculum

Naturalism has been defined by Joyce as "a system whose salient characteristic is the exclusion of whatever is spiritual, or indeed whatever is transcendental of experience from our philosophy of nature and man." James Ward writes that naturalism is the "doctrine that separates nature from God, subordinates spirit to matter, and sets up unchangeable laws as supreme." Rousseau has been the outstanding exponent of naturalism in education.

Naturalism believes in negative education. Therefore, the child is not to be taught the traditional subject. The curriculum is conceived as a natural phenomenon presented in the natural order before the child. No place is given in the curriculum to the sophisticated society. The primary place is given to the budding activities and interests of the child's own nature. The curriculum is to unfold the natural powers to the child in order to meet his natural needs. Hence, the curriculum will include those activities which spring naturally from the needs of the child's life.

Naturalism believes in the concept of 'self-teaching'. Rousseau says, "I do not like explanations given in long discourses. Young people pay little attention to them and retain little from them. The things themselves I shall ever repeat often enough that we attach too much importance to words. With our chattering education we make nothing but chatterers." Again he writes, "I hate books" because they are a "curse to children, they teach us to talk only that which we do not know." "One who reads does not think. By relieving school children of their course books I take away the chief cause of their misery."

Rousseau has divided education into four stages:

In the first stage he recommends purely physical education. "All wickedness comes from weakness, a child is bad only because he is weak, make him strong and he will be good." Running, jumping and playing with simple objects of nature such as branches with fruits and flowers are the various activities recommended by him.

The second stage of childhood (five to twelve) is "the most critical period of human life". Organs are to be developed freely and senses should be given ample exercise. There should be no verbal lessons. No moral education or positive education is to be given. Education at this stage is non-intellectual and non-social and, therefore, it is called negative education.

Adolescence (twelve to fifteen) is the third stage. Rousseau recommends that the child should be taught physical sciences, language, mathematics, manual work, social relations, trade, music and drawing. The knowledge of these subjects is to be acquired through child's own experiences. Geography is not to be taught through maps, globes and other such aids. The child is to be encouraged to observe the rising and setting sun and the moon during different seasons and draw the inferences himself therefrom. Rousseau has recommended only one book and that is *Robinson Crusoe.*

The fourth stage is the youth. Regarding education at this stage, he writes, "We have formed his body, his senses and his intelligence, it remains to give him a heart." In order to give a heart to Emile, Rousseau brings him back from isolation, to mix not with aristocratic classes, but with the poor and the miserable in prison house, to feel pity for them, to sympathise with them and thus to have love for them.

Education of Girls. Rousseau thinks that women do not possess any individuality of their own. "They should be regarded only as subordinate to the nature of man." He says, "The whole education of women ought to be relative to men. To please them, to be useful to them; to make themselves loved and honoured by them..." "Every daughter should have the religion of her mother, and every wife that of her husband." Thus Sophia, the wife of Emile, gets training in domestic science, needle work, and cooking and in the art of pleasing her husband.

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Idealism and Curriculum

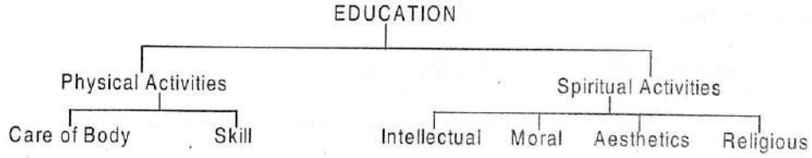
The chief representatives of idealism are Socrates, Plato, Fitche, Hegel, Hume, Kant, T.P. Nunn and Ross. The idealists approach the problem of curriculum from the domain of ideas and idealism.

Plato believed that the highest ideal of life was the attainment of the highest good or God and for this he has suggested that the curriculum should aim at the inculcation of the three spiritual values, i.e., truth, beauty and goodness. These three values determine three types of activities—intellectual, aesthetic and moral. Subjects represent these activities. Language, literature, mathematics, science, history and geography represent intellectual activities. Aesthetic activities are represented by art and poetry. Religion, ethics and metaphysics represent moral activities.

Nunn says that the schools should give place to those human activities, "that are of greatest and most permanent significance in the wider world, the grandest expressions of the human spirit." Thus, Nunn has given the idealist standpoint about the curriculum. What are those human activities of greatest significance? These may be grouped under two heads:

1. Activities that are essential for maintaining the standard for individual and social life. Care of health, manners, religion and social organisation etc., are included in this group.
2. Activities that represent the worthy attainments of civilisation. Under this group we may include literature. sciences, mathematics, history, geography, art, etc.

Ross summarises from Rusk a scheme for a complete and generous education.



Physical activities include the care of the health and fitness of the body and the bodily skills are represented by such subjects as gymnastics and athletics.

Spiritual activities include subjects like history, geography, fine arts, morality, language, religion, science, ethics and mathematics.

However, it must be kept in mind that physical and spiritual activities are not entirely separate.

Pragmatism and Curriculum

John Dewey is the chief exponent of the pragmatic philosophy.

Pragmatism is a middle way between naturalism and idealism. According to the pragmatic philosophy, whatever fulfils one's purposes and develops one's life. it is true. Pragmatism has no absolute values.

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Pragmatism protests against formality in instruction and considers learning as an active process rather than a passive acceptance of facts.

Dewey analyses the interests of the child into four groups:

1. The interest in conversation or communication.
2. Interest in enquiry, or finding out things.
3. In making things or construction.
4. In artistic expression.

The different activities of real life will determine the contents of the curriculum.

Curriculum in pragmatism is based on four facts.

1. Utility is the first consideration in curriculum construction. Useful experiences are to be provided in the school to the child. The curriculum is to include those subjects which impart knowledge and various types of skills which the child requires for his present as well as future life.
2. The curriculum should be constructed according to the natural interests of the child at the successive stages of his development.
3. The child's own experiences, his occupations and activities should form the basis of curriculum construction.
4. Curriculum should be guided by the principles of integration. It should not be divided into independent subjects.

The pragmatist thinks that the ideal student is lost in a self-projected obscurity and on the other hand the idealist thinks that the pragmatist student is a 'short-sighted success-seeker' and untouched by spiritual consciousness.

In the process of teaching all the three 'isms' or philosophies are to be considered together. One is inseparable from the other. Each represents one point of view.

COMPARATIVE IMPACT OF IDEALISM, NATURALISM AND PRAGMATISM ON EDUCATIONAL THEORY AND PRACTICE

	Idealism	*Naturalism*	*Pragmatism*
I.Basic Philosophical Features			
	1. Idealism believes in the existence of God.	1. Naturalism has no belief in the existence of God.	1. Pragmatism has some belief in the existence of God.
	2. Universe is God's creation.	2. Universe is man's creation.	2. Universe is natural creation.
	3. Ultimate reality is spiritual.	3. Ultimate reality is physical.	3. Ultimate reality is utility.
	4. Eternal spiritual values never change.	4. Values are not eternal.	4. Values are changeable.
	5. Truth, beauty and goodness are eternal values.	5. There are no such values.	5. The nature of these values undergoes changes.
	6. Spiritual laws are universal.	6. Physical and natural laws are universal.	No law is universal.
II. *Aims of Education*			
	1. Self-realisation aim.	1. Self-expression aim.	1. Self-sufficiency aim.
	2. Spiritual development aim.	2. Autonomous development of the individuality aim.	2. Adjustment with present aim.
	3. Character development aim.	3. Adjustment to environment aim.	

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III. *Curriculum*		
1. Emphasis on ethics and humanities.	1. Emphasis on sciences.	1. Stress on utilitarian subjects and vocational subjects.
2. Study of cultural heritage.	2. Curriculum based on the need, ability and aptitude of the individual nature.	2. Life experiences.
		3. Integrated curriculum.
IV. *Methods of Teaching*		
1. Lecture method.	1. Direct observation.	1. Learning by doing.
2. Question-answer method.	2. Heuristic method.	2. Project method.
V. *Discipline*		
1. Emphasis on regulated freedom.	1. Uncontrolled freedom.	1. Social discipline.
2. Self discipline.	2. Discipline through natural consequences.	2. Discipline through group work.
VI. *Teacher's Role*		
1. Important role of the teacher.	1. Limited role of the teacher.	1. Teacher as a guide.
2. Importance of teacher's personality.	2. Very little importance to teacher's personality.	2. Limited importance.
3. Teacher as an ideal person.	3. Teacher as an observer.	3. Teacher as a friend and philosopher.

Rusk explains the difference in these philosophies as "Naturalism reduces everything to life, idealism to mind or spirit and pragmatism seeks no necessity for seeking one fundamental principle of explanation. It is quite content to admit several principles and accordingly is pluralistic."

According to William James "For naturalism, reality is ready-made and complete, while for pragmatist, it is still in the making and awaits its part of completion from the future."

We cannot remain wedded to a particular philosophy. Each philosophy contributes something to educational theory and practice. We must make a balanced and rational use of philosophy according to needs.

Realism

Realism is a reaction against idealism. Many significant aspects of realism are as old as other philosophic thoughts. As a deliberate and complete philosophy, it did not emerge until the nineteenth century provided it a new status in the philosophic world.

Aristotle (383–322 B.C.) is generally recognised as the father of realism.

John Locke (1690–1781 A.D.), an English philosopher, gave new impetus to realism.

The rapid spread of scientific knowledge in the twentieth century led to its increased growth and its acceptance as a distinct philosophy.

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Basic Concepts of Realism

1. *Realism and nature of reality*
   (i) Realism is a philosophy away from the world of ideas and is concerned with the study of the world we live in.
   (ii) Realism believes that all knowledge is derived from experience.
   (iii) The realist believes that the real world is the world of nature.
   (iv) The realist believes that everything that exists in the universe is matter or energy or matter motion.
2. *Laws of nature and realism.* The realist believes that the physical universe is operated by natural laws.
3. *Realism and science.* The realist tries to discover truth with the help of scientific methods. Such a discovery of truth helps to control the environment.
4. *Realism and religion.* There is no absolute antagonism between realism and religion, though many realists hold the view that religion is merely man-made and there is no God.
5. *Realism and value.* Most of the realists share the belief that a thing has an aesthetic value to the extent it harmonises with the beauty of nature. Many realists think that behaviour is what is socially and rationally acceptable.

Realism and Objectives of Education

Broadly speaking, there are two objectives of education according to realism:

1. Equipping students with knowledge and skill needed to understand and master their physical environment.
2. Enabling students to adjust themselves to the realities of the physical world and to adjust with adult approved behaviour.

Realism in Educational Practice

The realist is concerned with the systematic organisation of teaching and learning. Scientific evaluation is the most important contribution made by realism in the field of education. Realism lays stress on the use of standardised tests.

Realism and the Role of the Teacher

Realism does not attach much importance to the personality of the teacher. The realist also does not give importance to the opinion of the teacher.

Realism and Curriculum

The realist gives a high priority to subjects like physical sciences and mathematics.

Meaning of Humanism

Humanism is a very old philosophy but it emerged as a modern philosophy in the seventeenth century. Humanism is an '*ism*' that gives prominence to the human being.

The word humanism is derived from Latin word '*homo*' meaning human being.

According to the *Concise Oxford Dictionary*, humanism means "a rationalistic outlook or system of thought attaching prime importance to human rather than divine or supernatural matter."

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The *Oxford Dictionary of Difficult Words* (2002) gives the meaning of humanism in these words, "Humanism is an outlook or system of thought attaching importance to human rather than divine or supernatural matters. Humanist beliefs stress the goodness of human beings, emphasise common needs and seek solely rational ways of solving human problems."

The *Webster's New Collegiate Dictionary* explains humanism as 'devotion to humanities: literary culture: the revival of classical letters, individualistic and critical spirit and emphasis on human interests or values; esp: a philosophy and asserts the dignity and worth of man and his capacity for self-realisation through reason and that often rejects supernaturalism.'

The word '*humanist*', perhaps was first used in his writings by a French thinker Montaigne (1533–92).

Factors that Gave Rise to Modern Humanism

Renaissance

Renaissance led to the start of an intense intellectual revolution. To the Renaissance thinkers, "Man is his own centre and therefore the centre of all things". It encouraged rational and scientific thought.

Reformation

Reformation attempted to free man from the control of church.

Humanism found its fullest expression in the *American Declaration of Human Rights* (1776), the *French Declaration of Man and Citizen* (1789). The ideals of 'equality, liberty and fraternity' gained currency. Reason and faith led to the emphasis that man is identical at birth.

Principles of Humanism

Following are the main principles of humanism:

1. Man is the maker and master of his own destiny.
2. Humanism regards man or the human being as the centre and measure of all activities.
3. Humanism is responsive to all passions.
4. Man is competent to solve all his problems.
5. Man's happiness lies in this world.
6. Man should be made free in this world for the achievement of his happiness.
7. Humanism believes in the interests and welfare of all human beings.
8. Humanism stands for brotherhood of men.
9. Humanism does not believe in supernaturalism.
10. Humanism stands for a reasonable balance in life.
11. Humanism takes vivid interests in all sides of life.
12. Humanism is free from religious bigotry.
13. Humanism stands for international friendship.

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Humanism and Modification of Human Nature

Humanism believes that human nature is flexible. Human nature may have to be reconditioned and reshaped to face new challenges. Humanism does not believe in the dictum—"you cannot change human nature". This task of reconditioning, reshaping and transforming human nature has to be directed towards the good of the individual and society. Humanism wants to check the egoistic nature of man.

Humanism wants that the life of the human being should be so transformed that welfare of all should become the goal. Humanism states that for the achievement of this goal, an individual may have to renounce some of his desires. He must have strict control over himself in the interest of human happiness on this earth.

Chief Characteristics of Humanism

1. *Humanism and Social Welfare.* Humanism accepts that the growth of the human being must always be seen in the context of social welfare. Humanism believes that democracy has a permanent value and validity for mankind. Humanism provides guiding principles of toleration and pluralism. It insists that democracy is vital to individual development.
2. *Humanism and Materialism.* According to humanism, human beings possess complete charge of themselves and they will decide their own values. Man has the capacity to penetrate into all the secrets of nature.
3. *Humanism and Human Values.* Humanism rejects the domination of technology and states that machines are made to serve human beings and not vice versa.
4. *Humanism and Autonomy of the Individual.* No doubt, individual lives in society in relationship with others, but humanism insists that in the ultimate analysis, it is the uniqueness of the individual which is important.
5. *Humanism and Equality of all Members.* Humanism accepts that all citizens are equal members of the society. However, it is the uniqueness and diversity of the individual that is of importance.
6. *Humanism and Co-existence of Individuals.* Humanism on the accepts that there are bad individuals as well as good individuals, but it also accepts that they can co-exist.
7. *Humanism — Means and Ends.* According to humanism, science, technology and state are means and end is the happiness of the individuals. All these elements should not be allowed to dominate human life.
8. *Humanism and Human Freedom.* According to humanism, the natural process of human development is based on human freedom. Human freedom is the result of how man gives priority to particular things.

Some Prominent Western and Indian Humanists

Prominent Western Humanists

The writings of French thinkers, namely Montesquieu (1689–1753) and Voltaire (1694–1788), became the key notes of French humanism and liberalism in the eighteenth century.

Among the Scottish writers, mention may be made of David Hume (1711–76). He is seen as a philosopher of enlightenment.

Bentham (1748–1832), an English philosopher, also laid stress on humanism.

Thomas Jefferson (1743–1826), American thinker and the third president of the USA observed, "A free press is the only safeguard of public liberty. It is the triumph of humanity over oppression".

Maxim Gorky (1868–1936) a Russian writer, writing about Socialist humanism stated, "For the first time in history the truth of man's love has been brought into action as a creative force, having for its aim the emancipation of millions of workers".

Prominent Indian Humanists

Raja Rammohan Roy (1772–1833) is usually called the "Father of Indian Renaissance" in view of his great contribution to national awakening. He was keen to dispel ignorance and orthodoxy. He accepted the supremacy of man's reason and conscience over the dictates of priests and scriptures. He applied a rational approach to all issues.

Rabindranath Tagore (1861–1941) observed, "I have great faith in humanity." Further, he wrote, "Only those races will prosper who, for the sake of their own perfection and permanent safety, are ready to cultivate the spiritual magnanimity of mind that enables the soul of man to be realised in the heart of all races." Tagore lived and worked for the realisation of the ideal of universal man.

Gandhi (1869–1948), among other philosophers, believed in humanism. In fact, his humanism seen from a wider perspective was all embracing.

Aurobindo Ghosh (1872–1950), a revolutionary turned philosopher and saint, laid stress on the 'life divine'. According to him, everyone has in him something 'divine' which can be realised through 'integral yoga'. An individual must aim not only at an inner realisation but on outer realisation also.

M.N. Roy (1887–1954) who once was an ardent supporter of communism turned towards humanism. He regarded man as the central figure. He wrote, "Freedom is the supreme value because the urge for freedom is the essence of human existence". He accepted the view that man is sovereign. His philosophy is termed as 'Radical Humanism' or 'New Integral Scientific Humanism".

Deen Dayal Upadhyaya (1916–1968) who was the president of the Bharatiya Jana Sangh observed that both capitalism and communism have failed to take into account the 'integral man': body, mind, intelligence and the soul; the four make up an individual. But these are integrated. We cannot think of each part separately. According to him, "centralisation of power dehumanises the human being".

Educational Implications of Humanism

1. Objective of Education: A Better Individual, A Better Learner

The humanistic approach is based on understanding the needs of the learners. This is the first step towards the fulfilment of learning objectives. The learner is competent to solve his problems provided he is properly guided. A suitable environment has to be created for this. Watchwords of humanism in education are: 'better learner', a 'better human being' and a 'well-adjusted personality'.

Following are the main educational implication of humanism:

(1) Betterment of each learner for the attainment of objective is the chief concern of education.

(2) Learning becomes effective when it is need-based.

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Aurobindo Ghosh (1872–1950), a revolutionary turned philosopher and saint, laid stress on the 'life divine'. According to him, everyone has in him something 'divine' which can be realised through 'integral yoga'. An individual must aim not only at an inner realisation but on outer realisation also.

M.N. Roy (1887–1954) who once was an ardent supporter of communism turned towards humanism. He regarded man as the central figure. He wrote, "Freedom is the supreme value because the urge for freedom is the essence of human existence". He accepted the view that man is sovereign. His philosophy is termed as 'Radical Humanism' or 'New Integral Scientific Humanism".

Deen Dayal Upadhyaya (1916–1968) who was the president of the Bharatiya Jana Sangh observed that both capitalism and communism have failed to take into account the 'integral man': body, mind, intelligence and the soul; the four make up an individual. But these are integrated. We cannot think of each part separately. According to him, "centralisation of power dehumanises the human being".

Educational Implications of Humanism

1. Objective of Education: A Better Individual, A Better Learner

The humanistic approach is based on understanding the needs of the learners. This is the first step towards the fulfilment of learning objectives. The learner is competent to solve his problems provided he is properly guided. A suitable environment has to be created for this. Watchwords of humanism in education are: 'better learner', a 'better human being' and a 'well-adjusted personality'.

Following are the main educational implication of humanism:

(1) Betterment of each learner for the attainment of objective is the chief concern of education.

(2) Learning becomes effective when it is need-based.

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(3) It aims at increasing the learner's self-direction.
(4) Its focus is on learning at a higher level i.e., self-actualisation.
(5) It stresses self-discipline and self-control.
(6) It points out that education should develop values so that the learners become broad-minded.
(7) It advocates cooperation, mutual tolerance and social understanding.
(8) It points out that the qualities of brotherhood and international understanding must be given their due attention.
(9) Teacher is considered as a guide and helper to the students.

2. Humanism and Curriculum

Following are the chief characteristics of curriculum in humanism:

Due Regard for Ancient Cultures: Education programmes should foster an admiration and love for ancient cultures. Ancient cultures are important sources for the growth of humanistic values.

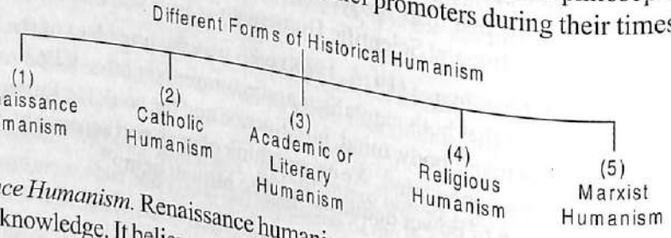
Respect for Scholars. The younger generation must be taught to respect the wisdom of scholars as it relates to important human values.

Group Work: Adequate opportunities should be provided to the learners for group work so that they develop an attitude of tolerance.

Historical Humanism

Historical humanism is said to have developed in the sixteenth century. Reference has already been made to the impact of the Renaissance and Reformation on the development of humanism.

Promoters of Historical Humanism. Dutch scholar Desiderius (1466–1537), English philosopher Francis Bacon (1561–1626), Erasmus and Irish philosopher and poet Thomas Moore (1782–1852) were the chief promoters during their times.



Renaissance Humanism. Renaissance humanism insists on getting away from religious control of knowledge. It believes in the ideal of well-rounded personality. It emphasises that the man should enjoy his present life.

Catholic Humanism. Thomas Aquinas, an Italian Roman Catholic preacher and Jacques Martian (1882–1973), a French philosopher influenced Roman Catholic faith.

Academic or Literary Humanism. In the early 1930s, Irving Babbitt of the University of Harvard and P.L. More of Princeton University attempted to chalk out a literary programme but without any worthwhile success.

Religious Humanism. In 1931, some clergymen issued a 'Humanist Manifesto' containing fifteen brief tenets explaining their concept of humanism. This found favour in some ethical and cultural societies of America.

Marxist Humanism. This type of humanism developed in the nineteenth and twentieth century is based on Marxism which rejects religious authority and supernaturalism. It puts faith in the welfare of human beings.

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Scientific Humanism

Origin of Scientific Humanism. Scientific humanism is an offshoot of scientific progress of the nineteenth century. By the middle of the nineteenth century, tremendous progress occurred in Europe in the realm of science and technology. Industrial development also took place on a large scale. The new discoveries and inventions underscored the value of human intellect and rationalism. Scientific knowledge began to be applied to human affairs.

Meaning of Scientific Humanism. Scientific development broadened human outlook. It widened human sympathies. Human life assumed greater and deeper dimensions. Scientific humanism led to rapid transformation of human life and ushered in a new philosophy of life. Human dignity, human scholarship and human sensitivity to men and matters gained a new dimension.

Main Features of Scientific Humanism

Scientific humanism has the following characteristics:

1. Scientific humanism rejects all supernatural powers.
2. Scientific humanism opposes all fatalist theories.
3. Scientific humanism gives the primary importance to reasoning.
4. Scientific humanism believes in change.
5. Matter and energy exist independently. They do not owe their existence to mind.
6. Humanism believes that man has immense potential to solve his own problems on the basis of his reasoning and analytical power.
7. According to humanism, with certain objective limits, man is the master of his own destiny.
8. Scientific humanism believes in ethics as the moving spirit behind earthly human relations and experiences.
9. Scientific humanism believes in raising the material standard of living of all people.
10. Scientific humanism stands for the welfare of the society.
11. Scientific humanism emphasises democratic values.
12. Scientific humanism believes in the international economic order.

Although scientific humanism is not a new philosophical thought, yet it is a developing philosophy which is open to experimental testing, rigorous reasoning and discovering new facts.

Thomas Henry Huxley and Herbert Spencer are considered to be the chief representatives of scientific humanism.

Thomas Huxley (1828–95). He was an English scientist, social reformer and educational thinker. He did much to popularise scientific educational thought. He showed great interest in questions of education.

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His concept of education may be described as, "The man, I think, has liberal education whose intellect is clear, whose passions are trained, who has learnt to love beauty, whether of nature or of art, to hate all vileness and to respect others as himself."

About the prevailing system of education of the nineteenth century, he observed, 'as the stock example of solid stupidity'. He vehemently criticised the classical education which in no way helped the youth of England.

His main ideas on educational reforms are as under:

1. Elements of physical science should be taught first in schools.
2. Physical training and drill should form part of regular school work.
3. Drawing and music should be included in every school course.
4. State should provide compulsory elementary education, and beyond that an individual should be left to himself to rise through his own innate capacity and efforts.

Herbert Spencer (1820–1903). Herbert Spencer was an eminent English philosopher. He held that the aim of education was 'to prepare us for complete living'. For complete living one must know how to develop one's body and mind, how to manage one's affairs.

How to manage one's affairs implies:

(i) To bring up a family.

(ii) To behave like a good citizen.

(iii) To utilise leisure profitably.

(iv) To utilise one's whole capacity for one's own and social welfare. Spencer has given us the following maxims of teaching:

1. From simple to complex.
2. From known to unknown.
3. From indefinite to definite.
4. From concrete to abstract.
5. From empirical to rational.

Publications of Spencer

1. *The Principles of Psychology* (1855)
2. *Education* (1861)
3. *First Principles* (1862)
4. *The Principles of Biology* (1864–1867)
5. *The Principles of Ethics* (1892–93)

Spencer gives first priority to subjects like physiology, hygiene, physics and chemistry and places history, politics and economics at the other end of the curriculum.

Case Study

***Philosophy of Advaita or* Advaitvad**

Shankara or Sankara Acharya (A.D. 788-820)

Advait means '*monism*'. Monism is the doctrine according to which there is only one reality, i.e., '*Brahma*'. Sankara is the principal promoter of this doctrine.

Brief Life Sketch of Sankara Acharya

Sankara Acharya is also called by some thinkers as Jagat Guru Sankara Acharya, Sankara Acharya occupies a prominent place among the renowned philosophers of not only of India but also of the world.

Sankara was born in 788 A.D. in a village named Kaladi in the family of a Nambudri Brahman of Kerala. His father's name was Shivagudi who was a Sanskrit scholar. However, he was deprived of the benefit of his learning as he was born after his death.

It is said that at the age of two, Sanakra could read letters and words. At the age of three, he acquired the mastery of epics and the Pu. At the age of five, he was sent to a Gurukul and at the age of seven he studied all the Vedas and six systems of philosophy, smrits etc.

At the age of eight, he renounced the world and became a hermit (*Sanyasi*).

At the age of twelve, Sankara wrote commentaries on Brahmasutra, Upanishads, Gita and other philosophical texts.

Sankara toured throughout India, held discussions with scholars on philosophical and spiritual issues. He established his supremacy over anti-Vedic doctrines.

Sankara as the Emotional and National Integrator

He spearheaded the movement for the revival of Hinduism on the basis of his philosophy based on the Vedas and the Upanishads. Sankara established four *'Dhams'* (Abodes of Gods) or four different '*Mutts*' (Places of pilgrimage) in four different parts of India.

1. Jagannath Puri in the East.
2. Dwarka in the West.
3. Jyoti Mutt at Badrinath in the North.
4. Shringiri in the South.

Essence of Sankara's Philosophy of Advaitvad

Sankara's views on Advaita are best illustrated in his classical line from his monumental work "*Brahma Sutra Bhasya*": "*Brahma, Satyam, Jagat Mithya, Jiva Brahmatiya Na Parah*"—The Brahma alone is real, the world is illusory; the individual, the universal and soul are one.

Basic Features of Advaitvad

1. '*Brahma*' (God—the Supreme Being)
   (i) It is above everything else, God is called by several names.
   (ii) Brahma is immortal.
   (iii) Brahma is the creator, preserver and destroyer
2. '*Maya*' The world is *Maya*—all creatures are created by Him. This element is known as the *Maya* (Illusion). Brahma alone is the reality.

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3. '*Moksha*' (Liberation) is the attainment of liberation—ultimate aim of an individual. Salvation is achieved when the lid of '*Maya*' is removed and the individual becomes one with the *Brahma*.
4. '*Atmabodh*' (knowledge of the self). Knowledge of the self is the path to salvation.

   It serves as a primer to those desirous of liberation, equipped with the tools of discernment and renunciation.
5. '*Knowledge*'. True knowledge is the cause of liberation just as fire is the direct cause of cooking. Requirements might include water, pots and pans but it is fire which actually makes cooking possible. In the same way knowledge makes *Brahma's* realisation possible.
6. *Practice of Knowledge.* The self can be known only through knowledge, just as light alone can dispel darkness. Sankara compares the '*jnana abhyasa*' (practice of knowledge) which purifies by removing ignorance through the traditional method of purifying muddy water in rural India with '*Kataka-nut*' powder. Just as the powder sprinkled on the surface of water drags all the impurities to the bottom, leaving pure water on the surface, constant practice and use of knowledge removes dirt of ignorance. Just as the '*Kataka-nut*' powder merges into the water after doing its work. Knowledge too disappears after the 'self' emerges.
7. *Freedom from Illusion.* Sankara refers to the illusion created by oyster shells scattered along the beach in a moonlight night. We mistake them for silver, till we recognise the reality of the oyster shells. Similarly, the world of names and forms exist till self '*knowledge*' dawns.
8. *Method of Knowing the Nature of Brahma.* According to Sankara, the phenomenal world exists in the mind of the perceiver alone and names and forms are like ornaments and Vishnu, the all-pervading consciousness is like gold. Sankara reinforces the spirit of the Upanishads and reiterates the method of arriving at the nature of Brahma by practising "*neti, neti*"—not this, not this.
9. *Meditation.* Sankara declares that meditation is essential to refocus on the 'self'. The flame of knowledge can be kindled only by constant meditation which he compares with the act of rubbing wood to light fire. Meditation is the friction between the mind-wood and Om-wood pieces.
10. *Wisdom.* Brahma is *Sat-chit-ananda* (Knowledge-existence-bliss). Sankara exhorts, "All things, which can be perceived or heard are Brahma itself, and nothing else and though '*Atma*' is reality, it can be perceived by one who has the wisdom".

Evaluation of Sankara's Philosophy

According to Sankara '*Brahma*' exists in all beings. Therefore, there is no cause of conflict, envy and mutual distrust. Vedanta accepts the supremacy of the spiritual values and considers that material objects are subordinate to these. Vedanta also preaches that every being has inherent qualities to grow and these must be fully utilised.

Educational Implications of Advaitvad

1. *Principal Aim of Education.* The aim of education is to dispel ignorance or '*Maya*' and to enable the individual to realise the reality of the 'Brahma'. True education is that which enables the individual to perceive the unity of the soul and 'Brahma' and man and God.
2. *Nature of Education.* Education is a continuous process.
3. *Development of Spiritual Values.* Education should develop spiritual values.

4. *Methods of Instruction.* These include: (1) Listening to the teacher's lecture, (2) Contemplation ('*Manan*'), (3) Discussion, (4) Question-answer, (5) Reasoning ('*Tark*'), (6) Illustration ('*Drishtant*'), (7) Story-telling.
5. *Teacher-Pupil Relations.* Teacher is the spiritual preceptor. The teacher and the taught should live together. The teacher is expected to guide his student in such a way as to enable him to seek the path of salvation.
6. *Discipline.* The student is expected to exercise control over his senses. He should observe '*Brahmacharya*' (celibacy). Complete obedience to the teacher should be spontaneous.
7. *Curriculum.* Curriculum should include religious and spiritual subjects.
8. *Value Education.* Value education should find an important place in the curriculum; character building should be stressed. Life of purity and simplicity should be led by the learner or seeker of knowledge and wisdom.

Marxism in Education

Main Characteristics of Marxism

Karl Marx (1818–83), a revolutionary thinker, philosopher and author, is regarded as the originator of Marxism. He along with his colleague and friend Friedrich Engles propounded a body of socio-economic doctrine which came to be called Marxism. Marxism is a theory of revolutionary change. Capture of political power by the working class is the beginning and following it the dictatorship of proletariat should be established and massive task of social and economic transformation should start so that the way for a classless society may be paved. In practice Marxism has divided the world into two main blocks—the capitalist or liberal block and the communist/socialist block. With the disintegration of the USSR, Marxism received a great setback. Some of the most important characteristics of Marxism are mentioned below:

1. Marxism believes in the materialistic philosophy of life.
2. Man's essence is defined in terms of productivity—i.e. man is a productive animal.
3. The working class must seize the power and abolish all private ownership. Then there will be a classless society. All the people will own all the natural resources.
4. Religion is considered as the 'opium' of the people.

Implications of Marxism in Education

Central Aim of Education. Under Marxism, as it was shaped by the government of the USSR the ultimate purpose of education is to strengthen the State and the building up of a classless society. Knowledge is not to be imparted or acquired for its own sake. It has a social purpose—namely the service to the state.

Production-oriented Education. According to Marx, education should be combined with productive work. He appreciated the work of a British factory owner, Robert Owen, for initiating this idea. Marx observed, "From the factory system budded, as Robert Owen has shown us in detail, the germ of education of the future, an education that will, in the case of every child over a given age, combine productive labour with instruction and gymnastics, not only as one of the methods of adding to the efficiency of production, but as the only method of producing fully developed human being."

Curriculum. As stated above, the teaching of productive work and the teaching of practical activities of life must be made essential and these activities should be social

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as well as useful. Marx stressed the importance of studying history scientifically. The significance of 'class struggle' could be fully understood through the study of social sciences; competence in vocational fields should be encouraged.

Stress on Group Work. Marxian education mitigates competition and substitutes it by group work of different kinds. The child is made to feel from the very beginning that he is a unit in society and has a duty to society.

Educational Agencies. The state is the supreme agency of education. It has absolute power and control over all educational institutions. There is no decentralisation of educational administration or educational planning or curriculum. The methods of instruction, textbooks and evaluation systems are all centrally controlled and administered by the state. Discipline is rigid. Nursery education is given due importance.

Free and Compulsory Education. Education is compulsory at the school stage. It is free at all levels.

Limitations

1. There is very little scope for creative expression as education is state controlled.
2. There is an absence of academic freedom for teachers. Individual initiative is not encouraged.
3. Discipline is very rigid and students are treated like machines.
4. There is too much emphasis on scientific technology.

Progressive Education

Meaning of Progressive Education

Progressive education may be regarded both as a protest as well as a vision. In the beginning it started as a protest against the standardisation of education, and regimentation of mind. As a vision, it is child-centred and quite alive to the social implications of education. William Kilpatrick (1871–1965) has been one of its most influential advocates. He has helped greatly in developing its practices.

The term 'Progressive Education' was first used in 1919 while founding the Progressive Education Association in Washington, D.C. The concept of progressive association embraced the following principles:

1. Recognition of the child as a complete, dynamic and living organism.
2. Freedom to the child to develop naturally.
3. Interest as the motive of work.
4. Scientific study of child development.
5. Balanced attention to all those elements that affect the 'whole personality' of the child.
6. Teacher as a guide and not a task master.
7. Close cooperation between the home and the school to meet the needs of child's life.

In India, the movement was started in 1937 by some educators of Bombay.

Content of Education

The progressives hold that the traditional curriculum disintegrates the individual because it insists mainly on subject-matter learning. Therefore, they would like to have a curriculum which consists of experiences of actual living. 'Learning takes

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place' according to them "When any part or phase of experience, once it has been lived, stays on to affect pertinently further experience. We learn what we live and in the degree that we live it." There will be no ready-made curriculum to be given to the teacher and the pupil. The curriculum will cover all the aspects of daily living—practical, social, moral, vocational, aesthetic and intellectual.

Organisation of Education

The advocates of progressive education do not encourage the organisation of the school into distinctly separate classes. Some kind of organisation for administrative convenience may be permitted but too many mechanics of school organisation like the division of education into pre-school, early elementary, later elementary, secondary and higher secondary may mar the very purpose and function of the school. The progressive educators think that the school alone will not be able to develop significant whole personalities. They believe that other social and voluntary organisations must cooperate with the efforts of the school in educating children. Progressive education requires that the entire community should be so organised that every individual gets the necessary help and guidance for developing an integrated personality.

Role of the Teacher

The promoters of progressive education have great faith in the teacher, as the most important agency of education. They believe that the teachers themselves must be significant personalities in order to develop children into significant personalities. Progressivism demands that the teacher must know his pupils fully well in order to guide their self-directed learning experiences. The teacher should try to create situations through which the pupils may learn to gain control of themselves and of the problems that confront them.

Progressivism in its extreme form is a 'utopian' concept. As a matter of fact, progressivism is not a philosophy of education. It is an approach and it pervades in all modern tendencies of education.

Behaviourism or Philosophy of Behaviourism

Meaning of Behaviourism

According to behaviourism, man, like other elements of the universe, is subject to the same physical law of cause and effect. Behaviourism is as old as human society. Man has always, from ancient times, tried to understand, predict, influence and control human behaviour.

Exponents of Behaviourism

Behaviourism came into prominence in the twentieth century J.B. Watson (1878–1958) and B. Frederic Skinner (1904–1978) are the most prominent promoters of behaviourism.

Skinner's important publications on behaviourism are: (1) *The Behaviour of Organisms* (1938), *Science and Human Behaviour* (1953), *Verbal Behaviour* (1957), *Beyond Freedom and Dignity* (1971) and *Behaviourism* (1974).

Following are the important principles of behaviourism:

1. There is no 'inner man'.
2. Man has neither the free will nor the capacity to take spontaneous action.
3. There is no such thing as human mind or consciousness.

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4. Human behaviour can be controlled.
5. Human behaviour can be predicted.
6. Behaviour can be modified through operant conditioning, which is based on the law of effect (reinforcement).
7. In a laboratory situation, 'reinforcement' is provided to strengthen the likelihood of recurrence of a desired response in behaviour.
8. Skinner propounded the concept of 'operant conditioning' in the context of behavioural changes.

Educational Implications of Behaviourism

1. Learning is the continual interaction of the individual with the environment.
2. Learning brings about changes in behaviour.
3. The behaviouristic changes are objectively observable.
4. Chief emphasis of the behaviourist is on environment.
5. The behaviourists attach more importance to environment than heredity.
6. Behaviour is understood by conditioning (classical as well as operant conditioning).
7. Conditioning is composed of stimulus-response links (S-R links).
8. Objective scientific method can be used successfully to study the phenomenon of conditioning and behaviour.
9. The chief method of learning is conditioning.
10. By virtue of similarity, contrast or contiguity (closeness of occurrence in time or situation), one unit of knowledge gets associated with a new unit of knowledge.

Contribution of Behaviourism to Learning

Following are the chief contributions of behaviourism to education.

1. It points out that all behaviour is learnt in the process of interaction with environment.
2. It emphasises the importance of environment and its impact on human growth.
3. It has indicated the importance of motivation.
4. Behaviourism has given new methods and techniques of understanding child behaviour.
5. It has contributed to the understanding of the emotions of the child.
6. It has given new methodology of teaching known as 'programmed learning', which has been successfully employed in several countries.
7. It has led to the development of new approaches, methods and techniques of dealing with maladjustment in children.
8. It has brought psychology out from the controversy of mentalistic approach to human behaviour.
9. It has greatly contributed to the psychology of learning.

Eclectic Tendency in Education

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Meaning of Eclectic Tendency

Eclectic tendency implies finding harmony among the various philosophical theories and the application of the best principles needed in the educational process. A teacher tries to put together and creates an educational principle and practice of his own to suit the environment in which he works. According to Munroe Paul, "The eclectic tendency is that which seeks the harmonisation of principles underlying various tendencies and rationalisation of educational practices."

A well-developed system and programme of education derives inspiration from all the three philosophies. Idealism sets high ideals before the educator.

Naturalism impresses upon the educator to take into consideration the nature of the child in any educational programme. Pragmatism postulates that the educator would set before him those ideals which suit the changing society. Thus we must follow eclectic tendency in education.

The essence of the eclectic tendency is inherent in the statement, "The civilised community is one in which people learn to disagree without being disagreeable." The tendency of synthesising between different cultures, ideologies and philosophies is termed as an eclectic tendency.

Chief Elements of Eclectic Tendency

1. A broad outlook and large heartedness.
2. An attitude of appreciation and acceptance of various points of view.
3. An attitude of cooperation and tolerance.
4. An attitude of leading a life of smooth adjustment.

Need for an Eclectic Approach

An eclectic approach is needed on account of the following:

1. Information technology has provided a lot of useful information to us and it must be made use of.
2. Globalisation has exercised a radical influence on our thinking and ways of working.
3. A close study of various philosophies and practices derived from them has become essential.
4. There has been a sea change in all walks of life.

Educational Implications of Eclectic Approach

1. Learning through activity finds place in all philosophies.
2. Each philosophy puts emphasis on giving due recognition to the personality of the child.
3. By and large, all philosophies agree on the significance and powers of the mind and the intellect.

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4. All the philosophies of education advocate teaching of language skills, mathematics, social sciences, arts and several practical arts and crafts, although with varying emphasis.
5. Eclectic approach condemns repression.
6. Eclectic approach puts emphasis on self-discipline.
7. Eclectic approach stresses that interests and motivation of the children should be taken note of.
8. Eclectic approach accepts activity as an important instrument of learning.
9. Eclectic tendency brings out the importance of secular education.
10. Eclectic tendency envisages correlation of various disciplines of studies.
11. Eclectic tendency considers teacher as a friend, philosopher and guide.
12. Eclectic tendency accepts the significance of training of teachers as an important element of the educational system.

Basic Concepts of Realism

John Locke (1690–1781 A.D.), an English philosopher, gave impetus to realism.

The rapid spread of scientific knowledge in the twentieth century led to its increased growth and its acceptance as a distinct philosophy.

(i) **Realism and nature of reality.**
   (1) Realism is a philosophy away from the world of ideas and is concerned with the study of the world we live in.
   (2) Realism believes that all knowledge is derived from experience.
   (3) The realist believes that the real world is the world of nature.
   (4) The realist believes that everything that exists in the universe is matter or energy or matter in motion.

(ii) **Laws of nature and realism.** The realist believes that the physical universe is operated by natural laws.

(iii) **Realism and science.** The realist tries to discover truth with the help of scientific methods. Such a discovery of truth helps to control the environment.

(iv) **Realism and religion.** There is no absolute antagonism between realism and religion, though many realists hold the view that religion is merely man-made and there is no God.

(v) **Realism and value**. Most of the realists share the belief that a thing has an aesthetic value to the extent it harmonises with the beauty of nature. Many realists think that behaviour is what is socially and rationally acceptable.

Realism and Objectives of Education

Broadly speaking, there are two objectives of education according to realism:

1. Equipping students with knowledge and skill needed to understand and master their physical environment.
2. Enabling students to adjust themselves to the realities of the physical world and to adjust with adult approved behaviour.

Realism in Educational Practice

The realist is concerned with the systematic organisation of teaching and learning. Scientific evaluation is the most important contribution made by realism in the field of education. Realism lays stress on the use of standardised tests.

Realism and the Role of the Teacher

Realism does not attach much importance to the personality of the teacher. The realist also does not give importance to the opinion of the teacher.

Realism and Curriculum

The realist gives a high priority to subjects like physical sciences and mathematics.

Sarvodaya

Sarvodaya—A Socialist Philosophy

Sarvodaya philosophy is a culmination of Indian idealistic thought. Its foundations have deep roots in the Indian soil. Individual development occupied the supreme place of importance in ancient philosophies. However, the individual was treated in isolation. Our ancient philosophies were individualistic. Sarvodaya, on the other hand, has its basis in the socio-economic conditions of the present-day world. Sarvodaya, since it aimed at the 'good of all', presents a synthesis of all the good points in different Indian and western philosophies of life. According to some educationists, Sarvodaya philosophy is ahead of all philosophies.

Goals of Education and Sarvodaya Philosophy

A sarvodayist thinks of education as liberation from bondage. This is the accepted motto of life for an Indian. This aim has been advocated by each school of Indian philosophy, whether it is the 'Vedanta' or the 'Sankhya', or the 'Jaina' or the 'Buddha'. Kaka Kalelkar, an eminent sarvodayist explains it as, "Man is in bondage ... right knowledge or education, is that alone which frees the body from disease and debility, hands, feet and other organs of action from the dead weight of inertia, the heart from hardness and malice, the whole man from all type of bondage ... sentiment from sensualities, strength from intoxication; and the soul from the grip of baseness and pride."

Sarvodaya being a social philosophy believes that the human individual can attain salvation only in the social cosmos.

In sarvodaya the individual and social ideals are interrelated.

Educative Process and Sarvodaya Philosophy

Sarvodaya education is an education for life through life. According to Sarvodaya philosophy, knowledge should flow out of life situations. Life activities should be the core of school studies. These activities may be classified as under:

1. Productive activities
2. Activities relating to cooperative living
3. Activities relating to clean, healthy and natural life
4. Activities relating to aesthetic and cultural life
5. Activities relating to spiritual life

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Method of Instruction and Sarvodaya Philosophy

"Correlation of Studies" is the main principle of Sarvodaya method. Correlation in sarvodaya philosophy of education is to develop an integrated personality in which the cognitive, affective and conative powers of the child are harmoniously developed. Every activity, whether manual or social or intellectual must develop all the three, the hand, the head and the heart in unison.

Problem of Discipline and Sarvodaya

Sarvodaya envisages a society of free people, who will be self-disciplined rather than be disciplined through an external authority. Sarvodaya ethics provides a good basis for freedom and discipline for the individual child. One man's freedom should not restrict the freedom of the other.

Eleven vows have been put as the motto of a disciplined life: 1. Discipline of truth. 2. Discipline of non-violence. 3. Discipline of non-thieving. 4. Discipline of brahmacharya. 5. Discipline of non-possession. 6. Discipline of bread-labour. 7. Discipline of the control of the palate. 8. Discipline of fearlessness. 9. Discipline of secularism. 10. Discipline of swadeshi. 11. Discipline of untouchability.

Teacher and Sarvodaya Philosophy

Sarvodaya envisages the teacher to be an ideal person with sound character. The pupils consciously and unconsciously imitate his ways. The influence of the teacher over his pupils is very great. A teacher's conduct will always reflect the conduct of his pupils. Therefore, the teacher's character should be ideal in order to keep the pupils disciplined.

Sarvodaya and Control of Education

Sarvodaya neither advocates state control of education nor does it leave education in the hands of a few individuals. Sarvodaya advocates that the community should take the charge of the pupils. Education should be a local affair and it should be in the hands of a local community. Each local unit should have freedom to develop its educational unit according to its needs.

Check Your Progress

4. Name any two types of problems that come under the scope of philosophy.
5. Who are the chief representatives of the school of idealism.
6. Who was the pioneer of pragmatism and what was his motto?
7. Define scientific humanism.

1.5 PHILOSOPHICAL ATTITUDE AND VALUE OF PHILOSOPHY

It is said that one day Gautam Buddha went out in the city and saw first a dead body, then a patient and subsequently, an old man. He was much perturbed to see their miserable condition. His thinking was disturbed and he felt that the world is momentary and full of misery. His faith in life was almost eliminated. He began to meditate upon the cause of misery in the world. He deliberated on various alternatives in this connection. For years together he wandered in the forests, meditating on the causes of misery and the ways to remove it.

Though in the beginning he was much disturbed at the state of misery in the world but while meditating on its causes he became detached and unemotional. His mind was open and his views comprehensive.

The abovementioned situation shows the fundamental characteristics of philosophical attitude. It is not necessary for one's philosophical attitude to be similar to that of Buddha. It could be widely different also. For example, when the ancient sages of the age of Vedas wondered at the phenomena of nature, their philosophical attitude was that of awe and wonderment.

On the other hand, the philosophy of the French thinker Descartes began with doubt. He doubted the efficacy of his sensations and perceptions. How can I know that my senses are not deceiving me? What is the proof that I exist? How can I be sure about the existence of the world around me? Thus, failing to find any solid proof of the existence of things around him and also of his own, Descartes' mind was full of doubt. This doubt was fundamental to his philosophical theories.

Characteristics of Philosophical Attitude

The above mentioned examples of the philosophical attitude of Gautam Buddha, the seers of the Vedas and Descartes, the father of modern Western philosophy, show the following chief characteristics of philosophical attitude:

*(1) **Sense of wonder:*** Most of us are so used to the world around us and take it for granted that we do not wonder even at things which are actually marvelous. The philosopher is a man who has a childlike sense of wonder. He wonders at the system, sequence, variety and mutually contradictory phenomena in the world around him and tries to find out the cause behind it all. This was the beginning of philosophical thought in India and elsewhere.

*(2) **Doubt:*** Philosophical attitude is against dogmatism. It examines every belief, it doubts everything not because doubting is a philosophical habit but because the philosopher is in search of some solid proofs for the existence of things around him and also that of himself.

*(3) **Criticism:*** The philosophical attitude is critical. The philosopher does not accept a thing as it is but examines it and arrives at his own rational conclusion.

*(4) **Reflection:*** Critical thinking involves reflection. Hence, the philosophical attitude is reflective.

*(5) **Tolerance:*** The philosopher is prepared to see every aspect of a problem. His mind is open and his standpoint liberal and tolerant.

*(6) **Acceptance of the guidance of experience and reason:*** The philosopher thinks in the light of his experience and with the help of his reasoning. He has no prejudice and preconception of his own. He is prepared to go to whoever his reason might take him; however, this may hit at this hitherto held beliefs. It is hence, that the great social reformer Sankara of India declared the world as Maya.

*(7) **No haste in arriving at the conclusions:*** The philosopher does not arrive at any conclusions unless he has some solid proofs for them. He does not worry about the amount of time involved in the process as he is in no hurry to reach the conclusions.

*(8) **Detachment:*** The philosopher is neither a skeptic nor a dogmatist. He reflects with a detached and unemotional attitude.

*(9) **Persistence:*** The philosopher ceaselessly persists in his thinking unless he arrives at some satisfactory conclusion. And because his conclusions are never final his search continues throughout his life.

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To conclude, the philosophical attitude invokes senses of wonder, doubt, criticism, reflective thinking, tolerance, and acceptance of the guidance of experience and reason, lack of haste in arriving at the conclusions, a detached attitude and a persistent effort for the search of truth.

As a comprehensive science, philosophy has two aspects – it is critical and synthetic. This synthetic aspect of philosophy is known as speculative aspect because the philosopher has to take recourse to speculation in his philosophical synthesis.

The philosophical synthesis is not merely a putting together of bits of knowledge. It involves speculation. It is how the philosopher arrives at new truths and sees further than the scientist. The key to critical aspect of philosophy is that it examines the postulates and conclusions of different sciences.

On the other hand, synthetic philosophy presents a world-view by a synthesis of the conclusions of different sciences. The former type of philosophy is inadequate without the latter. The critical philosophy is discursive. Synthetic philosophy is constructive.

Critical philosophy finds out the validity of the postulates of different sciences and examines their conclusions. It solves the problems which fall in the field of more than one science. On the other hand, the synthetic philosophy presents a total picture of the world arrived at by a synthesis of the conclusions of science.

Thus, it synthesizes various sciences and also points out to those fields of knowledge where no research has been made so far. It leads to the birth of new sciences.

It is not that the critical philosophy examines the postulates and conclusions of sciences only; the philosopher also examines theories and conclusions of other philosophers and presents a more comprehensive world-view through a synthesis of different philosophies.

Value of Philosophy

Philosophy influences both the personal and social aspects of human life. Most of the Western philosophers have considered the goal of philosophy to be the achievement of knowledge, but the aim of philosophy is not merely intellectual.

It is true that philosophy gives us knowledge but, as Aurobindo has pointed out, 'Still the truth once discovered must be realizable in our inner being and our outer activities; if it is not, it may have an intellectual but not an integral importance; a truth for the intellect, for our life, it would be no more than the solution of a tough puzzle or an abstract reality or a dead letter'.

The existentialist school of our time has emphasized the life of the individual, his feelings, expectations and frustrations, in philosophical thinking. It is a revolt against logical and naturalistic system building, analytic intellect and dead thought which make philosophy a useless search for the ideas which are entirely unconnected with our practical life.

Therefore, the contemporary school of pragmatism emphasizes the pragmatic value of truths. Humanism lays emphasis upon the Protegorian principle of Homo-Mensura. You have already learnt about pragmatism earlier in the unit. The instrumentalism of John Dewey explains knowledge and intelligence as instruments for success in life. Hence, philosophy and life are closely connected. This can be seen particularly in the following points:

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(1) ***Value of philosophy in personal life.*** In our personal life we daily come across problems where we have to decide between right and wrong. This decision requires the parameters for judging of right and wrong or good and ultimately the good to present such a parameter is the job of moral philosophy.

Thus, it is clear that we are in need of philosophy at every step of our life. Man cannot live a thoughtless life. He has to always think over many types of problems. Is it not strange that though many people think, few know the laws of thought and the ways of thinking?

The laws of thought and the ways of thinking form the subject matter of an important branch of philosophy known as 'logic'. A man may sometimes think properly even without any knowledge of logic but knowledge of logic will definitely make his thinking better and more valid.

In the modern times, everywhere in urban areas one hears talk about art. Many want to refine their lives. Many want to live amid beautiful things and beautify their surroundings. But how many persons think about the basic questions as to what is beauty? Or, what is art? These questions are raised by an important branch of philosophy known as aesthetics.

Many people are prepared to sacrifice their lives for the sake of their values. What is this value? What are the ultimate values? These questions are answered by axiology. Every man, sometime or the other, tries to know what will happen to him after death? Is there a world other than our own? What happens to the man when he dies? These questions are raised in eschatology, an important branch of philosophy.

Again, some thoughtful persons, at some crossroads in their life, think as to where they have to go? Why have they come to this world? What is the aim of life? Who am I? These questions are raised in philosophy of self. When man looks at the towering tops of the mountains, murmuring sounds of the forests, pitch-dark nights, roaring oceans and ferocious earthquakes and other peculiar natural phenomena a question arises in his mind as to what is this world? What is its nature? How has it been made? Who made it? Why did he make it? All these questions are discussed in Cosmology and Cosmogony.

Thus, numerous types of questions that are raised in our everyday life fall beyond the scope of common sense or science because they are basically philosophical question. The value of philosophy in a man's life is, therefore, quite clear.

(2) ***Value in behaviour towards others.*** Whereas philosophy influences personal life, it influences social life as well. Our behaviour towards others is determined by our philosophies. If a man considers others as ends in themselves, his behaviour will be different from that of those person who consider others as mere instruments to achieve their own selfish ends.

Every man has divine elements in him, this is a philosophical attitude. Everybody is a thief; this is a different philosophical attitude. It can be easily understood that these different philosophical attitudes will lead to different types of behaviour towards others.

In fact, it will not be an exaggeration to say that at the root of the behaviour of different persons, there are some philosophical difficulties. For example,

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the hatred of a communist towards a capitalist is the result of Marxist philosophy.

(3) ***Value in political life.*** Philosophy also influences political life. Various types of political philosophies such as democratic socialism, communism, totalitarianism, anarchism etc., lead to different types of Governance and state and to a lot of differences concerning human rights and the different aspects of political life.

(4) ***Value in economic life.*** Everyone has to earn money in order to fulfill the basic needs of food, clothing and shelter. The question is as to what is the aim of life. Is money an end or merely a means to it? This is a philosophical question and on the answer to it, depend not only the economic activities of the individuals but also those of nations.

The form of production, consumption and exchange very much depends on the answer to this philosophical question. According to Gandhi, capitalists are the trustees of the capital of society. On the other hand, according to Karl Marx, the capitalists are the exploiters of the proletariat. These two different philosophical attitudes have widely influenced economic life.

(5) ***Value in social life.*** Society is a web of social relationships. These relationships are found in different institutions such as family, marriage, business etc., and in thousands of associations. All these are influenced by philosophy. For example, whether the wedlock between male and female is a social contract or whether marriage is a religious sacrament, this is a philosophical question on the answer to which depend the form, stability and result of marriage in a particular society.

Similarly, the relationships between parents and their children in a family do not depend on the biological and psychological attachments alone but also on their philosophical attitude towards life. Whether the children should be brought up as ends in themselves or whether they are mere instruments for the progress of the family, this is a philosophical question the answer to which determines many important issues in a joint family. Similarly, what are the rights of society over the individual and do these rights have a limit? How far should the individual accept social control and how far can he evade it? All these are philosophical questions which have important social influence.

(6) ***Value in cultural life.*** The philosophy of a nation is the index of its cultural progress. Thus, philosophy influences each aspect of culture. The forms of dance, music, art, literature, etc., are very much influenced by philosophy. A healthy philosophy will lead to a healthy attitude towards all these.

To illustrate, Indian philosophy is mainly spiritual, therefore, one finds the stamp of spirituality on Indian dance, music, art, literature, etc. On the other hand, Western philosophy is materialistic and, therefore, Western culture bears the stamp of materialism. To quote John Dewey, 'Thus philosophy makes a change of culture. In forming patterns to be conformed to in future think and action it is additive and transforming in its role in the history of civilization'.

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This is expressed in even more clear terms by Archie. J. Bahm when he says, 'Without philosophy then there would be no civilization, and civilizations differ from one another as romantic, rationalistic, pacific, aggressive, mystical and mundane, partly because of their philosophical difference.'

The philosophy of a nation represents the infancy, adolescence and maturity of a nation's culture. Philosophical progress manifests cultural progress. In a nation where there is no philosophical progress, its culture is dead.

Cultural revolutions have also coincided with philosophical crises. In Greece when Socrates was made to drink hemlock, it was not because of the enmity of people against him only but also because of his opposition to philosophy of the community of his time.

Similarly, many other great men have sacrificed their lives for challenging the philosophies of their contemporary philosophers and thus changing it through their blood.

(7) ***Value in educational field.*** Though now-a-days, the number of students of philosophy and departments of its teaching in Indian universities is gradually becoming less and less, no thoughtful person denies the value of philosophy in educational field.

In the words of Blanchard and others, 'The function of philosophy in universities is properly the same as its function of philosophy in universities is properly the same as its function in the cultural development of a society to be the intellectual conscience of the community.'

The most fundamental question in the field of education is concerning its aims. This question raises another question as to what is man, because what he is not, he cannot become. He can become only that what is already implicit in him. Man's nature is therefore, a philosophical question on the answer to which have developed so many philosophies of education which are the foundations of different modern methods of teaching.

(8) ***Value in the field of knowledge.*** In the modern times, many educated persons who swear by science, consider philosophy to be useless because they are ignorant of the function of philosophy in the field of science. It can be said without exaggeration that without a philosophical basis, any knowledge is imperfect, because no total picture can be presented without the synthetic function of philosophy. Without this total picture there will always be tension in the field of knowledge which leads to philosophical activities. As Aristotle has said, "whether we philosophies or not, we must philosophies."

This has been expressed by Perry in somewhat different terms when he says, 'Philosophy is neither accidental nor supernatural, but inevitable and normal'. Besides its synthetic function another important function of philosophy is the criticism of the postulates and conclusions of different sciences.

Whenever a scientist delves deeper in his own particular field, he reaches a depth where the process of his thinking is not scientific but philosophical. This can be seen in the thinking of many a great scientists of the world. The importance of philosophy in the field of knowledge is, therefore, quite clear.

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From the point of view of different aspects of the individual and social life and in different fields of knowledge, the discussion of the value of philosophy shows the utility of its study.

In the words of J.W. Cunningham, 'Philosophy, thus, grows directly out of life and its needs. Everyone who lives, if he lives at all reflectively, is in some degree a philosopher'

In the words of Chesterton, 'the most practical and important thing about a man is his view of universe – his philosophy. The employee is at the mercy of the philosophy of his employer and the employer stakes his business on the philosophy of his employees.'

1.6 PHILOSOPHICAL ISSUES: METAPHYSICAL, EPISTEMOLOGY AND AXIOLOGY

Study of philosophy is vast and cannot be covered in inclusive modes. Hence, we need to devise ways to study it effectively. Secondly, a philosophy has certain steps which lead the explorer from verbal or superfluous maxims to the intellectual or emotional experiences. Therefore, it is wise to proceed step by step to find the virtual depth of the philosophy. These steps explained as the branches of philosophy are as follows:

- **Metaphysics:** It is the study of the nature of reality and involves the study of the relationship between mind and body, substance and accident as well as events and causation. Metaphysics is the theory of the ultimate nature of reality. It asks the question: what is real? Another word for metaphysical 'theory' might be metaphysical 'belief,' since one's metaphysics, or fundamental world view, is only an assumption and it cannot be proven. It is simply a belief held by a person as being the best explanation of what reality is and what it means, in that person's view.
- **Epistemology:** It deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge. Epistemological beliefs influence teaching methods. "How we know" is closely related to how we learn and therefore, how we should teach.
- **Axiology:** This issue is primarily concerned with the question of the best way to live, and secondarily, with finding answers of the questions in life. Axiology is further subdivided into the branches of ethics and aesthetics. Axiology answers the question: 'What is value?' It is normal for a student to absorb the teacher's value and start considering it his own. However, ultimately a person's values depend on his upbringing, education and heredity. Also, each person's value system is different and that is why there may be a clash when an individual starts to find the differences between his innate values and values that the teacher or other external influences have taught him.

As you know, the two main branches of axiology are ethics and aesthetics. While ethics include the study of moral values and conduct, aesthetics deal with the theoretical aspects of art. Most of us believe and in fact, recognize that actions should be based on right ethics. However, science and technology are neutral and sometimes facts may turn out to be unethical but cannot be denied because they are facts. An educator has to tread the fine line between neutrality and the right ethics when determining educational practices so that education remains constructive for society.

Check Your Progress

8. What was French thinker Descartes' philosophy?
9. What are the two aspects of philosophy as a comprehensive science?

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ACTIVITY

Compile a report on the elements of education that ensure that social aims are fulfilled.

DID YOU KNOW

Karl Marx never wrote anything directly on education - yet his influence on writers, academics, intellectuals and educators who came after him has been profound.

1.7 SUMMARY

- Philosophy basically means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences. It is achieved by enquiring into the why of things rather than into their how or what.
- Study of philosophy is vast issues and cannot be gone through in all inclusive modes. Hence, we need to devise ways to know all spheres of the study effectively. Secondly, a philosophy has certain steps which lead the explorer from verbal or superfluous maxims to the intellectual or emotional experiences of the philosophy.
- The quest for aims in education has been made since times immemorial. History bears out the truth that the quest acquired momentum with the birth of a great philosopher, or that of an educator or a great thinker. Similarly the trial of a new educational experiment gave momentum to this quest. The quest for aims has also received a spurt with the sudden emergence of a political or social revolution or with the onslaught of religious upheaval. Emphasis on the nature of aims of education reflects the needs of the times.
- Since physical, social and economic needs differ from place to place, from time to time and country to country, the educational system, its curriculum, syllabi, methods and techniques must also be more or less different in different countries at different places. Changes in the ideals and values accepted by a society, will call for corresponding change in the system of education. Nothing is held as true and valuable for all times.
- Educational aims are correlative to the ideals of life. Educational aims in any country have varied with its political, social and economic conditions. The educational system of Greece and Rome raised an issue that is still very important in education today. Should education train good individuals or good citizens? Are the social needs of education more important than the needs of the individual? An individual is born with certain potentialities and natural endowments.

- The individual is regarded as endowed with a social nature; he is social by instinct. An individual seems always to be caught up in an intricate web of social relations. Without them the newborn baby would almost perish. The social process and the educational process are essentially one and the same.
- 'Social purpose' of education and 'individual purpose' of education are not incompatible terms. The Education Commission, 1964-66, has explained the position as, 'One of the important principles to be emphasized in the socialistic pattern of society which the nation desires to create is that individual fulfilment will come, not through selfish and narrow loyalties but through wider loyalties of national development in all its parameters.'
- A man of character is bound to be liberal, appreciative of his duties and responsibilities, above sectarian, regional and religious considerations. He follows the values of secularism, socialism and democracy. Therefore, character formation is the first aim of education in India.
- Philosophy has also been defined as an attempt to explain and appreciate life as a whole. A philosopher, therefore, has got the chief aim of life and action, in word and in piecemeal but always takes them as a systematic whole. The outlook of a philosopher is, therefore, wide and comprehensive.
- There is some controversy about the definition of reality and a philosopher is greatly concerned with the ultimate reality. The attitude of a philosopher is to take universe as a systematic whole.
- While the goal of philosophy is to explain the baffling mysteries of universe, the place of man in the universe and 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'. Education is a practical activity of philosophical thought.
- Naturalism is a system whose salient characteristic is the exclusion of whatever is spiritual, or indeed whatever is transcendental of experience from our philosophy of nature and man. It is the doctrine that separates nature from God, subordinates spirit to matter and sets up unchangeable form different from God as supreme. Naturalism is concerned with 'natural self' or 'real self'.
- The philosophical attitude involves a sense of wonder, doubt, criticism, reflective thinking, tolerance, and acceptance of the guidance of experience and reason, lack of haste in arriving at the conclusions, a detached attitude and a persistent effort for the search of truth.
- Philosophy influences both the personal and social aspects of human life. Most of the western philosophers have considered the goal of philosophy to be the achievement of knowledge, but the aim of philosophy is not merely intellectual.

1.8 KEY TERMS

- **Philosophy:** It means the love of wisdom. This wisdom is not the knowledge of certain subject but is concerned with the study of the ultimate realities of the universe and the general cause of those things that man observes or experiences.

- **Science:** It is the systematic observation of natural events and conditions in order to discover facts about them and to formulate laws and principles based on these facts.
- **Idealism:** It considers the human personality to be of supreme value and contends that it constitutes the noblest work of God.
- **Pragmatism:** It advocates the importance of 'experience' as over thought and beliefs.
- **Humanism:** It is a rationalistic outlook or system of thought attaching primary importance to human beings rather than the divine or the supernatural.

1.9 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The word 'philosophy' means 'love for wisdom'.
2. Two of the characteristics of philosophy are that:
   - Philosophy seeks understanding in defining terms such as principles, maxims and regulations.
   - Philosophy helps society and culture to be self-critical.
3. The spiritualists are of the view that every individual is a separate entity and his responsible for his own actions. Therefore, the main function of education should be to lead the individual to self-realization.
4. The two types of problems are: problems of reality and problems of value.
5. The chief representatives of idealism are Socrates, Plato, Johann Gottlieb Fichte, Hegel, Hume, Kant, T.P. Nunn and Ross.
6. The pragmatic approach can be traced back to Protagorus, a Sophist philosopher of ancient Greece who said 'man is the measure of all things'.
7. Scientific humanism is an offshoot of the scientific progress of the nineteenth century. Scientific humanism rejects all supernatural powers, fatalist theories and gives primary importance to reasoning.
8. French thinker Descartes philosophy concerned doubts. He doubted the efficacy of his sensations and perceptions.
9. As a comprehensive science, philosophy has two aspects – it is critical and synthetic. This synthetic aspect of philosophy is known as speculative aspect because the philosopher has to take recourse to speculation in his philosophical synthesis. The philosophical synthesis is not merely a putting together of bits of knowledge. It involves speculation.

1.10 QUESTIONS AND EXERCISES

Short-answer Questions

1. Define the scope of philosophy.
2. List the basic characteristics of philosophy.
3. Briefly discuss the social aims of education.
4. Write a note on the religious aim of education.

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5. What are the educational implications of humanism?
6. What are the fundamental principles of idealism and how do they influence the aims of education.
7. Give definitions of epistemology, metaphysics and axiology.

Long-Answer Questions

1. List the characteristics of a philosophical attitude.
2. Explain the value of philosophy.
3. Explain the contribution of philosophy to education.
4. Discuss how naturalism can influence a curriculum.
5. Discuss the role of pragmatism in educational aims and disciplines.
6. Provide a comparison between the impact of idealism, naturalism and pragmatism on educational theory and practice.
7. State the meaning of progressive education.

1.11 FURTHER READING

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UNIT 2 INDIAN PHILOSOPHICAL TRADITIONS

Structure

2.0 Introduction
2.1 Unit Objectives
2.2 Dharma, Katha, Kama, Moksha/Mokhya: Concept and Educational Importance of Purusartha
2.3 Vedanta, Upanishadic Philosophy and Education
  2.3.1 Introduction to the Indian Schools of Philosophy
2.4 Sankhya Philosophy and its Educational Implications
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  2.4.3 Salient Features of the Sankhya Philosophy
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2.5 Buddhism: The Concept of Reality, Knowledge and Values
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2.6 Summary
2.7 Key Terms
2.8 Answers to 'Check Your Progress'
2.9 Questions and Exercises
2.10 Further Reading

2.0 INTRODUCTION

The study of Indian philosophy takes us way back to the Vedic age. This age is considered to be the most important and prolific for the initiation and growth of thoughts and theories. Vedas are considered to be the origin of all knowledge and understanding regarding all the areas of learning and contemplation. It is interesting as well as surprising to know that a stock of scriptures containing numerous theories and principles had come to existence even before the birth of Christ in the West.

The origin of Vedas is considered to be the divine gift of God in Indian belief. It is accepted that after creating this universe, God, the creator gave his eternal knowledge to four pious hermits in the form of intuition. The accumulation of hymns then was transferred to the following generations through the chain of teacher–taught oral transmission. Later the Vedic scholars compiled the interpretations of the Vedic texts into Brahmanas, Aaranyakas and Upanishads.

Each Veda has its own Brahmanas, Aaranyakas and Upanishads. For example, the first Veda, the Rig Veda, has two Brahmanas, two Aaranyakas and three Upanishads. Out of these Brahmanas contain the ritualistic description, Aaranyakas depict austerity and Upanishads have the spiritual explanations of Vedic hymns. In this way, the Upanishads are the first books of spiritual explanation of Vedic texts. For example, the first of the eleven Upanishads; Isha-Vasya Upanishad contains 18 hymns from the 40th chapter of the Yajur Veda.

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The six schools of Indian philosophy emerged much after the Upanishads. The time period of the six schools of Indian philosophy is considered to be the Sutra period which existed somewhere around AD 200. Even then, out of the six Vedic schools of Indian philosophy three, viz., Sankhya of Kapil, Nyaya of Goutam and Vaisheshik of Kannad are considered older than the Buddhist philosophy. Beyond the time of origin of these great scriptures of philosophy, it is the well accepted fact that these philosophies were well contemplated and much influential at that time. All the six schools of Indian philosophy had their own importance and impact upon the knowledge society and life style of the common people in those days. Hence, it is interesting to know their impact upon the pivotal activities of society such as education and spirituality. This unit introduces the notion of purushartha and examines the Vedanta, Sankhya and Buddhism schools with regard to the basic questions of philosophy.

2.1 UNIT OBJECTIVES

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

- Explain the educational importance of purusartha
- Discuss the Vedanta philosophy
- Describe the Sankhya philosophy and its educational implications
- Discuss the concept of reality, knowledge and values of Buddhism with special reference to their educational importance for aims, contents and methods

2.2 DHARMA, KATHA, KAMA, MOKSHA/ MOKHYA: CONCEPT AND EDUCATIONAL IMPORTANCE OF PURUSARTHA

The word purushartha is constituted with the joining of two distinct words viz. Purusha and Artha. Purusha has several meaning in the grammatical as well as mythological dimensions. But the meaning which is most meaningful in this context is 'the individual'. In this context the word is used for each individual or every human being in the world. The second part of the word viz. Artha also has several meanings grammatically and mythologically. Among them the most appropriate meaning in the context of purushartha is purpose. Hence, the meaning of the word purushartha is 'purpose of life'.

It is already mentioned that the verbal meaning of purushartha is the goal, end or aim of human existence. The concept of purushartha is eternal in Indian mythology and way of life. Since long, Indian culture has been revolving around the concepts of Varnaashram and Purusharthas. The first among these is important from the social viewpoint, the second is important from the social angle and the third one is the guiding force for people as individuals. Indian tradition has been so involved in the pursuance all of these that the people who by any means used to be out of these systems were considered outcasts from society or '*bahishkrit*'. At the advanced stage, the individuals who failed to follow the maxims of Varnaashram and Purusharthas were given the epithets of 'Asuras' or demons.

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As far as the origin of these Purusharthas is concerned, a fact may be kept in mind that in the Indian way of living, the words of pious people were considered equivalent or even more meaningful or substantial than the books. The system of purushartha was imbibed in each and every disciple who used to undergo education and training, irrespective of the teacher or guru or the gurukul. The meaning, importance and rules of these purusharthas were made clear during the upbringing of children. The concept and importance of purushartha was a part of curriculum in the ancient system of education.

Importance of Purushartha for Individual and Society

The system of purushartha had two dimensions in worldly terms. The one was for individuals, which aimed at giving distinct aims and objectives for life and second was for members of society where individuals used to co-operate with each other in following and proceeding collectively for achieving the outcomes of purusharthas. It means that the concept of purushartha is just like the constitution of a nation, objectives of institutions and motto of an organization. Under this system each individual used to know that the chief aim of my life is to achieve or attain *Moksha* or renunciation from all the bondages including the cycle of birth and death. The other purusharthas viz the *Dharma*, *Artha* and *Kama* should work as objectives to achieve the same.

Introduction to the Four Purusharthas

As discussed earlier, the number of purusharthas is four and traditionally these have been named as 'Purushartha Chatushtaya' or a group of four purusharthas. By name these are Dharma, Artha, Kama and Moksha. The individual introduction to the four purusharthas is discussed hereunder:

1. Dharma

Etymologically the word dharma is constituted with the 'dhri' root of Sanskrit which means to hold or retain something. In other words, Dharma is the collective term of the qualities and attributes of any entity which gives it a distinct identity. For example, brightness, heat and light are the qualities of fire. In other words, we may also say that these are the Dharmas of fire. In humanistic terms, the qualities which are most essential for an individual to be called a human are collectively called Dharma. Vaiswat Manu in his famous book '*Manusmriti*' has counted ten qualities which make an individual a human being. These are patience, forgiveness, self-control, not taking others belongings without permission, piousness, control over the senses, thinking and working intelligently, openness and pursuance for learning, truthfulness and anger management are the ten qualities of Dharma. In this way the actual meaning of Dharma is vastly distinct from its popular synonym 'religion'.

2. Artha

The word 'Artha' means the objective or purpose. In the context of purushartha, the meaning of Artha is attainment of physical or material goods and means of fulfilling the basic needs of life. No individual in this world can survive without food, water, shelter, entertainment, family, friends and several other entities in this category. Though all these things are always available in the creation of God, but ensuring them for constant use is the purpose of this purushartha. Earning livelihood and spending the same for making life happy and contented is the objective of this purushartha.

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3. Kama

The word Kama means wish, drive or intention. This word is more popularly used to express the urges or desires of extreme nature. In the context of purusharthas the meaning of Kama is to wish or plan and achieve or attain the same. Human life constantly passes from future to past via present. Kama teaches to be prepared for the future by planning the objectives to be attained for making life happier and more contended. The creation is full of enjoyable objects and processes. Kama preaches individuals to make use of them for the sake of individual satisfaction and contentment.

4. Moksha

The word Moksha means to get rid off or become free from. In the beginning of life one needs mother's milk and love for sustenance, but one cannot continue to just be confined to them if one wants to grow and develop. This renunciation actually takes him to the greater heights of life and experience. Similarly, we have to leave all belongings one by one and proceed further. Holding to any object or sticking to any one activity will hamper our ascendance to greater heights and achievements. Indian culture teaches to surge ahead and cross difficult obstacles without stopping. Socially this practice ensures equal distribution of resources and enabling all members of society to enjoy their share in the creation of God. Ultimately, the quality of Moksha takes an individual to the level where one gets free from the cycle of birth and death.

There are some scholars who believe that the four purusharthas are associated with the four varnas viz. Dharma for Brahmins, Artha for Kshatriyas, Kama for Vaishayas and Moksha or renunciation for Shudras. On the other hand, few others correlate these four purusharthas with the four Ashramas or stages of life viz. Dharma with Bhrahmchrya, Artha with Grihastha, Kama with Vanprastha and Moksha with Samyas. Later there were separate books written for each of these purushartha. These are Dharmshastra, Arthashastra, Kamashastra and Darshanas corresponding to each purushartha.

Relevance of Purusharthas in the present context

The concept of purushartha is eternal and ever pertinent as it is the system of directing an individual to identify one's goals in life, objectives to achieve them, resources to be used and at the end, when the goal is achieved one should happily and acceptably renounce the same to proceed further in the course of eternal life.

Goals of life, objectives to achieve them and resources to help achievement of the very goals may change from time to time. But the very nature of a human being and the ultimate goal remains the same as it is not physical but spiritual. Therefore, the system of four purusharthas is as eternal as the states of life viz. childhood, teenage, youth, adulthood and old age. Similarly, setting an aim of life, planning for the same, earning resources and renouncing resources to get new ones are the ever sustaining activities.

Educational Importance of Purushartha

Education in the traditional meaning has been the process of understanding life and ways to lead it successfully towards the higher aims or eternal goals. Though the aim of education is no more to explore the inner entity of an individual, but understanding self and achieving higher aims continues to be one of the objectives of education. In terms of four purusharthas, education still endeavors to set the aim of life. The qualities of Dharma as listed by Manu, viz. patience, forgiveness, self-control, not taking others belongings without permission, piousness, control over the senses, thinking and working intelligently, openness and pursuance for learning, truthfulness and anger management are even now given weightage formally or informally in the process of education.

Artha or physical resources have always been in the centre of all human activities. Education has also not been an exception for this eternal norm. The purushartha of Artha, therefore, is much more relevant in the present context. Education today is more towards preparing an individual for material or professional life. The knowledge, understanding, skill development and vocational training being provided in the present day curriculum are proofs of the value of the second purushartha. Artha also has a message for the present education and that is attaining the material resources is not only necessary but also compulsory. The researches, developments, innovations and intentions taking place today endorse the value of Artha.

Kama is related to planning for future and endeavoring to make life happier and joyful. The people who declare the traditional Indian culture to be the system of self-control, practicing penances, renouncing pleasures of present for the sake of blissful life in heavens may note that joys and pleasures of life were included as aims of life as purusharthas in the Indian system. No progress can be achieved without good and realistic planning. This planning aims at making life blissful and complete in all senses of worldly needs and desires.

Moksha, the fourth and the last part of the system of purusharthas in Indian culture is the unavoidable reality of life. All of us proceed further only after giving up the possessions of the previous stage. We do not stick to the syllabus of first standard in the second standard. Similarly, we don't adhere to the dressing style we apply in childhood towards the later stages of life. But to several areas and subjects this quality of renouncing resources and attachments does not apply, if it hampers the individual and social progress in those areas. If education teaches us to take a seat in a bus only up-to the moment we are exhausted and leave it when we feel comfortable; there would not be clashes, disputes, problems in this particular area of life. This principle if applied in other aspects of life may solve numerous problems of individuals, society and the nation as well.

To sum up, purusharthas contain aims and objectives of life. Though the concept of purusharthas has come from ancient times, it is still relevant and useful for finding answers and solutions to scores of problems and challenges of the modern life. Purusharthas teach us to fix goals in life, set objectives to achieve the same, attain material resources for blissful life and have a principle of renouncing the resources for proceeding towards further objectives of life. This in fact, is the most practical way of leading a progressive and successful life for an individual, a society and for a nation in the extended form.

Check Your Progress

1. What is the meaning of the word 'purushartha'?
2. Which are the ten qualities of a human being as per Manu?

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2.3 VEDANTA, UPANISHADIC PHILOSOPHY AND EDUCATION

Vedanta system

Meaning of and introduction to Vedanta

Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles. Etymologically, Veda means 'knowledge' and anta means 'end', so the literal meaning of the term 'Vedânta' is 'the end of knowledge' or 'the ultimate knowledge'. Vedanta is the only philosophical tradition that remains alive today.

Traditionally Vedanta is the name given to the Upanishads, the most speculative and philosophical among the Vedic texts. Later the word Vedanta came to mean the school of philosophy that interpreted the Upanishads. The systematization of Vedantic ideas into one coherent treatise was undertaken by Badarayana in the Vedanta Sutra (BC 200). Scholars know the Vedantasutra by a variety of names, including (1) Brahma-sutra, (2) Sariraka, (3) Vyasa-sutra, (4) Badarayana-sutra, (5) Uttara-mimansa and (6) Vedanta-darshna. The most popular text of Vedanta philosophy today is the Vedanta-sara of Yogi Sadananda.

Vedanta is also known as Uttara Mimamsa, or the 'higher enquiry', and is often paired with Purva Mimamsa, the 'former enquiry'. Vedantic philosophy lays greater stress upon the components of meditation, self-discipline and spiritual connectivity rather than on rituals. The contents of the Upanishads are often couched in enigmatic language, which has left them open to various interpretations.

The first systematic exponent of the Advaita is Gaudapada, who is the Parama-Guru of Sri Sankara Govinda. He became the preceptor of Sankara. Over a period of time, several scholars have interpreted the writings in the Brahma Sutras according to their own understanding and the need of their time. There are a total of six important interpretations of these source texts, out of which, three (Advaita Vedanta of Shri Adi Shankara, Vishishtadvaita of Shri Ramanuja and Dvaita of Shri Madhvacharya) are prominent both in India and abroad.

Objective of the vedanta philosophy

Jiva or individual soul is only relatively real. The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance. In reality, it is not different from Brahma or the Absolute. The Upanishads declare emphatically: 'Tat Tvam Asi', i.e., 'That Thou Are.' Just as the bubble becomes one with the ocean when it bursts so the Jiva or the empirical self becomes one with Brahma when it gets knowledge of Brahman. The feeling of 'Aham Brahma Asmi' or 'I am as same as the universal soul' leads an individual towards the emancipation from the unending cycle of birth and death. After having the feeling of oneness with the omni-present Brahma, the individual soul attains oneness with the universal soul and gets the ultimate liberation. This state is also known as release from 'Samsara' and means the absolute merging of the individual soul in Brahma. According to Sankara, Karma and Bhakti are means to Jnana which is Moksha.

Salient features of the vedanta philosophy

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The essence of Vedanta philosophy is that all human beings have souls (Atman). And although physically all beings have a separate existence, their souls are actually not separate. They are merged into one supreme soul (Param-Atman) or the universal soul (Brahma). This unity of different souls is called Advaita or non-dualism (also called Monism). The doctrine of Advaita is central to Vedanta philosophy. The visible and palpable universe around us is considered to be unreal (Mithya) which is but an illusion, i.e., Maya.

Perception of the world: The creation of the world or universe in the view of the Vedanta philosophy is very simple. In true sense, the Vedanta philosophy does not accept any existence of the external world. In the view of this philosophy, the apparent world is God itself (सर्वं खल्विदं ब्रह्म). Except Brahma or God, all the visible objects of this world are false or untrue (ब्रह्म सत्यं जगत मिथ्या). As per the principles of this philosophy, the perception of the external world is not real but only the Adhyas or imagination. In the notion of Vedanta, we perceive the external world due to effect of Maya or illusion. This illusion occurs due to our perception of being separate from the universal soul. The moment the maya or illusion disappears due to the effect of experience of Brahma; the external world also remains no more. At such moment, the individual feels himself as if merged into the universal soul (अहं ब्रह्मास्मि). At this state, the existence of the external world disappears and only the God almighty remains pervaded every where. The world is not an illusion according to Sankara. The world is relatively real (Vyavaharika Satta), while Brahma is absolutely real (Paramarthika Satta).

The world is the product of Maya or Avidya. To understand Maya, Shankara presented the 'Theory of Superimposition' (Vivartvada or Adhyasa). Just as snake is superimposed on the rope in twilight, this world and body are superimposed. If you get knowledge of the rope, the illusion of snake in the rope will vanish. Even so, if you get knowledge of Brahman, the illusion of body and world will disappear.

The unchanging Brahma appears as the changing world through Maya. Maya is a mysterious indescribable power of the Lord which hides the real and manifests itself as the unreal: Maya is not real, because it vanishes when you attain knowledge of the eternal. It is not unreal also, because it exists till knowledge dawns in you. The superimposition of the world on Brahma is due to Avidya or ignorance.

Brahma: Sankara's Brahma is impersonal, Nirguna, Nirakara, Nirvikara, Purna, Shashwat and Akarta. It is above all needs and desires. It is beyond the reach of the senses. Sat-Chit-Ananda is the very essence or Svarupa of Brahma. The Nirguna Brahman of Sankara is impersonal. It becomes a personal God or Saguna Brahman only through its association with Maya.

Ling or Sukshma Sharira: The philosophy of Vedanta accepts the existence of three types or levels of bodies within an individual. These bodies represent different systems of human existence. These are Pranmaya-kosha, Manomaya-kosha and Vijyanmaya-kosha. The congregation of these three bodies is known as Ling or Sukshma Sharira. This structure of Ling Sharira exists within the physical body of every individual. The structure of these forms of bodies is gradually higher in order. Accordingly, the Pranmaya-Kosha is constituted with five senses of action and five pranas. The names of these pranas are Praan, Apaan, Udaan, Smaan and Vyaan. The next level is of Manymaya-kosha which is made of five senses of knowledge and the

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Mana or mind. The third and the last body is known as Vijyanmaya-kosha. It comprises five senses of knowledge and Buddhi, i.e., intellect. All these three bodies perform different levels of actions in the personality of an individual.

Adhyasa (false inference): Adhyasa means to imagine an object or subject which is not there. As per the prevalent example in the Vedanta philosophy, to imagine a snake in a piece of a rope is Adhyasa. Similarly, imagination of world in nothing is also the Adhyasa. As per the belief of the Vedanta philosophy, there is no existence of the world around us. What we see, listen or feel is the Adhyas, i.e., imagination of something in nothing.

Maya (delusion): Maya is Adhyasa in the language of Aadi Shankaracharya. But its form is between existent and non-existent. It seems realistic to those who are into it, but to those who have the capability to go beyond it; there is no existence of any such entity. Maya is very powerful. It is the preventive power of nature which averts an individual from knowing and crossing it. It charms an individual and does not let go beyond it. This is the cause of existence of this sensual world.

Vivarta (illusion): The state of vivarta emerges when an object starts representing some other object, without losing its own identity. This state emerges due to two factors, viz., internal and external factor. For example, a rope seems like a snake in the twilight. This rope is actually rope but due an internal factor, i.e., ignorance of the looker and the other external factor, i.e., the lack of proper light, the rope seems like a real snake. This piece of rope starts moving and active as per the imaginations of the preceptor. This is the state of vivarta.

Pramanas: The Vedanta philosophy accepts six types of pramanas or evidences. These are Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to), Shabda (utterance of pious hearted individual), Arthapatti (derivation of meaning) and Abhav (absence). These evidences are used to ensure the precision of the philosophical principles laid by this philosophy.

The concept of Moksha or Emancipation: Knowledge of own true self is emancipation. The knowledge of real self comes through preaching of divine people, knowledge of Vedas and self-experiences of the falsehood of the world. As a result of this knowledge and awareness the illusion or delusion of an individual disappears and he realizes the presence of the omni-present god called Brahman everywhere, including within himself also. This is the state of emancipation. Having achieved this state, all the doubts and fears of the individual disappear and he becomes free from all duties and desires of this world. He feels himself a free being, he loses his identity and becomes as if merged into the existence of the Brahman.

Basic characteristics of the vedanta philosophy

- 'Brahma Satyam Jagat Mithya Jivo Brahmaiva Na Aparah', i.e., only the God or Brahma is true and nothing else.
- The visible world is unreal and illusive. It is present just due to the effect of delusion or maya.
- All the human beings in the world bear three levels of body names as Ling or Sukshma Sharira. This is made of seventeen organs including Buddhi (intellect), Mana (mind), five senses of knowledge, five senses of action and five pranas.

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- Ignorance or illusion as well as delusion are the causes of existence of this world. The moment this illusion or maya is removed; the individual gets free from the bondage and achieves liberation or salvation.
- The state of vivarta emerges when an object starts representing some other object without loosing its own identity.
- There are six pramanas in the Vedanta philosophy, viz., Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to), Shabda (utterance of pious hearted individual), Arthapatti (derivation of meaning) and Abhav (absence).
- Knowledge of one's true self is emancipation. The knowledge of real self comes through preaching of divine people, knowledge of Vedas and self-experiences of the falsehood of the world.

The word '**veda**' is derived from a Sanskrit root *vid* which means knowledge, contemplation, profit and existence. Hence, Vedas are considered to be the scriptures for knowledge and contemplations regarding the universe, its constituents and its creator. The knowledge of the Vedas befits the reader to make the best possible use of the constituents of the existence. They also guide us to achieve the ultimate goal of the human life. Apart from four Vedas, viz., Rig-Veda, Yajur-Veda, Sam-Veda and Atharva-Veda; there is a stack of scriptures based upon Vedas. This literature includes Up-Vedas, Brahmanas, Aaranyakas, Upanishads, Smithies and Darshan. All this literature is based upon the meaning and concepts presented in the Vedas and, therefore, it is called as the Vedic literature.

'Education is no exotic in India. There has been no country where the love of learning has so early an origin or has exercised so lasting and powerful experience'. These words of A.S. Altekar are evident to accept the existence of the tradition of a very sound system of education in India since the pre-Vedic age. Historically, the period of pre-Vedic civilization has no fixed time period. As per Indian traditional belief it goes beyond pre-historic period but according to the commonly accepted notion Vedas were written around 1500 BC. The period between 1500 BC and 500 BC is considered to be the later Vedic age. More commonly the age before the Buddhist time is known to be the later Vedic period. This is the time when the rest of the world was severely unaware about any system of schooling or enculturization of the upcoming generations. On the other and India had a full fledged system of education which is known as the Vedic system of education.

The concept of education in the Vedic age was very clear. In the Vedas and Vedic literature we may see more than one definition of education which clearly indicate not only the concept of education but also its aims and objectives in very clear terms. Accordingly, the concept of education was a very pious and high staged entity which is essential for every human being to attain the fullest development of personality. The phrase अमृतं तु विद्या says that knowledge is immortal or knowledge happens to be a means to experience the ultimate truth. It conveys another meaning that knowledge remains with the individual even after his death.

सा विद्या या विमुक्तये is another phrase which means education is that which emancipates. This emancipation applies not only to the freedom from ignorance and the state of unknowing but also from the ill or disbeliefs and confusions and ultimately liberation from the notorious cycle of birth and death. The Vedic education in this sense has two pronged aim. The one is worldly and the other is spiritual and hence,

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knowledge also has two faces. One is worldly knowledge and the other spiritual knowledge. The introduction of both of these is given in another maxim. It says अविध यामृत्युम तीर्त्वा विधया अमृतंअश्नुते. Through education, we get through the worldly affairs and through divine education we visualize the ultimate truth.

From the above description it is evident that the Vedic education was a complete system of education to make a man successful as an individual as well as a member of the human society; and ultimately to attain the higher spiritual objectives of human life including the emancipation. Therefore, knowledge is considered as the sixth sense of human being. The quote of ज्ञानं तृतीयं मनुजस्य नेत्रं says that knowledge makes a man to realize what others, who are devoid of knowing, cannot perceive. In the light of all these details the declaration made in the famous book 'Manu Smriti' seems to be very genuine and worthy. It says that 'People all over the world should get the knowledge of responsibility and temperament from the fore-born Brahmins born in this country.'

The aims of Vedic education are very well described by A.S. Altekar in one of his statements. It says that 'Education was regarded as a source of illumination and power which transforms and ennobles over nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual power faculties.'

Hence, it may be said that the Vedic education contained a blend of very general to very specific aims of education. It included a healthy, balanced and prosperous life, preparation for social, cultural and spiritual life, development of character, morality and personality, fulfillment of duties, repayment of debts, development of knowledge, arts and skills and spiritual development.

These aims of Vedic education are further divided into worldly and heavenly aims. The worldly aims included learning the art of successful living, to help a child achieve the fullest growth of his capacities and the latent talents in him. The heavenly plans on the other hand gave utmost prominence to the salvation which is the state of soul or spirit in which it does not ever have to impersonate itself in any worldly form. For this, a person is supposed to have excellence in the three aspects, viz. knowledge, actions and devotion. Another heavenly aim of Vedic education was to know about the art of successful living which ensures the acquaintance of all the four objectives (*purusharthas*) of successful life. These are performance of religious activities, earning and gratification of wealth, fulfillment of desires and salvation at last.

Education in the Vedic age was provided through six types of institutions. These were basically residential institutions which used be considered a family. The guru or teacher used to be the head of this family and therefore these institutions were called as Gurukuls. These were generally one-teacher academic institutions situated usually at the river banks, in jungles or valleys away from cities and villages. The second type of Vedic educational institutions was known as Charan. These were the specialized institutions in which only one teacher used to teach one subject to a small group of students. Ghatikas were another type of institution where a small group of teachers used to deliver religious as well as philosophical knowledge. Presence of more than one teacher was the unique feature of these institutions.

The other type of institutions was named as 'Toll'. These institutions used to provide the basic knowledge of language at a very small state. Such bodies existed in each village. The village priest used to teach Sanskrit language to the disciples, who used to be day scholars. Parishad was the other type of educational institution where a group consisting about ten eminent scholars who were experts in different interrelated

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fields used to guide students in their respective fields. The last type of Vedic educational institution was Sammelan. These were not schools in the true sense but scholarly meetings organized by Gurukuls or kings to resolve some issue of importance. There was no specific time period of their arrangement but these could happen as per the demand of the knowledge society of that time.

The chief feature of Vedic education was the excellent relation between the teachers and their disciples. The teacher in that age used to be a highly learned, religious and chaste and was respectable due to a high degree of self control. The guru used to be of well established repute and kind and helpful disciples. They used to consider their disciples as their own children. Along with teaching Gurus were also responsible for boarding and lodging of their disciples. The Vedic teachers used to select their taught on very strict parameters. The taught also used to be intelligent, inquisitive, simple, obeying, chaste and celibate. They used to make all arrangements for their Gurukul including begging for alms, looking after the cattle at ashram and of course obeying teachers.

The mutual relation of the Vedic teacher and disciples was governed by the senses of love and respect. It was just like the relation between father and children. Both the teacher and students used to manage all the necessities and arrangements of the Gurukul with mutual co-operation and understanding.

The Vedic system of education was unique and incomparable in several aspects. It used to start with a pious ceremony called 'Upnayana' or initiation and also finished with another ceremony named Deekshant or convocation. Equality of opportunity was a great feature of Vedic education. Due to this attribute, children of the rich and poor, king or commoner used to study in the same Gurukul. The examples of Drona and Drupad and Krishna and Sudama are testimonies to this quality. Much beyond the academic and skill development, Vedic education comprised of all types of learning essential for personal, social and spiritual life. Continuous evaluation, remedial teaching, cooperative learning, experimentation, discussion and questions–answers were among the common practices of this education. Beyond institutional evaluation, a system of public performance of acquired knowledge and qualities were the special attributes of the Vedic education. At the end it may be accepted that the Vedic system of education was for a complete system ensuring the holistic development of individuals. It used to have a broad curriculum, balanced transitional methodology, best possible teacher-taught relationship and discipline blended with love and respect. It contained fullest responsibility towards the society and nation.

2.3.1 Introduction to the Indian Schools of Philosophy

Vedas are the root sources of Indian religion and philosophy. Vedas contained hymns with varied meaning altogether. For example, each verse of Vedas has at least three meanings depending upon the need of the scholar. These three meanings are known as Aadhi–*bhoutik* (worldly), Aadhi–*devik* (divine) and Aadhyatmik (spiritual). This quality of Vedic hymns gives birth to the possibility of origin of multiple disciplines of learning from the Vedas. Therefore, it is said that Vedas are the foundation of all knowledge.

The spiritual or sacramental part of Vedas was first represented in the Upanishads. The knowledge accumulated in the Upanishads had a possibility of further investigation and extraction of advanced theories related to the structure of universe, means for acquiring knowledge, distinguishing between truth and falsehood, and

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ultimately formulation of the norms for successful worldly as well as spiritual life. This process continued since the origin of Upanishads but came forth after a long time in the form of six different schools of philosophy. These systems of philosophy are not different from the Vedic philosophy expressed in Upanishads; but are the extension of the thoughts and views contained in these books.

All the six orthodox systems have a very long tradition of knowledge transaction. Each of these schools of philosophy is a way of looking into the Truth. Due to surplus of details and lack of written books, the knowledge of all the six theist philosophies was compressed in the form of maxims called Sutras. Through Sutras the transfer, conservation and maintenance of sanctity of the knowledge became easier. Later, with the advancement in the book publication, few texts were prepared through which we come to know about the names, structure and content of these philosophies. The names of these philosophies and their explorers are mentioned hereunder:

- Nyaya: Gautama
- Vaiseshika: Kanad
- Sankhya: Kapil
- Yoga: Patanjali
- Mimamsa: Jaimini
- Vedanta: Badarayana (Vyasa)

The six schools of thought are different ways of approach to the same goal like six different roads which lead to one city. The methods or approaches to the goal are different to suit the people of different temperaments, capacities and mental calibre. But they all have one aim, viz., removal of ignorance, understanding of the universe, self enlightenment and the attainment of freedom, perfection, immortality and eternal bliss by union of the individual soul (Jivatman) with the Supreme Soul (Paramatman).

As far as the study of these systems of Indian philosophy is concerned; there are two different methods prevailing. One of them is the Western system and other the Indian one. According to the Western system each philosophy is studied under three headings, viz., metaphysics, epistemology and axiology of the philosophy. Out of these, metaphysics is the inquiry about the fundamental nature of all reality and searches answers of the questions such as 'what is it', 'why is it', and 'how we can understand it'. Epistemology is the science of inquiring into what a particular knowledge is, what we can know from it, and what lies beyond our understanding; the study of the interrelation of reason, truth and experience; and the investigation into the origin, structure, methods and validity of justification and knowledge. Lastly, axiology is act of the inquiring into the nature, criteria and metaphysical status of values. Axiology is further,divided into two parts: ethics and aesthetics.

The Indian system of studying philosophy has six stages. These are Padartha (structure of the universe), Pramana (evidences), Vada (principles), traits of Parmatma/ Purush or Atma (form of individual and universal soul), Shrishti prakriya (process of creation of the universe) and Kaivalya or Moksha (emancipation or liberation from the bondage of birth and death). The Indian system of studying philosophy is good to understand the inclusive nature of specific philosophy but it prevails only in the additional system of philosophical practice. It need s a sequential process to go through the details of the philosophy. On the other hand, the Western system makes it easier to understand the very nature of the philosophy and takes only the broad entries of the philosophy.

Nyaya philosophy

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Nyaya Philosophy is one of the six systems of Indian philosophy. It was introduced by Maharshi Gautama (Gotama or Aksapada), around AD 250. The most important contribution made by this school is its methodology. This methodology is based on a system of Tarka or logic that has subsequently been adopted by the majority of the Indian schools. The Nyaya is the basis of all Sanskrit philosophical studies. It is the preliminary course for a student of philosophy. A study of Nyaya develops the power of reasoning or argument. It renders the intellect sharp and subtle.

The Nyaya and the Vaiseshika are analytic types of philosophy. The word 'Nyaya' signifies 'going into a subject', i.e. investigating it analytically. In this sense, the word Nyaya is exactly opposed to Sankhya, synthesis. The Nyaya is sometimes called Tarka-Vidya or the Science of Debate, 'Vada-Vidya' or the science of Discussion. Tarka is the special feature of the Nyaya, which refers to the establishment of a fact on the basis of logics.

The oldest available treatise on logic is Nyayasutra (AD 200–450). Its 528 aphorisms on metaphysics are very brief, at times making it difficult for the common reader to determine their real significance. To make the aphorisms easier to understand, many commentaries have been written so far. The first comprehensive commentary on Nyayasutra was Vatsayan's annotation. He was followed by Uddyotkar (Nyayavartik, 6–7th centuries), Vachaspati Mishra (Tatparyatika, 9th century), Udayanacharya (Tatparyaparishuddhi, 10th century), Jayanta Bhatta (Nyayamanjari), Vishwanath (Nyayasutravrtti, 17th century), and Radhamohan Goswami (Nyayasutravivaran, 18th century).

Salient Features of Nyaya Philosophy

According to **Nyaya** or logic, perfection comes from profound knowledge of 16 matters. Knowledge removes wrong notions that cause all the ills of the world. Removal of false notions destroys anger and ill-will, which in turn destroys religious or irreligious desires; loss of desires stops rebirth and end of rebirth ends pains. Logic deals with the material world that it accepts as real. It is difficult to say if Maharshi Gautama believed in God but his successors did. The important issues of this philosophy are discussed hereunder:

Structure of the universe: The universe consists of eternal atoms that exist independent of our thoughts. The universe is the modification of the atoms (Paramanus) of the physical elements: Earth (Prithvi), Water (Apas), Fire (Tejas) and Air (Vayu). Nyaya admits seven ingredient objects of the universe named as Dravyas, Guna, Karma, Saamanya, Vishesha, Samvaya and Abhava. Dravyas are nine, viz., Earth, Water, Fire, Air, Ether, Time, Space, Mind and the Self (Atman). Gunas are twenty-four in number. Karma is of five type, viz., throwing up, falling down, squeezing, expending and movement. The Saamanya is of two types which are named as Par and Apar. Vishesha is of innumerable kind. This is the accumulation of the qualities which differentiate one thing from the other. Samvaya is the quality that joins things as one. The last ingredient of the universe is Abhava, which is of four types, viz., pre-, post-destruction, eternal and mutual.

Knowledge: All knowledge implies four conditions: (i) the subject or the Pramata, the knower, (ii) the object or the Prameya, (iii) the resulting state of cognition or the Pramiti and (iv) the means of knowledge or the Pramana. Prameya or the

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objects from which right knowledge is to be obtained, are twelve, viz., (i) Soul (Atman), (ii) Body (Sarira), (iii) Senses (Indriyas), (iv) Objects of senses (Artha), (v) Intellect (Buddhi), (vi) Mind (Manas), (vii) Activity (Pravritti), (viii) Fault (Dosha), (ix) Transmigration (Pretyabhava), (x) Fruit (Phala), (xi) Pain (Duhkha), and (xii) Salvation (Apavarga).

Perception (Pratyaksha), inference (Anumana), comparison (Upamana) and word, or verbal testimony (Sabda) are the Pramanas or the means of right knowledge. Sabda, or verbal testimony, includes Vedic revelation. Pratyaksha is perception by the senses.

God: Nyaya says that man's actions produce their fruits, called Adrishta. God controls, directs and supervises the fruits of the actions or Adrishta. God does not alter the course of Adrishta but renders possible its operation. God is a super soul endowed with immeasurable strength, extraordinary powers, omnipotence and omniscience, by which He guides and regulates the world. God is free from Mithya-Jnana (false knowledge), Adharma (demerit) and Pramada (carelessness). He has Jnana (knowledge), Ichha (desire) and Prayatna (volitional effort). God is ONE, creator, who is endowed with Nitya Jnana (eternal knowledge) and Ichha-Kriya (desire-action) as His Gunas (attributes). He is Vibhu (all-pervading).

The soul: It is the real and eternal entity. Desire, pleasure, pain, aversion, volition, intelligence, cognition and recognition are its qualities or marks. The object of the notion of 'I' is the soul. Without a soul, recognition, cognition and recollection are not possible. Without a soul, eyes cannot see objects and the ears cannot hear sounds. An agent is needed to use the senses. Soul is that agent. After a person sees an object, even if the eyes and the object are destroyed, the knowledge that he has seen the object remains. This knowledge is not a property or quality of either the objects or the senses. Again, the mind is not the soul. It is only an instrument of the soul, by means of which the soul thinks. The soul exists even when the body perishes and the senses are cut off. There are infinite number of souls.

The cause of bondage and the means to emancipation: The world contains misapprehension (Mithya-Jnana), faults (Dosha), activity (Pravritti), birth (Janma) and pain (Duhkha). False knowledge or false notion is at the root of all miseries and pains. Mithya-Jnana or false notion give birth to negative feelings like and dislike (Raga-Dvesha); Raga-Dvesha lead to Karma or action—virtuous or vicious—which then forces a human to pass through repeated births to receive the corresponding reward or punishment. A rebirth leads to misery and pain. The aim of philosophy is to remove the false notions or Mithya-Jnana—the root of all the miseries and pains. On the successful annihilation of misapprehensions, faults, activity, birth and pain, there follows release (Apavarga).

The Sixteen Categories: One can free himself from misapprehensions and false knowledge and attain supreme felicity by the true knowledge of the sixteen categories. The sixteen categories are means of right knowledge (Pramana), object of right knowledge (Prameya), doubt (Samsaya), purpose (Prayojana), familiar instance (Drishtanta), established tenet (Siddhanta), members (Avayava), argumentation (Tarka), ascertainment (Nirnaya), discussion (Vada), wrangling (Jalpa), cavil (Vitanda), fallacy (Hetvabhasa), quibble (Chala), futility (Jati), and occasion for rebuke (Nigraha-sthana).

There is, first, the state of Samsaya or doubt about the point to be discussed. Next is the Prayojana or motive for discussing it. Next follows a Drishtanta or example which leads to the Siddhanta or established conclusion. Then follows the objector with his Avayava or argument, split up into five members. Next follows the Tarka or refutation, and the Nirnaya or ascertainment of the true state of the case. A further Vada or controversy takes place, which leads to Jalpa or mere wrangling. This is followed by Vitanda or caviling, Hetvabhasa or fallacious reasoning, and Nigraha-sthana, the putting an end to all discussion by a demonstration of the objectors incapacity for argument.

The moment an individual attains the true knowledge; all his Doshas (limitations), viz., affection (Raga), aversion (Dvesha) and stupidity (Moha) vanish. Aversion includes anger, envy, malice and hatred. Attachment includes avidity, lust, greed, and covetousness. Stupidity includes conceit, carelessness, suspicion and misapprehension. Stupidity generates dislike and attachment. You must put an end to the chain, which begins with misapprehension or false knowledge and ends with pain, if you wish to attain release. If false knowledge vanishes, faults will disappear. If faults vanish, one is freed from activity and the consequent transmigration and pains.

Transmigration, the process of souls leaving one body and taking another, is the cause of the soul suffering pleasures and pains. When soul no longer undergoes transmigration, it is freed from all pains.

The State of Apavarga or Release: Apavarga or release is absolute deliverance or freedom from pain. It is not annihilation of the self. It is not the enjoyment of positive pleasure. It is destruction of bondage. Release from the twenty-one kinds of pain or Duhkha is liberation (Moksha). In the state of release, there is no connection between mind and Atman. In the state of liberation, the Atman has no desire, hatred, mental impressions, effort, merit, demerit, etc., and there is no mind. The liberation (Moksha) is a state of painless, passionless existence, like that of a stone without sensation and interest.

Pramanas: The Nyaya philosophy accepts four pramanas or evidences to validate its notions or principles. These are Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to) and Shabda (utterances of a seer). The system of pramanas in this philosophy is almost similar to the other schools of philosophy, viz., Sankhya and Vedanta.

Basic characteristics of the nyaya philosophy

- This world is made up of a combination of atoms. These atoms are of nine dravayas or matters.
- It has Samyoga (conjunction) and Viyoga (disassociation).
- The god is free from all type of bondages of the world. He is Vibhu (all-pervading).
- The Jiva is doer and enjoyer. Jivas are endless.
- The cause for bondage is ignorance (Ajnana). Twenty-one kinds of pain constitute bondage.
- Nyaya philosophy accepts the existence of four pramanas. Their names are Pratyaksha (Perception), Anumana (inference), Upmana (comparable or with which something is compared to) and Shabda (utterances of a seer).
- Moksha is destruction of all kinds of pain. Knowledge of the Atman, as is distinct from others, is Moksha-Sadhana.

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Check Your Progress

3. Who completed the systematization of Vedantic ideas into one treatise? What was the name of the treatise?
4. What is Adhyasa?
5. What was the significance of education in the Vedic age?
6. Which are the four conditions implied by knowledge as per the Nyaya philosophy?

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2.4 SANKHYA PHILOSOPHY AND ITS EDUCATIONAL IMPLICATIONS

Meaning and introduction to Sankhya

The verbal meaning of the word Sankhya is number. In this system, all the principal elements of the universe, which are twenty-five in number, are enumerated. That is why this system is called Sankya. The term 'Sankhya' is also used to mean 'Vichara' which in English stands for 'philosophical reflection'. The Sankhya was very highly placed philosophy in Indian tradition. In Mahabharata, it is stated that whatever knowledge has been developed is congregated in the Sankhya itself. The influence of Sankhya may clearly be felt upon the text of Bhagwad Gita. The importance of this school of philosophy is that, contrary to the prevalent belief it established that this creation is not created by God but has developed after several phases of growth and advancement. Therefore, some philosophers such as Badrayana Vyasa and Aadi Shankaracharya say this philosophy is an atheist philosophy.

2.4.1 Sources of Information

This philosophy was originated by the ancient thinker Kapil who is considered to be the son of Brahma and the Avatar of Vishnu. Though we know little about him, he is supposed have authored the two important works: (1) Sankhya Pravachan (the original Sankhya Sutras) and (2) Tatvsmas (a shorter work). But both of these books are not available now. The only source to know about this philosophy is the Sankhya–Karika, authored by Ishvara Krishna. This book is considered to be written in the fifth century AD. It consists only seventy stanzas and on that account is sometimes designated as the Sankhya–Saptati. It contains a brief but exceedingly lucid exposition of the theoretical teaching of the system and has been described as the pearl of the whole of scholastic literature of India. It has been commented by several, including Vachaspati; the well known Advaitic scholar of the ninth century AD. Two other famous books on the philosophy are Tattva–Samasa and Sankhya–Sutra.

2.4.2 Objective of the Sankhya Philosophy

The main supposition behind this shool of thought is the that world is full of miseries and sorrows. These problems are of three kinds, viz., 1. **Aadhyatmic**—due to the products of elements and 3. person himself, 2. **Aadhibhotic**—due to supernatural causes. All the human beings who have taken **Aadhidaevic**—due to the birth on the earth are bound to suffer from one or the other kind of pain or suffering. Even scholars, kings or hermits are not exempt from sorrow. Therefore the Sankhya aims the complete cessation of pain of the three kinds as the ultimate objective of the human life. (त्रिविधस्य आध्यात्मिक आधिभौति आधिदैविक रूपस्य दुखस्य अत्यंत निवृत्ति अत्यंत पुरूषार्थ).

2.4.3 Salient Features of the Sankhya Philosophy

The **Sankhya** school of philosophy presents a counting of the twenty-five Padarthas or constituents of the universe. These Padarthas are not only the cause of creation of this universe but also the sustaining force of it. These Padarthas are divided into four broad categories. The description of these categories based on their respective productive efficiency is mentioned hereunder:

1. Productive (Prakriti)
2. Productive and Produced (Prakriti-Vikriti)
3. Produced (Vikriti)
4. Neither Productive nor Produced (Anubhayarupa).

This fourfold classification includes all the twenty-five ingredients or Tattvas.

- **Productive:** Prakriti or Nature or Pradhana (chief) is purely productive. It is the root of all living and non-living creatures in this universe. It is not a product in itself, but creates all entities with its creative force. Hence, it is also called as evolver and producer.
- **Productive and produced:** The other Padarthas are produced by the Prakriti but have a capability to produce other entities. These padarthas are seven in number. These are Buddhi (intellect), Ahankara (egoism) and the five Tanmatras (the means of perception). These Tanmatras are Sparsh (subject of touch), Roop (subject of vision), Gandha (subject of smell), Ras (subject of taste), and Shabda (subject of audition). Buddhi (intellect) is productive since Ahankara (egoism) evolves out of it. Egoism is a production, as it is derived from intellect. Also, Buddhi is produced, as it itself has evolved out of Prakriti. Buddhi is also productive since the five Tanmatras originate from it. Since the subtle rudiments (Tanmatras) are derived from egoism, they are productions. Since Tanmatras give origin to the five elements (space, fire, air, water and earth), they are also productive.
- **Produced:** The sixteen Padarthas, viz., the ten organs (five sensory and five action organs), the mind and the five elements are productions only. These five elements are unproductive, because none can give birth to a substance essentially different from itself.
- **Neither Productive nor Produced:** The Purusha (or Spirit) is neither a production nor is it productive. It is without attributes.

2.4.4 Introduction to the Padarthas

Purusha: The verbal meaning of Purusha is the one who pervades through the body or universe. It is also known as spirit, self or individual self (Atman) and universal self (Paramatman). The Purusha is beyond Prakriti. Purusha (spirit) has neither beginning nor end. It is without attributes and qualities. Purusha is subtle, omnipresent, and beyond the mind, intellect and the senses. It is beyond time, space and causality. Purusha is the eternal seer which is perfect and absolute. It is pure consciousness (Chidrupa). The Purusha's nature is constant and free or untouched by pleasure and pain.

Purusha is not the doer it only witnesses. It is like a colourless crystal, but appears to be coloured in the presence of coloured objects. Purusha is non–material and it is not a result of combination. It never takes birth or dies and hence, it is immortal. According to the Sankhya, Purusha manifests itself as infinite in number. There are innumerable Purushas, but they are all fundamentally identical in nature. Purusha does not move and does not go anywhere when it attains freedom or release.

Souls are eternal and exist separate from one another and from Prakriti. Each soul retains its individuality. Through all transmigrations, souls remain unchanged. Each soul is a witness of the act of a separate creation, without taking part in the act. It is a looker-on uniting itself with the unintelligent Prakriti, like a lame man mounted

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on a blind man's shoulders, in order to behold the phenomena of creation, which Prakriti is not able to observe. Hence, it may be said that the purusha is the witness (Sakshi), a spectator (Drashta), a bystander (Madhyastha), solitary (Kaivalya), passive and indifferent (Udasina).

Prakriti: It is the root of the universe. 'Prakriti' means that which is primary and precedes what is made. It comes from 'Pra' (before) and 'Kri' (to make). It is also known as Pradhana or the chief, since all effects are founded on its basis and it is the root of all the objects and the universe.

Characteristics of Prakriti: It has no cause, but is the cause of all effects. Prakriti is all-pervading, eternal and immovable. It is one. While the products are caused and dependent, Prakriti is independent and uncaused. It depends only on the activity of its own constituent Gunas (metaphysical properties).

It is like a string of three strands. The three Gunas form the three strands of Prakriti. Prakriti is mere dead matter which is equipped with certain potentialities due to the Gunas. Prakriti is devoid of intelligence. According to the Sankhya philosophy, the three Gunas or forces of Prakriti are Sattva (purity, light and harmony), Rajas (passion, activity and motion), and Tamas (inertia, darkness, inertness and inactivity).

The verbal meaning of Guna is 'a cord'. The gunas bind the soul with a triple bond. They are the actual substances or ingredients of which Prakriti is constituted. They are bases behind the evolution of the whole world out of Prakriti. The three driving forces of Prakriti do not exist in equal quantities, but vary in proportions where one force may supersede others. Just as Sat-Chit-Ananda is the Vedanta trinity, the Gunas are the Sankhya trinity. Interaction between the three gunas results in evolution, but the three Gunas are not completely separate. They intermingle with, act on and support one another. They are closely related to one another as the flame, the oil and the wick of a lamp are related. Since they form the very bases of Prakriti, all the objects in the world are evolution and manifestation of these three Gunas. Destruction is simply non-manifestation. Purusha is the witness and Prakriti evolves under the influence of Purusha.

Every individual of the world has these three gunas and they affect the thinking and doing of all individuals. Every man has these three Gunas. Sometimes, when Sattva prevails, the man remains calm and tranquil and reflects and meditates. When Rajas dominates him, he does various worldly activities and remains passionate and active. When Tamas prevails on him, he becomes inactive, careless, lazy and dull. Sattva makes a man divine and noble. Rajas make him thoroughly human and selfish, and Tamas generates delusion and makes him bestial and ignorant.

Prakriti is the basis of all objective existence. Prakriti creates all the objects for the enjoyment of the spirit or soul. Prakriti creates only when it comes into union with Purusha. These creations are for the emancipation of each soul.

Mahat: The verbal meaning of Mahat is 'great'. In philosophical terms it means intellect or thinking and decision-making power. As per the description of the Sankhya philosophy, Mahat is the first product of the evolution of Prakriti and is the cause of the whole world. Mahat gives birth to Ahankara (egoism), which gives a sense of individuality to each organism. It is the principle that creates individuality. Mind, which is one of the eleven senses, is also born of Ahankara.

Mahat or the Cosmic Intelligence is the first creation of Prakriti. This Mahat, i.e., intellect becomes the composing matter for egoism. Mahat is from which all the

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senses and the rudimental elements, which are forms of egoism, are formed. This creation from intellect down to the elements is brought about by the modifications of Prakriti. Intellect, egoism and the five subtle rudiments or Tanmatras are the effects of Prakriti. Having observed the effects, the cause (Prakriti) is inferred. Since it is imperceptible from its subtlety, it must be inferred from its effect.

Ahankara: The verbal meaning of Ahankara is self-consciousness or individuality. This quality separates Prakriti from Vikriti, i.e., the product of Prakriti. For example, all living beings are made of Prakriti and they all are the products of Prakriti. For Prakriti they are all same but from each others' view point they are distinct individuals. All these individuals are supposed to grow separately and fulfil the objective of their being. The feeling of separateness from each other comes because of Ahankara. If Ahankara is not there no one will be able to maintain and develop ones entity. This individuality is the attribute of five subtle elements and two sets of organs. These five subtle elements are Shabd, Sparsh, Roop, Ras and Gandha, these are better known as sound, tangibility, form or color, taste and smell or odour.

Eleven senses: Manas, Jyan-indriyas and Karm-indriyas constitute the Ekadasha Indriya or eleven senses. Out of these, Mana carries out the orders of the will through the organs of action (Karma-indriyas). It reflects and doubts (Sankalpa-Vikalpa). It synthesizes sense data into percepts. The mind takes part in both perception and action.

The organs of sense are ear, skin, eye, nose and tongue. These organs help in the perception of the external subjects to the mind. Mind also has the capability to enjoy the subjects of all the senses of knowledge alone. For example, mind can perceive seeing some object even it its absence. Similarly, it can listen out of silence also. Therefore, Mana is called as the king of all the senses of knowledge. Senses are the instruments of Mana. Mana comes to know different perceptions through these senses.

The organs of action are larynx, hand, foot and the excretory and generative organs. These are also known as the external organs. The action organs are the instruments of Mana to perform the job decided by the intellect. Many times the Mana uses these organs of action as per its own wishes.

Five Tanmatras: The five latent causes of this universe are named as five Tanmatras in the Sankhya school of Indian philosophy. According the Sankhya sutras the five organs of senses give birth to five causes of perception. Hence, five Tanmatras are the subjects of perception by the five senses of knowledge. These are Roop (subject of vision), Ras (subject of taste), Gandha (subject of smell), Sparsh (subject of touch) and Shabda (subject of audition).

Five Mahabhootas: The set of five Tanmatras gives birth to Panch-Mahabhootas, i.e., five gross elements or the universe. These subtle elements are Akash (ether), Vayu (air), Tajas (fire or light), Apas (water), Prithvi (earth). All these elements are the material causes of the creation of the universe.

The process of Shrishti or Creation: Prakriti, the first among the elements, is the state of equipoise of Sattva, Rajas, Tamas. From Prakriti emerges the Mahat or intellect which causes self-consciousness, from self-consciousness, a set of sixteen, i.e., eleven senses and five tanmatras are emerged. This set of sixteen originates the five subtle elements, i.e., earth, water, fire or light, air and ether. These five constituents become the material cause for the production of all living and non-living beings on this earth.

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Process of Pralaya or Involution: During dissolution of the world, the products return by a reverse movement into the preceding stages of development, and ultimately into Prakriti. Earth merges in its cause in water, water in fire, fire in air, air in space, space in Antahkarana (egoism), Antahkarana in Mahat (intellect), and Mahat in Prakriti. This is the process of involution. There is no end to Samsara or the play of Prakriti. This cycle of evolution and involution has neither a beginning nor an end. There is no philosophical place for a creator God in the Sankhya philosophy.

Pramanas: There are three Pramanas or evidences in the philosophy of Sankhya. The purpose of these evidences is to provide an opportunity to facilitate verification of the principles laid by the philosophy. This ensures authenticity of this philosophy and its norms. The names of these evidences are Pratyaksha (Perception), Anumana (inference) and Upmana (comparable or with which something is compared to) are the three Pramanas or proofs in the Sankhya system.

Motive is for the creation of the universe: According to Kapila, Prakriti created the universe for emancipating the soul. Secondly, for the removal of itself (Prakriti), i.e., if the soul is essentially free, there is no necessity for Prakriti to interfere with the soul's infinite bliss.

Process of Knowledge: An object excites the senses. The mind arranges the sense impressions into a percept. Egoism refers it to the self. Intellect forms the concept. It converts the precept into a concept and presents it to the Purusha. Then there is knowledge of the object.

Concept of Moksha or Emancipation: Bondage belongs to Prakriti, but is attributed to Purusha. Purusha is eternally free. Union of Purusha with prakriti due to non-discrimination is bondage. In other words, the failure to discriminate between Purusha and Prakriti is the cause of bondage; and disunion of Purusha and Prakriti due to discrimination is emancipation. Release is not merging in the absolute, but isolation from Prakriti.

The objective of the Sankhya system is to liberate Purusha or self from the fetters which bind it, on account of its union, with Prakriti. This is achieved by conveying the correct knowledge of the twenty-five constituent principles of creation, and clearly discriminating the self from them.

When the separation of the soul from the body takes place by destruction of the effects of virtue, vice and the rest, and Prakriti ceases to act in respect to it, then there is the final and absolute emancipation or the final beatitude. When the fruits of acts cease, and body—both gross and subtle—dissolves, nature does not exist with respect to the individual soul. The soul attains the state called Kaivalya. It is freed from all kinds of pain. The Linga-deha or subtle body which migrates from one gross body to another in successive births is composed of intellect, egoism, mind, the five organs of knowledge, the five organs of action and the five Tanmatras. The impressions of actions done in various births are imbedded in the subtle body. The conjunction of the Linga-deha with the gross physical body constitutes birth and separation of the deha from the gross physical body is death.

This Linga-deha is destroyed by acquiring the knowledge of the Purusha. When one attains perfect knowledge, virtue and vice become destitute of causal energy, but the body continues for some time on account of the previous impulse, just as after the action of the potter has stopped, the wheel continues to revolve owing to the momentum

given to it. In fact, the self is neither bound nor released, nor does it migrate, but nature alone in relation to various beings is bound, is released, and migrates.

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2.4.5 Basic Characteristics of the Sankhya Philosophy

- There cannot be any production of something out of nothing. That which cannot be developed into that which is. Anything possible must be produced from something competent to produce it. Everything cannot occur everywhere and at all times.
- It would be useless to grind groundnut, unless the oil existed in it. Therefore, something which does not exist cannot be brought into existence by an agent. The manifestation of the oil is a proof that it was contained in the groundnut and consequently a proof of the existence of the source from which it is derived.
- The effect actually exists in advance in its cause. Cause is a substance in which the effect exists in a concealed form. Just as the whole tree exists in a latent or dormant state in the seed, so also the whole world exists in a concealed state in Prakriti, the Avyakta (unevolved), or the Avyakrita (undifferentiated). The effect is of the same nature as the cause. There is no such thing as total destruction. In destruction, the effect is involved into its cause.

2.5 BUDDHISM: THE CONCEPT OF REALITY, KNOWLEDGE AND VALUES

Buddhism is an empirical philosophy which clearly insists on judging the truth in the light of its practical consequences and results. Buddha makes this point clear in his Kalama Sutra:

> It is proper for you... to doubt, to be uncertain.... Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher....'
>
> What do you think...? Does **greed** appear in a man for his benefit or harm? Does **hate** appear in a man for his benefit or harm? Does **delusion** appear in a man for his benefit or harm?... being given to greed, hate, and delusion, and being overwhelmed and vanquished mentally by greed, hate, and delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?"
>
> ... when you yourselves know: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning afterlife and eternity. Buddha, in the Kalama Sutra, mentions how his philosophy is helpful irrespective of beliefs concerning:

Check Your Progress

7. What is the meaning of Prakriti as per the Sankhya philosophy?
8. What are the five mahabhootas as per the Sankhya philosophy?

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The objective of the Sankhya system is to liberate Purusha or self from the fetters which bind it, on account of its union, with Prakriti. This is achieved by conveying the correct knowledge of the twenty-five constituent principles of creation, and clearly discriminating the self from them.

When the separation of the soul from the body takes place by destruction of the effects of virtue, vice and the rest, and Prakriti ceases to act in respect to it, then there is the final and absolute emancipation or the final beatitude. When the fruits of acts cease, and body—both gross and subtle—dissolves, nature does not exist with respect to the individual soul. The soul attains the state called Kaivalya. It is freed from all kinds of pain. The Linga-deha or subtle body which migrates from one gross body to another in successive births is composed of intellect, egoism, mind, the five organs of knowledge, the five organs of action and the five Tanmatras. The impressions of actions done in various births are imbedded in the subtle body. The conjunction of the Linga-deha with the gross physical body constitutes birth and separation of the Linga-deha from the gross physical body is death.

This Linga-deha is destroyed by acquiring the knowledge of the Purusha. When one attains perfect knowledge, virtue and vice become destitute of causal energy, but the body continues for some time on account of the previous impulse, just as after the action of the potter has stopped, the wheel continues to revolve owing to the momentum

given to it. In fact, the self is neither bound nor released, nor does it migrate, but nature alone in relation to various beings is bound, is released, and migrates.

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2.4.5 Basic Characteristics of the Sankhya Philosophy

- There cannot be any production of something out of nothing. That which cannot be developed into that which is. Anything possible must be produced from something competent to produce it. Everything cannot occur everywhere and at all times.
- It would be useless to grind groundnut, unless the oil existed in it. Therefore, something which does not exist cannot be brought into existence by an agent. The manifestation of the oil is a proof that it was contained in the groundnut and consequently a proof of the existence of the source from which it is derived.
- The effect actually exists in advance in its cause. Cause is a substance in which the effect exists in a concealed form. Just as the whole tree exists in a latent or dormant state in the seed, so also the whole world exists in a concealed state in Prakriti, the Avyakta (unevolved), or the Avyakrita (undifferentiated). The effect is of the same nature as the cause. There is no such thing as total destruction. In destruction, the effect is involved into its cause.

2.5 BUDDHISM: THE CONCEPT OF REALITY, KNOWLEDGE AND VALUES

Buddhism is an empirical philosophy which clearly insists on judging the truth in the light of its practical consequences and results. Buddha makes this point clear in his Kalama Sutra:

> It is proper for you... to doubt, to be uncertain.... Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher....'
>
> What do you think...? Does **greed** appear in a man for his benefit or harm? Does **hate** appear in a man for his benefit or harm? Does **delusion** appear in a man for his benefit or harm?... being given to greed, hate, and delusion, and being overwhelmed and vanquished mentally by greed, hate, and delusion, this man takes life, steals, commits adultery, and tells lies; he prompts another too, to do likewise. Will that be long for his harm and ill?"
>
> ...**when you yourselves know**: 'These things are bad; these things are blamable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning afterlife and eternity. Buddha, in the Kalama Sutra, mentions how his philosophy is helpful irrespective of beliefs concerning:

Check Your Progress

7. What is the meaning of Prakriti as per the Sankhya philosophy?
8. What are the five mahabhootas as per the Sankhya philosophy?

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The disciple... who has a hate-free mind, a malice-free mind, an undefiled mind, and a purified mind, is one by whom **four solaces** are found here and now. Suppose there is a hereafter and there is a fruit, result, of deeds done well or ill. Then it is possible that at the dissolution of the body after death, I shall arise in the heavenly world, which is possessed of the state of bliss. This is the first solace...

Suppose there is no hereafter and there is no fruit, no result, of deeds done well or ill. Yet in this world, here and now, free from hatred, free from malice, safe and sound, and happy, I keep myself. This is the second solace...

Suppose evil results befall an evil-doer. I, however, think of doing evil to no one. Then, how can ill results affect me who do no evil deed? This is the third solace...

Suppose evil results do not befall an evil-doer. Then I see myself purified in any case. This is the fourth solace...

Structure of the mind

Buddhists describe the person as composed of five **Skandhas** (aggregates):

1. The body (rupa), including the sense organs
2. Sensations and feelings (vedana), coming out of contact between sense organs and objects
3. Perceptions and ideas (samjña), especially, manifest in our ability to recognize things and ideas
4. Mental acts (samskara), especially willpower and attention
5. Basic consciousness (vijñana)

The last four Skandhas are called naman (name), which means the psyche. Namarupa (name-form) is therefore the Buddhist term for the person, mental and physical, which is nevertheless anatman, without soul or essence.

Buddhism also differentiates among six 'fields' (ayatana) for the five skandhas: sight, tasting, touching, hearing, smelling and mind, as well as the objects of these six senses.

To the skandhas Mahayana Buddhism adds alaya-vijñana, 'storehouse' consciousness which stores bijas or seeds—the inborn tendencies to perceive the world in a certain way depending upon our karmic history. Bijas combine with manas or ego to form illusion. By quieting this ego and becoming less self-centred, your mind realizes the 'emptiness' (sunyata) of all things. Then you have peace.

2.5.1 The Four Noble Truths

1. **Life is suffering**. Life is full of suffering which is an inevitable aspect of life. Senses make you sense pain; feelings cause distress; if you have the ability to love, you will also have the ability and possibility to grieve. That is the essence of life.

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Duhkha (suffering) also includes stress, anguish and imperfection. Buddha believes suffering should be taken as a base for improvement. To understand suffering you should understand Anitya (impermanence). All things, including living things, our loved ones, and ourselves, are transitory and impermanent). When we realize that we are mortals, it becomes a major source of anxiety, but such realization taken positively makes our lives and the choices we make meaningful. Time becomes important only when there is only limited amount of it. Doing the right thing and loving someone gain meaning only when the objects be loved and things to be done are not eternal.

Another key concept of Buddhism is **anatman**, which means that all things, including ourselves, have no soul or eternal substance. With no substance, nothing stands alone, and no one has a separate existence. We are all interconnected, not just with our human world, but with the universe.

2. **Suffering is due to attachment**. Most of the suffering we experience comes out of ourselves, from our desire to seek long lasting pleasure, happiness and love and out of attempts to minimize pain, distress and grief. **Trishna** means attachment and also means thirst, desire, lust, craving or clinging. As long as we do not realize that all things around us are imperfect, impermanent and insubstantial, we cling to them with the illusion that the things around us and we ourselves are perfect, permanent and substantial. We cling to things with the hope that they will provide us pleasure and satisfaction. We try to become immortal, whether by making our children and grandchildren into clones of ourselves or by making some special things that make us historical persons. Many times we even cling to unhappy lives because change is too frightening.

   Another aspect of attachment is **dvesha** (avoidance or hatred). To Buddha, hatred is also a form of attachment just like clinging. Hatred is often associated with fear and hence by increasing hatred we also increase our fear which will lead pain and suffering. Most of the frightening things we have seen in this century including the Nazism, Communism, the Ku Klux Klan, terrorist groups, World Wars, etc. were the outcomes of hatred, fear, greed—all ingredients of attachment. The third aspect of attachment is **avidya**, meaning ignorance. At one level, it refers to the ignorance of these Four Noble Truths. At a deeper level, it also means not seeing the reality directly, but instead seeing things according to our own interpreted ways. We believe that our interpretations of reality are more real than reality itself!

   In some sutras, Buddha adds one more aspect of attachment: **anxiety**. Fear, like hatred, ties us to the very things that we want to avoid.

3. **Suffering can be extinguished**. If suffering cannot be extinguished, suffering can at least be diminished. With years of practice, some monks are able overcome several forms of physical pain. **Nirvana** is the traditional name for the state wherein all clinging, and so all suffering, has been eliminated. Another interpretation is that **nirvana** is the extinguishing of sufferings by extinguishing clinging factors that cause sufferings. These factors include hatred, ignorance, fear, lust, desire, etc.

4. **And there is a way to extinguish suffering**. Buddha called it the Eightfold Path. The fundamental and general cause of suffering is our ignorance. If ignorance is removed, sufferings can be ended. The goal of education, therefore,

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is to liberate man from the bondage of ignorance so as to enable him to live life free of all sorrows, sufferings, frustration, anxieties. However, unlike vedantins, knowledge alone is not enough to free oneself from the bondage. It is an essential but not a sufficient condition for liberating oneself from bondage of the cycle of birth-death-rebirth. According to Buddha, it is our attachment with the world including the ephemeral self that is one of the most potent causes of our sufferings. We get attached with the world because we find pleasure which is transitory and ephemeral; and soon we are overcome by sufferings. So for obtaining permanent pleasure (bliss) we need an education, which is the most appropriate or of a right kind (Samyak).

2.5.2 Asta Marg

Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (Asta Marg) constitute the eight aims of education. These are:

1. Samyak Disti (drishti) (Right [appropriate] knowledge or perception)
2. Sumyak Sankalpa (Right determination or 'will')
3. Samyak Vaka (Right speech)
4. Samyak Karma (Right conduct or actions)
5. Samyak Ajivia (Right vocation or means of livelihood)
6. Samyak Vyayama (Right exercise or practice)
7. Samyak Smriti (Right remembrance or repetition)
8. Samyak Samadhi (Right meditation)

A brief description of these eight aims or goals of education in the form of eight-fold path is given below:

1. **Samyak Disti (Drishti):** The basic ignorance of man lies in treating the ever changing temporal world as eternal, blissful and permanent. This false perception or knowledge about the world is developed because of our wrong identification of the self with the body-mind organism. What is needed is to obtain a true knowledge of the self as spiritual or non-material, which is possible through right perception or Samyak dristi. The right perception alone can enable an individual to recognize or realize the nature of the world vis-a-vis the nature of self or Atman. Therefore, the first and foremost aim of education is to enable it to develop and discipline one's cognitive faculties to obtain a right perspective and knowledge about the self and the world. Understanding such a distinction between self (Atman) and the world (Anatman) is paramount to education and constitutes one of the most significant aims of education and of life.
2. **Samyak Sankalpa:** Having obtained the right perception (Samyak drishti) of the self and the world, one becomes capable of choosing and doing the right thing. But in between one's actions and knowledge, there is something, which determines the quality of ones actions (karma). This intermediary element relates to what modern psychology calls the affective domain, which is 'Will', or determination of the individual. Attainment of knowledge alone is not enough to end the sufferings. Knowledge, no doubt, involves understanding of the cause effect relationship (Pratityasamatpada) and hence facilitates removal of the impediments, which cause suffering, but unless one firmly resolves to end them, no actions worth the name will bring the desired results. One certainly needs to make up his mind to live life according to the knowledge one has obtained: It is education alone that can enable an individual to develop the kind of 'will' that is required. For example, one should firmly determine to give up hatred, indulgence on sensuous objects and to stop indulging in any kind of violence. This kind of self-determination is called *Samyak Sankalpa,* development of which constitutes the second aim of education.

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3. **Samyak Vaka (right speech):** The third trait of a truly educated person is that he/she should have control over what one speaks in different situations. What one speaks must befit the occasion in the sense that it is most appropriate, right and balanced in the context. For example, an educated person would not indulge in using harsh/unpleasant language and would avoid talking ill of others. He/she is, to a great extent, in a state of mental poise, is not boisterous or talkative. Whatever he/she talks are meaningful and he/she means it. Developing appropriate, balanced, right kind of language/speech is the third aim of education.
4. **Samyak Karma (right conduct or actions):** The deeds or actions of an educated person would, like his speech, be very well balanced and done with a goodwill/intention. Any action done with full knowledge of the facts accompanied by good intention on the part of the doer can be said to be *Samyak* (appropriate right) for most occasions. Right knowledge, right will and right speech are essential concomitants of right actions and deeds. These right actions or *Samyak* karma comprise, for example, *Ahimsa* (non-violence), *Satya* (truth telling), *Asteya* (non-stealing) and *Indriya-Sanym* (control over senses). Moreover, as a general rule, the individual in all his actions or conduct should follow the *middle path* and hence should avoid the extreme in actions and behaviour or conduct *(Madyamapratipada)*.
5. **Samyak Ajivika (right vocation):** The term 'right vocation' may have different connotations. In the first place, right vocation means the kind of vocation which to the individual is psychologically befitting. All of us are well acquainted with the psychology of individual differences. Different people have different cognitive abilities, varying motivations, interests, aptitudes and attitudes. Obviously all cannot 'deliver the goods' equally well in similar kinds of vocations. Success in a vocation or profession of an individual depends on the abilities, interest and aptitude, which suits the requirements or functions of the particular vocation. The individual is endowed innately with some of the abilities and some are acquired by the individual through one's efforts and for interest. One should choose or go for a vocation, which best suits one's innate or acquired capabilities. If one chooses the right vocation, one is less likely to be involved in sorrows and miseries, but rather will be happier, more contented and satisfied. The second connotation has some ethical underpinning. One should not hanker after a vocation simply because he/she finds it more lucrative even though does not suit one's capabilities, skills, etc.

   But rather, one should choose a vocation wherein one is not expected to involve oneself in using unethical or immoral means for performing the functions, or to attain success. *Samyak Ajivika* is a distinctive feature of Buddhist philosophy. Normally, other philosophies of education (both orthodox and heterodox) either do not make a mention of such practical aspect of life, or do not give any stress and significance to it. They are mainly concerned with the life eternal, overlooking the practical and pragmatically essential part of life. But Buddhism

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stresses that one can attain selfhood by being self-reliant, by earning livelihood through rightful means to feed himself and the family depending on him.

6. **Samyak Vyayama (right exercise or practice).** Notwithstanding the attainment of right knowledge, right will, right speech, right conduct, right choice of vocation, one is still liable to deviate from the right path because of the *sanskars* with which one is born or which are acquired during the life time as a result of experiences. These *sanskars* may cause thoughts and dispositions. It is, therefore, essential for an educated man to practice right knowledge, right will, etc. constantly and continually so that:
   - o The old bad thoughts or feelings or dispositions are completely washed away
   - o No new bad dispositions, etc. enter the mind
   - o Good ideas and feelings are deliberately and consciously allowed to enter and fill the mind (since the mind never remains empty without thoughts)
   - o Efforts are constantly made to entertain and retain good thoughts
7. **Samyak Smriti (right memory): Samyak smriti** also can be understood in two different senses and nurtured accordingly. In the first sense, it means what in present day psychology is termed as selective awareness, which is a vital factor in one's proper adjustment. There is a process of negative adaptation in which the individual ceases to respond to certain aspects of the environment. It consists of a diminution or cessation of response to non-significant stimuli. For example, we cease to attend to constant noises, familiar sights. This cessation of response to non-significant stimuli leaves us free to concentrate on the significant aspects of the environment. Development of such a capacity is an important aspect of one's development and hence an important aim of education. An individual who is not able make a proper distinction between what stimuli or experiences are worth remembering and what are not is not a well-adjusted person. Such a person is either mentally deficient or brain injured and is characterized by lack of appropriate stimulus selectivity. It is probably in this sense that *Samyak smriti* can be considered as an important aim of education.

   In the more commonplace and banal sense of focusing consciously and deliberately on something that occurred in the past, *Samyak smriti* means to keep on recalling or recapitulating what one has experienced or learned with a view that he might not relapse into ignorance again. Even the right knowledge can fade if not recalled from time to time.
8. **Samyak Samadhi:** As a result of attaining the above stated traits/characteristics, an individual qualifies himself to enter the final stage—*Samyak Samadhi*. *Samadhi* is the pre-requisite for attainment of complete liberation or state of Nirvana which according to Buddha is the ultimate goal of human life.

2.5.3 Modified Aims of Buddhist Educational Philosophy

In the course of time the Buddhist philosophy of education underwent modification and transformation in view of the changing circumstances. Consequently the objectives, aims and goals of education took practical shape. Buddhist monks today consider aims of education to be in the following four areas:

- Moral life
- Development of personality
- Conservation of culture
- Total development

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Let us now briefly explain these aims.

- **Moral life:** Buddha accepted morally good life as the central or core aim of education. And since good environment contributes positively to the development of good moral character, he insisted that the environment of the monasteries be conducive to character development. The Buddhists believe firmly that good moral character is caught rather than taught. However, certain rules and regulations, based on sound principles of justice are necessary and should be strictly adhered to.
- **Development of personality:** According to Buddhism, development of personality as an aim of education involves helping children in a way that they develop self-respect, self-reliance, self-control, self-confidence, rationality and understanding.
- **Conservation of culture:** This includes transmission of the essential aspects of Buddhist philosophy as well as commonly accepted aspects of Indian cultural heritage. The Bhikshus study Buddhist philosophy and practice the same in their life.
- **Total development:** In Buddhist philosophy and its practice, real education implies development of man in totality, including the physical, psychological, intellectual, economical, oral and spiritual aspects of the self in a balanced *(Smlyak)* way. It is for this reason that there is coordination, harmony and balance in respect of physical exercises, mental education, material welfare and moral spiritual life of the pupils.

ACTIVITY

Conduct a study on the application of Sankhya teachings in education today.

Did You Know

Buddhists can worship both at home or at a temple. It is not considered essential to go to a temple to worship with others. Buddhists will often set aside a room or a part of a room as a shrine. There will be a statue of Buddha, candles, and an incense burner.

2.6 SUMMARY

- The word purushartha is constituted with the joining of two distinct words viz. Purusha and Artha. Purusha has several meaning in the grammatical as well as mythological dimensions. But the meaning which is most meaningful in this context is 'the individual'. In this context the word is used for each individual or every human being in the world. The second part of the word viz. Artha also

Check Your Progress

9. What is the reason for suffering according to Buddhism?
10. Name the five skandhas that compose the body of a person, as described by Buddhism.

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has several meaning grammatically and mythologically. Among them the most appropriate meaning in the context of purushartha is purpose. Hence, the meaning of the word purushartha is 'purpose of life'.

- The concept of purushartha is eternal and ever pertinent as it is the system of directing an individual to identify one's goals in life, objectives to achieve them, resources to be used and at the end, when the goal is achieved one should happily and acceptably renounce the same to proceed further in the course of eternal life.
- The system of purushartha used to have two dimensions in worldly terms. The one was for individuals, which aimed at giving distinct aims and objectives for life and second was for members of society where individuals used to co-operate with each other in following and proceeding collectively for achieving the outcomes of purusharthas.
- Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles. Etymologically, Veda means 'knowledge' and anta means 'end', so the literal meaning of the term 'Vedânta' is 'the end of knowledge' or 'the ultimate knowledge'. Vedanta is the only philosophical tradition that remains alive today.
- Jiva or individual soul is only relatively real. The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance. In reality, it is not different from Brahma or the Absolute.
- The word 'veda' is derived from a Sanskrit root *vid* which means knowledge, contemplation, profit and existence. Hence, Vedas are considered to be the scriptures for knowledge and contemplations regarding the universe, its constituents and its creator.
- The aims of Vedic education are very well described by A.S. Altekar in one of his statements. It says that 'Education was regarded as a source of illumination and power which transforms and ennobles over nature by the progressive and harmonious development of our physical, mental, intellectual and spiritual power faculties.'
- The chief feature of Vedic education was the excellent relation between the teachers and their disciples. The teacher in that age used to be a highly learned, religious and chaste and was respectable due to a high degree of self control. The guru used to be of well established repute and kind and helpful disciples.
- The Indian system of studying philosophy has six stages. These are Padartha (structure of the universe), Pramana (evidences), Vada (principles), traits of Parmatma/Purush or Atma (form of individual and universal soul), Shrishti prakriya (process of creation of the universe) and Kaivalya or Moksha (emancipation or liberation from the bondage of birth and death).
- The verbal meaning of the word Sankhya is number. In this system, all the principal elements of the universe, which are twenty-five in number, are enumerated. That is why this system is called Sankya. The term 'Sankhya' is also used to mean 'Vichara' which in English stands for 'philosophical reflection'.

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- The Sankhya school of philosophy presents a counting of the twenty-five Padarthas or constituents of the universe. These Padarthas are not only the cause of creation of this universe but also the sustaining force of it.
- Nyaya Philosophy is one of the six systems of Indian philosophy. It was introduced by Maharshi Gautama (Gotama or Aksapada), around AD 250. The most important contribution made by this school is its methodology.
- This methodology is based on a system of Tarka or logic that has subsequently been adopted by the majority of the Indian schools. The Nyaya is the basis of all Sanskrit philosophical studies. It is the preliminary course for a student of philosophy. A study of Nyaya develops the power of reasoning or argument. It renders the intellect sharp and subtle. Buddhism is an empirical philosophy which clearly insists on judging the truth in the light of its practical consequences and results.
- Buddhism as a philosophy detaches itself from theological considerations. Buddha, in fact, did not give any answers to questions concerning afterlife and eternity. Buddha, in the Kalama Sutra, mentions how his philosophy is helpful irrespective of beliefs.
- Buddha, therefore, prescribed a path consisting of eight steps which embody the fundamental principles of Buddhist philosophy. These eight steps or principles (Asta Marg) constitute the eight aims of education.

2.7 KEY TERMS

- **Veda:** Derived from a Sanskrit root *vid* it means knowledge, contemplation and existence
- **Sankhya:** Literally means a number. In Sankya system, all the principal twenty-five elements of the universe are enumerated
- **Purusha:** The spirit, soul, self or individual self (Atman) and universal self (Paramatman)
- **Mahat:** In philosophical terms it means the intellect or the thinking and decision-making power
- **Ahankara:** Self-consciousness or individuality
- **Nyaya:** Logic, according to Nyaya philosophy
- **Nirvana:** The traditional name for the state wherein all clinging, and so all suffering, has been eliminated
- **Trishna:** Attachment and also means thirst, desire, lust, craving or clinging
- **Dukha:** Suffering which also includes stress, anguish and imperfection

2.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The word purushartha is constituted with the joining of two distinct words viz. Purusha and Artha. The meaning of the word purushartha is 'purpose of life'.

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2. Ten qualities which make an individual a human being are patience, forgiveness, self-control, not taking others belongings without permission, piousness, control over the senses, thinking and working intelligently, openness and pursuance for learning, truthfulness and anger management.
3. The systematization of Vedantic ideas into one coherent treatise was undertaken by Badarayana in the form of the Vedanta Sutra (200 BC).
4. Adhyasa means to imagine an object or subject which is not there. As per the prevalent example in the Vedanta philosophy, to imagine a snake in a piece of a rope is Adhyasa.
5. As per the Vedic scholars, education is that which emancipates. This emancipation applies not only to the freedom from ignorance and the state of unknowing but also from the ill or disbeliefs and confusions and ultimately liberation from the notorious cycle of birth and death. The Vedic education in this sense has two pronged aim. The one is worldly and the other is spiritual and hence knowledge also has two faces.
6. All knowledge implies four conditions: (i) the subject or the Pramata, the knower, (ii) the object or the Prameya, (iii) the resulting state of cognition or the Pramiti and (iv) the means of knowledge or the Pramana. Prameya or the objects from which right knowledge is to be obtained
7. According to the Sankhya philosophy, Prakriti is the root of the universe. 'Prakriti' means that which is primary and precedes what is made. It comes from 'Pra' (before) and 'Kri' (to make). It is also known as Pradhana or the chief, since all effects are founded on its basis and it is the root of all the objects and the universe.
8. The set of five Tanmatras gives birth to Panch-Mahabhootas, i.e., five gross elements or the universe. These subtle elements are Akash (ether), Vayu (air), Taijas (fire or light), Apas (water), Prithvi (earth). All these elements are the material causes of the creation of the universe.
9. As per Buddhism, most of the suffering we experience comes out of ourselves, from our desire to seek long lasting pleasure, happiness and love and out of attempts to minimize pain, distress and grief.
10. The five skandhas as per Buddhism are:
    (a) The body (rupa), including the sense organs.
    (b) Sensations and feelings (vedana), coming out of contact between sense organs and objects.
    (c) Perceptions and ideas (samjña), especially manifest in our ability to recognize things and ideas.
    (d) Mental acts (samskara), especially willpower and attention.
    (e) Basic consciousness (vijñana).

2.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Write a note on Indian schools of philosophical systems and how these systems help an individual in developing the understanding of self and setting genuine goal of life.
2. What are the salient features of the Sankya school of philosophy?
3. Illustrate the process of evolution and involution as per the Sankhya philosophy.
4. Write a note on Patharthas with reference to Sankhya school of philosophy.
5. What is Vedanta philosophy and what are its salient features?
6. What is the ultimate objective of all the theist philosophies of India? Name the three major approaches to attain this goal.
7. What is the concept of the visible world out of the invisible world in the Vedant philosophy? What are the causes indicated in the philosophy of such perception?
8. List the salient features of Nyaya philosophy.
9. Write a note on how one can remove misapprehension or false knowledge and attain supreme felicity by the true knowledge of the sixteen categories.
10. Write a note on four noble truths according to Buddhism.
11. What is the present status of Buddhist education in India?

Long-Answer Questions

1. Discuss in detail the Vedic system of education and Indian schools of philosophy.
2. Explain in detail the Sankya school of Philosophy and its objectives.
3. Give a detailed description of Vedanta school of philosophy, its aims, salient features and characteristics.
4. Discuss in detail the Nyaya school of philosophy, its aims, salient features and characteristics.
5. Explain in detail the Buddhist philosophy and the Buddhist concept of education.

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UNIT 3 CONTRIBUTION OF INDIAN THINKERS

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- 3.3.3 Methods of Teaching
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3.0 INTRODUCTION

In this unit, you will learn about views on philosophy and education of different Indian thinkers and philosophers like Swami Vivekananda, Mahatma Gandhi, Rabindranath Tagore and Shri Aurobindo. Swami Vivekanda has defined the term education as 'manifestation of the divine perfection already in man.' According to him neither education nor religion in the past changed man. Now it is high time to give a total spiritual orientation, to the whole education and the life of the nation.

According to Ghandhi, 'Education means 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.'

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In this unit, you will get comprehensive views on education of all the above mentioned thinkers and great men.

3.1 UNIT OBJECTIVES

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

- Discuss the educational contribution of Swami Vivekananda
- Explain the views of Aurobindo Ghosh about integral education
- Describe the educational contribution of M.K. Gandhi
- Explain the contribution of Rabindranath Tagore to education

3.2 EDUCATIONAL CONTRIBUTION OF GANDHI

Mohandas Karamchand Gandhi (1869–1948) was born on the 2 October 1869, in Porbandar, a seacoast town in Gujarat. He belonged to the Bania caste. His father and grandfather had become 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 stated his practice in Bombay, but with little success. Seeing no promise for a 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 in nothing but experiments.' His life proved that human transformation is possible through a 'life process of experimentation in day-to-day activity.'

3.2.1 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 thins, 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.

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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.

His concept of truth (God)

Gandhi believes truth to be the ultimate reality and God can 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 discuss the life of karma yoga (the discipline of action). The Gita gave him the much needed motivation for a religions dedication to the service of man. A karmayogin, according to the Gita is one who does not separate religious life from an active role in 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 Brahma; therefore, the imperishable Brahma 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 Gandhi 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.

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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.

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 grown 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.

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3.2.2 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.

Thus, Gandhi an education has been characterized as encompassing the head, the heart and the hands. It is a dynamic side of the philosophy of life. Therefore, Gandhi 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 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."

3.2.3 Aims of Education

Gandhi'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 whole all was 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 Gandhi 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.

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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 love 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.

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 by drawing 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 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 cultural aim of education and recommended that Gita, and Ramayana to 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 had a desire for the conquest of the sex drives as the highest endeavour of man's or woman's existence.

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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 Zakir Hussain which submitted its report on 2 December 1937. This report contained 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.'

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 6 years of age. At this stage principles of sanitation hygiene, nutrition, work and helping parents in the hove were emphasized. Basic education ns 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.

Gandhi's 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 Gandhi 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. Gandhi opposed this idea and said, 'literacy in itself is no education.'

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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.
- 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 Gandhi: '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 Gandhi, 'The present system of education does not meet the requirements of the country in any shape or form. English has been made medium of education in all the highest branches of learning's 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.' The basic scheme of education has the following important features.

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.

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- **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 be 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 nature and function of family state and the nation and their interrelationship.
- **General science:** (subjects) 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 was 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 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 Gandhi 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

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school to have a striking demonstration of slovenliness and disorderliness and discordant speech.'

- **Hindustani:** Gandhi believed that Hindustani is the combination of Hindi and Urdu. Therefore, he desired to make it a compulsory subject in basic school and the lingua franca of India.

Criticism 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 the will become a materialist. There would be an enormous waste of materials at the hands of small children. The quality of the predicts will be rough and crude. It cannot 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 all round development. Cultural subjects are including in the syllabus along with skill subjects. A good craftsman will as well be an intelligent cultured citizen.

(iii) It is felt that 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.'

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2. Self-sufficiency

(i) No other aspect of basic education than the self-sufficiency. 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 labor 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.

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.

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5. No cultivation of taste for reading

As basic scheme restricts learning either from direct experience of 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.

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 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. Gandhi 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. Self-sufficiency aspect of education is much more important from psychological and educational point of view. Therefore, the 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

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sense it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction.'

3.2.4 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 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. Gandhi anticipated a non-violent personality in the teacher. He should have devotion to duty, to the students and to God. He is to play the role of a mother. Therefore, Gandhi 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'. I 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.'

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 centred of correlation namely, crafts natural environment and social environment. All these provide an opportunity to the child to be engaged in productive activates. Gandhi desires 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. A life 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 Gandhi 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.

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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 Gandhi. Religious education can be imparted through the virtues like truth and non-violence, because they constitute a true religious life. Gandhi feels it essential for a teacher to develop a religious life so that he can influence his students. Therefore, Gandhi 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. Gandhi 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.

Gandhi's views on university education

Gandhi 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 Gandhi, "To-day 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 9 August 1942. The national workers diverted their attention from basic education to the movement. Gandhi 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 Gandhi 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.

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This new education is not different from Basic Education. It is just an evolution of Gandhi'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. Gandhi 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 year's o 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 seen years of age.
- **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 hat education should centre round 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 methodology of imparting educations 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 develom0ment 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 in 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 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."

3.2.5 Naturalistic, Idealistic and Pragmatic Tendency in Gandhian Education

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.'

Gandhi is a naturalist when he advocated 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 Tamil 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.

Gandhi'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) as another idealistic aim when he emphasized on harmonious development of personality which includes spiritual, intellectual, moral and physical development of the child.

In method, Gandhi 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.

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, 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.'

Modern concept of basic education

Since the beginning of this scheme, basic education has been criticized by many. It has been misinterpreted also. To remove criticisms and to highlight its significant features, the government of India has issued the following statement.

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 working 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.
2. The effective teaching of a Basic craft is an essential part o 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) provide 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 it 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 centre 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 centre. In such case, which should occur only infrequently, three 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.
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 contrite more richly both to the acquisition of knowledge. And 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 farseeing 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 become s a vital factor in the creation of 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 he general ideals and methods should remain the same.

Causes of the failure of basic 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 offer the country.' His 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. He devoted his time, energy and resources for the development of an original system of education which can be truly named as Indian National Education. 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 the Nation. Nathuram Godse, a fanatic assassinated Gandhi, 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 fail 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

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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:** Gandhi 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 Gandhi. 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 become subordinate to primary education, as a result of which this system failed. No doubt Gandi 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 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 such of 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:** Gandhi emphasized that unto 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 did not develop any interest in basic education.

3.3 EDUCATIONAL CONTRIBUTION OF VIVEKANANDA

Swami Vivekananda (1863–1902), the patriot saint of India, was born in Calcutta in a Bengali kayasta family on Monday, 12 January 1863. His early name was Narendranath Dutta. His father was Viswanath Dutta and mother Bhubaneswari Devi. They were pious and religious by temperament. His mother influenced him to develop taste in music and to master Hindu classics. As a child, he proved to be a voracious reader. When he became 18, he developed a thirst for spiritual enlightenment. He came in contact with Sri Ramakrishna and became his disciple.

During his college days, he proved himself to be a brilliant student. Rev. W.W Hastie, his principal once remarked, 'Narendra is a real genius'. Being a student of philosophy, he studied all the systems of Western philosophy. Thus, he could develop comparative knowledge of Indian and Western philosophy.

After the death of Ramakrishna in 1886, Vivekananda set up the Ramakrishna Mission. At the beginning, he confined his spiritual activities to India.

He went to the USA to attend the Parliament of Religions, held at Chicago on 11 September 1883. His brilliant exposition of the Vedanta and his wide learning influenced everybody. He advocated that Vedanta should open its gates to all without any distinction of caste, colour, creed or sex.

On 4 July 1902, Vivekananda died a premature death while in deep meditation in his prayer room. He was 39 years 5 months and 24 days. Thus, his prophesy 'I shall never live to see forty' proved to be true.

Vivekananda's Philosophy of Life

Life and work of Swamiji, as he was called, has two-fold significance. On the one hand, he is the first great leader spearheading the modern Indian resurgence and giving the clarion call to his country and to work for the spiritual enlightenment of these people. He was on the other hand an Acharya, a preacher of the Vedanta. His philosophy of life pertains to service and salvation of the soul.

Check Your Progress

1. What was Gandhi's concept of Gram Raj?
2. What were Gandhi's views on women's education?

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As a Vedantist, he defined Veda as eternal laws of the spiritual realm like the scientific laws of the material world. He believed that Veda is eternal and Apaurusheya (not manmade), and the Rishis are only discoverers of pre-existing laws of nature.

His concept of universalism and spiritual brotherhood

Swamiji believed that all men are equal. He separated the spiritual contents of Vedic revelation from the setting of Varnashrama social system. Swamiji presented Vedic Knowledge as the universal philosophy of religion applicable to all creeds, cults, societies and countries.

His concept of Supreme Being

He believed that the Supreme Being is personal-impersonal. The impersonal is not negation or falsification of the personal but the fulfillment of a necessary implication in the conception of its validity.

His concept of man

Swamiji believed that every man is potentially divine. Potential in the sense that a though a Jiva appears now in the state of ignorance, it has got the capacity in it to gradually evolve to higher and higher stages and attain the divine status.

In the words of Swamiji, 'A spark of fire may look small and insignificant, but it has got all the potentialities of a mighty conflagration.' Vedanta, Swamiji maintained, wants man to adopt measures for the actualization of this Divine potential in him, and all the Sadhanas of Karma, Bhakti, Yoga and Jnana are meant for this purpose.

His concept of spiritualism

The concept of spiritualism can be explained in the following aphoristic dicta of Swamiji, 'Each soul is potentially divine. The goal is to manifest this Divine within the controlling Nature, external and internal. Do this either by work or worship or psychic control or philosophy. Doctrines, dogmas, rituals, books or temples are secondary details.'

Vivekananda's Educational Philosophy

Meaning of education

Swami Vivekanda has defined the term education in ten words, 'Education is manifestation of the divine perfection already in Man.' Since the times of Vedas and Upanishads, we have believed in this particular ideology. Being a Vedantist, Swamiji advocates that the Atman dwells within everyone. To realize the self, the perfection of God in man is the goal of true education.

This perfection has to be realized and manifested in one's own life. In the words of Swamiji, 'You cannot teach a child any more than you can grow a plant, the plant develops its own nature'. Education, therefore, has to remove the hindrances which the child may find in his passage towards progress. He further states, 'All knowledge, secular or spiritual, is inherent in man, no knowledge comes from outside, it is all inside. The soul is the source of infinite knowledge, which has been existing there through eternity. So, each of us carry the infinite library of the universe in our mind. This knowledge is covered and hidden like a mine. It is for us to unearth, to uncover, to unveil, to discover.'

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A teacher or an outsider cannot help a child to discover knowledge. The child 'himself has to discover to learn and teach because the knowledge is within him'.

Education is not information

Swamiji, while defining the meaning of education states, 'Education is not the amount of information that is put into your brain and runs riot there, undigested all your life.' If education were identical with information, the libraries would be the greatest sages in the world.

Swamiji does not accept the idea of teaching too many subjects. In his words, "If you assimilated five ideas and made them your life and character, you have more education than any man who has learnt by heart the whole library."

Blind Imitation of the West is not True Education

Now many of us have developed an idea that whatever Western is modern and whatever Indian is traditional. In modern sense, he who learns in western way is truly educated. But Swamiji being a true educationist's state, 'We have only learnt men were ever born in our country. Nothing positive has been taught to us, we do not even know how to use our hands and feet. We master all the facts and figures concerning the ancestors of the English, but we are sadly unmindful about our own. We have leant only weakness…so, how can it be but that shraddha is lost? The idea of true shraddha must be brought back more to us, the faith in our own selves must be reawakened, and then only, all the problems which face our country will gradually be solved by ourselves'.

Book learning is not education

Swamiji advocated that book-learning is not education. His approach to education meant that it should help in character building, mental development and make the individual self-sufficient in life.

3.3.1 Aims of Education

Swamiji believed that the final goal of education is the realization of the self. This goal cannot be realized without material welfare of an individual. His aims of education can be classified into two heads: proximate and ultimate.

Proximate aims of education

Physical development: Swamiji advocated that physical development leads to spiritual enlistment. In his words, 'Strength is goodness, weakness is sin. All sins and all evil can be summed up in that one word "weakness"'. First of all, our young men must be physically and mentally strong. Religion will come afterwards.

Mental development: Swamiji believed that mental development would enable the individual to attain knowledge leading to Bhakti and Yoga and finally lead to the realization of the self.

Development of character: Swamiji advocated that character is the strength of man. It is the greatest treasure that student can acquire in the school or at home. In the words of Swamiji, 'What is education?' Is it book learning? No, it is diverse knowledge. Not even that. Education is the training by which the expression of will is bought under control.

Observation of Brahmacharya for concentration: Swamiji said that one of the important aims of education should be to help the adolescents to transform their sexual energy into spiritual energy by observing Brahmacharya or complete continence. An individual can master all learning within a very short time by observing strict **Brahmacharya**. By Brahmacharya, he means control of sex drives and chastity in thought, word and deed. Practice of chastity or Brahmacharya will develop the power of concentration, which is the basis of all education.

Vocational aim: Self-sufficiency in education is another aim as has been advocated by Swamiji. Education should develop the capacity within the child to earn his own bread and salt and lead a comfortable life. Children should be trained in agriculture, industry and technical works.

Ultimate aims of education

Swamiji believed that there are certain objective values like truth, beauty and goodness. Pursuit of any or these values will lead on e to the manifestation of his own self. Education is a misnomer unless it trains the will of man. Therefore, the ultimate aim of education is to develop the self is possible through the following steps:

Development of personality: According to Vedanta, only a pure moral man has the power to control his will. Such a pure moral man who throws his imagination upon his fellow being has nothing to fear. He is a dynamo of power and can do anything and everything in a calm way. Following the doctrines of the Vedanta, Swamiji advocates that strength and fearlessness are the two major characteristics of human personality. The greatest ideal of education is to develop such human personalities which will lead towards self-realization.

Faith in one's own self: Swamiji believes that faith in one's own self must be created through education. Education should develop awareness among the students that they have their latent powers which are always quite potent to make one's life sublime and divine. Education should teach every student the Mantram of the Katho Upanishad: 'Arise, awake and stop not till the goal is reached'.

Developing Shradha: Swamiji believes that modern education in India produces young men who do not have and faith in God. An individual, in order to realize the self should have firm belief that more things can be achieved through faith in God. A man, who is devoid of this faith runs to ruin.

Developing a spirit of renunciation: One of the important ethical questions in the Gita is whether men should renounce action or whether they should perform them even after realization of supreme knowledge. Following the doctrine of the Gita, Swamiji says that man should perform his duties with a total sense of detachment. Thus he can become a karma yogi. He propagates the message of the Gita.

Promoting universal brotherhood: Swamiji advocates that education should teach each individual that Atman (soul) is the same in all from the ant to the perfect man, the difference being, only in its manifestation. An ideal system of education is one which promotes universal brotherhood.

Importance of Yoga in self-realization: Swamiji and advocates that introduction of yoga in education helps a child to realize the harmony between the inner and outer life. He can understand that all knowledge is in human mind and that the same can be experienced by practicing Yoga. Yoga opens the mind and leads to self-realization.

3.3.2 Curriculum

Regarding curriculum nowhere has Swamiji presented his own views in an organized way. From the study of his educational philosophy, we conclude that he wanted to prepare students for a spiritual as well as a material world. We can discuss his views on curriculum under the following heads.

Synthesis between science and Vedanta: Vivekananda believed that Brahma or Atman is beyond the grasp of all terms and concepts. Vedanta states that the inner nature and outer nature of man are to be realized as one and the same, without any conflict in his mind. Education should be such, which should be the blend of Vedanta and modern science. In science, matter is nothing but energy in the wave of function. Similar is the nature of spirit; which is beyond limitation of name, form and action. Hence, there should be a synthesis between Vedanta, which advocates spirit as truth, and science, which advocates mater as truth. Such a subject should be included in the curriculum.

Education for leadership: Curriculum should be designed with a view to promote leadership qualities in the growing generation. The leader should realize that he is a servant of servants and must accommodate a thousand minds. He must be impersonal in his love and possess an ideal character. Such leadership qualities should be developed among the present as well as the following generations.

Education for patriotism and freedom: Swamiji advocated that for the development of patriotism and freedom, education should provide the following three things:

- Love for the motherland
- A strong will to desist evil
- Steadfastness in achieving the desired goal

Physical education: The first important item included in the curriculum by Vivekananda is physical education. He advocated that a person who is physically strong can realize the self. He stated 'make your nerve strong. What we want is muscles of iron and nerves of steel. We have wept long enough. No more weeping but stand on your feet and be a man.' He further stated, 'You will understand the Upanishads better and the glory of the Atman when your body stands firm on your feet and you feel yourselves as men.

Languages: Swamiji advocated the following languages to be included in the curriculum.

- **Sanskrit:** Sanskrit, being the mother of all Indian languages, should be included as the first language in the curriculum. This language alone can help in the progress of the country.
- **Regional languages:** He considers mother tongue as the regional language. Education of the child should be imparted through this language.
- **Common languages:** In order to bind together all the citizens of India, Swamiji advocated for the introduction of one common language in the country.

Vocational education: To make the child self-sufficient in life, Vivekananda advocated the introduction of vocational education in the curriculum. Therefore, he made provision for the study of agriculture, industry and opening of workshops.

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Fine arts: For a synthesis of utility and beauty, Swamiji emphasized on the introduction of Fine Arts in the curriculum. The subjects to be included are: (a) drama, (b) music and (c) painting. Such education, he believed, can develop an aesthetic sense among the students and can become useful in life.

Humanities: Swamiji advocated for the introduction of subjects like history, political science, economics, psychology and geography, to help the children develop knowledge in leading successful social life.

3.3.3 Methods of Teaching

Vivekananda advocated that since the human mind is perfect in itself, there is no necessity for it to receive knowledge from outside. A simple arrangement of previous impressions in mind will lead to new propositions and theories. Hence, learning is nothing but a process of discovery of knowledge. However he has suggested the following methods of teaching to follow in the teaching learning situation.

Concentration methods: Swamiji considers concentration as the only method of attaining knowledge. One child is considered as superior to another child on the basis of greater power of concentration. Concentration is a key by which the treasure house of knowledge can be opened. Concentration method helps the child to withdraw his different senses from temptations of life, and concentrate on the subject matter of instruction. This method helps the child to have a clear picture of the subject, to analyse the problems and to discover new things.

Methods of realization: Vivekananda considers realization as the chief aim of life. There are various methods of realization. Following the most widely accepted methods of self-realization as has been advocated by the Indian sages, he advocates Yoga as the most ideal method. Yogas are four in number. (i) Karma Yoga, (ii) Bhakti Yoga (iii) Raja Yoga and (iv) Jnana Yoga. The scope of all these Yogas is one and the same- removal of ignorance and enabling the soul to restore its original nature. In the process of yoga, mind or means is the chief factor. Human mind functions through ten sense organs. Out of these ten senses, five are considered as cognition and another five as action. An individual, who has realized the soul, can have absolute control over his mind. He is free from fetters. Peace of mind, training of mind and universal love will help a person to realize the self.

Discussion and contemplation method: In Gurukula system of education of ancient India, discussion method was given more importance than other methods. They believed that out of discussion, under the guidance of a guru, ignorance can be removed. Borrowing this idea from the ancient Indian system of education, Vivekananda also advocated discussion and contemplation method to be followed in education.

Imitation method: Childhood is a period of imitation. Children like to imitate the activities of others. Vivekananda, therefore, advocated utilizing such qualities of children for educational purposes. A teacher should present higher ideals and nobler patterns of behavior before the children to help them to imitate such activities for the formation of their character and personality.

Individual guidance and counseling: Spiritual, ethical and philosophical ideas are all controversial. Down through the ages, the sages of India have been preaching its concepts to their disciples or to the people in general, it is realized that with the help of a guru, it is not possible to develop divine wisdom. Therefore, Vivekananda advocated the method of individual guidance and counseling in the teaching learning process.

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Lecture method: Spiritual ideas are abstract ideas. It becomes difficult on the part of a child to understand spiritual doctrines. Therefore, Vivekananda advocated for the introduction of lecture method to explain the spiritual ideas in a simple way to the students.

Activity method: Vivekanada accepted learning through activities as an ideal method of teaching. It can provide direct experience to the children. He advocated that activities like singing, storytelling, drama and dance should be performed by the students in the spirit of Ramayana and Mahabharata. It will create spiritual values in the minds of the students. He also advocated the introduction of other activities like excursions, camps, etc., to help the students to understand the value of social service.

3.3.4 Place of the Child

Swami Vivekananda states that the child should have certain qualities just like the teacher. Since the child is the vital factor in the educative process, he must be pure in thought and speech. He must be a Brahmachari and should try to conquer his lower nature.

'The chaste brain has tremendous energy and gigantic willpower. Without chartitly, there can be no spiritual strength.' Swamiji considered the child as the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vain.

Devotion to teacher (Guru-Bhakti)

Vivekananda says, 'Too much faith in personality has the tendency to produce weakness and adulatory, but intense love for the guru makes rapid growth possible; he connects us with the internal guru. Adore your guru. If there be real truth in him, that guru-Bhakti (devotion to the teacher) will quickly lead you to the highest.'

Concept of discipline

Vivekananda considerd discipline as internal not external. He advocated that both the student and the teacher should lead a life of internal discipline. This internal discipline refers to control over the sense. Control of senses helps to lead a life of spirituality. The teacher and the students should be Brahmacharies. It will provide them with power for self-realization.

Swami Vivekananda and Other Important Aspects of Education

Swamiji did not accept information as education. He advocated a type of education, which is a life-building and character making process. Education should also help in the development of originality, excellence, creativity and unfold all the hidden powers in man. A child should learn to accept pleasure and pain, misery and happiness as equal factors in the formation of character. Today India needs an education that that strengthens character and will. This can be achieved through man-making education.

Education for culture: Vivekananda advocated that education for the promotion of culture has to fulfill three conditions: (i) conserving the cultural heritage of the country (ii) Transmit the culture to the present as well as to the succeeding generations and (iii) Revive the decadent part of the culture. In order to make the society dynamic,

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revive the culture is essential. An individual becomes cultured, not by collecting information from different sources, but practicing the culture and its values with full faith and confidence.

Education of the masses: Vivekananda supported mass education and criticized education dominated by class divisions. He believed that a country can progress only through mass education. Control of education by a class of people is the cause of India's problems. It is a national sin to neglect mass education. Swami Vivekananda considers that 'the great national sin is the neglect of masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well-educated, well-fed, and well-cared for. They pay for our education, they build our temples, but in return, the get kicks. If we want to regenerate India, we must work for them.' He further adds, 'If the poor boy cannot receive education, education must go and receive him.' Since education is biologically, socially and spiritually necessary for every individual, there must be a provision for mass education in India.

National system of education: Criticizing blind imitation of the West, Swamiji states 'Of course new things have to be learnt, have to be introduced and worked out, but is that to be done by sweeping away all that is old just because it is old?' We should carefully judge when we take knowledge from the West—what is really useful and what is useless. A true national system of education can save us from this dangerous situation of blindly copying from the West.

Education of women: Swami Vivekananda felt that though the Vedanta declares that both men and women have the same self in them, in our country, men and women are not treated equally. He states an example from Manu, who says, 'Where women, are respected, there the Gods delight, and where they are not there all work and efforts come to naught'. There is no hope of rise for that family or country where they lie in sadness. In the Vedic and Upanishadic period, women enjoyed equal status as men. But at present, there is no respect for women. Women education alone can solve their many sided problem. Education of women should aim at the formation of character, increase the strength of mind and should enable them to stand on their own feet. Subjects like religion, philosophy, ethics, fine arts, housekeeping, history and the scriptures of ancient India should be taught to the women. Swamiji further stated that Indian women have all the time been trained to be docile and submissive. Along with other things they should acquire be the spirit of independence and assertiveness.

Vivekananda on religious reformations

Vivekananda desired that the glory of the Brahman, which resides in one and all, should be understood by all. This is possible through a harmonious development of physical, mental, intellectual as well as spiritual character. He advocated that religion, which is the life blood of our country, should be purified and reformed in order to increase its strength for the progress of the nation. He tried to destroy the superstitions of Hinduism and said that God can be realized by the oppressed, ignorant and the poor. Religious education in schools should be imparted in this spirit.

From what has been discussed so far, it is clear that Vivekananda, a patriot saint, was an embodiment of courage and freedom. His educational ideas and ideals are unique in the history of Indian education. His emphasis on the growth of three major faculties: (i) heart, (ii) will, and (iii) love of truth, gives a new direction to our system of education. To reform modern Indian education, he advises to pay due attention to physical strength, practical aptitude, economic efficiency, cultural integrity and training of the will and emotions of the children. Therefore, Tagore rightly remarked, 'If you want to know India study Vivekananda'.

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3.3.5 Place of the Teacher

Swamiji advocated that the nature of the human mind is such that 'no one ever really is taught by another. Each one should be a teacher to himself.' The work of the external teacher is only to give suggestion and the rest is to be done by the internal teacher himself, the mind within. The external teacher should act like a doctor, who understands the nature of the child and must know the proper method to tackle him in the best manner possible. A modern teacher is a mere label in the field of education. He imparts bookish knowledge to prepare them for an examination. Swamiji does not accept this modern attitude. He wants that a teacher should be like a father, who will give the students their spiritual birth and show them the way to eternal life. He should initiate the students to practice the essential virtues of brahmacharya and shraddha.

Swamiji believes that all teaching is a process of giving and taking: the teacher gives and the students receive. Therefore, effective participation of the students and the teachers is essential in the educative process.

Vivekananda had a great appreciation for the 'Gurugriha Vasa'. He states, 'My idea of education is personal contact with the teacher—gurugriha vasa'. Without the personal contact of a teacher there would be no education. Take your universities. What have they done? They have not produced one original man. They are merely an examining body. The idea of the sacrifice for the common wealth is not yet developed in our nation.

The teacher should have character like a blazing fire, and should be a tyagi (man of renunciation). He should act as a friend and guide of the child. He should consider teaching as worship of God. Every soul is the soul of God and every child is a God. Hence the teacher should serve children in the spirit of service to God'.

Swamiji advocated that a child educate itself. In his words, 'you can supply the growing seed with the materials for the making up of its body, bringing to it the earth, the water, the air that it wants. It will take all that it wants by its own nature. So with the education of the child, a child educates itself. The teacher spoils everything by thinking that he is teaching. A good teacher needs to do just that much to awaken in the student, the desire to seek knowledge. We have to do only so much for the boys that they may learn to apply their own intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy'.

Qualities of a teacher

Swamiji advocated that the teacher should possess the following qualities.

- A teacher must be a tyagi or a man of renunciation.
- He should act like a substitute of the parents for the students. He should have personal love for his students. It will help him to transmit spiritual force.
- He should come down to the level of the students and should have sympathy for his students.
- He should have very high character and he should be sinless.
- He must be pure in mind and heart.

Check Your Progress

3. What were Swami Vivekananda's recommendations for education of patriotism?
4. What is the imitation method of instruction?

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3.4 EDUCATIONAL CONTRIBUTION OF RABINDRANATH TAGORE

Rabindranath Tagore, the brilliant poet of India and the founder of Visva-Bharati was born in 1861 in Calcutta. 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 Rammohan Roy and his Brahma 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.

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 Gandhi, 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 the school 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 the 19th and 20th centuries, Bengal took the greatest leadership in the literary field under the able leadership of Bankim Chandra Chattopadhyay, 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 the 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 all the world over.

3.4.1 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 harmonies 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 represent 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 Brahma). 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 Brahma). He views the world as the place of both truth and appearance. Maya holds truth within itself, as it is found in 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.'

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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.

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 colour, 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 extremes.

3.4.2 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.

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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 (mokhsa). Through freedom man can relate himself with the universe, nature, man and finally with the universal man.

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 0personality 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.

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 in "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 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.

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. To acquire "fullness of experience" from multiple sources, the curriculum was designed. 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

(i) Languages and literature, mother tongue, other Indian languages and other foreign languages like German, Latin, Chinese, French, and Russian

(ii) Mathematics

(iii) Natural sciences like physics, chemistry, botany, zoology, general science and health education

(iv) Social sciences like history, civics, geography, economics and sociology

(v) Agriculture and technical subjects

(vi) Arts, music, dance etc.

(vii) Religion, philosophy and psychology

3.4.3 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

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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 0personality 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.

Aims of education

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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 in "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 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.

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. To acquire "fullness of experience" from multiple sources, the curriculum was designed. 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

(i) Languages and literature, mother tongue, other Indian languages and other foreign languages like German, Latin, Chinese, French, and Russian

(ii) Mathematics

(iii) Natural sciences like physics, chemistry, botany, zoology, general science and health education

(iv) Social sciences like history, civics, geography, economics and sociology

(v) Agriculture and technical subjects

(vi) Arts, music, dance etc.

(vii) Religion, philosophy and psychology

3.4.3 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

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is more important than the forma 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.
- **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 r 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

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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 community where a religious atmosphere is created. It can strengthen the spiritual bond in the community. According to Tagore, all true religion evolves 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. A school becomes complete only through the students. He was of 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. 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.'
- **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 crate 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 awakened through this process. They come close to learn from each other. The teacher has to create a create 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 methods of teaching. In the 'ashram school', the teacher alone can create of creative atmosphere,. He is the leader, a pioneer. He is the person who cans 'knock on doors of mind.' Therefore, those who desire to be teachers must have 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

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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.

3.4.4 His Experiments

Shantiniketan and Visva-bharati

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.

3.4.5 Special Features of Santiniketan

- **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 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 Santiniketan, 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:** Santiniketan 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 go round rousing the sleepers up into the beauty of the calm of early down. All the regular classes are 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 is 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 Santiniketan on 22 December 1918. The name Vishvabharati indicates a 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 says, '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 are 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:

(i) To study the mind of man in its realization of different aspects of truth from divers points of view.

(ii) 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.

(iii) To approach the west from the standpoint of such a unity of the life and thought of Asia.

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(iv) 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 would 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.

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 eductor.

3.5 AUROBINDO AND INTEGRAL EDUCATION

Sri Aurobindo Ghosh (1872–1950) was born on 15 August 1872 in Calcutta. His father Krishnadhan had a desire to anglicize him. Therefore, he sent him to England for education in 1879. Aurobindo was only seven year of age then. He remained there for 14 years in order to complete his education, both at Cambridge and London universities. During his stay in England, he was introduced to Latin, English and French in which he displayed extraordinary talent. He matriculated from St. Paul's school and won a scholarship to King's College, Cambridge. He won a lot of academic prizes at Cambridge. He passed the Indian Civil Service Examination in 1890 with record marks but he was disqualified for the service as he did not present himself at the riding examination. He left for India in December of 1892 and found his father just dead.

Sri Aurobindo went to Baroda; where he joined the State Service in administrative work. He became a confidential adviser and secretary to the Maharaja of Baroda. There he studied Sanskrit, Bengali, Marathi, Gujarati and other Indian languages to know the heritage of India. Besides these literary activities, he joined politics and wrote many articles in 'Indu Prakash,' a Bombay Journal of Nationalist Party. At the time of the partition of Bengal in 1905, he resigned his post and went to Calcutta. He joined politics only for four years, became editor, of 'Bande Mataram' and wrote articles on Karma Yogin in English and Dharma in Bengali.

For his revolutionary political activities, Sri Aurobindo was imprisoned several times. In the Alipur jail an extraordinary experience of the spirit of God took place in

Check Your Progress

5. What was the best teaching methods according to Tagore?
6. Name one special feature of Santiniketan?

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Aurobindo's life, which changed the course of his life. Then he remained politically silent both in word and action and revised the life Divine and the synthesis of Yoga. He settled down in Pondicherry, where he spent the rest of his life.

His first four years in Pondicherry became years of solitude. He tried to bring down spiritual powers into his physical being during this period. Many visitors used to come to his Ashram. One M. Paul Richard came to the Ashram in 1910 and was much impressed by Aurobindo's spiritual personality. He came back again in 1914 with his wife Mira. Mira Richard, the wife of M. Paul Richard remained in Pondicherry Ashram and later became the 'Mother' of the Ashram. Between 1914 and 1921 Sri Aurobindo wrote his major philosophy and published *Arya* a new journal in English. Henceforth, Sri Aurobindo became a philosopher. In his words, 'I had no urge of spirituality in me, I developed spirituality. Was incapable of understanding metaphysics, I developed into a philosopher. I transformed my nature from what it was to what it was not. I did it by a special manner not by a miracle and I did it to show what could be done and how it could be done.'

Sri Aurobindo died on 5 December 1950 being afflicted with Uraemia. With his death ended a glorious chapter in the spiritual history of India.

Sri Aurobindo was a poet, a philosopher and Yogi. His life began with psychic experiences. His experiences were connected with his political, poetic and philosophical life. In other words, his life was a 'saga of psychic experience.' He started his philosophical system with an 'experienced integratism.' His idea of cosmology and metaphysics proves that he had a developed spirituality and experienced philosophy.

His View on the Vedas, the Gita and the Upanishads

Sri Aurobindo believed that the highest truths—the truth of science and religion were already contained in the Vedas. The Gita and the Upanishads are nothing but a logical continuation of the Vedas. In 'Essays on the Gita' he has explained that the Gita is a gospel of Yoga or fellowship with God. His philosophical system contains the fourfold Yoga of Gita, i.e., Jnana Yoga (Yoga of knowledge), Bhakti Yoga (Yoga of devotion), Karma Yoga (Yoga of activities) and Dhyana Yoga (Yoga of concentration). Thus, in the Gita he finds a synthesis of Yoga.

According to Sri Aurobindo 'All life is Yoga.' The evolution of man and the cosmic process follow the same life. He believes in the traditional concept of man and accepts the classical views about the union of individual soul with the supreme soul. He differs from the traditional concept and from the Gita by introducing 'Yoga'. In his words: 'The Gita's Yoga consists in the offering of one's work as a sacrifice to the divine. The egoless and desireless actions and bhakti enables people to enter cosmic consciousness and then unity with the divine.' This 'Yoga' adds the bringing down of sacramental light and force (its ultimate aim) and the transformation of the mature.'

Integralism

Integralism is possible through transformation according to Sri Aurobindo. 'Yoga' divides the whole man bringing down the super mind to transform the human mind, life and body. The moment this aim gets fulfilled, man becomes a superman. The spiritual man should establish a kingdom of God on earth. Therefore, a community of perfect individuals should be established to reform the mind so that world can be reformed. Our basic principle should be unity, not diversity.

Usually transformation takes place on a sacramental plane. Diverse elements get transformed and then integrated. It begins with psychic change, which is the representative, other inner self of man. A psychic personality is one whose inner self controls the mind, life and body of the individual. So, psychic discovery is the means to change the lower nature of man. But it is not divine realization. Divine realization can be possible through super mind. Therefore, Sri Aurobindo says, 'The psychic transformation after rising into spiritual change has to be completed, integrated, exceeded and uplifted by supramental transformation.' Yoga creates conditions for the descent of super mind.

Sri Aurobindo aimed at gradual spiritualization of the society. He welcomed an age of super mind where the realization of good, freedom and unity will predominate in all social groups. 'We can achieve the unity of human race through integral living and through the development of integral personality.'

Sri Aurobindo's philosophy is based on an 'experienced integralism.' It is a synthesis of idealism, realism, pragmatism and spiritualism.

3.5.1 Aims of Education as per Sri Aurobindo

1. Education of the physical being (Tapasya of Beauty)

According to Sri Aurobindo beauty is the ideal of physical life. The Mother, therefore, says, 'You must hold within yourself the living ideal of beauty that is to be recognized. It is a tapasya (Yoga) of beauty. When beauty grows the liberation gradually takes place.' Aurobindo's theory of education lays emphasis on physical and spiritual mastery:

This system does not lay emphasis on a particular type of exercise. Physical education is not a single aim activity. It has plurality of aims. Different aims represent different ways to look at the same thing. Mainly they have four important goals:

1. To discipline and control the physical function.
2. Harmonious development of the body and physical movements.
3. Rectification of defects and overcoming physical limitations.
4. To awaken the body consciousness.

To achieve the first three aims one has to undertake physical exercises. To achieve the fourth goal one has to draw upon multiple faculties. Physical education is not obligatory. Sri Aurobindo felt that spirituality, discipline, service, bhakti and Yoga as the essentials of physical education. **Asanas** (physical exercise) and **Pranayama** (breathing techniques) were considered to be the most important to control the restlessness of the body and to achieve concentration.

Physical education is also essential for controlling the sex drives. According to Aurobindo's philosophy of education, a seeker of truth should have control over the sex impulses. Emphasis on games and sports was given to renew physical and higher forms of energy and to develop tolerance, self-control, friendliness, self-mastery of ego, etc. This scheme of physical deduction was not confined to classroom period like our formal system. In 'Ashram school' a definite portion of the timetable is allotted for physical education. Along with this, a 10 minute period is allotted for concentration. Thus, through this physical education programme, attempts are made to express the inner consciousness.

2. Education of the vital being (Tapasya of Power)

Vital education emphasizes the observation of impulses, energies and desires on the vital being of man. As a result, the student gets an opportunity to understand both the inner would and the world outside of himself. For self-observation, two things are essential. When we do a particular thing, first we should know what we do. Then we should know why we do. Thus we can become conscious of ourselves and start controlling, directing ourselves and gain mastery over ourselves. Thus we can educate the vital being.

The second aspect at the vital being is the utilization of the sense organs. Sense organs help an individual to receive knowledge. The senses like sight, hearing, smell, touch, taste and mind should be trained. Sri Aurobindo advises 'that their training should be the first care of the teacher.' Sense must be accurate and sensitive. It can be purified by the purification of the nervous system.

Sri Aurobindo is of opinion that if the defects in the sense are not due to physical injury, they can be removed by the breathing regulation, which helps in the unification of the nervous system.

Vital education according to Sri Aurobindo is also a training of the aesthetic personality. To get this training, one should give up bad habits. He should develop human habits, emotions and their associations. He has to develop observation and self-knowledge which will lead to concentration of vital energies. It is the first step in the growth and self-mastery of one's character.

3. Education of the mental being (Tapasya of Knowledge)

For the education of the mental being emphasis is laid on mental silence and concentration. Therefore, Mother says, 'The mind has to be made silent and attentive in order to receive knowledge from above and manifest it. To silence the mind one has to take the help of 'Classical Yoga.' By Yoga one acquires mastery of the mind and reaches a region higher than the mind which we call knowledge. This 'tapasya' of knowledge is the education of the mental being. This helps in the gradual liberation from ignorance.

Mental education has three-fold function: (i) To gather old knowledge, (ii) To discover new knowledge and (iii) To develop the capacity to use and apply the knowledge acquired. Through the application of knowledge, the student develops cognition, ideas, intelligence and mental perceptions. As a result of this, man himself becomes the source of knowledge. Acceding to Sri Aurobindo mind has four levels: (1) Citta, (2) **Manas,** (3) Budhi and (4) A developing level consisting of phenomena like intuition, inspiration and vision in the extraordinary personality. The Citta which is the storehouse of memory is divided into two parts: (1) Active, and (2) Passive. For selection and recall, we have to develop the active memory, but the passive memory does not need only development because it contains all our past experiences. The Manas, the sixth sense in which all senses are gathered receives images directly or through the senses. After that it translates them into thought consciousness. It is a faculty development. Budhi is the actual instrument of disposing of thought and concerned with ordering of knowledge. It is the most important level having town faculties, viz. (a) comprehensive, creative and synthetic and (b) critical and synthetic. It is the level of intuition, inspiration and vision in an extraordinary personality. The

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final level is not a developed level. But it is the level of intuiting, genius, inspiration, revelation, vision in the extraordinary personality, etc.

The various levels of mind discussed above increase the capacity of man through his efforts. The important aspect of Aurobindo's thought is the continuous organization of ideas around a central idea. Therefore, in integral schools, they never give importance to teaching of so many subjects but enable the students to 'find many approaches to the same subject.'

4. Education of the psychic being (Tapasya of Love)

This is the most important contribution of Sri Aurobindo to educational theory. Psychic being is the psychological centre of man. The function of education is to enable man to become conscious of this psychological centre. This consciousness is the key to an integral personality. It is independent of the body and life situations. Psychic education is to enable an individual to see his soul to growing freedom according to its inner nature. It supports the vital, the physical and the mental being. When an individual develops psychic consciousness, he understands life and himself.

So, this education should help an individual to have mastery of the psychic presence. In the words of Sri Aurobindo, 'The Psychic being is a spiritual personality put forward by the soul in its evolution. Its growth marks the stage which the spiritual evolution of the individual has reached and its possibilities for the future.' Emphasizing on the education of the psychic being, Sri Aurobindo again says, 'The true secret whether with the child or man is to help him to find his deeper self, the real psychic entity within. That, if we ever give a chance to come forward, and still more, if we call it the foreground as the leader' of the march set in our front, will itself take up most of the business of education out of our hand and develop the capacity of the psychological being towards a realization of potentialities.

The system of education should be given an opportunity to the Psychic being to grow, to express itself and to exercise. Discovery of the psychic being is the beginning of this education. To discover this, one has to take the help of desire, purpose, direction and will. The process of education has two aspects to surrender to that which is beyond ego and identification with one's psychic being. It will be possible through Yoga or 'Tapasya' of love. As a result of this Yoga one can attain liberation from suffering.

5. Spiritual education

The four-fold approach to education advocated by Sri Aurobindo, consisting the vital, physical, mental and the psychic, develop power, beauty, knowledge and love in the individual student. As a result, man gets liberation from material world, desires, ignorance and suffering. A total spiritual education is the goal of education. It is more important than intellectual, moral and religious education. The external world does not determine spiritual education. Rather it is determined within the world. Spiritual transformation of man is the goal of this education.

6. Super mental Education

Education should help the individual to discover the psychic, which is independent of the external reality and the physical body. This education was the personal experience of Sri Aurobindo and the Mother. These experiences affect one's consciousness, nature

and environment. The aim of this education is the creation of a twenty first century man. So the Mother says, "We want to the world what must be the new man of tomorrow." Thus, education is an evaluation of consciousness. This aim can be achieved through the development of the psychic being.

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7. Education as Self-Realization

Sri Aurobindo borrowed his concept of self-realization from the Taittiriya Upanishad which describes the self as surrounded by five sheaths or the panchakosas. When Aurobindo speeds about integral education he relates his philosophy of education to these five sheaths. We can understand this doctrine from the following table:

Cells/Layers	English Translation	Appropriate Education
Annamaya Kosha	Physical cell	Physical education
Pranamaya Kosha	Vitality cell	Vital education (of sense organs)
Manomaya Kosha	Mental cell	Intellectual education
Vijnanamaa Kosha	Physical cell	Social and emotional education
Anandamaya Kosha	Spiritual cell	Spiritual education

From the above table, it is found that integral education is an interrelated, co-ordinate, progressive growth of all the cells cited in the table. An integral development of all the layers or cells leads to integral education. Therefore, Sri Aurobindo writes, 'Education to be complete must have principal aspects relating to the five primary activities of the human being: the physical, the vital, the mental, the psychic and the spiritual. Usually these phases of education succeed each other in a chronological order following the growth of the individual. This, however, does not mean that one should replace another but that all must continue, completing each other, till the end of life.'

3.5.2 Curriculum

Curriculum in this system includes the four basic elements of 'being', the physical, the vital, the mental and the psychic. It is to be developed and perfected by appropriate curriculum in order that an individual achieves the utmost possible perfection of himself and contributes his maximum humanity as a whole. The child in this system is not mounded according to the desire of parents or teacher. He is to be free to achieve this goal. Therefore, this system emphasizes on flexible interest based and environment-based curriculum. The aim of educating the child for Sri Aurobindo and the Mother was to invite the student for transformation and learning and not to impose the educative process on him. The teacher is to create the environment for self-discovery. Therefore, curriculum should have a scope for a well organized environment wherein the adoption of new methods comes very easily. As education is to teach the students to concentrate, an environment conductive to quit and order is necessary. The curriculum should give more importance to practice than to instruction. It should be evolutionary rather than revolutionary and should grow gradually to meet the needs of the students and changing needs of the society.

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3.5.3 Method of Teaching

All the principles of integral Yoga are applied to the educational methodology of Sri Aurobindo. The three basic principles of teaching are 'first, nothing can be taught, secondly, the mind has to be continually consulted and thirdly, work from the near to the far. The Yoga of Sri Aurobindo is neither fixed nor rigid. It acts freely and widely. 'In his yoga the divine power in man gathers all human life into the yogic process. Through methods of teaching a balance between meditation and action and between silent mind and practical learning is to be maintained. The child should be free to develop this education. When a child reaches fourteen, he should be asked, whether he wants to study or not. Once the child decides to study his education should begin honestly, with discipline, regularity and method. This new method is not at all an imposition on the teacher. He is to apply 'multiple' methods like 'free progress and Montessori.' Free choice in education helps an individual student to discover knowledge within himself and motivates the child to learn. Thus free progress is emphasized in integral education. The teacher is not guided by rigid and prescribed syllabi. He has to prepare a course to act as guide, to discover the talent of the child and to develop and integrate various experiences. Lastly learning is to be coordinated with one's heredity and previous experiences. The teacher is to work hard to find out methods suitable for the students.

Liberty

Sri Aurobindo believed that education can progress on the right line through greatest liberty. In his words 'liberty is at once the condition of vigorous variation and the condition for self-finding. The child being a self-developing being should grow freely. It is the responsibility of the parents and educators to see that the child develops freely as an organic person. An individual is competent enough to develop his psychic being. Therefore, maximum liberty should be given to the child for the development of the psychic being. The students should be allowed to choose their own subjects and develop areas of interests. Compulsion should be totally avoided. He suggested the schools to encourage free progress system. The classes are limited to four or five students in Aurobindo School. They do not aim at preparing students for vocation of career, but to know the world. In the words of the Mother 'we study to learn, to know, to understand the world and for joy that it gives'.

The students should 'elect to take examination or not.' The mechanical examination, which does not have any inner contact with the child is totally avoided in this system, the child who is the superman is the making should enrich his power, joy and should believe in harmony. He should believe in the path of truth, not in a mechanical education, which is examination-oriented.

The four important vehicles in Aurobindo system—the physical the vital, the mental and the psychic respectively cultivate power, beauty, knowledge and love. This helps the child to liberate itself from materialism. The mechanical examination cannot help to evaluate the progress of the child in these lines. An exemption which is spontaneous and which caters to the needs of the child is recommended.

Sri Aurobindo International Centre of Education

The educational ideas of Sri Aurobindo were put into experiment in Sri Aurobindo International Centre of Education, the laboratory of future. The experiments were

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really conducted by the Mother, as Sri Aurobindo could not interfere for want of time. The institution started functioning from 1943 with twenty students. In 1952, it was inaugurated by the Mother as the Sri Aurobindo International University Centre. But from 1959 onwards it became known as Sri Aurobindo International Centre of Education.

The centre of international education is a part of the Ashram. 'It has been founded and is meant to be the cradle of the new world. The life of the children is intimately related to the life lead in the Ashram. It is an ever expanding community life with activities spread all over the life other people. It aims at divining human life in the light of the teachings of Sri Aurobindo and the Mother. Here there is a natural expression in action of the ideas of Aurobindo and his lifelong collaborator the Mother.'

In this international centre there is a continuity of education from the Kindergarten till the end of studies. A student is required to stay there for a period of 10–15 years. If he so likes he may continue to live there after completion of his studies.

The institution provides all the requirements for the free growth of the child according to nature. There is no compulsion for any activity. A child will not be brain washed through false propaganda.

The growth of Ashram is like that of an organism. It stated as a group living with Sri Aurobindo as the central figure. As a result of this the institution developed into such a complex organism, with so many departments and services, workshops, farm and with a number of commercial and industrial undertakings.

This international zone provides unity in diversity. The students and the teachers of this institution are from different parts of India and other countries of the world. They all live and work together forgetting their race, caste, creed, colour, sex and religion. Most of the Indian languages are taught here. The cultures of different countries are accepted here to promote the unity of all human races and to develop a synthetic organization of all notions. In the domain of art all forms of painting, sculpture, music, dance, architecture and decoration are made accessible. The dress, games and sports, exhibitions and films are used extensively for the purpose of encouraging unity in diversity.

The aim of this institution as described by the Mother "is to help individuals to become conscious of the fundamental genius of the nation to which they belong and at the same time to put them in contact with the modes of living of other nations so that they may know and respect equally the true spirit of all the countries upon earth". For an all world organization to be real and to be able to live, it must be based on mutual respect and understanding between nations as well as between individuals.

Auroville

The year 1968 is a landmark in the history of Aurobindo Education. Five miles away from Pondicherry, Auroville, 'the city of Dawn,' was inaugurated by the Mother. The charter of Auroville was signed by children from 120 countries. Auroville aimed at searching for a new education in a new society. It was 'the city of 21st century man.'

The town itself was the University of Auroville, where a synthesis of nations, ideologies, knowledge, culture, etc. will be made. The environment of the town was organized with the aim of humanizing the people living there. The city had four zones—cultural, industrial, residential and educational. These four zones represent the four

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important activities of human life. In the words of the Mother 'It is a beginning, a universal beginning'.

The charter of the Auroville

Auroville belong to nobody in particular. Auroville belongs to humanity as a whole. But to live in Auroville on must be a willing servitor of the divine consciousness. Auroville will be the place of an unending education, of constant progress and a youth that never ages.

Auroville wants to be the bridge between the past and the future. Taking advantage of all discoveries from within and from without Auroville will boldly spring towards future realizations.

Auroville will be a site of material and spiritual researches for a living embodiment of an actual Human Unity.

3.5.4 Sri Aurobindo's Views on Learner

Sri Aurobindo is one of the greatest educators whose educational philosophy swayed the masses of India as never before or since. He dedicated his life for the society and education to provide conditions for all men to 'travel towards divine perfection' and to express the power, the harmony, the beauty and joy of self-realization.

For Sri Aurobindo education is a tool that enables one to live 'for the divine, for the country, for oneself and for others. These must be the ideals in very school.' The guiding principle of the philosophy of education of Sri Aurobindo was the awakening of man as a spiritual being. According to him neither education nor religion in the past changed man. Now it is high time to give a total spiritual orientation to the whole education and the life of the nation.

To develop a clear understanding of Sri Aurobindo's educational philosophy, we shall turn our attention into two basic sources, from where its true concept comes. The sources are: (i) On Education and (ii) A System of National Education. His system of education is also connected with two specific words: (i) Integral and (ii) education. Thus, his educational philosophy is known as integral education. This integral education performs two specific functions: (i) It imparts an integrated view of the universe to the learners and (ii) Tries to bring about an all-round, harmonious, balanced and integrated development of the learners. Integral education transforms man into an integral man. In the words of Sri Aurobindo, 'There will be needed a change on the habitual and normal nature of man as he is now to a supreme and divine spiritual nature. There will be needed in a Yoga integral of knowledge, will, adoration, devotion and spiritual perfection of the whole being and of all its parts and states and powers and motions.' When the number of integral men is increased, evil will disappear from the society. The members of the integral society will be free from ignorance, hatred, untouchability, slavery and exploitation. People will be in a position to live life of justice, equality, freedom, peace, love and brotherhood. Thus, integral education will be able to produce supermen having virtues of a super human being.

Integral education

Aurobindo's theory of education is similar and frequently the same as the system of Yoga, self-development and integral growth of the individual personality. The chief instrument of knowledge is the mind. In the words of Sri Aurobindo, 'The time basis of education is the study of mind, infant, adolescent and adult. Therefore, it is the function of education to study the mind of the individual, the people, the nation and the universe. Through the study of human mind, we can change man and society. In Aurobindian schools emphasis is laid on the study of human mind. The human mind consists of four layers, 'Citta', the storehouse of memory Manas the sixth sense, i.e., sight, sound, taste, smell, touch and mind that are to be trained, Budhi the intellect which is the real instrument of thought and the fourth layer being the intuitive perfection of truth which makes man 'prophet of truth.' The chief instrument for the teacher is the mind **(Antah Karan)**. An ideal teacher is one who studies human mind. In integral education, the concentration is on the integral development of physical being, vital being, psychic being and mental being to bring abut a transformation of man into a spiritual being. The ultimate aim of Aurobindo's, theory of education is to produce a transformed and spiritualized 'new man.'

Man according to Aurobindo, has various parts of being, education to be effective must cover all those aspects. In his words, 'The truth we seek is made of four major aspects, love, knowledge, power and beauty. These attributes of the truth will spontaneously express themselves in our being. The psychic will be the vehicle of the true and pure love, the mind that of infallible knowledge, the vital will manifest in invincible power and strength and the body will be the expression of a perfect beauty and a perfect harmony.'

3.5.5 Sri Aurobindo on Teacher

Teaching in integral system of education is considered as a 'Sacred Trust.' The teacher occupies a very important place in this system. Therefore, he should have a high level of personality. He should develop traits like self-control, absence of superiority and spiritual equality of man. He should be free from egoism about the quality of the teacher, Sri Aurobindo says, "He is a man helping his brother, a child leading children, a light kindling other lights, an awakened soul awakening other souls, at highest a power of presence of the divine calling to him other powers of the Divine. The Guru (teacher) should have three instruments-teaching, examples and influence to make his teaching lively and effective. A good company or 'Satsanga' is another important quality for a teacher. The Mother on teacher says, "One must be a saint, and a hero to be a good teacher. One must become a great 'Yogi' to be good teacher. The teacher should have close contact with the students. Knowledge of psychology is also recommended for the teacher in Aurobindo School. He assumed the role of the teacher as friend, philosopher, and guide.

ACTIVITY

Conduct a research on the Internet about five unknown facts about Aurobindo Ghosh.

DID YOU KNOW

Rabindranath Tagore said of Swami Vivekananda: "If you want to know India, study Vivekananda. In him everything is positive and nothing negative."

Check Your Progress

7. What was Auroville and when was it essablished?
8. What was the education of the vital being?

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3.6 SUMMARY

- Mahatma Gandhi, the father of modern India, is one of the greatest teachers of mankind. He was an apostle of peace, truth and non-violence. He says, 'I believe in the essential unity of man and for that matter of all that lives'. To him 'Truth is God and God is Truth'; 'I have no God to serve but truth'. 'Truth is the end and non-violence is the means', they are like two sides of the same coin. He regarded his own life as an experiment with Truth. Gandhi believed in human brotherhood and the establishment of a universal community of free persons without artificial barriers of caste, creed, colour, wealth and power'. This community will be a 'spiritual society and man's ultimate aim is the realization of God'. He believed that God is to be found in the temple of humanity, 'based on love truth, justice and non-violence'. According to him, the greatness of man lies in the degree to which he works for the good of his fellowmen. He believed in simple living and high thinking. He had strong faith in the close relations between spirit and matter; so he advised for improving the economic conditions of the people with the help of science and technology.
- In simple words, it can be said that Gandhi's philosophy is dynamic as well as pragmatic. He envisioned 'Rama Rajya', a new social order based on truth and non-violence, and free from all kinds of exploitation and injustice he worked for setting up the same. Although Gandhi is more known as the emancipator and prophet in the arena of politics, social service and spiritual dynamics, he is recognized as one of the greatest teachers of mankind. His educational thoughts were relevant to life, needs and aspirations of the emerging Indian society. His conviction was that education should not only mould the new generation, but also reflect a society's fundamental assumptions - about itself and the individuals, which compose it. His thoughts, values and principles of life have been well reflected in his scheme of 'Basic Education' in particular and in his philosophy of education in general. Gandhi's basic education was an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small co-operative community. This scheme implied a program of social transformation. But it proved a failure because of many factors at the stage of its implementation.
- Vivekananda pointed out that the defect of the present-day education is that it has no definite goal to pursue. A sculptor has a clear idea about what he wants to shape out of the marble block; similarly, a painter knows what he is going to paint. But a teacher, he says, has no clear idea about the goal of his teaching. Swamiji attempts to establish, through his words and deeds, that the end of all education is man making. He prepares the scheme of this man-making education in the light of his over-all philosophy of Vedanta. According to Vedanta, the essence of man lies in his soul, which he possesses in addition to his body and mind. It is in the transformation of man through moral and spiritual education that he finds the solution for all social evils. Founding education on the firm ground of our own philosophy and culture, he shows the best of remedies for today's social and global illness. Through his scheme of education, he tries to materialize the moral and spiritual welfare and upliftment of humanity, irrespective of caste, creed, nationality or time. However, Swami Vivekananda's scheme of education, through which he wanted to build up a strong nation that will lead the world towards peace and harmony, is still a far cry. It is high time that we give serious thought to his philosophy of education and remembers his call to every-body-'Arise, awake, and stop not till the goal is reached.'
- Tagore was one of the first in India to argue for humane educational systems that was in close touch with the environment and aimed at an overall development of the personality. He envisaged education for harmony and artistic self-expression. In general, Tagore envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world. He propagated that the learning of a child must be filled with joy and pleasure. He wanted his students to become universal men and women and to overcome feelings of narrow nationalism in order that the world could live and grow in peace and fellowship. According to Tagore, the main aim of education is to achieve fulfillment and completeness. In other words, education should aim at promoting an all-round development of children and achieving 'Sachidananda'. He emphasized that education is not intellectual development alone; it should also develop aesthetic nature and creativity among children.
- Sri Aurobindo's philosophy emerged out of his own life, education, experiences and insight. He had a very good background of Indian culture and heritage; an insight into the modem scientific life and familiarity with the western civilization. As such, he brought about a synthesis of the eastern and western cultures and of matter and spirit. His vision of life blended the oriental and occidental cultures, spiritual and material values, and Science and Vedanta. According to him, there is not only an evolution of forms but also an evolution of consciousness. This evolution of consciousness does not end with mind but extends to greater consciousness called Truth Consciousness, Super Mind, Super Consciousness or Dynamic Divine. In other words, he emphasized the evolution of man to superman, and believed that man with a mind cannot be ignorant. Aurobindo believed that as the cosmic energy is evolutionary, there are various grades of evolution in the human mind and the mind has a dynamic relationship with the higher levels of consciousness. He also upheld the point that Eason and intellect are not adequate for acquiring knowledge, something more like initiation, i.e., super consciousness is very much required.

3.7 KEY TERMS

- **Brahmacharya:** It is one of the four stages of life in an age-based social system as laid out in Manu Smriti and other texts on Hinduism
- **Pranayama:** It is a breathing techniques
- **Asanas:** Physical exercises
- **Manas:** The sixth sense in which all senses are gathered. Receives images directly or through the senses. After that it translates them into thought consciousness. It is a part of human faculty development
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- **Ahimsa:** Non-violence (and also includes the expressions of self-sacrifice, self-suffering and redemptive love)

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- **Satyagraha:** A dynamic quality of non-violence and the progressive manifestation of nonviolence (ahimsa) and truth (satya)
- **Guru-bhakti:** Devotion to the teacher

3.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. The idea of 'gram-raj' or village self-government of Gandhi was a unique idea. 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 first concern will be to grown its own food, crops and cotton for its cloth. He also added 'there will be no castes such as we have today with their graded untouchability.'
2. 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. Therefore, proper training should be given to them, so that they can discharge their responsibilities well. On women's education Gandhi 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.'
3. Swamiji advocated that for the development of patriotism and freedom, education should provide the following three things:
   - Love for the motherland
   - A strong will to desist evil
   - Steadfastness in achieving the desired goal
4. Childhood is a period of imitation. Children like to imitate the activities of others. Vivekananda, therefore, advocated utilizing such qualities of children for educational purposes. A teacher should present higher ideals and nobler patterns of behavior before the children to help them to imitate such activities for the formation of their character and personality.
5. In Tagore's opinion, '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.
6. The one special feature of Santiniketan was its homely and simple 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 resided on the premises, ate, drank and slept 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 with his own philosophy of 'simple living and high thinking.'
7. Five miles away from Pondicherry Auroville, 'the city of Dawn,' was inaugurated by the Mother in 1968. The charter of Auroville was signed by children from 120 countries, Auroville aimed at searching for a new education in a new society. It was 'the city of 21st century man.'
8. Vital education emphasizes the observation of impulses, energies and desires on the vital being of man. As a result, the student gets an opportunity to understand both the inner would and the world outside of himself. For self-observation, two things are essential. When we do a particular thing, first we should know what we do. Then we should know why we do. Thus we can become conscious of ourselves and start controlling, directing ourselves and gain mastery over ourselves. Thus we can educate the vital being.

3.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What is Swami Vivekananda's philosophy about life?
2. What is Swami Vivekaknanda's philosophy about education?
3. Write a note on Vivekananda's methods of education and curriculum.
4. Write a brief on Sri Aurobindo's philosophy about education.
5. What is Gandhi's philosophy about life?
6. What is Gandhi's philosophy about education?
7. What is Rabindranath Tagore's philosophy about life?
8. What is Tagore's philosophy about education?

Long-Answer Questions

1. Give a detailed picture of Swami Vivekananda's views on teacher–student relationship.
2. Describe in detail Sri Aurobindo's philosophy about life.
3. Give a detailed view of Gandhi's basic education system, its merits and the criticism against it.
4. Analyse in detail Rabindranath Tagore's philosophy on education, methods he suggested and his views on teacher–student relationship.

3.10 FURTHER READING

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UNIT 4 WESTERN SCHOOLS AND PHILOSOPHICAL APPROACHES

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Structure

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4.1 Unit Objectives
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4.0 INTRODUCTION

In this unit, we shall try to discuss the aims and goals 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, so 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, and pragmatists, 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 influenced education. Marxists and ethno-methodologists recognize the value of social and non-pre-suppositional sources of knowledge that determine 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 and methods of teaching. 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.

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4.1 UNIT OBJECTIVES

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

- Analyse the role of idealism, naturalism and pragmatism from the perspective of theory and practice of education
- Examine the contribution of existentialism and progressivism towards modern theory and practices of education

4.2 IDEALISM, NATURALISM, PRAGMATISM AND THEORY AND PRACTICE OF EDUCATION

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. 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 these schools of thought.

'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 metaphysically prior to man's world. Similarly phenomenologists like Hasserl, Alfred Schutze and Mannheim have not recognized the existence of a physical world but have given a great cognizance to a symbolically endowed world of meaning.

4.2.1 Idealism

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 acts 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. 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.

Aims of education

- **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 the social relations and self-acceptance of social

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

- o Attainment of the attributes like Satyam, Shivarn and Sundararn or truth, goodness and beauty
- o Development of rational knowledge intended to understand the universe
- o Appreciation of beauty, which includes artistic activity through which the ultimate unity is expressed
- o Character building: The development of personal moral character and social justice
- o 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 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 above all must 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 transmit 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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Idealism and the method

Idealists recommend that the technique of education should be designed in such a way so as to attain the total development of all the inherent abilities of the child and to coach him about self recognition. Precise recommended methods for the same are:

Instruction: It is the most significant device to convey information. Nevertheless, this does not mean, as is the belief of idealists, a means to fill a child's mind with useless ideas. It entails change and refinement of child's psyche. Hence, it is necessary for it to be supported by compassionate direction. Idealists emphasize that schools should provide every type of training.

Activity: Similar to naturalists and the pragmatists, idealists also suggest teaching on the basis of activity and learning. The child must be taught through practice. Every lecture should have questions put across by students after it. Nevertheless, more essential than this are the innovative doings. It is a must for the creative activity to be natural, incessant and progressive. This is helpful to the child in bringing it closer to self-realization, since because of this, the child's inborn inclinations are revealed. The directives must be dynamic.

Experience: As much as possible, the child's personal experience must match with his education. It is not for the teacher to influence the child's mind with his/her own experiences and beliefs. On the contrary, the teacher should give the child to provide the child adequate clarity or guidance through his/her own experience. Teacher's guidance should be instrumental in helping the child to remain unaffected by his frustrations and tendencies of suppression. Independence and freedom is a vital prerequisite for experience.

Idealism and curriculum

As the idealists put it, what a child is taught at school determines its spiritual development and the formation and safeguarding of the ethnic heritage of the human race. Therefore, they have said that the curriculum has to focus on humanity and not on childhood; it should focus on ideals and values and not on freedom; it should aim at building the character and be morally inclined and not morality-centered not opportunity-based. Any change in the curriculum should be affected by the ideals for the children. As Socrates has stressed, '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 those of children.'

Idealism draws nearer to the crisis of curriculum from the spheres of ideas rather than from the child and his present or prospective activities. Pertaining to this, the present experience of the child does not matter much. What matters more than anything is the experience of the entire humanity, taken together. Therefore, the curriculum should be able to mirror its extensive distributions: (a) science and (b) humanities. T.P. Nunn (1923) said, '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

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grand expressions of the human spirit.' These activities fall into two categories (a) ones which protect the state and sustain the yardstick of individual and social life like the concern for health and body, behavior, community existence, principles and religion, and (b) creative activities. Therefore, the curriculum should have: (i) literature, (ii) art including music, (iii) handicrafts, (iv) science, as well as arithmetic and (v) history.

From a psychological standpoint, the idealists believed that the curriculum should be a reflection of: (a) a man's knowledge, and (b) a man's targets or prospective endevours. Considering this perspective, the idealists' curriculum should reflect significant forms of man's thoughts preserved in language and literature, methods, mathematics, history and geography which make up conventional scholastic studies. Moreover, along with this skill, poetry and music which symbolize man's genre of emotions should also be built in the scheme of studies. Characteristics of man's activities or efforts to do this, as key abilities should also be integrated within the curriculum.

Role of teacher

According to idealists, the teacher plays a larger-than-life role in coordinating education for the students. They regard the educator and the recipient of the education as two vital divisions of an organic plan. They allocate to the teacher the most significant task of building a particular type of atmosphere for the preferred progress of students. According to them, the teacher, must provide suitable direction to students, so that they may progress towards perfection and a well-rounded ideal personality. In a setup visualized by idealists, the teacher is represented like a gardener who by his ability ensures that all his plants are given the finest possible attention and support. The teacher should focus on and strive to help the students, who are budding in tune with the laws of their individual natures, to reach heights that they would otherwise be deprived of. Ross says, '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, "The educator can help the student towards true self-realization by regarding him not as 'a particular and exclusively individual being: but as a being in whom a new and universal life seems to emerge"".

Idealism and the discipline

Exactly opposite to naturalism and pragmatism, idealists emphasize on the importance of discipline as a component of education. Nevertheless, this in no way implies that students' freedom and liberty are unimportant in any way. Surely, they do not accept freedom to pursue any and all preferences of action. This type of freedom for idealists is only theoretical, not true freedom. Conversely, actual freedom is 'discipline' or contradicting that this freedom one turns into master in one's own house attaining more freedom to go after the brightness that is within, unimpeded by the chains of the love for nature. Self-realization is the only freedom that is actual. Therefore, idealists stress on discipline and not freedom. 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.' Nearly every idealist stresses that children should be made to learn to discipline themselves and to participate in disciplined behaviour of others. Students' training for self-discipline is a significant educational value for the idealists. Reprimand and severe outer restrain to implement discipline are not promoted. Alternatively, to achieve this,

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idealists suggest that teachers should practically influence and affect students, parents and people. They stress that, to accomplish this goal, discipline should be imbibed in the educators themselves; the manner in which they behave should reflect utmost ideal of self-discipline. They highlight that the whole natural, social and spiritual milieu in which a child lives should be shaped in a way that it encourages the craving for self-discipline in a 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.'

Contribution of Idealism to Education

1. Idealism has given higher place to mental and spiritual world than to physical world. Thus the aim of education is the perfection of the individual.
2. Idealism requires that the past culture must be given its due place and accordingly education aims at providing the means of acquainting the student with great achievements in literature, art, mathematics and science.
3. Idealism holds that every human being must receive a chance to be educated and the goal of idealists is universal education.
4. The most important element in social culture, according to idealism, is moral character. Education, therefore, is to develop character of the students. Many educationalists also stress religious education for character training.
5. Emphasis of idealists on personality development has resulted in a fresh look at human relations in teaching.
6. Idealistic philosophy provides clear and direct guidelines for the aims in education, curricula, teacher's role and method of teaching.
7. Education according to the idealist pattern is ideal centred. Hence the personality of the teacher becomes the single most important influence in the pupil's learning experience.
8. We are not part of a mechanical universe and in a world threatened by materialism, Idealistic philosophy restores man to his proper place and educational institutions become places for learning and creating values like truth, beauty and goodness.
9. Idealism has been supported by many great philosophers both of the east and the west. Many educational schemes and plans have had their beginning in idealism.

Weaknesses and Limitations of Idealism in Education

1. Idealism may be considered to be outmoded in the prevailing scientific world-view. The spiritualist theory of spiritual universe is not considered to be in consonance with the scientific research today.

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2. Idealistic concepts like 'spirit', 'mind', 'soul', 'the cosmos' have little relevance in classroom teaching.
3. The idealistic education stresses imitation of models but younger generation prefers invention and originality rather than imitation.
4. Too much emphasis on good manners and modesty may be mistaken for diffidence.
5. Emphasis on gaining knowledge is likely to turn educational institutions as information-mongers' workshops. School curricula becomes overloaded with obsolete knowledge sometimes.
6. Idealistic scheme of education, by and large, pays less attention to physical, industrial, social and electronic environment of today.

4.2.2 Naturalism

Ward described Naturalism as 'a doctrine which separates Nature from God, subordinates sprit 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. In the field of education, naturalism is neither the positivism of the physical world nor mechanical positivism or even biological naturalism. The revolutionary changes in physical sciences in the 18th century were instrumental in developing naturalism.

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.

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

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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 let the sense organs and the power of reasoning be strengthened. 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.

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:

Naturalism and education

Being a belief, naturalism has affected the aspirations and goals of education in addition to talking about and describing its techniques, curriculum and some other facets of education. In the domain of education, naturalism is not a physically positive entity in

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the world, neither is it a mechanically positive or even biologically natural entity. It is a completely different perception that is aimed at drawing the experience of the child from education; and thus is a refutation of everything that is taught in textbooks. It takes a scientific stand and is inclined at making psychology the base of education. Its dictum is 'follow nature'. Jean Jacques Rousseau (1712–1778) was the key naturalistic theorist of education. One more extensively celebrated philosopher was Herbert Spencer (1820–1903) whose literature on naturalism in education was printed. Similar to Rousseau, he also was a critic of the approaches and curriculum of schools during his period. Rousseau's negative education is a hypothesis that is often the most misinterpreted. Therefore, prior to talking about other features of education, this concept is talked about in the section that follows:

Negative education

Rousseau said that the first education of the child has to be solely negative. As per his description, this type of education does not discourse any virtue, value or truth but protects the heart of the child from immorality and mind from offenses. To put it in a different way, it would imply conveying no assumption, not influencing the child in any way in the beginning stages of his life. He said, 'In babyhood, the endeavor of education is not to make use of the time but to let it pass. Somewhere else, he said, 'A 12-year old child should know nothing. Attention should be paid to the child only, not to knowledge.'

The stress of Rousseau on negative education was to make the sense organs and the power of reasoning stronger. Rousseau said, 'Nature wants that the child should remain a child before he becomes an adult.' Rousseau was critical of the system of education of his times. According to him, it was ruthless as it forfeited the child's present in return of his unsure future: It was designed to make the child an adult in infancy. Though, he termed the education of his time, as positive. In his words, negative education would mean transforming the old series of positive education by letting the child to grow naturally, letting him have his own views, thoughts and experiences; and, thus, keeping the child from putting up with the dead weight of the old and forced worthless education. Describing his new system of education, Rousseau said, 'Give 12-years of age I will teach him so much as other children read in 15 years of early life'.

Hence, negative education can be termed as self-education. It means educating the sense organs and the body. Its negativity can be explained such that it was a reversal of the old arrangement of teaching-learning, negation of classroom education, negation of teacher's education and formally, negation of teaching ethics and principles. Rousseau propagated that if all the while, a child is being taught only about morals, then he will turn foolish. If he is being instructed all the time then his mind will be incapable of any use. For a child, lessons learnt in the playground are of more use than those learnt in a classroom.

Naturalism and aims of education

A variety of philosophers have articulated and stressed on several goals and intents of education. Even in the midst of the numerous forms of naturalism, differences are evident, in terms of educational goals. Mechanical naturalism recommends that the goal of education should be to make a human being efficient and perfect. This, nevertheless, is not the illustrative outlook of naturalism, on a broad scale. Biological

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naturalism focuses on the theory that a child should adapt and adjust well to the environment. Herbert Spencer expressed education to be homework and coaching for the entire life. As stated 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.' However McDougall refuted the truth of this self-indulgent outlook of aims of education. McDougall said that the aim of education is the uplifting of the forces of the propensities, the redirection, harmonization and agreeable functioning of the native desires. According to McDougall, education should facilitate the individual to accomplish the natural goals laid down for him in approaches that have individual and social importance.

Naturalists also believe that education should prepare the students, equip them and via them the country for the struggle for existence and survival. From a different lookout, education is considered as the procedure of getting used to environment, making the individual capable of being in agreement with and well adapted to his environment. It is important to have a healthy body and mind and the model is a well attuned, content individual with no dissatisfaction. Bernard Shaw, another naturalist, regarded education as man's purposeful attempt to speed up the speed of advancement. For him, education is aimed at safeguarding, the handing over and improvement of cultural achievements from one generation to another.

Rousseau emphasized the following statewide aims of education:

- In the initial five years, education should focus on a child's physical development, and on making every part of the body strong. The child should be able to freely grow healthy and strong.
- In the period of childhood from 5th to 12th year, education should focus on developing child's sense organs with the help of experience and inference.
- In the period of adolescence, from 12th to 15th year the child is prepared for organized education. During this phase, education should focus on the shaping the adolescent's individuality with the help of hard work, direction and lessons. The adolescent should be provided with knowledge of different types.
- The youth (15–20 yrs) as indicated by Rousseau, should be trained both, morally and socially. During this stage, education should focus on physical, sensory, psychological, social and ethical progression of the individual.

As per Herbert Spencer, another naturalistic philosopher of 19th century, education should focus on:

1. Self-preservation, i.e., physical and mental preservation
2. Earning a livelihood, i.e., education in all the sciences
3. Setting up family and upbringing of children
4. Nationality development
5. Utilization of spare time dedicated to learning and practicing painting, music, sculpture, poetry and leisure.
6. Moral progress

The naturalists of 19th and 20th century, nevertheless, held that education should realize a blend and tuning between the individual and the society, between man and nature.

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Naturalism and curriculum

All novelists have a common opinion when asked about the teachings in the school. To have a comprehensive glance one has to dig out a common factor from a variety of views offered by quite a few naturalists. The intense form of naturalism stresses on the present experience, activities and interests of the child himself. Thus, according to them, these should be the determining factors of the ingredients of the curriculum. Their motto is 'knowledge for the sake of knowledge'.

The most recent naturalistic movement in educational hypothesis and practice had been dispensed by A.S. Neill in a chain of books. His efforts were directed at making Summer Hill a residential school, the World's happiest school, a place where play influences the child's curriculum in such a way that if the child wants he can play all day, other ways of teaching and learning are not considered that important. Books are not considered that important and exams are not preferred. The school's curriculum is full of creative arts and activities. The infrastructure comprises pottery room, wood and metal shop where children can come out with their constructive creativity, as they please.

In tune with the ways of philosophy, naturalism has been remarkably vulnerable to the advancement of science. The naturalists assign much more importance to the theory of evolution, experiential teaching and logical study. It was their suggestion that the teaching should comprise physical and social sciences at all levels. In addition to this, they also recommended the teaching of language, mathematics and science.

Nonetheless, there were differences and disagreements in the views of the naturalists in terms of the curriculum theory. For instance, comedies stressed that every subject should be studied without being selective, on the other hand, Locke was of the opinion that there is no need to learn every subject because there are individual differences. He underlined that modifications should be incorporated in the curriculum according to the needs of individuals. Likewise, Herbert Spencer wanted science to be the basis of the curriculum. He favoured arts subjects as secondary in the curriculum. T.H. Huxley, another naturalist felt that cultural aspects of life were more important than science.

This is the reason that it is not easy to decide upon the exact curriculum of naturalism. Actually, all the naturalists were focused on the child and his freedom. The intensity of attention on other aspects of education was superficial.

Naturalism and methods of education

The naturalists' perception of education was that it is the child himself, instead of the educator, the school, the book or the curriculum, is the hub of education. Stanley Hall terms this as an andocentric approach which is defined as the most important factor of the 20th century movement and is naturalistic in essence. The Naturalistic notion of education has a psychological basis.

With respect to this mode of teaching, the naturalists laid emphasis on the undeviating experience of things. As Rousseau said, 'give your scholar no verbal lessons; he should be taught by experience alone.' The naturalists worked on the motto 'Things rather than words'. According to them, it is not right to teach science by reading or by 'chalk and talk' lessons; rather, the student should learn it with the help of his own work in the laboratory or anywhere feasible through a direct study of

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natural happenings. In the same way, the teaching process of geometry should not be based on arguments and problems in textbooks, but through authentic evaluation of the school field, playing field, etc. Correspondingly, the teaching of geography should involve school trips and actual outings, instead of knowledge that only comes from books and maps. Rights and duties of citizens should be based on lectures, but on organization of the school as a free natural society in which every student is motivated to play a dynamic role. Students' self-governments should use methodologies for teaching these qualities. Consequently, all naturalists believe that the most effective way of teaching is to give the child all freedom to learn from nature.

Naturalists rejected dictatorship in education, rote learning, book-learning, classroom learning and theoretical teaching. Naturalists regarded the child's own experience as the most widespread manuscript that one could learn from.

Play way method of learning was very much accentuated by every naturalist philosopher. Anything in education that was not natural was strongly denounced by them and casual mood in the class and the school was deemed vital. Involvement of children in extracurricular activities was stressed upon. The naturalists were confident that, left to itself the child will develop the method that is most suitable for it.

Naturalism and discipline

More or less every naturalist philosopher rejected the long-established concept of discipline, which was forced on the child externally. Mostly, they were against the practice of physical punishment for they held that this gave rise to adverse conflicts and anxiety in the mind of the child. Rousseau said, 'Freedom and not the power is the greatest good'.

If the child commits a mistake he will face the natural consequences that are the result of his mistake. In this way, he will learn the difference between right and wrong with the help of the outcome of his own actions. Hence, discipline through the outcome of behaviour was focused on strongly. This, in no way indicated justification of every activity of the child. As implied by Dewey, at times it becomes inevitable to reprimand the child, to caution it or even to discipline it.

Naturalism and the teacher

In the approach of naturalistic education, the position of the teacher holds the least importance. He is hardly put up with. His interference in the child's education is criticized. He is not allowed to resort to any intimidating or didactic method. He may not even try 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 instead of a provider of information, values and will power or shaper of character. The child will suffice himself.' As per naturalists, the teacher is to set up the stage, the supply materials and prospects and provide a suitable ambience, create circumstances in which natural growth of the child may take place. Subjected by naturalism, quite a few systems such as Montessori System, Dalton Plan, Project Method, etc., progressed and they all delegated a parallel status to the teacher. In Froebel's Kindergarten system, the teacher is regarded as having the same standing as a gardener has, in the garden. His only role is to ascertain that the plants grow in tune with to their own nature and that their development is uninfluenced.

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Educational repercussions

Paidocentric movement: This propensity, as emphasized by John Adams denotes that it is the child himself, instead of the educator, the school and the book on the themes of study that is in the at the forefront of the educational picture.

Importance of psychology: Naturalists' consider the child's natural development, which is the outcome of psychological studies of its nature, as very important. Concepts like child's personality, his fine-tuning with the environment, character disparities with other children, in terms of their nature, etc, lead to the recognition psychology.

Liberty of the child: Knowledge gained with the help of one's own experience, a significant base of teaching–learning in education was an outcome of naturalistic beliefs. Rousseau said, 'Give your scholar no verbal lesson; he should be taught by experience alone.'

Play way technique: This is an imperative input of the naturalists directed at children's growth and learning. The principle stresses that young children have sufficient opportunities to play. With the help of play activities, children build up their skills to construct and be creative.

Contribution of naturalism to education

1. Naturalism has brought to the forefront the importance and recognition of the child in the educative process.
2. Naturalism advocates that education should be a pleasurable activity for children. The child's interest in and readiness to learn a topic has been assigned due importance.
3. Naturalism stresses that education should engage the spontaneous self-activity of the child.
4. According to naturalism, methods of instruction must be inductive to make teaching effective, inspirational and attractive.
5. The concept of discipline in naturalism is very desirable. Punishment is based on the consequences of wrong deeds. Children share freedom as well as responsibility.
6. Naturalism in education draws our attention to the aesthetic aspect of surroundings. This also implies that schools should be located in natural surroundings. Education can be imparted in the open.
7. New schools and new movements came into being as a result of naturalism. Froebel's Kindergarten, the Montessori Method, Tagore's Shantiniketan, A. S. Neill's Summerhill are representatives of this movement.

Weaknesses of naturalism in education

1. Naturalism in its extreme form neglects books and other media. It is very difficult to assume that we can neglect the vast quantities of printed materials.
2. Physical nature alone is not sufficient for providing education.
3. Absolute freedom to a child is a myth. It cannot exist. Child cannot be allowed the freedom to hang himself.

4. Naturalism ignores the higher ends in the education process.
5. It is very difficult to find naturalistic surroundings for locating educational institutions.
6. Naturalism assigns very little importance to the teacher in the educative process.

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4.2.3 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 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.

As considered important by these well-known philosophers, there are four significant categories of pragmatism: (i) Humanistic pragmatism, (ii) Experimental pragmatism, (iii) Nominalistic pragmatism, and (iv) Biological pragmatism. Humanistic pragmatism affirms that all facts that fall in the category of human facts should undergo verification, based on the on the principles of realism. Experimental pragmatism sustains that only if something is proven through experiments, it can be considered truth. Going by the principles of Nominalistic pragmatism, the conclusion of an experiment is always meticulous and tangible, never common 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 nonfigurative for forthcoming life.

Metaphysics of pragmatism

Pragmatists decline metaphysics as a valid domain of theoretical investigation. Reality, they contend, is decided by a particularized sense of experience. It is not possible for man to know anything that is ahead of his experience. Consequently, questions concerned with the basic nature of man and universe cannot merely be responded to, since these problems rise above one's experience. For instance, no human being can establish whether there is life after death, for the simple reason that it is not possible to experience life after death, when one is alive. Therefore, only if it is possible for one to experience the concerned occurrence, it is not viable to validate any explanation recommended for these types of problems. According to them, efforts to respond do metaphysical matters have to be much more profound than simply guess work.

Epistemology of pragmatism

Pragmatists refuse to acknowledge the dualism that divides the perceiver from the entity that is perceived. Man falls in both categories, in the perceptive world and of

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the world of his perception. Everything that can be part of his knowledge comes from experience. This experiencing of occurrences and happenings establishes knowledge. Since the occurrences are persistently varying, it follows that information and facts also keep on varying in the similar way. Truth is something that stems out of an idea. Something that can be regarded as truth at present may undergo a drastic change in the future. There are instances wherein situations have thoroughly transformed. 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.

Therefore, usefulness in ethics and aesthetics is based on the comparative states of the situation as it emerges. Final values cannot exist, for truth is always comparative and based on conditions. However, value conclusions are effective as a measure to a bright life that is flourishing, fruitful and satisfying. The pragmatists reject development of everlasting spiritual ideals, finding of pre-existing reality and general actualities and teaching of moral values to students as the goals of education. These were the bases of the idealist's scheme of education.

Pragmatism and aims of education

Pragmatists declare that any endeavour by the educator to set down precise targets or to come to a decision on the child's intentions, causes true education to appear absurd.

The general view among the majority of pragmatists is that education should be aimed at building a vibrant, adjustable mind that is imaginative and innovative in every circumstance, that which is sufficiently strong to generate values in a future that is full of mysteries. The pragmatists believe that the target of education is both, growth or development of the child. However, the categories and benchmarks of these are not pre-existing; neither are they enduring or unchanging. They are to be discovered in future. All the aspirations of education, according to them, should be related to the present and the future and should transform with times.

As per Dewey, education by itself has no aims; it is a nonfigurative concept. Only people have aims. In addition to this, individualistic aims are consistently different, deferring with a variety of children, fluctuating as children and their teachers mature. Fixed aims are more detrimental than beneficial, except if they are only regarded as recommendations and are not taken factually. These aims must also comprise three constituents for the purpose of being fit for utilization. These constituents:

(i) are based on educand's activities and requirements

(ii) have to draw out the educand's assistance

(iii) are precise and provisional, not permanent and broad

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American pragmatism, nevertheless, is certainly not culpable of ignoring the social facets of education, as it stresses that education must endeavour to accomplish independent values in life. It should infuse in the educand, esteem for the democratic establishments. 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.' Therefore, the conclusion may be that pragmatists support democracy in matters related to education.

Pragmatism is ardently humanistic. It also supposes, like Protagoras, the doctrinaire that 'man is the measure of all things' and stresses on human intent and the fulfilment of human needs, instead of 'one grand purpose towards which the universe is to move'.

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 child's experience. It means that practical work should constitute 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 knowledge to be incorporated in the curriculum should be such as it must serve some purpose in the life of the child.

Integration criterion: This criterion emphasizes that the different subjects should not be completely segregated from each other as knowledge is one single whole. This is an important criterion which has been much emphasized by the pragmatists.

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Knowledge contained under various subjects should be organized in the curriculum in an integrated manner as far as possible.

Pragmatism and the method

Most of the pragmatic methods of education take into account the psychology and sociology of the student and are dynamic and flexible. They also give the educator the chance to get involved with the learning process of the student. One such valuable pragmatic method is the 'project method', in which the student is given some practical problems to solve and the learning happens automatically during the process.

Stevenson defines the project method 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.' Different kinds of projects may be undertaken in the project method—individual or social. However, social projects are preferred over individual projects because social projects involve socialization activities which help develop a set of social skills in children, besides the core learning in focus. In case of very young children, social projects may consist of role playing, such as the child acting as the class teacher, or being a parent or being the post office administrator. For older children, more complex tasks like producing a play or handling a debate may be assigned. Children may also be asked to undertake activities involving music, literature, craft work, needle work, etc. However, it is important to note that the project method cannot be the sole form of teaching. Also, there cannot be standard projects used in each school or class. The teacher must be insightful enough to select the correct projects for her students as per their skill levels. The teacher must keep in mind that the project is just a means to achieve certain learning and not the end in itself.

The basic premise of the project method is 'learning by doing', or experiential learning. In other words, for each student, the learning is specific and unique. Pragmatism is more concerned with methods of teaching rather than the overall aims of education. For pragmatists, education is not only limited to what the system believes that the child ought to know, but rather an attempt to encourage the child to get interested in learning and absorbing new things and skills. Pragmatists base their methods on the belief that book learning is not sufficient and the real learning comes from doing something on one's own. For pragmatists, the ideal learning environment is one where the child is thrown into an unknown situation and must learn to grapple with the problems and solve them in his own unique way, thereby absorbing important information and learning new skills for similar problems or situations in the future. It is important that the child be provided the required resources for dealing with the problem and that the child does not feel abandoned.

Pragmatism and the educator

For pragmatists, the educator and his role are significant in the learning process, unlike for the naturalists who like to discount the teacher completely. The pragmatists advocate that the teacher should act as a gentle advisor and guide and at heart be the servant of the society and the education system. The main task of the teacher is to create the right environment for the learning to take place and propel the student in the right direction for building his personality and becoming a democratic citizen. Dewey goes so far as to say that the teacher is God's representative on earth. However, the teacher should not impose his views or ideas on students but try to help them

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realize their potential and steer them in the right direction without bias. For this the teacher must have the insight to determine the appropriate projects and the manner in which they must be carried out. They must also be provided with the right resources for completion of the project.

Pragmatism and discipline

Pragmatists lay great emphasis on discipline for learning. However, for them discipline should come from within, rather than being imposed or forced from outside (by teachers or other authority). They feel that true discipline is rooted in freedom and can only come from the striving of the child for learning. Enforcing harsh disciplinary measures can only be harmful for the child in the long run and may even scar him emotionally. The teacher here should act as a model of self-discipline for children and show them the importance of social consciousness. This will also help them stay away from anti-social activities.

The teacher's sense of discipline plays an important role in inculcating discipline in the students. If the teacher understands his social obligations and works sincerely on fulfilling them, he can help the students develop qualities like compassion, cooperation and integrity. It is important for both the teacher and students to realize that following rules and social norms blindly is useless and discipline actually lies in truly understanding one's social responsibilities and fulfilling them. Dewey suggested that only discipline cannot be the focus of educators; it is also important to consider the socio-psychological environment that the child is in. So, if the environment is right, the child has better chances of learning self-discipline. It is the school's responsibility to provide such an environment. A sense of freedom, camaraderie and purpose will go a long way in ensuring that the child is independent, sensitive, proactive and morally mature. Development of these qualities ultimately leads to building of self-discipline in the child.

Contribution of Pragmatism to Education

1. Pragmatism provides definite aims of education. The student is prepared to live in society and learn skills and attitudes which are required for him to live as a useful member of society.
2. Utility in the educative process is the first criterion. The school is expected to provide learnings and experiences that are useful.
3. Pragmatism makes child the centre of the educative process.
4. Teaching methods are based on 'learning by doing'. Child is put into real situations so that he may be able to grapple with them and solve the problems that arise from them.
5. Discussion, questioning, inquiring, touching and handling situations are provided.
6. Education is not bound to tradition. Pragmatic philosophers advise us to test everything through our own experience.
7. Pragmatism encourages a democratic way of learning through purposeful and cooperative projects and activities.
8. The pragmatic approach is based on the recognition of the needs of a technological and industrialised society. Newspapers, journals, radio and television become important media of education.

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9. Pragmatic approach to education has a great bearing on the Wardha Scheme of Education in our country as it takes into consideration the felt needs of the society.
10. The teacher has to play a very challenging role in the educative process under pragmatism and he has to be very alert and watchful.

Weaknesses and Limitations of Pragmatism in Education

1. The pragmatic philosophy of education, by and large, ignores the place of spirit of essence.
2. Problems selected by the students may be unreal, having no relation with real life situations.
3. Pragmatism does not provide for regular and systematic instruction.
4. Pragmatism leaves many curricular gaps and deficiencies in the learning process.
5. Pragmatism puts heavy demands on the teacher. Only a few resourceful and gifted teachers may be able to cope with the demands of teaching in an environment set up under pragmatic conditions.

4.3 PROGRESSIVISM AND EXISTENTIALISM: THEIR CONTRIBUTION TOWARDS MODERN THEORY AND PRACTICES OF EDUCATION

Existentialists propose a philosophical theory, known as existentialism, which developed as a reaction against both naturalism and idealism. It is treated as the latest movement of European thought and this philosophy is the newest to appear upon the intellectual scene. The important existentialist thinkers repudiate the very label, which classify them as belonging to this or any other group of philosophers. Obviously, it is a philosophy of extreme individuality. Yet there are some very important areas of common agreement among all the existential thinkers. Philosophers such as Kierkegard (1813–55), Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre (1905) have contributed towards the development of existentialism. Kierkegard is called the father of existentialism:

Check Your Progress

1. How do idealist thinkers define reality?
2. List any two aims of education that idealists advocate.
3. Differentiate between humanistic pragmatism and experimental pragmatism.
4. What is the basic tenet of pragmatist epistemology?

Metaphysics of existentialism

Existentialists advocate that reality is a matter of individual existence. Existence precedes essence in individual development. One exists and then becomes. This means that human beings are born and enter the world without being consulted and life is fundamentally absurd because of this. The only significant discourse in living is that which is found in meaning and each individual human authentically, i.e., freely chooses for himself. However, everyone possesses volition or will, which gives him or her the freedom to make choices and to create his or her own purposes for existence. This is their essence, which is continually becoming. When a person is aware of his identity as an individual, he realizes his contingent nature. Whether he suffers a sense of anguish, despair or loneliness, he is still free to make his choices, which lead to personal self-definition. A person creates his or her own definition and makes his or her own essence.

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Epistemology of existentialism

Existentialists observe that a person knows only though his experiences. However, there are levels of experience and when one is aware of the existence of the things and beings in themselves; one is functioning upon the highest level of human experience the level of awareness. Truth is always relative to an individual's judgment. Absolute truths are nonexistent. Each person must decide what is true and what is significant for him. Thus, the individual chooses the knowledge that he or she wishes to possess.

Values of existentialism

Existentialists contend that values are neither absolute nor determined by outside criteria rather each value is determined by the free choice of individual persons. Existence is the basic value for each individual. Values are relative to one's individual circumstances.

One must not conform to the social values and norms of one's society for the sake of conformity; if one permits society or any institution of society to impose values, then one loses authenticity and humanity. Values for existentialists are a matter of complete personal and individual concern.

There are some assumptions of existentialism:

- 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 hence the real living person is more important than anything else.
- Man is free and capable of shaping his own life and choosing his destiny.

Aims of education

The major purpose of education, according to existentialists, is to serve the individual human being. He ought to guide him into an awareness of his condition and promote his successful commitment to a significant and meaningful existence. Important aims are:

- According to existentialists the aim of education is humanitarian, which means inner development of man, development of real consciousness or real self. Thus, to impart knowledge of self-existence is the fundamental aim of education.
- Existentialists emphasize the education of the whole man, i.e., development of all aspects of his inner-self, his feelings, emotions, thinking, etc. realizing ultimately what he is, what is his purpose of life and what he has to become. Education must create an environment, which is conducive to this kind of realization.
- Existentialists advocate the development of individual awareness. The choices, an individual has to make him a self-determined person.
- Education must create an opportunity for free, ethical choices. Since an existentialist's choice making is personal and subjective, i.e., are emotional,

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aesthetic and poetic, education must provide open learning environments for their self expression.

- Encouraging the development of self-knowledge should be the aim of education according to existentialists. Existentialists 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.
- According to existentialists, the aim of education is to develop a sense of self responsibility which can be developed by extending a context where from children may learn to make independent decisions and carry them out. Human freedom demands that a person decides freely his own commitments, gives 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. The virtues like, freedom, self-examination, self-awareness, humanism, inner peace, and self-realization must be inculcated in the children.

Existentialism is the youngest philosophy. It is very difficult to find its roots in any of the ancient philosophies. It may be described as a modern twentieth century philosophy. However, it has not yet received a wide general recognition in the educational field.

Its chief exponents are:

1. Soren Kiergeard, the Danish philosopher (1813–1835 A.D.),
2. Jean Paul Sartre, a French writer of the twentieth century,
3. Karl Jaspers, a German philosopher,
4. Paul T'llich, and
5. Reinhold Niebuhr, the two leading protestant theologians.

Existentialism may be described as a modern philosophy which is primarily built upon the work of contemporary scholars of the twentieth century.

Main Assumptions of Existentialism

1. *Man's existence.* For the existentialist, the starting point for all existence is the recognition of the individual existence. For the existentialist then, man makes himself through choices among many alternatives in the environment.
2. *Self-knowledge.* The existentialist considers 'know thyself' as the basic premise of this philosophy.
3. *Freedom and responsibility.* The existentialist considers that each man has the responsibility of creating his own values and in doing so he is choosing freedom and responsibility.
4. *Man is not complete.* For the existentialists, man is not complete; he is in the process of 'becoming'. Man has to meet the challenge. He marches on in the process of becoming a integrated man to reach his completeness.

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5. *No acceptance of readymade concepts.* Existentialism believes that man cannot accept the ready-made concepts of existence forced upon him. He is a free agent capable of shaping his own life and choosing his own destiny.

Existentialism and Education

Existentialism has very little to offer as a philosophy of education. There seems to be only one major book which deals with the philosophy of existentialism as applied to education. This is George Kneller's '*Existentialism and Education*'.

A chapter by Ralp Harper, in *Modern Philosophies of Education*—the Fifty-fourth Year Book of the National Society for the study of Education is another source.

Educational Implications of Existentialism

1. According to existentialism, the primary aim of education is the making of a human person as one who lives and makes decisions about what he will do and be.
2. The school should provide an environment where the individuals find security, encouragement and acceptance by teachers.
3. All school subjects and activities should present situations for the development of human beings.
4. The teacher should facilitate development of originality and creativity by providing necessary material and equipment.
5. The teacher is very active and welcomes challenges to his ideas from the students.
6. Democratic ideas must pervade the school environment in which the students grow.
7. Concern and respect for the individual student should be the main concern of the school. Mechanisation and impersonality are to be counteracted in schools.

Limitations of Existentialism

1. The educational methods in existentialism appear to be impractical and inapplicable in an industrial society.
2. It requires a good deal of time and effort on the part of teacher to develop individual relationship with the students for having a closer understanding of their personalities.
3. Terminology used in existentialism is not very clear. Concepts like ' being', 'meaning', 'person', 'existence' are ambiguous.

Progressivism

In order to understand the Progressivist philosophy of education, it is important to be aware of the factors that influenced it. The earliest signs of progressivism can be traced back to ancient Greece with Plato's insistence that his students acquire years of practical hands on experience through "learning by doing" (Brameld). During the Renaissance, well-known scholar Johann Comenius argued that life itself is a learning process in which individuals gain knowledge through personal experiences encountered in each of life's phases. The concept of the "child-centered school" was conceived by

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philosopher Jean-Jacques Rousseau during the French Revolution. And most recently, progressivism was shaped by the Industrial Revolution, the methods of modern science, and the rise of modern democratic societies (Brameld), all of which facilitated transitions from high levels of interdependence of the individual to high levels of independence and freedom with respect to the individual.

Three of the major principles of the progressivism philosophy of education are pragmatism, experimentalism, and individualism. Pragmatism refers to the practicality of what is being learned, the extent to which the concept being learned is relevant or meaningful to the learner, and the process through which the learner acquires a piece of knowledge. You have already learnt in detail about pragmatism earlier in the unit.

Progressivism argues that education should be presented to students in such a way that the content being learned is practical and will enhance students' skill sets inside and outside of the classroom. Progressivism is also concerned with the concept of "hands on experience" in which the learner is exposed to problem solving in a natural and contextual setting so that the concept being learned can be accurately applied to situations encountered in the real world. Progressivism also argues that educational content should be connected to what the student already knows so that the student can build upon his or her prior knowledge. These aspects of the progressivism philosophy can be traced to the ideas of Plato and Johann Comenius. Experimentalism "holds that men, their skills and intelligence, are the sole reliable guide to their own destinies" (Brameld, 30). This principle ties into the philosophy of progressivism because a major theme in this philosophy is the active participation of the individual in his or her own growth and development. The progressivist would say that participation is important because the extent to which a person is active in his own growth and development can positively or negatively affect the course of his life. This aspect of the progressivism philosophy of education can be traced to the rise of modern democratic societies in which individuals were encouraged to actively participate in government. Individualism refers to the extent that educational content is tailored to the individual needs of each student. Progressivism argues that because each student is unique and learns in a specific way, educational content should be presented in such a way that meets the needs of all students. This aspect of the progressivism philosophy of education can be traced to Rousseau and his idea of a "child-centered school".

Individualism

Individualism is a political and social philosophy that emphasizes the moral worth of the individual. Although the concept of an individual may seem straightforward, there are many ways of understanding it, both in theory and in practice. The term individualism itself, and its equivalents in other languages, dates—like socialism and other isms—back to the 19th century.

Individualism once exhibited interesting national variations, but its various meanings have since largely merged. Following the upheaval of the French Revolution, individualism was used pejoratively in France to signify the sources of social dissolution and anarchy and the elevation of individual interests above those of the collective. The term's negative connotation was employed by French reactionaries, nationalists, conservatives, liberals, and socialists alike, despite their different views of a feasible and desirable social order. In Germany, the ideas of individual uniqueness (Einzigkeit) and self-realization—in sum, the Romantic notion of individuality—contributed to the cult of individual genius and were later transformed into an organic theory of national community. According to this view, state and society are not artificial constructs erected on the basis of a social contract but instead unique and self-sufficient cultural wholes. In England, individualism encompassed religious nonconformity (i.e., non-conformity to the Church of England) and economic liberalism in its various versions, including both laissez-faire and moderate state-interventionist approaches. In the United States, individualism became part of the core American ideology by the 19th century, incorporating the influences of New England Puritanism, Jeffersonianism, and the philosophy of natural rights. American individualism was Universalist and idealist but acquired a harsher edge as it became infused with elements of social Darwinism (i.e., the survival of the fittest). "Rugged individualism"—extolled by Herbert Hoover during his presidential campaign in 1928—was associated with traditional American values such as personal freedom, capitalism, and limited government. As James Bryce, British ambassador to the United States (1907–13), wrote in The American Commonwealth (1888), "Individualism, the love of enterprise, and the pride in personal freedom have been deemed by Americans not only their choicest, but [their] peculiar and exclusive possession."

The French aristocratic political philosopher Alexis de Tocqueville (1805–59) described individualism in terms of a kind of moderate selfishness that disposed humans to be concerned only with their own small circle of family and friends. Observing the workings of the American democratic tradition for Democracy in America (1835–40), Tocqueville wrote that by leading "each citizen to isolate himself from his fellows and to draw apart with his family and friends," individualism sapped the "virtues of public life," for which civic virtue and association were a suitable remedy. For the Swiss historian Jacob Burckhardt (1818–97), individualism signified the cult of privacy, which, combined with the growth of self-assertion, had given "impulse to the highest individual development" that flowered in the European Renaissance. The French sociologist Émile Durkheim (1858–1917) identified two types of individualism: the utilitarian egoism of the English sociologist and philosopher Herbert Spencer (1820–1903), who, according to Durkheim, reduced society to "nothing more than a vast apparatus of production and exchange," and the rationalism of the German philosopher Immanuel Kant (1724–1804), the French philosopher Jean-Jacques Rousseau (1712–1788), and the French Revolution's *Declaration of the Rights of Man and of the Citizen* (1789), which has as "its primary dogma the autonomy of reason and as its primary rite the doctrine of free enquiry." The Austrian economist F.A. Hayek (1899–1992), who favoured market processes and was distrustful of state intervention, distinguished what he called "false" from "true" individualism. False individualism, which was represented mainly by French and other continental European writers, is characterized by "an exaggerated belief in the powers of individual reason" and the scope of effective social planning and is "a source of modern socialism"; in contrast, true individualism, whose adherents included John Locke (1632–1704), Bernard de Mandeville (1670–1733), David Hume (1711–76), Adam Ferguson (1723–1816), Adam Smith (1723–90), and Edmund Burke (1729–97), maintained that the "spontaneous collaboration of free men often creates things which are greater than

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their individual minds can ever fully comprehend" and accepted that individuals must submit "to the anonymous and seemingly irrational forces of society."

Other aspects of individualism pertain to a series of different questions about how to conceive the relation between collectivities and individuals. One such question focuses on how facts about the behaviour of groups, about social processes, and about large-scale historical events are to be explained. According to methodological individualism, a view advocated by Austrian-born British philosopher Karl Popper (1902–94), any explanation of such a fact ultimately must appeal to, or be stated in terms of, facts about individuals—about their beliefs, desires, and actions. A closely related view, sometimes called ontological individualism, is the thesis that social or historical groups, processes, and events are nothing more than complexes of individuals and individual actions. Methodological individualism precludes explanations that appeal to social factors that cannot in turn be individualistically explained. Examples are Durkheim's classic account of differential suicide rates in terms of degrees of social integration and the account of the incidence of protest movements in terms of the structure of political opportunities. Ontological individualism contrasts with various ways of seeing institutions and collectivities as "real"—e.g., the view of corporations or states as agents and the view of bureaucratic roles and rules or status groups as independent of individuals, both constraining and enabling individuals' behaviour. Another question that arises in debates over individualism is how objects of worth or value (i.e., goods) in moral and political life are to be conceived. Some theorists, known as atomists, argue that no such goods are intrinsically common or communal, maintaining instead that there are only individual goods that accrue to individuals. According to this perspective, morality and politics are merely the instruments through which each individual attempts to secure such goods for himself. One example of this view is the conception of political authority as ultimately derived from or justified by a hypothetical "contract" between individuals, as in the political philosophy of Thomas Hobbes (1588–1679). Another is the idea, typical in economics and in other social sciences influenced by economics, that most social institutions and relationships can best be understood by assuming that individual behaviour is motivated primarily by self-interest.

Individualism as Tocqueville understood it, with its endorsement of private enjoyments and control of one's personal environment and its neglect of public involvement and communal attachment, has long been lamented and criticized from both the right and the left and from both religious and secular perspectives. Especially notable critiques have been made by advocates of communitarianism, who tend to equate individualism with narcissism and selfishness. Likewise, thinkers in the tradition of "republican" political thought—according to which power is best controlled by being divided—are disturbed by their perception that individualism deprives the state of the support and active involvement of citizens, thereby impairing democratic institutions. Individualism also has been thought to distinguish modern Western societies from pre-modern and non-Western ones, such as traditional India and China, where, it is said, the community or the nation is valued above the individual and an individual's role in the political and economic life of his community is largely determined by his membership in a specific class or caste.

Check Your Progress

5. What is the progressivist argument related to education?
6. What influences did American individualism incorporate?

ACTIVITY

Identify the application of idealism philosophy in the modern curriculum.

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DID YOU KNOW

The existentialists were rejecting a certain 'bourgeois' conception of morality, the kind of ethics that worries about keeping one's promises, paying one's debts, and avoiding scandal. Instead, they were after an ethic of a larger kind, an ethics of 'authenticity' or what we would call personal integrity. They called for responsibility, even heroism, in the face of the bourgeois modern world. They rejected traditional philosophical and scientific rationality and typically resorted to literature, prophecy, pamphleteering, and ponderous obfuscation, any means necessary to wake up the world from its boring bourgeois and at the same time brutal and irresponsible behavior.

4.4 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

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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.
- In order to understand the Progressivist philosophy of education, it is important to be aware of the factors that influenced it. The earliest signs of progressivism can be traced back to ancient Greece with Plato's insistence that his students acquire years of practical hands on experience through "learning by doing" (Brameld).
- Three of the major principles of the progressivism philosophy of education are pragmatism, experimentalism, and individualism.
- Individualism is a political and social philosophy that emphasizes the moral worth of the individual. Although the concept of an individual may seem straightforward, there are many ways of understanding it, both in theory and in practice. The term individualism itself, and its equivalents in other languages, dates—like socialism and other isms—back to the 19th century.

4.5 KEY TERMS

- **Idealism:** An approach to philosophy that regards mind, spirit or ideas as the most fundamental kinds of reality, or at least as governing our experience of the ordinary objects in the world. Idealism is opposed to materialism, naturalism and realism
- **Naturalism:** A philosophical doctrine that believes a scientific account of the world in terms of causes and natural forces that rejects all spiritual, supernatural or teleological explanations
- **Pragmatism:** Doctrine that believes in evaluating any assertion solely by its practical consequences and its impact on human interests
- **Existentialism:** A term applied to the work of a number of late 19th- and 20thcentury philosophers who, despite profound doctrinal differences, shared the belief that philosophical thinking begins with the human subject—not merely the thinking subject, but the acting, feeling, living human individual

4.6 ANSWERS TO 'CHECK YOUR PROGRESS'

1. According to an idealist, mind or spirit is the ultimate reality. The universe is the manifestation of a universal mind. All material things are reducible to mind only.
2. Two aims that education idealists advocate are: (a) Attainment of the attributes like Satyam, Shivam and Sundram; and (b) Establishing a conscious relation of man with universal self.

3. Humanistic pragmatism asserts that all truths are human to be verified on the criterion of reality. Experimental pragmatism holds that truth is that which may experimentally be proved.
4. The basic tenet of pragmatist epistemology is human experience.
5. Progressivism argues that education should be presented to students in such a way that the content being learned is practical and will enhance students' skill sets inside and outside of the classroom. Progressivism is also concerned with the concept of "hands on experience" in which the learner is exposed to problem solving in a natural and contextual setting so that the concept being learned can be accurately applied to situations encountered in the real world.
6. In the United States, individualism became part of the core American ideology by the 19th century, incorporating the influences of New England Puritanism, Jeffersonianism, and the philosophy of natural rights. American individualism was Universalist and idealist but acquired a harsher edge as it became infused with elements of social Darwinism.

4.7 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 the idealists?
3. What is the role of teacher according to idealism?
4. List the 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?
9. Write a short note on existentialism.

Long-Answer Questions

1. Explain what is idealism and its different dimensions.
2. Give a detailed view of naturalism and its aims and aspects.
3. What is pragmatism? Explain its different aspects.
4. Explain in detail 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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4.8 FURTHER READING

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PART B: SOCIOLOGICAL FOUNDATIONS

UNIT 5 SOCIAL CONTEXT OF EDUCATION

Structure

5.0 Introduction
5.1 Unit Objectives
5.2 Meaning, Nature, Scope of Educational Sociology
5.3 Sociology of Education
5.4 Equality of Education
  5.4.1 Right to Education (RTE)
5.5 Summary
5.6 Key Terms
5.7 Answers to 'Check Your Progress'
5.8 Questions and Exercises
5.9 Further Reading

5.0 INTRODUCTION

The term 'sociology' has been derived from the two words: '*Societus*' which means society and '*logos*' which means science. Thus, from an etymological point of view 'sociology' is the science of society.

Auguste Comte, who is known as the father of sociology used the term 'sociology' for the first time in 1937, while delivering a series of lectures. He introduced sociology as a fundamental science in his book *Positive Philosophy* and employed scientific methods to collect data about mankind.

Education is one the most significant sources of development. It leads to the development of the person, the family, the society and the entire nation. It usually begins at a very tender age and there is no defined line for its end. The foundation of every nation is based on the pattern of educational systems followed by it and the role of the educational institutions in developing civilized citizens.

In this unit, you will learn about the meaning, nature and scope of educational sociology. The unit also covers the meaning of sociology of education and equality in education.

5.1 UNIT OBJECTIVES

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

- Explain the meaning, nature and scope of educational sociology
- Discuss sociology of education
- Describe the meaning of equality of education

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5.2 MEANING, NATURE, SCOPE OF EDUCATIONAL SOCIOLOGY

Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences. According to E. George Payne, educational sociology is 'an applied science in the field of sociology'. It is concerned 'with the effect of learning on group life and in its turn the effect of smaller group life upon the larger group', since the subject matter of educational sociology is the process of social interaction. 'Of both the individual and his social environment', says F.G. Brown, it is 'neither education nor sociology alone; it is education and sociology when these are both considered as a total educative process'. Educational sociology utilizes all that has been learned in both fields but joins them in a new science which applies sociological principles to the whole process of education, including subject matter and activities, method, school organization and measurement.

Nature of educational sociology

Educational sociology is not merely theoretical, i.e., it does not merely study the forces of interaction between the individual and the society or the group, but it is also practical because besides studying the interacting forces, it tries to regulate and control the interacting forces.

It is the job of educational sociology to find out ways and means as to how to manipulate the educational process to achieve better personality development and thus better social control.

Differences between educational sociology and sociology of education

Importance of educational sociology

There is, explains Brown, a constant interaction of the individual and his cultural environment. He is influenced by it. This constant interaction, which is the subject-matter of educational sociology, is the basic pattern of life. Any attempt, therefore, says Brown, to understand and foster the development of the individual and every effort to provide the means and agencies for such development must be based upon an analysis of this two-way process in which the individual and the forces external to him are in continual interaction.

Also, this interaction is inevitable. Man must be able to control the physical and social forces around him if he is not to fall a passive victim in the continuous struggle for existence. By his inventions, he has been able to harness the forces of nature, and to eliminate time and distance through radio and television. But these physical forces, like the hydrogen bomb and atomic energy, unless directed by him wisely, would be let loose on him and destroy him and his social organizations. This is the vital, gripping and urgent problem of the day. As never before, man must learn the ways and means of controlling human behaviour, his own and others. It is, therefore, very important for an individual to have some grasp of the interrelations of nations and the social forces that influence their policies and activities.

Moreover, the knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups. One's attitude towards state, religion and other communities is often the product of group associations. An intelligent study of these attitudes should guide one in adopting the right social attitudes.

Also, biology and psychology have, no doubt, probed and gauged the less tangible forces within man and helped us to understand him better. But man is an integral member of the many groups amongst whom he lives and moves. He cannot be understood independently of these: family, church, community, nation, means of communication, folkways and more. It is no longer enough for us to understand the individual without knowing or understanding the interacting forces that are working on him. Education must, therefore, go beyond the individual and reach out into the total social milieu.

There is a two-fold approach to the study of the development of the child; one from the viewpoint of the individual, and the other from that of the society. The individual approach is studied by biology and psychology, while the 'societal' approach concerns sociology. It is, however, contended that the individual approach is inadequate and incomplete, and must therefore, be reinforced by the societal approach also.

Both biology and psychology have been found to be incomplete in explaining human behaviour and therefore need to be supplemented by educational sociology. It was claimed in the beginning that biological factors had a direct bearing upon human behaviour. The 'mechanistic school' held that an individual was the product of innate characteristics and influences—both animal and human—which were beyond his control. But recent research has revealed that these were not the sole or primary factors, but only a part of the infinitely complete forces that develop and mould the individual. Some of these forces are inherited and predetermined; some are capable of modification to an appreciable extent; while others are the product of environment.

Psychologists, on their part, hold that human behaviour is determined by instincts. The 'instinctive behaviour patterns' are unlearned, relatively stereotyped and automatic. But observation of dogs, apes and infants stimuli, including the learning process, the nature of response to a specific action, conditions the behaviour of man or animal. Therefore, environmental factors and motivation are as important as innate characteristics in the development of the individual. Psychiatry too has moved far away from what Freud thought it to be – to unravel the complex factors which are the causes of behaviour. Now psychiatry takes the whole physical and cultural background into consideration.

Scope of educational sociology

The subject of educational sociology, as we have seen above, is the constant and dynamic interaction of the individual and his cultural environment or the basic pattern of life. It is, therefore, according to Dodson, interested in three things: total cultural milieu, the school as its agency and the educational process that conditions personality development.

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- The social milieu can be broken up into, what Payne calls, 'social independencies'. These are institutions, social groups, social customs and conventions. Through these the individual gains and organizes his experiences and these influence the evolution of the educational system because it equips the youth with knowledge and character to function and fit into society. Educational sociology deals, therefore, with groups like the family, school, team, club, union, community, church, state and the world.
- In the second place, it is concerned with the sciences which help to understand its function in its various aspects. It is consequently not concerned with aspects of any science which does not condition personality development. It is, however, concerned with the school which is a specific educational agency as well as with other social agencies like the family, the play group, the church, school union; club, social customs and the mode of living, which all of which contribute to the development of personality. The personality of an individual first develops in the family through the process of interaction. The business of educational sociology is to discover the area of interaction within the family and then in the school or elsewhere. Sociology would, however, confine itself to the history of the development of family and its various patterns. Sociology deals with social theory and group phenomena, but ignores the educative process and the educational agencies.
- Next to sociology, educational sociology is related to educational psychology. Both of them deal with the school as the agency of education. Both seek to determine and influence the school's effect upon individual behaviour. Both are applied sciences. Educational psychology is applied to learning, while the other studies impact the effects of learning. The latter deals with individual's relation to society While the former is interested in the techniques of building new habits into the child. The latter regards school as a social institution, a part of total social milieu; a form of collective behaviour and so shapes its curriculum, its teaching methods and its organization so as to prepare children for further participation in social life. In short, the former deals with the process of learning, while the latter deals with the problem of personality or behaviour.
- Psychology has been delving deep into the human mind to discover its peculiar pattern, but experimental studies of infant behaviour conducted by Gesell have led him to the conclusion that 'infants are individuals – individuals in the making as well as by birthright. The child's personality is the product of slow and gradual growth.....mental growth is a patterning process, because the mind is essentially the sum total of a growing multitude of behaviour patterns.' The most significant recent development in psychology, says Brown, has been the increasing recognition of environmental factors in the development of personality and in the specific processes of learning. The borderline between psychology and sociology is not sharp today. Moreover, educational sociology manipulates these environmental factors in the interest of interaction. Biology offers us the data that forms the basis of individual behaviour. Sociology studies how the laws of heredity and impulses determine an individual's interaction with others as individuals or as groups. Educational sociology goes a step further. It seeks to influence this interaction in harmony with social ideas.

Aims of educational sociology

Educational sociology, according to Herrington, has four specific aims. They flow from the larger aim, i.e., to achieve better personality development by influencing the processes of education. The specific aims deal with the various aspects of the total social milieu as well as the means, the methods, the curriculum and the agencies of education. The achievement of these aims is essential for the achievement of the larger aim. Educational sociology should explain (a) the role of the school in the community, (b) the role of the school and (c) the social factors influencing schools. Secondly, it should understand democratic ideologies, cultural, economic and social trends that influence formal and informal agencies of education. Thirdly, it should estimate the social forces and their effects upon individuals. Fourthly, it should socialize curriculum. Lastly, in order to achieve these aims, educational sociology should encourage research and critical thinking, and adopt the results thus obtained.

5.3 SOCIOLOGY OF EDUCATION

Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual. Durkheim defines education as 'the action exercised by the older generations on those who are not yet ready for social life. Its object is to awaken and develop in the child, those physical, intellectual and moral values which are required of him, both, by his society as a whole and by the milieu for which he is specially destined. It is a social process. Education is imparted by both, formal and informal means. It is an important means of socialization.

Aristotle's famous concept of education says, 'education develops man's faculties, especially his mind, so that he may be able to enjoy the contemplation of the supreme truth, goodness and beauty, in which perfect happiness essentially consists'. Durkheim further conceives education as socialization of the younger generation. According to him, it is a continuous effort to impose on the child, ways of seeing, feeling and acting which he could not have achieved spontaneously.

Education as a social process

Education is viewed as an integral fragment of socialization. Such a process of social learning is continuous. Education is also considered an agent of cultural transmission. The elements of culture are transmitted from one generation to another, through education. Education not only helps in acquiring knowledge but also inculcates the values of morality among individuals. Educational institutions are instrumental in shaping the personality of individuals and also formulation of ideologies. On the whole, education helps in reforming the attitudes of individuals and encourages them by inculcating a spirit of competitiveness in them.

Primitive and ancient societies had no educational institutions. Children learnt from their surroundings. Schools appeared when cultures became too complex for the learning to be handled within the family. Thus, educational institutions grew as time passed by. In India, the historical roots of educational institutions are referred to in the *guru-shishya* tradition. In this tradition, students had the advantage of being in personal contact with the teacher. The image of the guru was personified and the students were obliged to the guru or teacher.

Check Your Progress

1. What is the main job of educational sociology?
2. Which are things that educational sociology should explain?

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Sociological perspectives on education

From a functionalist perspective, it is preferred that education contributes to maintenance of the social system. Emile Durkheim saw the major function of education as transmission of society's norms and values. He maintained that the society can survive only if a sufficient degree of homogeneity exists among its members. Education functions to strengthen this homogeneity by maintaining a balance of these similarities in an individual, since his childhood. Due to these similarities, the demands of life in all individuals are similar. Cooperation and social solidarity would never have existed in the absence of these essential similarities, would not be possible. Drawing conclusions from Dukheim's concept, the American sociologist, Talcott Parsons, gave a functionalist view of education.

Parsons put across the theory after the spread of primary socialization within a family, the school assumes the role of a central socializing agency. School brings the family closer to the society. It prepares the child for his role as an adult. Davis and Moore shared Parson's view with reference to education. They too considered education to be useful in providing suitable roles to individuals. However, they hold the educational system directly responsible for creating divisions in the society.

According to Davis, the education system has proved that it is able to select people on the basis of their capacities and allocate appropriate positions to them. Thus, the process of educational filtering organizes and categorizes individuals on the basis of their skills and capacities. The people with the highest level of talent get the highest level of qualification. Consequently, this leads them to better occupations which are most important in terms of functions to the society.

However, the Marxian perspective provides a radical alternative to the functionalist position. Louis Althusser presents a general framework for the analysis of education, from a Marxian perspective. Being a section of the superstructure, the infrastructure finally gives shape to education. According to him, education benefits only the ruling class. For survival and prosperity, it is very important to reproduce the power of labour. Two steps are involved in the process of reproducing labour, the first step is reproduction of skills that are required for a capable labour force. The second step is reproduction of the ideology of the ruling class and socialization of workers. These processes combine to reproduce a technically efficient, submissive and obedient workforce. In a social structure that is dominated by capitalism, education reproduces such a workforce. Althusser stresses that reproduction of labour power not only requires reproduction of its skills, but also a simultaneous reproduction of its submission to the ruling ideology. This submission is reproduced by a number of 'Ideological State Apparatuses' which include the mass media, law, religion and education. Ideological State Apparatus is a trademark of the ideology of the ruling class which creates artificial class awareness. This awareness maintains the subject class in its subordinate position to a large extent. Education, according to Althusser, not only transmits ideologies of the general ruling class (which justifies and legitimates the capitalist system), it also reproduces the attitudes and behaviour that are required by major groups in the division of labour.

Ivan Illich has been critical of both, functionalist and liberal views of education. In *Deschooling Society*, which was published in 1971, he raises issues on the incapability of schools in matching educational ideals. In his opinion, schools are

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institutions that teach students about various means of exploitation. According to him, schools instigate compliance to the society and create a belief in students, to accept the interests of the powerful. However, real learning can never prevail through a set of instructions. It can be inculcated only when an individual is involved in every part of the learning process, on his own. To conclude, the majority of learning processes require no teaching. Illich blames the educational system as the main cause of all problems that have emerged in the modern industrial society.

School teaches the individual to delay authority, assume isolation, to absorb and accept the services of the institution and neglect his own needs and wants. He is instructed to view education as a precious product such that it should be taken in large amounts. He, however also presents a solution. According to him, to resolve this issue, it is important to abolish the present system of education, since schools form the base of education. Deschooling is the primary step towards the liberation of mankind. Finally, Illich confirms that 'deschooling' will create a society where every man can be truly liberated and can experience a sense of fulfillment.

Education in the context of social control and social change

The general character of formal education has undergone a rapid change through modern science and technology. Technological development today is quite unlike the development that took place in the 19th century. Unlike the present day society, in ancient societies, education was considered as the learning related to a way of life. However, in primitive societies, the terminology of science comprised the production and distribution of labour. Formal education quickens the overall process of education. However, it is incapable in transmitting any practical knowledge. In societies of the recent times, the content of education more scientifically inclined and less scholarly. Thus, it can be concluded that education in modern societies inculcates freedom of thought and values that have an important role in streamlining the attitude of an individual.

It has been argued that education by itself does not bring about social change, but rather it is an instrument which performs the functions that are entrusted to it. Innovations in the education system may lead to structural changes in the society. The Indian society has deep-rooted customs and traditions which are strongly embedded in the Indian lifestyle. Changes are resisted because they conflict with traditional values and beliefs.

Educational sociology and sociology of education are closely related disciplines, so much so that they are sometimes confused with each other and used interchangeably. However, they are actually very different, in terms of subjects under study.

The sociology of education is the study of how public institutions and individual experiences influence education and its outcomes. Sociology of education is actually the study of the evolution of public schooling system and its effect on modern industrial societies. It comprises topics like higher education, further education, adult education and continuing education.

On the other hand, educational sociology is the discipline that is concerned with the various methods that will help provide better education to society based on an in-depth research of our culture and society. Educational sociology considers both the sociologists and the educationists in its study. This makes the subject an invaluable

asset to all the students and researchers of social sciences, especially sociology and education. It is generally believed that those who are involved in a deep study of education will benefit more from the branch of educational sociology.

The scholars of the sociology of education consider education to be a largely hopeful human effort symbolic of the fundamental human aspiration for improvement and betterment. It is interesting to note that the experts of the sociology of education believe that education is viewed as an endeavor through which children can develop as per their individual requirements. The potential in the children plays a great part in the role of education.

5.4 EQUALITY OF EDUCATION

Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration. Just like other sectors of the society, the concept of equalization should also lie in the educational system of the country. It is good to have equalization of educational opportunities for the progress of the country. While discussing the aspect of equalization of education opportunities, the Kothari Commission has stated that 'One of the most important objectives of education is to equalize opportunity, enabling the backward or un-privileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve the lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population. This is the only guarantee for the building up of an egalitarian and human society in which the exploitation of the weak will be minimized.'

For all of us, it is important that we know the clear difference between the concept of equality and equity and not confuse between the two. **Equity** refers to fairness that may require different treatment or special measures, for some persons or groups whereas **equality** refers to the same treatment in dealings, quantities or values.

Equity involves fairness and moral values, which has made it a reason for tension and battle amongst all mankind since times immemorial. It even poses to be a great hurdle in the imparting of education. This equity barrier has its effects on three main education groups, which are race, gender and special needs. So, in order to overcome all the equity and equality issues regarding education, the Constitution provides certain provisions and the Indian Government has also started many programmes in this regard.

There are various factors that lead to inequality in education. Some common factors could be gender, high drop-out rate and lesser enrolment. Inequality in schooling is also a major hindrance in equity and equality of education.

Gender

Like in the case of race and special needs, it is just as important in the case of gender too, to take note that it is not on all occasions fair to treat everyone the same. The learning approaches of boys and girls differ and both genders learn differently. Both genders even approach, analyse and solve problems differently. Sexual harassment is a problem faced more by females than by males and sexual harassment lowers self-esteem leading to inter-gender equity troubles.

Check Your Progress

3. Write a note on education that took place in ancient times.
4. What were Ivan Illich's views on educational institutions?

Today, the treatment meted out to the genders comes from gender perceptions built over the years and those that existed years back. Equality among gender stems from their already existing equality among races. In existence are various misconceptions regarding women, for example they cannot learn as well as men do, they are incapable of voting like men, or they just cannot take decisions of importance like men can. Even though the society in the present times does not see women in the same manner, yet there remain a few negative undertones and unintentional biases regarding women and education embedded within societal messages.

Special needs

It is probably quite difficult to accommodate children with special needs with equity and equality. The reason for this could be that despite the fact that they all are kept in a single category, individually their needs do differ. Besides the monetary cost of accommodating students with special needs, the cost of time also exists. To obtain equity and inclusion of children with special needs, you need to do the following:

- Ensure equal access by putting in place both input and output features
- Train educators and make them aware
- Get students ready for real world

Not that each bit of technology set up in the schools can be made ready for children with special needs but it should be accessible. Educators should have awareness about that which can be made available for children with special needs and they must also be equipped with knowledge of how to apply accommodations to children with special needs. Both schools and districts need to participate actively in developing the curricula. Let us look at the meaning of some terms associated with equity in education

Equal access: This implies impartiality in providing opportunity. The hindrance to this could be caused by the legal or physical barriers imposed on access to education.

Equal educational opportunities: This implies providing each student with the same treatment, opportunities, and resources.

Equity: This implies making available educational opportunities with impartiality, justice, and fairness.

Educational Equity: Educational equity has its basis in the principles of justice and fairness for every student when it comes to success, treatment, providing of opportunities and allocation of resources. With these principles, there is a high probability of there being equality for each student in terms of educational results even in diverse groups. Each of the strategies applied are systematic, carefully planned and with a clear focus and have as their basis the core learning – teaching core concepts.

There are seven key components identified in the process of attaining excellence in education through the combination of effective and equitable practices in school. Let us look at these seven components.

(i) **Access:** this refers to opportunities being made available to every student to take part in each one of the various aspects associated with the process of education, as well as in including resources and facilities of learning pertaining to co-curricular and extracurricular programs.

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(ii) **Instruction:** refer to those instructions that will promote an image of positivity for diverse groups as well as create a strong commitment to an equitable teaching-learning environment.

(iii) **Materials:** It is of prime importance to keep the use of learning material and learning aids to a minimum if it cannot be avoided all together, so that any bias in language, pictures, graphics, content etc. can be minimized.

(iv) **Assessment:** There should be a checking of and accounting for differences in the cultural background and style of learning of the various students and this should form a firm basis for aligning the assessment with curricula and instruction of the school and its various goals of improvement.

(v) **Interactions:** It is possible that attitudes are biased and are relating with students in varied manners, based on factors like ethnicity, ability, sex and race.

(vi) **Attitudes:** Attitudes should be monitored for prejudice and bias, which whether or not intentional, are capable of creating discriminatory behaviour and may affect the performance of the student.

(vii) **Language:** there is need to regularly monitor for overt or subtle biases that have the power to reinforce, create, or influence prejudice to languages.

Causes for inequality of educational opportunities

The various causes for inequality of educational opportunities are:

- **Lack of educational facilities:** There are many places and areas in the country where educational institutions do not exist. Children residing in those areas do not acquire similar kind of chance as children who have the amenities in other countries or other states.
- **Poverty:** Children coming from the poor sections of the community do not have the same chances to study in the neighbourhood of an educational institution as the ones who come from affluent family.
- **Difference in the standard of educational institutions:** Difference in the values of colleges and schools lead to educational inequality. Students coming from rural educational institutions do not match up well when admissions in professional courses are made on behalf of selection tests.
- **Difference in home environments:** An adolescent from the rural house or from the urban slum area whose parents are illiterate cannot get the same kind of environment and prospect which an adolescent from a higher class house with extremely knowledgeable parents receives.
- **Disparity in education of boys and girls:** Due to the conservative nature of some societies, there is a broad difference between the education of girls and boys.
- **Disparity due to advanced classes and backward classes:** Another factor that has led to inequality of opportunity in education is the existence of different types of classes.
- **High private costs of education:** The private cost of education required for the text books, supplies, etc. have improved very significantly in current years in public schools. The parents are required to incur very heavy expenditure for this purpose.

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Steps for the equalization of educational opportunities

- **Eradication of tuition fees:** All nations should work together for the development of education so that a stage will come when education will become tuition free.
- **Free textbooks at various stages:** It is very essential that a programme of providing free text-books should be given very high priority and introduced immediately at all stages of education.
- **Book-Banks:** In secondary schools and in institutions of higher education, a programme of book-banks should be encouraged and developed.
- **Grants for purchase of books:** The best of the students in educational institution belonging to backward classes should be given grants annually to obtain books which may not necessarily be text-books.
- **Scholarships:** There should be an adequate programme of scholarships so that the best use is made of the available talent.
- **Transport Facilities:** Adequate transport facilities may be provided in the rural areas and for the students of backward classes so that students are encouraged to attend an educational institution.
- **Day study centres and lodging houses:** A large number of day study centres and lodging houses at the minor and university stage should be provided to students who do not have adequate facility to study at home.
- **Earn and learn facilities:** As a supplement to the programme of scholarships, facilities for students to earn and play must be provided.
- **Special facilities for girls:** Special incentives may be provided to the girls.
- **Admission policy:** There is a great need to introduce an egalitarian element in admissions to institutions so that students coming from rural areas are not handicapped due to language or some other factors.
- **Special assistance to backward areas or states:** At the national level, it should be regarded as the responsibility of the Government of India to secure equalization of educational development in the developing states. The necessary programmes for this including special assistance to the less advanced states should be developed.
- **Compensatory and remedial education:** Compensatory education means provision of such special training and incentives as would compensate for the initial disadvantages experienced by the children of the culturally, economically and socially deprived groups. The compensatory measures include free school uniform, text-books, meals etc. It also includes remedial classes. Such a treatment is likely to be very useful for their educational, emotional and social development.
- **Common school system:** A system of common school for education should be developed. It should be preserved and maintained at a stage of excellence and competence. This is a very helpful step towards eradicating the separation that exists in our society between the educational institutions for the poor and

those for the rich ones. The exiting 'caste' system in the educational system should be gradually abolished.

5.4.1 Right to Education (RTE)

As quoted from the report of Committee of CABE on 'Universalization of Secondary Education' (set up by the Ministry of Human Resource Development, Government of India):

> The Constitution of India, under the original Article 45, directed the State to endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years.

This provision implicitly covered Early Childhood Care and Education (including pre-primary education) for children below six years of age and eight years of elementary education (Class I to VIII) for the 6-14 year age group. The priority given by the Constitution to this provision was clearly evident from the time-frame specified therein; no other clause in the Constitution carries this sense of urgency.

Yet, the State managed to ignore the agenda of Universal Elementary Education (UEE) for four long decades just because Article 45 was placed in Part IV of the Constitution i.e. Directive Principles of State Policy and, therefore, was seen as not being justiciable. It was only in 1993 that the situation changed dramatically when the Supreme Court, in the case of Unnikrishnan J.P. vs. State of Andhra Pradesh and others, gave all children a Fundamental Right to 'free and compulsory education' until they 'complete the age of fourteen years' and stated that this right 'flows from Article 21' i.e. Right to Life. In the context of this Committee's Terms of Reference, it may further be noted that the Supreme Court in the same judgment ruled that, after the age of fourteen years, the Fundamental Right to education continues to exist but is 'subject to limits of economic capacity and development of the State'.

It is this historic interpretation of the Constitution and similar judgments coming from the highest judiciary of the land that eventually persuaded the Government of India to constitute the Saikia Committee of State Education Ministers (1996) whose report in January 1997 recommended that the 'Constitution of India should be amended to make the right to free elementary education up to the 14 years of age, a fundamental right.' This was followed by the introduction of the Constitutional 83 Amendment Bill in the Parliament (1997) and eventually the passing of 'The Constitution (Eighty-Sixth Amendment) Act, 2002' – more than half a century after India's independence! In the process, however, the intent of the 1993 Supreme Court judgment as well as the Saikia Committee recommendation (1997), was diluted by exclusion of almost 17 crore children from their right to early childhood care and pre-primary education, the significance attached to this agenda in the National Policy on Education – 1986 notwithstanding.

Check Your Progress

5. State how poverty can be a cause for inequality of educational opportinnities?
6. What is the essence of RTE?

ACTIVITY

Establish the current state of equality of education in any Indian state of your choice.

DID YOU KNOW

It was not until the 19th century that the concept of society was finally separated from that of the state, that sociology developed into an independent study. The term sociology was coined (1838) by Auguste Comte. He attempted to analyze all aspects of cultural, political, and economic life and to identify the unifying principles of society at each stage of human social development.

5.5 SUMMARY

- Educational sociology is a synthesis of education and sociology. It is the study of the principles of sociology of education. It is a science born of sciences.
- Educational sociology is not merely theoretical, i.e., it does not merely study the forces of interaction between the individual and the society or the group, but it is also practical because besides studying the interacting forces, it tries to regulate and control the interacting forces.
- The knowledge of a total social life enables a child to choose his own patterns of social behaviour, to control his own behaviour patterns and of other individuals and groups. One's attitude towards state, religion and other communities is often the product of group associations. An intelligent study of these attitudes should guide one in adopting the right social attitudes.
- Both biology and psychology have been found to be incomplete in explaining human behaviour and therefore need to be supplemented by educational sociology.
- Educational sociology, according to Herrington, has four specific aims. They flow from the larger aim, i.e., to achieve better personality development by influencing the processes of education. The specific aims deal with the various aspects of the total social milieu as well as the means, the methods, the curriculum and the agencies of education.
- Education means developing of and cultivating various physical, intellectual, aesthetic and moral faculties of an individual. Durkheim defines education as 'the action exercised by the older generations on those who are not yet ready for social life.
- Education is viewed as an integral fragment of socialization. Such a process of social learning is continuous. Education is also considered an agent of cultural transmission. The elements of culture are transmitted from one generation to another, through education.
- From a functionalist perspective, it is preferred that education contributes to maintenance of the social system. Emile Durkheim saw the major function of education as transmission of society's norms and values.
- The general character of formal education has undergone a rapid change through modern science and technology. Technological development today is quite unlike

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the development that took place in the 19th century. Unlike the present day society, in ancient societies, education was considered as the learning related to a way of life.

- Equalization is important in every section of the society. It binds together the people of vivid nature and culture and helps in building social, cultural and national integration. Just like other sectors of the society, the concept of equalization should also lie in the educational system of the country.

5.6 KEY TERMS

- **Sociology:** Seeks to discover the laws that govern the social relations and the forces that develop the personality of an individual.
- **Educational sociology:** The study of the principles of sociology of education.

5.7 ANSWERS TO 'CHECK YOUR PROGRESS'

1. It is the job of educational sociology to find out ways and means as to how to manipulate the educational process to achieve better personality development and thus better social control.
2. Educational sociology should explain (a) the role of the school in the community, (b) the role of the school and (c) the social factors influencing schools. Secondly, it should understand democratic ideologies, cultural, economic and social trends that influence formal and informal agencies of education. Thirdly, it should estimate the social forces and their effects upon individuals. Fourthly, it should socialize curriculum. Lastly, in order to achieve these aims, educational sociology should encourage research and critical thinking, and adopt the results thus obtained.
3. Primitive and ancient societies had no educational institutions. Children learnt from their surroundings. Schools appeared when cultures became too complex for the learning to be handled within the family. Thus, educational institutions grew as time passed by. In India, the historical roots of educational institutions are referred to in the *guru-shishya* tradition. In this tradition, students had the advantage of being in personal contact with the teacher. The image of the guru was personified and the students were obliged to the guru or teacher.
4. Ivan Illich has been critical of both, functionalist and liberal views of education. In *Deschooling Society*, which was published in 1971, he raises issues on the incapability of schools in matching educational ideals. In his opinion, schools are institutions that teach students about various means of exploitation. According to him, schools instigate compliance to the society and create a belief in students, to accept the interests of the powerful.
5. Children coming from the poor sections of the community do not have the same chances to study in the neighbourhood of an educational institution as the ones who come from affluent family.
6. Under RTE, the constitution makes it compulsory for states to give free and compulsory education to all children until the age of fourteen.

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5.8 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Differentiate between educational sociology and sociology of education.
2. Explain the nature of education as a social process.
3. Name and describe any two causes for inequality of educational opportunities.

Long-Answer Questions

1. Explain the importance of educational sociology.
2. Give the perspectives of the following thinkers on education:
   (a) Durkheim
   (b) Davis
   (c) Ivan Illich
   (d) Louis Althusser
3. Outline the steps for the equalization of educational opportunities.

5.9 FURTHER READING

Bhayrappa, S.L.; *Values in Modern Educational Thoughts*, NCERT, New Delhi, 1988.

Mannheim, Karl and Steward, A.G; *Introduction to the Sociology of Education*, Routledge Kegan Paul.

Mathur, S.S.; *A Sociological Approach to Indian Education*, Vinod Pustak Mandir, Agra, 1997.

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UNIT 6 EDUCATION AND SOCIALIZATION

Structure

6.0 Introduction
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  6.2.1 Theories of Socialization
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6.0 INTRODUCTION

Children in society differ from each other in terms of their gender, family, social environment, class, caste and racial backgrounds. They are exposed to different child rearing practices that are known to have an indelible impact on their personality and cognitive abilities. These differences among children influence and are themselves influenced by classroom processes in a manner which reinforces differences among them, facilitating learning among students from a favourable background and at the same time, inhibiting learning among those from a relatively disadvantaged background.

Here we discuss the processes of education and socialization in traditional families. In this unit we seek to understand the manner in which differential socialization practices and patterns in a society shape people's self-concept and personality, thereby leading to differential educational experiences in schools. The differences which the students carry from their homes to the classrooms have an important bearing on their performance and achievement levels in education.

6.1 UNIT OBJECTIVES

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

- Discuss the roles of various agents of socialization, such as family, school, community and peer groups

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- Analyse education as a social sub-system
- Relate education and community with special reference to Indian society
- Identify social groups and their implications and group dynamics
- Discuss the state of education of the socially and economically disadvantaged sections

6.2 AGENTS OF SOCIALIZATION: FAMILY, SCHOOL, COMMUNITY, PEER GROUP

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 or conditioned 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, 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.

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 educate the human child to be a responsible and useful member of society. The process of learning to internalize the values and norms into its self 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 life-long 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.

Schools as agents of socialization

The school, as an agency of socialization 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*, *gurukula*, 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

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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 socialization performs the following functions:

a. *Conservation and Perpetuation of Culture*

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.

b. *Promotion of 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, and aesthetic development. The school develops social 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 develops spirituality*

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

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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 leaning, 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.

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.'

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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 provision to help the children to profitably use the leisure hours during the school day and also recreational facilities after and 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 Needs

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.

c. School Should Develop a Sense of Co-Operation

To get rid of the individualistic tendencies, the school should organize such a programme which will enable the children to think and work co-operatively 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, and clubs are the 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

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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, and seminars. To cultivate community feeling, teaching of subjects like history, music, art and literature 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.

To achieve the above 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 'peoples' school, must obviously, be based on the peoples' 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. A community 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. The school can solve the economic problems of the community.

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. Thus the school can solve the economic problems of the community.

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. A school may organize activities like literary classes, discussions, plays, Parent Teachers 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.

Home as an agent of socialization

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 social 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 social education to the children. Thus, the home works as an abiding social educational agency; throughout life.

Social 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 Miniature Society

The home is a society in miniature. Here the child learns all socially desirable values like companionship, love, security, inter-personal relationship, tolerance, cooperation, etc. Thus, it serves as the first and the most effective social system for the child.

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

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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 as Socializing Agent

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-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.

Mass Media as Socializing Agent

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

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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 every day, 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.

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.

For a learning society like, India which has a huge population of 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

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

Using these and other tools, both students and teachers are equipped to 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.

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 (CD) technology 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.

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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 like 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 or she must 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.

Stages of Socialization

The socializing agent does not try to teach everything at once. He 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 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.

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 the role of socializing agents.

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 life style of upper strata of society. They tend to change their dress, behaviour and even their language and customs. For example, they start demanding dowry and force their women folk to observe *parda* on other 'distancing' customs.

6.2.1 Theories of Socialization

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

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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's 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. (ii) Those actions within and among human organisms that facilitate their cooperation, ensure their survival. 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,

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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 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. This communication is based on symbols with shared meanings.

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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. The structure of the mind is illustrated in Figure 6.1.

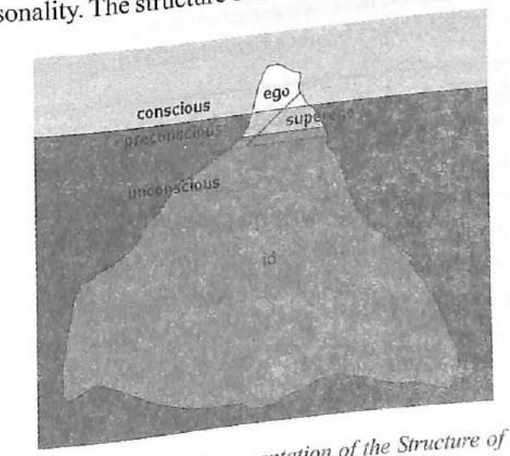

Fig. 6.1 Diagrammatic Representation of the Structure of Mind

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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.

Check Your Progress

1. Define socialization.
2. Name two characteristics of socialization.
3. What are the three basic elements of Cooley's theory of socialization?
4. According to Freud, what are the three main regions of the human mind?
5. What are two functions of the school as an agent of education?
6. What are two educational functions of the home?

6.3 EDUCATION AS A SOCIAL SUB-SYSTEM

Society generally consists of complicated network of social relationship by which every human being is interconnected with his fellow men. At the same time, every relationship among human beings is not social. In a social system, education as a sub-system fulfills part of the functions of the society viz. getting the young-ones ready for the adult roles that they have to play. Thus, maintaining society over time. Education works in close interrelationship with other sub-systems. i.e., family, economy or state.

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A society has a certain set of components working towards the goal of managing funds for the welfare of the people in education. Policies of the state influence the functioning of the system of education in any country. Funds provided by the system of economy largely decide the structure and functioning the system of education.

Similarly, the family background of the students of a social school influences the education system. Education system is only system which provides the necessary human resources for the other sub-systems. In this manner we can say that education is a sub-system of society and that it works in close interrelation with other sub-systems of society.

The interrelated system of social roles and norms organized about the satisfaction of an important social need or function is called a social institute. Institutions may also be defined as established forms of procedure. One of the main aims of the society is to prepare within the children the essential conditions of its existence and perpetuation.

The older generation exercises certain influences on the younger generation which is not yet ready for social life, with the objective of promoting in children the set of physical, intellectual and moral behaviour expected by the society from them as a whole. Frankly speaking, each generation tries to pass on its social heritage and cultural tradition to the next generation. This process of transformation is called the transmission of culture.

Socialization is a process which starts from the early years of the child where he/she is within the family environment. It is before we start our schooling. Social values and norms are generated by this section of age. If we observe the behaviour of the family members and he reward goes to the education.

6.4 EDUCATION AND THE COMMUNITY WITH SPECIAL REFERENCE TO INDIAN SOCIETY

Man forms a society, because he cannot do without it. When some persons come in contact with others, and for protecting their interests indulge in natural give and take, they form a society. A group of persons alone cannot be called a society. For a society it is necessary that its members feel a sense o unity and mutual relationship. When various persons of a community get interested in each other and consider themselves bound with some feelings, they bind themselves in a society.

There is no limit to the dimension of a society. Within its size there may be only two persons or all the persons of the entire world. Within a big society there may be several small units and a certain person may be a member of several societies. In the world society there are several nations, within a nation there are several provinces, within a province there are many cities, in a district several villages, in cities several mohallas, associations, committees and many other social units.

A society has its own ideals. Every member considers his duty to safeguard them. The organization of a society is such that its members may look after the social interests along with protecting their own individual personalities. A person being a medical doctor, an engineer, a teacher or a musician can observe the social ideals in

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his particular field of activity the purpose of a society is quite comprehensive and permanent. It includes all the aspects o an individual's life.

Definition of a Society

Society is defined in various ways and the various definitions may be quite appropriate in their particular contexts. In this unit by the term 'society' we shall understand a group of individuals of a particular geographical entity which shares some common experiences and follow a certain culture. For the interest of all concerned this community recognizes some institutions and some local unity. Some consciousness is always present in it. For the fulfillment of some social purpose this group works as a unit.

Society Responsible for Education of the Child

There is a close relationship between society and individual. It is the individual who forms the society but he is always influenced by it. After becoming a member of the society the individual becomes so concerned with its ideals and traditions that if he happens to ignore any of them, he is censored and regarded as immoral. Only that person is regarded as educated who is very well rooted in the social ideals of society. Family, school and state are different type's o social institutions and all these leave undeniable imprints on the development of the child. The child learns many things unconsciously according to his environment. So those responsible for the development of the child must try to organize the environment in such a manner that it does not adversely affect the child's development. Really speaking, it is our duty to make the child social. But the process of his socialization should be such that he experiences no difficulty in the same. In some social system the state shoulders the entire responsibility of the growth of the child. This situation is particularly true of a communistic state. In a democratic set-up everyone tries to fulfill his duties regarding the child. In a democracy the various units of the society arrange for education of the child in their own particular spheres. But these units are responsible to the Stat for education of the child. In other words, in a way, been in a democracy the state undertakes the responsibility of child's education, but at the same time the society also cannot free itself from the same.

Individual and Society

The child is the future citizen of the society. Therefore, the welfare of the society rests on the proper education of the child. The society should shoulder this responsibility very sincerely. It should organize the environment in such a manner that the child can himself build up his personality in an ideal manner. In its attempt to make each individual social, sometime, the society crosses its limits. Then it is seen that many persons come under the pressure of some old social traditions and customs. As a result, their growth is blocked. If under this situation someone crosses the social sanctions, he is given some punishment. In our country many people are afraid of social boycott. So they do not dare to go against social sanctions. Adherence to social sanctions must not imply that one should not rise against social evils. If social evils are not eradicated the growth of society will be blocked. The social environment should remain so open that everyone feels free to reach his maximum development it is for the interest of the individual and society both that they maintain mutual co-operation and adjustment and each regards the development of the other as its own development. Thus the individual and society are interdependent.

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Co-operation between School and Society

The co-operation between the society and its various units is very necessary. If there is lack of co-operation between family and school and between society and school, no suitable environment for the child will be possible the problem of co-operation between the society and school is not so complex as between the school and family. Sometimes the gulf between the school and family becomes so wide that the child has to face two types of environments resulting into lack of harmony in his behavior. Similarly, there should be no gulf between the school and society. The school has to serve the interests of society. In other words, the school should represent the society. It is in this sense that John Dewey has remarked that the school is a society. In the activities of the school the shape of the society should be clearly seen.

School cannot be separated from society, because the school is a necessary organ for the development of society. The students and teachers are members of the society and through their personalities they bring to school various social problems. The parents also bring pressure on the school through their demand expectations. Even then there appears to be a gulf between the school and society, because the environment of the school has become artificial. Whatever is done in the school does not appear to be related with the demands of society. So after completing his education, an individual is facing unemployment and cannot stand on his own les. By bringing the school near the society, self-confidence and self-reliance may be created in the individual. Therefore the school must be related to the social demands, it has been suggested by some educationists that parents should be invited to participate in school functions and they should be made conversant with the various activities of the school. Sometimes the teachers should visit homes of students and should talk to parents about their children's difficulties. By these measures the parents will feel that the school is paying due respects to them and it is sincerely interested in the growth of their children. The experts in the field education have also stated that the teacher should take the responsibility of cultural development of the nearby society. For this the teachers should organize some appropriate activities in the society. Thus the school will be influencing the society in a healthy manner, and in a way it will become a centre of social life.

Some Educational Duties of the Society

In the modern days of democracy, it is very necessary to bring the school near the society. But at the same time it becomes imperative in the society to perform certain educational duties. These duties are related with the all-round development of the individual's personality. Thus each social institution in same way or other will act as a centre of education. Then in the general life of the individual the process of education will ever be on

The society establishes the school in order to ensure the mental development t of the child. Similarly, the society should be careful about the other sides of child development. It should open gymnasium, and provide playgrounds, parks, garden and hospitals. The society must see that adequate provisions are made for distribution pure milk and other food articles and necessities of life at reasonable rates to all. Such a provision is not to be for children alone but for all – adult, old, men and women irrespective of their vocations.

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The society should make arrangements for vocational education of children. If this is done everyone will be able to earn his living and the problem of unemployment will be solved in due course.

The society should see that everyone is permitted to enjoy freedom of speech. Any idea or doctrine must not be imposed on anyone. Everyone should be made free to follow his own ideals of life as long as he does not interfere with the rights of others. For encouraging freedom of speech, reading rooms, libraries, radio and T.V. sets should be provided in order that people may become well informed about the virus national and international happenings. Suitable arrangement should also be made by society for adult education. In fact, to educate he huge illiterate masses is a sacred educational duty of the society in our country.

The society should also look after the moral development of its citizens. It is non morality alone that the permanence of society exists. So attempts should be made for the maintenance of discipline in society. Fostering of liberal attitude and spirit of co-operation, tolerance, dutifulness, politeness and patience are necessary for moral development of the society. Black-marketing and dishonesty on the part of some shopkeepers and businessmen prevail only when the society tolerates it. The state laws cannot eradicate these evils unless the society also comes forward and takes suitable measures to stop these vicious practices. So it is the responsibility of society to maintain a moral environment. If the society is able to perform these duties the individual will automatically get education for developing good character.

The society must keep its ideals very high in order that it may not fall. High ideals of society ensure honesty, dignity of labour, self-respect and self-reliance in its citizens.

It is the duty of society to promote aesthetic senses in children. This may be possible through education in fine arts, painting, vocal music and dancing. If an individual forms the habit of being aesthetic in all his activities, then he will now tolerate any filth in his home, village and society, thus a healthy environment will be maintained in society an all will be happy.

Regarding religion, the society has a special duty. It must see that every citizen feels free to practice his faith without interfering with others' beliefs the society must teach its citizens that all religions are equal and based on love, sympathy and compassion. There should be no strafes and dissensions in the name of religion.

Socialization of the Child

The sole purpose of education is to socialize the child. The family is the first school of the child for this purpose. Then come the neighbors and companions. The child learns many modes of behavior consciously and unconsciously through imitation of his elders and companions. So the elders and others who come in contact with the child must be very careful in their behaviour. Their behaviour should be ideal before children. When the child starts going to school, he faces a new world and revolutionary changes occur in his behavior. He regards the teacher as his idea. So the is through socialization that the child picks up the social ideals, traditions and customers to be followed in order to win the approval of his elders. Needless to say society and its various units have to play a very important role in the socialization of the child.

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Educational Scenario in the Indian Social Context

Education is an instrument for developing a society and for ensuring equity and social justice. In India, the education scenario at the time of Independence had structural flaws with inequities characterized by gender, social and regional imbalances. Even though the post-Independence period saw significant achievements in the field of education, the structural flaws continued and to a certain extent got accentuated.

The Indian Constitution guarantees the values based on the principles of equality, liberty and fraternity, and ensures the dignity of an individual irrespective of his caste, creed, political, economic or social status. Humayun Kabir has rightly said, 'as a democratic republic, India has abolished all vestiges of privileges and vested interest. Our constitution not only offers but guarantees equality of opportunity to all. Such equality can be realized only in an atmosphere of justice and fair play'.

Students, the future citizens of India, should be trained in a democratic setup, its values and ideals, so that they will have sense of justice, which is conducive for the development of national integration.

The fourfold idea of Justice, Liberty, Equality and Fraternity in the Indian Constitution has been incorporated for the elimination of social inequalities, economic disparities and political privileges. In the eyes of law, everyone has an equal status; justice is denied to no one. Everyone has liberty of thought, expression, and to practice his own faith and belief. The dignity of each individual is assured.

Another unique feature of modern Indian education is the tremendous advancement made in the education of women. Education of a girl child is considered very important in the changing times. India requires a large number of women teachers for primary and secondary schools. Hence, more training colleges should be opened for training of women teachers and more seats for women should be reserved in training colleges. Similarly, more seats should be reserved for women candidates in medical, engineering and other professional colleges. This will facilitate the growth of women in various sectors of life. If trained women workers—lady doctors, teachers and so on—are sent to work in rural areas, they should be given higher salaries and other facilities like residence and other essential amenities for obvious reasons. Safety and security of women is another feature that needs to be taken care of.

The overall demand for higher education, adult education, and professionally related courses, is increasing in India. The changing social demographics, the increased number of secondary school pass-outs, desire for continual learning, and the growth of the information technology are a few important reasons for this change. While demand in education sector is growing, the ability of the traditional institutions needs to be enhanced to meet this requirement. The students, especially in higher education, need to be well equipped to succeed in the complex global environment, where the employers expect their employees to analyse and to find solutions to the problems from multiple perspectives. Universities are adopting various plans, policies and strategies to internationalize education in response to such emerging global demands.

Steps to be taken for Co-operation between the Society and the School in India

From the above discussion it is quite clear that for the healthy development of the child co-operation between the society and school is very necessary. The society must take keen interest in the activities of the school the school is fulfilling only some

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essential functions of the society. Therefore the society and its various units must always be prepared to help the school whenever necessary. The parents must never doubt the sincerity of the school and they must never interfere in its activities. They should provide all that the school demands for the education of their wards.

It is not possible for any society to provide opportunities for the development of all. Hence mutual co-operation between the society and various schools is very necessary. The schools of urban or rural areas should serve as social centres for education and recreation of adults. In the social centres local problems of industries and general occupations may be discussed for finding out acceptable solutions.

We should keep in mind the following points for establishing a close relationship between society and school –

1. The needs of the local people should be ascertained. As far as possible, the school should try to meet them.
2. Community resources should be found out. The teachers should try to find the numbers of workers engaged in the local agricultural fields, factories, shops, gardens and laboratories.
3. The services of the all available social institutions in the state should be utilized as far as possible.
4. The society should be the starting point in any aspect of the curriculum.
5. It will not be useful to teach everything. The children should be acquainted with only some local experiences. Then alone they will learn something useful.
6. The students should be given all facilities to form their own programmes.
7. Each one should be given the knowledge of reading, writing and arithmetic.
8. It is just possible that everything cannot be taught through the school programme. So the students should be given a list of literature in order that they learn something on their own.
9. The curriculum should be so flexible that changes may be introduced in it according to the needs of various individual.

6.5 SOCIAL GROUPS AND THEIR IMPLICATIONS, GROUP DYNAMICS

Aristotle, a Greek philosopher, once said that man is a social animal. He also said that all human beings, except hermits, lighthouse keepers, shepherds, prisoners in solitary confinement and a few others, live in groups. In everyday life, we observe that our life, to a large extent, is a group life. We do not and cannot stay alone for a long time. Group life is the basis of survival. We cannot fulfill even our basic needs alone, thus, we need to depend on other people for these needs. A number of sociologists also believe that after death sentence, ostracism is the crullest punishment for human beings.

The term 'group' is one of the most commonly used words. We use it to mean professional group, kin group, age group, religious group etc. In some cases, we use this term to mean human group as well. However, this usage lacks precision. Let us see how various authors and sociologists define 'social group':

Check Your Progress

7. When does socialization begin?
8. Why can we not separate school from society?
9. What duty does society have regarding religion?

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- According to Marshal Jones, social group can be defined as 'two or more people between whom there is an established pattern of interaction'.
- R.M. MacIver and Charles Page describe social group as 'any collection of human beings who are brought into human relationships with one another'.
- Emory S. Bogardus defines social group as 'a number of persons, two or more, who have common objects of attention, who are stimulating to each other, who have common loyalty and participate in similar activities'.
- Harry M. Johnson is of the opinion that 'A social group is a system of social interaction'.
- Ogburn and Nimkoff say 'Whenever two or more individuals come together and influence one another, they may be said to constitute a social group'.

Characteristics of social groups

Some of the characteristics of social groups are as follows:

- **Collection of individuals:** This is the primary condition of a social group. No social group can be formed in the absence of people.
- **Communication:** After the collection of individuals, communication is required for the formation of social groups. It is the foundation of group life. Members of a group need to communicate with one another in a meaningful manner.
- **Unity:** It ensures that members feel themselves a part of the group and are ready to help one another. Frequency and quality of interaction, and common interest bind a group together and bring a feeling of solidarity among them.
- **Similar objectives:** There are a various kinds of groups in a society such as educational groups, political groups and religion group. The members of a group usually have the same objectives. For instance, the objective of an educational group is to acquire education. Similar objective makes them identify themselves with one another.
- **Rules and regulations:** Every group has certain rules and regulations or norms. These rules may be in the form of traditions, rituals, customs or laws. All the members are expected to follow these rules. When members go against the rules, they are punished by the group.
- **Size:** There is no parameter regarding the size of a group. It can be small and or big depending on the nature of work. However, it needs to have a minimum of two members.
- **Subject to changes:** Change is inevitable with a passage of time. The functioning, ideology and size of a group keep changing. These changes may be slow or fast and may occur due to internal or external factors. With time, some groups may even cease to exist.

Social Bonds – The factors of group life

In the above section, we discussed that human beings cannot live in isolation, thus, they live in groups. In this regard, it is important to note that they need to live in human environment in order to develop the qualities of human beings. We can discuss two cases to explain this concept:

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Case I: Children living in a wolf den

In 1920, two girls aged two and eight were found in a wolf den. The man who found these girls named them Amala and Kamala respectively. These girls lived with a wolf family. After discovery, they were brought back to the human world. Amala died after a few months but Kamala survived until 1929. When found, Kamala did not have any human qualities. She did not know human language and used to walk on 'fours'. Thus, she was given training in human social habits. Gradually, she learnt to speak some simple words and learnt to eat like human beings. She also learnt dressing habits of humans.

Case II: Anna – An illegitimate American child

Since Anna was an illegitimate American child, she was ruthlessly locked in a room when she was merely six months old. After this, she was given food but was not exposed to human world. She was rescued from this situation after five years. At the time of discovery, she did not know how to speak and walk. Like Kamala, she was also given some training in human social habits to which she responded well.

From the above two cases, we can understand the importance of human environment in the development of human social habits. A number of factors develop social habits in humans which are known as social bonds. These social bonds force people to stay in groups. Let us discuss these factors in detail:

- **Psychological factors:** Franklin Henry Giddings developed the concept of 'the consciousness of kind'. It is a state of mind in which one conscious being recognizes another with similar interests. This concept is also known as 'recognition of similarities'. These similarities force a person to live in groups. Groups provide people a platform to develop their personality and capacities, learn new ideas and express their desires and needs. In addition to this, human beings are afraid of living alone. This fear also compels them to live in groups.
- **Economic factors:** It is not possible for people to fulfill all their basic needs namely food, clothing and shelter alone. Thus, they need to depend on economic groups which produce these things. Also, in economic groups, a number of people work together who remain in groups to carry out economic activities. These forces compel people to stay in social groups.
- **Biological factors:** Sexual desire is another reason why people cannot live alone. This force brings men and women together to create a group known as family. When they come together, desire for a child also arises. Further, the need to rear their child also forces them to remain in this set-up.
- **Kinship bond:** It is not easy for a person to part with people who are related to him by 'blood'. Thus, this bond plays an important role in keeping people together. However, these bonds in the modern society are not as strong as they were in primitive society.
- **Geography factors:** Most of the ancient civilizations flourished in areas near rivers. Due to the limitation of such areas, a number of people had to live together in the same region. This forced people to stay in groups. Later, people preferred to stay in places where they found natural resources which were important for their survival. Thus, conducive environment attracted a number of people where they started living in groups.
- **Cultural factors:** When people started living together, they developed their own language and social norms. These norms later gave rise to culture which was passed from one generation to another. Similarly, people living in various parts of the world developed their own culture. Culture helps people in identifying themselves with one another who have common language, values, beliefs and customs. Thus, this factor also forces people to stay in groups.
- **Religious factors:** Religion brings people together in the name of God or some supernatural power. People like to worship, pray and sing hymns in groups. They also like to discuss various aspects of religion with one another. This has given rise to a number of formal and informal religious groups in the society.
- **Political factors:** The need for security and liberty has given rise to political groups. These groups, especially in the case of democracy, make rules which are common to everyone. They also provide them security from external and internal threats such as threat of being attacked by another country.

Importance of social groups

Human beings live in groups throughout their life. Let us understand the importance of social groups:

- **Survival:** Social groups have become so important for human beings that they cannot imagine their life without these groups. These groups provide us means of survival such as food, clothing and shelter. In the modern society, people depend on these groups to acquire things of comfort and luxury as well.
- **Self-development:** In the previous section, we discussed that human beings develop human qualities only when they are exposed to human environment. Therefore, these groups inculcate human qualities in people. In addition to this, they also assist in the development of people's personality as they provide a platform to exhibit talents and abilities. Human beings develop intellectual quotient and emotional quotient only in the presence of groups.
- **Development of Social skills:** In addition to self-development, human beings also develop social skills in these groups. They learn the basics of socialization like considering other people's feelings and sentiments while making a comment. They learn that they cannot make comments that hurt the sentiments of a community or a religion.
- **Belongingness:** Social groups give human beings the feeling of belongingness. Without groups, they may feel lonely and disconnected. These groups also provide emotional and moral support to people when they are going through a tough phase of their life.
- **Professional growth:** Members of our social groups are aware of professional skills. Most of the times, these members refer our names to various people and suggest us various ways to grow professionally. Therefore, they, directly or indirectly, help us in our professional growth as well.

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6.5.1 Classification of Social Groups

Social groups have been classified in a number of ways depending on their nature, and permanence. Let us study these classifications in detail:

- **'In-groups' and 'Out-groups':** William Graham Sumner explains the difference between 'in-groups' and 'out-groups'. When a human being is able to identify himself with a particular group for a particular reason, he considers that group as 'in-group'. All groups, except 'in-groups' become 'out-groups' for him. For instance, a Hindu might consider all Hindus as members of his 'in-group' and people of all other religions as members of 'out-group'.
- **Involuntary and Voluntary groups and Institutional and Non-Institutional groups:** These three classifications of social groups have been given by Charles A. Ellwood in his book titled *Psychology of Human Society*. He explains these classifications as follows:
    - Involuntary groups: Groups that are based on a person's blood relationship or kinship are known as involuntary groups. Some of the examples of this kind of group are family, state, caste and community.
    - Voluntary groups: Groups that are chosen by a person himself are known as voluntary groups. Youth associations and cultural associations are examples of this kind of group.
    - Institutional groups: Institutional groups, according to Ellwood, include church, state and schools. He states that these groups are permanent in nature.
    - Non-institutional groups: Some groups are temporary in nature such as mobs, audience and crowds. This kind of groups are known as non-institutional groups.
- **Horizontal and Vertical groups:** P.A. Sorokin has classified social groups into two categories: horizontal groups and vertical groups. The basis of this division is the significance of hierarchy. In the former type of group, hierarchy is either not given importance or it does not exist such as peer group and nations. In the latter group, members of a society give importance to hierarchy such as economic class and bureaucracy.
- **Territorial and Non-Territorial groups**: Robert E. *Park* and Ernest W. *Burgess* classify groups into two categories: territorial groups and non-territorial groups. Groups that have a definite territory are known as territorial groups such as state, nation and village. Groups that do not have a fixed territory are known as non-territorial groups such as classes and castes.
- **Crowds, Groups and Abstract collectivities:** According to Leopold Von Wiese and Howard Becker, human groups can be broadly classified into crowds, groups and collectivities. They believe that crowds are transitory whereas groups remain in existence for a relatively longer period of time. Abstract collectivities such as church and state are permanent in nature.
- **Primary and Secondary groups:** C.H. Cooley says, 'By primary groups I mean those characterized by intimate, face-to-face, association and co-operation. They are primary in several senses but chiefly in that they are fundamental in forming the social nature and ideals of the individual' Family is one of the examples of primary groups. Cooley does not even mention the term 'secondary groups'. Other sociology later explained this term as 'residual' category.
- **Genetic and Congregate groups:** F.Q. Giddings has classified groups into two categories: genetic groups and congregate groups. By genetic groups, he means those groups in which a person is born such as family, racial group and ethnic group. Congregate groups, on the other hand, are those groups that are chosen by a person voluntarily such as trade unions and political parties.
- **Organized and Unorganized groups:** Social groups are classified on the basis of degree of organization. Groups with a well-organized and defined set-up are known as organized groups and others are known as unorganized groups. School, church and business corporation are some of the examples of organized groups. On the other hand, crowd and public come under the category of unorganized groups.

You will study some of these classifications in detail in further sections.

In-group and out-group relationships

In primitive societies, it was easy to differentiate between in-groups and out-groups. Those people who belonged to a person's kin group or tribal group were a part of his in-group and all others belonged to out-groups. The members of out-group are treated as outsiders and strangers. In some of these communities, outsiders were treated with hostility and animosity and some of them were even killed.

However, it is not easy to differentiate between in-groups and out-groups in the modern society because people belong to a number of groups at the same time. For instance, if a person differentiates between these groups on the basis of his neighbourhood, then all his neighbours belong to his in-groups and others to out-groups. However, if he changes the basis of differentiation from neighbourhood to religion, then many people living in his neighbourhood who do not belong to his religion may become a part of his out-group and people who are not living in his neighbourhood but belong to his religious group would become a part of his in-group.

People tend to feel biased towards the members of their in-group. They feel that members of their in-group are worthy, talented and dependable and on the other hand, members of their out-groups are less worthy, not talented and unreliable. In some communities, people of out-groups are ill-treated. For instance, during Hitler's regimes, the Nazis slaughtered a number of Jews.

Our expectations from people of in-groups and out-groups also differ. We expect members of in-groups to be friendly and supportive. On the contrary, we might expect members of out-groups to be less-friendly with us.

As explained earlier, it is difficult to differentiate between in-groups and out-groups in the modern context because a person belongs to a number of in-groups at the same time. Here it is important to note that people are not involved in all their in-groups in the same manner. For instance, a person has a number of groups such as neighbourhood group, kinship group, office group and his old friends. Due to a number of professional and familial responsibilities, he might spend more time with his office group and kinship group than with his old friends.

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Primary groups and secondary groups

This classification of groups is really popular in the field in sociology. The term 'primary group' was introduced by Charles Horton Cooley in his book titled, *Social Organization*. This American social psychologist did not even mention the term 'secondary group'. Other sociologists such as Robert MacIver, Kingsley Davis and William Ogburn explained 'secondary group'. Some of them believed that in the context of primary group, secondary group may mean 'residual category'.

This classification of groups is similar to the classification given by Ferdinand Tonnies who classified groups into 'in-groups' and 'out-groups'. We have already discussed this classification in the previous sections. Here, it is important to understand the concept of 'sympathetic contact' and 'categorical contact' for analysing 'primary groups' and 'secondary groups' in detail.

6.5.2 Sympathetic Contact and Categorical Contact

The classification of groups into 'primary' and 'secondary' is based on social contacts. These contacts can be classified into sympathetic contact and categorical contact.

- **Sympathetic contact:** This type of contact exists between two or more people whereby one of them is interested in the other person's personality and everyday affairs. For instance, contact between mother and child. In some cases, it may also exist between two friends whereby they are extremely close to each other. People who share this kind of contact are helpful, supportive and sympathetic towards one another. Sympathetic contact is one of the main features of **'primary groups'**.
- **Categorical contact:** This type of contact exists between people whose communication is affected by the positions they hold. For instance, contact between doctor and patient, teacher and student, shopkeeper and customer and the likes. There is no sympathy or intimacy in categorical contacts because their communication is limited to what is suitable for their position viz-à-viz the other person's position. This kind of contact exists in **'secondary'** groups.

The primary groups

The existence of primary groups is universal in nature as it is the basis of all social organizations. Mutual aid, companionship and 'face-to-face' relationship are some of the chief characteristics of primary groups which are mentioned by Cooley in his definition of the term. These characteristics will be explained in detail in the next section.

The 'self' of a person is moulded by primary group relationships. According to MacIver, primary groups are 'the breeding ground of our mores and the nurse of our loyalties.' Before urbanization, most of the organizations existed within primary groups. However, with the development of cities, the scenario changed to a great extent but we cannot deny the importance of primary groups even today. Some of the examples of primary groups are family, neighbourhood, peer groups and the likes.

Chief characteristics of primary groups

After understanding the concept of primary groups, let us discuss their characteristics in detail:

- **'Face-to-face' relation:** The members of primary groups share a face-to-face relationship. It is because they are extremely close to one another and

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are aware of the other person's nature, status, capabilities, skills, wealth and so on. This awareness brings them close to one another. Now, let us discuss the features of primary relations:

  - **Identical desires and attitudes:** A number of similarities in terms of attitudes, personalities and desires have been observed in primary groups. This is perhaps caused by fusion of personalities due to the intimacy they share.
  - **No selfish motive:** People who belong to primary groups work for each other's welfare without any selfish motive like money. They simply enjoy doing things for the other person to make him/her happy.
  - **The centre of relationship is a 'person':** In such relationships, relations exist due to the presence of the other. In this regard, Kingsley Davis states 'the primary relationship is a matter of persons, it exists because of the person, not despite him'.
  - **Spontaneous relationship:** The relationship between members of primary group is not planned, it just occurs naturally. For instance, concern for a mother for her child is unplanned and voluntary.
- **Small size:** The size of primary groups is small. This characteristic is the reason behind their intimacy. For instance, increase in the size of a family may affect the level of intimacy shared by two members.
- **Living together:** The intimacy in relations is found only if members live together at the same place. This characteristic facilitates continuous sharing of sentiments, opinions and thoughts. Performing some activities together such as eating, playing, travelling and studying also improves the bonds between people.
- **Similar background:** Primary groups usually have similar background. However, in cases when the background is not similar, it tends to affect the intimacy between members. For instance, if husband and wife do not have similar background, they tend to have more disputes between them.
- **Interaction:** Many aforementioned characteristics such as living together, 'face to face' relation and similar background help in improving interaction between members. This further strengthens their bond and intimacy.
- **Direct cooperation:** Members of primary group cooperate with) each other not due to their selfish motive but due to their concern for each other.

The secondary groups

Ogburn and Nimkoff states that 'groups which provide experience lacking in intimacy' are known as secondary groups. Another critic named Frank D. Watson, says 'the secondary group is larger and more formal, is specialized and direct in its contacts and relies more for unity and continuance upon the stability of its social organization than does the primary group'.

Many sociologists believe that industrialization and urbanization have given rise to secondary groups. It is because, these changes in the society have diversified people's interests. Complex set-up that is in existence in various organizations has made it difficult for people to have face-to-face relations. Thus, hierarchy is followed in organizations to make the system of communication easy and smooth. Some of the

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examples of secondary groups are business corporations, churches, universities and political parties.

Characteristics of Secondary Groups

- **Secondary relations:** The relationship between members of secondary groups is impersonal and indirect. These relations are aimed towards the realization of some specific goals and interests. In such relations, members have certain responsibilities and obligations which they need to fulfill.
- **Large in size:** These groups are larger than primary groups. However, they may vary in size depending on the nature of their work. For instance, nation and companies are examples of secondary groups but there is difference in their size due to the nature of their work.
- **Voluntary membership:** In secondary groups, membership is generally voluntary in nature, that is, people have the right to join or leave the group as per their will. However, some of the secondary groups do not give this liberty to their members.
- **No physical proximity:** As discussed in the last section, primary group relations are characterized by physical proximity. However, no such physical proximity is required in secondary group relations. For instance, some secondary groups have a number of branches across the world and their members interact with one another, as and when required, but there is no physical proximity among them.
- **Specific goals:** Secondary groups are formed in order to achieve some specific goal. Thus, interaction among members of secondary group is limited to the achievement of these goals. For this reason, these groups are also known as 'special interest groups'.
- **Indirect mode of communication:** In secondary groups, the interaction between members is usually indirect in nature. It means that the interaction is not face-to-face but through indirect modes such as telephone, letters and magazines. In cases where the groups are extremely big such as nation, the interaction takes place with the help of mass media such as television and newspapers.
- **Formal means of group control:** Primary group members use informal means of control such as scolding. However, this kind of control is not effective in secondary groups. They use various means such as rules, laws, court proceedings, written warning and so on.
- **Formal structure:** Secondary groups follow a formal structure that determines the authorities and responsibilities of various members in the hierarchy. The groups function by following the concept of division of labour. There is clarity of roles through the group. All the members are expected to exhibit a high level of tolerance and respect towards people from all castes, classes, religions and regions.

6.5.3 Differences between Primary Groups and Secondary Groups

It is not easy to demarcate the characteristics of primary groups and secondary groups. It is because, in our day-to-day life, we may observe that in some cases primary group members may not share as much intimacy as secondary group members do.

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We may also find features of primary groups in secondary groups as well. For instance, members of secondary groups may also be sympathetic and cooperative towards one another. However, it is important to distinguish between these two groups on some grounds.

Table 6.1 Differences between Primary and Secondary Groups

Basis of differentiation	Primary Groups	Secondary Groups
Definition	In order to define primary groups, C.H. Cooley says, 'By primary group I mean those characterized by intimate, face-to-face, association and co-operation. They are primary in several senses but chiefly in that they are fundamental in forming the social nature and ideals of the individual'	Ogburn and Nimkoff define secondary groups as 'groups which provide experience lacking in intimacy'
Chief characteristics	Some of the chief characteristics of primary groups are no selfish motive, small size, physical proximity, direct interaction and similar background.	Secondary groups are characterized by voluntary membership, specific goals, large size and indirect communication.
Area	Primary groups have small and fixed area.	Secondary groups are large and may not have a restricted or fixed area of operations.
Interaction	Members use direct mode of interaction, that is, face-to-face conversation.	Members usually use indirect mode of communication like telephone, letters, magazines, newspapers and television.
Goal of the members	There is no specific goal in primary groups. Members work for the welfare of others.	There is a specific goal behind the formation of secondary groups
Cooperation	Members of primary group cooperate with one another without any selfish motive.	Secondary group members cooperate with one another only for the achievement of organizational goals.
Structure	The structure of group is informal in nature. Clear hierarchy is not followed in primary groups.	The structure of group is formal and is well-defined with the help of clear hierarchy.
Permanence	Primary groups are relatively permanent in nature.	These groups may be temporary or permanent depending on the nature of their work.
Means of Control	Primary groups use informal means of control such as scolding.	Secondary groups use informal means of control such as rules, laws, court proceedings and written warning.

6.5.4 Organized Groups and Unorganized Groups

The classification of social groups into organized groups and unorganized groups is done on the basis of degree of organization. Groups, which are well-organized and have a defined set-up are known as organized groups. On the other hand, groups that do not fulfill the aforementioned criteria are known as unorganized groups.

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Characteristics of organized groups

Some of the characteristics of organized groups are as follows:

- **Element of organization:** In the modern society, organized groups are a means of socialization. People, in these groups, interact with one another in order to achieve common goals.
- **Size:** There is no fixed size of organized groups. Some are small while others are really large. The size of these groups depends on their area of operation.
- **Social relations:** Organized groups constitute all primary groups and some secondary groups. Thus, social relations among the members of organized groups may be intimate or non-intimate, economic or non-economic, personal or impersonal in nature.
- **Permanence:** Organized groups are relatively permanent in nature. This characteristic makes people fulfill their interests with the cooperation of other members. It also gives group members a feeling of belongingness.
- **Structure:** Some organized groups like business corporations and industries have a formal structure while others like family and clubs may have an informal organization. Thus, this characteristic depends on the nature of their work.
- **Arrangement:** There are a number of organized groups in the modern society. Some have an institutional arrangement while others are non-institutional in nature. Some can be categorized under in-groups while others can be categorized under out-groups.

Unorganized groups

Social groups that are not well-organized can be categorized under **unorganized groups**. These groups do not have a defined pattern of social interaction. Such groups get formed temporarily without any planning. Thus, they do not have a defined goal. Some of the examples of unorganized groups are mob, crowd and public.

Such groups keep appearing in society. Therefore, sociologists have shown a keen interest in the study of these groups. According to them, though these groups show irrational and undesired behaviour, they often express some peculiar characteristic of community that they feel need reformation.

Let us study these groups in detail:

Crowd

When a large number of people gather at a particular place to respond to an object of attention, it is known as **crowd**. Some of the examples of this unorganized group are people gathered near a cinema hall to buy movie tickets, people gathered at roadside to witness an accident and people gathered in a park to listen to a speech. Some of the characteristics of crowd are as follows:

- It is transitory in nature as people disperse after sometime.
- It is formed without any pre-planning as people gather together by chance.
- Crowd does not have a systematic method of interaction since it lacks a specific goal or an action plan.
- Generally, crowd behaves impulsively to a situation at hand.

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The psychology of crowd behaviour

The behaviour of individuals, when they are part of a crowd, is different from their behaviour when are acting all alone. Psychologists like Le Bon have come up with the concept of 'group mind' or 'crowd mind' to explain crowd behaviour. The following points explain why individuals in a crowd behave differently from their personal trademark behaviour:

- Atmosphere in a crowd is marked by heightened emotions and intense excitement. This atmosphere makes an individual susceptible to the inter-stimulation of suggestions. To make people in a crowd emotional and excited, drums, trumpets, flags, banners, placards, slogans and songs may be used.
- People in a crowd lose their personal identity. They are not much concerned about their individual reputation and behave in an irresponsible way. Therefore, the size of a crowd affects the conduct of its members.
- Often a crowd comes into being spontaneously. It may be described as a social phenomenon that is brutal, irrational, instinctive, and highly emotional and impulsive. Normally, a crowd is destructive, temporary and uncontrollable. It lacks self-consciousness and has no culture or tradition of its own. However, not all crowds are evil or cruel

The public

Another unorganized group is public. Ginsberg refers to public as an unorganized aggregation of persons 'who are bound together by common opinions, desires, but are too numerous for each to maintain personal relations with others'. Public is characterized by 'contagion without contact.' In other words, existence of public does not depend upon physical contact. What exactly constitutes a 'public' depends upon the issue or context that is in focus. For example, in the context of an election, all registered voters constitute public. Similarly, devotees may be termed as public for a religious leader, and an industrialist would refer to all the consumers of his products as public. We may also refer to public as a social area of interaction with non-intimate groups sharing interests. This social area could be occupational, recreational, political, economic, educational, religious, artistic, and literary in nature.

Following are some characteristics of public:

- In public, there is no physical proximity. It is a dispersed group.
- Individuals in public share a relationship that is indirect, non-intimate and impersonal.
- To keep in touch with the members of public, mass media such as radio, television, newspapers and magazines, movies and other means of communication such post and telegraph, telephone and platform speeches are used.
- Public serves as an excellent discussion and debate platform. In theory, public is based upon a rational difference of opinion. It provides scope for discussion, debate, disagreement, disapproval, criticism and condemnation. Decisions of public are marked by rational calculations. The degree of suggestibility for public may be heightened by communication through mass media.

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Differences between a crowd and the public are highlighted in Table 6.2.

Table 6.2 Differences between the Public and the Crowd

	Public	Crowd
1	Physical proximity is not found in public.	Physical proximity is the prerequisite to the formation of crowd.
2	A person can become a part of multiple publics at the same time.	A person can be a part of only one crowd at a time
3	The communication of ideas is slow in public.	The communication of ideas is quick in crowd.
4	Public tends to be behave in a rational manner. It is possible to find a solution to a problem with the help of debates and discussions in public.	The crowd tends to behave impulsively. It is almost impossible to conduct a discussion in this unorganized group.
5	Public behaves predictably and rationally as it is bound by certain rules and regulations.	There are no norms of behaviour in case of a crowd, thus, people tend to behave unpredictably and at times violently.

Table 6.3 illustrates the differences between organized and unorganized groups.

Table 6.3 Differences between Organized Groups and Unorganized Groups

	Organized groups	Unorganized groups
1	These groups have a degree of organization	These groups lack proper organization.
2	There is a definite purpose behind the formation of organized groups.	There is no definite purpose behind the formation of unorganized groups as they get formed by chance.
3	In these groups, social interaction takes place in a systematic and organized manner.	Social interaction is unsystematic and unpredictable in case of these kind of groups.
4	They have a set pattern of rules and regulations or norms.	They do not have any rules and regulations.
5	Organized groups have a definite structure.	Unorganized groups do not have a definite structure.
6	These groups are relatively permanent in nature .	These groups are transitory in nature.

6.5.5 Reference Groups

Muzafer Sheriff first used the term 'reference group' in his book *An Outline of Social Psychology*. This was done to differentiate between a 'membership group' and a 'reference group'. The first is a group to which a person belongs and the latter is the group that a person refers to for behavioral patterns or to seek approval. At times the two groups could overlap if the reference group and the membership group were one and the same.

Ogburn and Nimkoff describe 'reference groups' as those groups that are used for comparison, to seek approval and also the ones that provide us our values.

Horton and Hunt define 'reference groups' as those that help us make value judgments or serve as models for behavior norms and ideas.

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Another group may impact the actions of a person from one membership group and this then gives rise to the idea of a 'reference group' for that person. These 'reference groups' may be passive in nature but are so called as they have the potential to influence a person. The family is a 'membership group' that also serves as a 'reference group' especially to a child as it constantly seeks approval for all actions from the family. As a mature adult however he selects other groups as 'reference groups' whose acceptance he seeks.

The idea of 'reference group' as different from a 'membership group' holds true for a complex heterogeneous society that is physically and occupationally constantly on the move. In a small folk society this contrast is less common and sometimes not visible.

H. M. Johnson has mentioned certain conditions under which a group becomes a 'reference group' for members of a particular social group.

- When some or all members of a particular group wish for membership in the reference group Example: People from upper-middle class are always aspiring to join the ranks of upper-class people. In their desire to climb up they tend to show their disapproval by aggressiveness towards low ranking groups.
- When members of the particular group try to be like members of the reference group or copy them in some respects. Example: The lower caste people in India try to copy and imitate certain styles and practices of Brahmins to feel equal to them.
- When the members of a particular group consider the reference group or its members as a standard for comparison Example: The teachers of a city college may constantly refer to the most lauded college of the city as a yardstick to measure their service conditions, position, performance and rank. Such comparison of reference groups can impact the moral of the group.

SHERIF'S SUMMER CAMP EXPERIMENTS: A JOURNEY FROM IN-GROUP FORMATION TO INTER-GROUP COMPETITION TO INTER-GROUP COOPERATION

Muzafer Sherif took a group of boys in the 11-12 age group at a summer camp for conducting experiments on group dynamics. The summer camp boys did not know each other. Nor were they aware of the presence of researchers in the camp who were examining their behaviour. In his experiment, Sherif studied group formation in four phases. It began with the phase of friendship formation and then moved onto the phases of in-group formation, inter-group competition, and inter-group cooperation.

- **Friendship formation:** After arriving at the summer camp, the boys were permitted to mix with other boys. They were also free to choose their friends for games and other activities. So, initially they spent most of their time in interacting and getting to know each others.
- **In-group formation:** After the friendship formation phase, the boys were divided into two groups. Both groups lived separately, and each group was given a distinct name. In each group, the boys participated in cooperative projects to increase their cohesiveness. Gradually, each group developed its own norms.

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- **Inter-group competition:** This phase saw strengthening of intra-group cohesion and loyalty. The reason was the two groups had to compete with each other in various matches and several other situations. This caused tension and hostility between the groups. In times of stress, the members of the groups even went to the extent of calling names to their rivals. All these developments turned each group into a more cohesive unit and strengthened the members' loyalty to their respective groups.
- **Inter-group cooperation:** In this phase, the researchers wanted to control the intra-group hostility that was generated in the inter-group competition phase. They came up with the idea of making the groups work for achieving super-ordinate goals. A super-ordinate goal is the one for whose achievement personal goals are subordinated. To present a super-ordinate goal to the groups, the researchers created a problem situation which impacted both the groups. They disrupted the water supply of both the groups. This super-ordinate goal could only be achieved if both the groups cooperated. Hence, both groups were motivated to resolve the water supply problem. They actually helped each other in devising ways to overcome the problem. This inter-group cooperation helped reduce the intra-group hostility that was an outcome of the third phase.

Sherif's research on the summer camp participants showed how group situations and group dynamics could generate antagonistic and hostile behaviour. It also presented super-ordinate goals, which would benefit both groups, as an effective option to reduce hostility between the groups.

Group dynamics

Humans demonstrate characteristic behaviour patterns while they are in group settings. Those involved in managing groups, as well as the group members themselves, have a lot to gain from studying theory and also undertaking practical exercises which can help them better understand group behaviour and group dynamics.

If group patterns and individual development can be studied together, then group dynamics may also be applied to the fields of education and therapy (as is often done in experiential, outdoor and adventure education).

People typically underestimate the impact of society and groups on their lives. Whilst people undertake a number of solo activities, by and large most of our life experiences involve interactions with other individuals and groups. The types of these groups can vary significantly, from a family participating in a joint activity, to the spectators at a music concert, to an internet chat group, or to a group of colleagues at work.

Group Dynamic Theory

Massive research has been done to apply evolutionary psychology principles to group dynamics. Scholars argue that human beings survive in an increasingly convoluted social environment and are simultaneously part of many variations of groups, and thus group dynamics. Some of the mechanisms of a group interaction that humans evolve to deal with status, reciprocity, identifying cheaters, ostracism, altruism, group decision, leadership, and intergroup relations. There are multiple recognized group dynamic theories existing today. A few of the theorists that have formulated theories related to group dynamics are:

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Kurt Lewin (1943, 1948, 1951) is the well-known pioneer of the approach to analyse groups in a scientific manner. He coined the term *group dynamics* to illustrate the manner in which groups and their participants act and react to dynamic situations. Group dynamics can be defined as a field of enquiry dedicated to the advancing knowledge about the nature of groups, the laws of their development and their interrelations with individuals, other groups and larger institutions. Members of a particular group tend to form similar perceptions about a situation or person, based on their similar feelings and emotions. This interactive psychological relationship is known as 'Group Dynamics'. The term 'Group Dynamics' contains two words—(i) Group- a social unit of two or more persons who have similar beliefs and values, and who follow the same norms and work towards a common measurable goal. The members of a group therefore, share similar purposes, tasks and most importantly, goals. (ii) Dynamics- the occurrence of planned activities which will, on the whole, help the group achieve its determined goals.

William Schutz (1958, 1966) viewed interpersonal relations with regard to three dimensions: inclusion, control, and affection. This became the basis for a theory of group behavior that considers groups as forums for dealing with common issues in each of these stages in order to be able to evolve to the next stage. On the other hand, a group may also fall back to a previous stage if it cannot reach a consensus while solving problems during a particular stage. Schutz called these group dynamics the 'interpersonal underworld' because they were concerned with hidden group processes, as opposed to the obvious content-related agenda that was the gist of group meetings.

M. Scott Peck developed stages for larger-scale groups (i.e., communities). Peck describes the stages of a community as:

- Pseudo-community
- Chaos
- Emptiness
- True community

Communities may be distinguished from other types of groups, in Peck's view, by the need for members to eliminate barriers to communication in order to be able to form true community.

6.5.6 Group Formation

Group members share experiences, provide feedback to each other, share ideas and beliefs, generate insightful thoughts, and provide a forum within which they can carry out an analysis of their experiences. The membership of a group provides the members a degree of support and reassurance. Moreover, as part of a group, the members can also plan collectively for change actions.

Characteristics of group dynamics

Participation

Participation in a group activity is a key part of group dynamics. This is because many of the other processes depend upon the level and quality of participation of the group members. The level and degree of participation varies across groups and across members within groups. Typically, some members are more active participants than others who are more withdrawn and passive. Basically, participation means

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involvement, commitment to the task, and direct or indirect contribution to the group goals and objectives. If members do not participate in these activities, the group's very existence is meaningless and there is a likelihood that the group itself will cease to exist.

Factors which affect participation by members in group activities:

- The **content** (or task) whether is the goal of interest, importance and relevance?
- The **physical atmosphere** whether the group setting comfortable - physically, socially and psychologically.
- The **psychological atmosphere** whether is it welcoming, accepting and non-threatening.
- Member's **personal preoccupations** whether the members distracted by their own personal thoughts.
- The **level of interaction** and discussion within the group whether there enough information, and is this information at a level that everyone understands.
- **Familiarity** between group members whether do the members know each other prior to their participation in the group?

Communication

Intra-group communication comprises the spoken and the unspoken, and the explicit as well as the implicit messages that are conveyed and exchanged between members. These messages relate to information, views, and feelings. Two-way communication means not just a situation where the two parties talk to each other, but also means that they are listening to each other. This communication helps in:

- Clarifying doubts, confusion and misconceptions
- Improving the level of understanding between members
- Providing and receiving feedback. This also establishes the degree of respect that exists between the two parties

Helpful hints for effective communication

- Create a seating arrangement that is circular so that members can see and interact with each other.
- If there are two facilitators in the group, they should sit far apart from each other so that communication flows across the group.
- Respect others - let everyone address each other respectfully.
- Encourage and support those less participative, so that everyone is comfortable to express themselves.
- Persuade those more verbose to give others a chance.
- Ensure that only one person speaks at a time.
- Discourage the formation of smaller sub-groups and side talk.

Problem—solving

Quite often, groups are unsuccessful in solving—problems because they address the issues superficially. They then find themselves unable to progress any further because they do not know the crux of the problem and hence have no idea how to tackle it. Hence, the most appropriate problem solving process would be to:

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- Define the problem clearly: Is it what it appears to be or are there other deep hidden aspects?
- Examine and explore the causes behind the problem in order to understand them fully
- Obtain additional information, externally if required, and study it to get a complete understanding of the problem
- The group members must not look to be critical and judgmental and, in fact, should work collaboratively on each other's ideas in order to add value and improve them. The group should work towards idea generation.

This activity is called 'brainstorming' in a group, wherein members attempt lateral thinking.

Leadership

Leadership is the act of channelling the efforts and inputs of the team towards meeting a common goal, and to facilitate the members to work together as one. Usually, one person is designated as the leader. This individual could be part of the group itself, or even an outsider. It is possible that one member could provide leadership towards achieving the team goal while another individual may provide leadership in order to maintain the group fabric. These roles may also switch and change.

6.5.7 Development of Groups

While a team is developing, it is important to understand the stages that a typical team needs to move through in the process of evolving into a high-performing team. An awareness of each of these stages enables the leaders to comprehend members' behaviour during that particular stage, and also to shape behaviour required to drive the team into the next stage.

Forming

This is the stage in which the members first get together with each other. Each of them is probably considering questions like, 'Why am I here?', 'Who are the others?' and 'Which of the others am I comfortable with?' It is important for members to get to know each other, which will include introducing themselves to the others. The group leader must provide strong and clear leadership and communication so that the team members are clear and comfortable and can move into the next stage.

Storming

During the storming stage, the members establish their own individual positions in the group by voicing their opinions and aligning with others who share the same views. It is important for members to engage each other, and voice any concerns in order to ensure that their views are represented and understood. The team leader should encourage and facilitate the expression of thoughts by the members to voice their views, and to work towards consensus (or commonality of views) across the group. This will enable the establishment of the key priorities and purpose of the group.

Norming

During this stage, members begin to identify with, and commit towards, the purpose of the group, including its overall goals and the steps towards achieving these goals. The leader must make sure that the roles of each member are continuously clarified

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and updated, and a clear and workable structure and process is always in place so that the group is able to achieve its goals.

Performing

Performing is the stage where the team is working efficiently toward achieving its goals. Individual group members are more participative and focused on their respective tasks and the leader's role becomes less direct. Ideally, in this stage, the leader is helping members to reflect on their experiences and to learn from them.

Closing and Celebration

This stage commemorates achievements. By doing this, it becomes clear to members and the organization that the team has achieved an important milestone or the major goal itself. It is critical to mark these events else members may feel unfulfilled and sceptical about future team efforts.

6.6 EDUCATION OF THE SOCIALLY AND ECONOMICALLY DISADVANTAGED SECTION

Surprisingly, the concept of "disadvantaged" that we heard was not centered primarily on those causes traditionally cited: race, ethnic group, poverty, or sex. Rather, the concept of "disadvantaged" was focused on "denied access to the tools needed for self-sufficiency."

The term "disadvantaged" has been used traditionally as an adjective, as if to describe a quality inherent to the group. It is now also used as a verb, to describe a process in which mainstream society acts in a way that "disadvantages" a particular group. People see themselves as disadvantaged to the extent they are denied access to and use of the same tools found useful by the majority of society. These include autonomy, incentive, responsibility, self-respect, community o support, health, education, information, employment, capital, and responsive support systems.

A major feature of "disadvantagement" is the presence of "barriers to self-sufficiency," These barriers are the ways in which people are denied access to needed tools, and include unavailability of resources, inaccessibility to resources, the society's regard for a group, government and corporate practices, and certain conditions of the group itself.

A disadvantaged group is defined by the particular pattern of denied resources and barriers it faces (rather than the fact of race, or poverty, or sex). A disadvantaged group may face more than one barrier. Some barriers may be more easily surmounted or moved than others. Each group presents its own pattern of disadvantagement and barriers to self sufficiency; the implied solutions would vary from group to group as well.

Overcoming disadvantagement, then, means overcoming or removing barriers to self-sufficiency. This can take many forms, depending on the pattern presented, but would include enabling or empowering the group's own efforts to develop the tools or resources needed for its own self-sufficiency.

Noteworthy is what was not portrayed as central to the definition of "disadvantaged," No one said that "more cash" would solve their problems; and no

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once said that "more government assistance" would fix what was wrong. While these deficiencies may make up part of the picture, they are not perceive

Education of Scheduled Caste

1. The central focus in the SC's educational development is their equalization with the non-SC population at all stages and levels of education, in all areas and in all the four dimensions – rural male, rural female, urban male and urban female.
2. The measures contemplated for this purpose include:
   (a) Incentives to indigent families to send their children to school regularly till they reach the age of 14;
   (b) Pre-metric scholarship scheme for children of families engaged in occupations such as scavenging, flaying and tanning to be made applicable from class I onward. All children of such families, regardless of income, will be covered by this scheme and time-bound pogrammes targeted on them will be undertaken;
   (c) Constant micro-planning and verification to ensure that the enrolment, retention and successful completion of courses by SC students do not fall at any stage, and provision of remedial courses to improve their prospects for further education and employment.
   (d) Recruitment of teachers from scheduled castes;
   (e) Provision of facilities for SC students in students hostels at district headquarters, according to a phased programme;
   (f) Location of school building, balwadis and adult education centers in such a way as to facilitate full participation of the scheduled castes;
   (g) The utilization of N.R.E.P. and R.L.E.G.P. resources so as to make substantial educational facilities available to the scheduled castes; and
   (h) Constant innovation in finding new methods to increase the participation of the scheduled castes in the educational process.

Education of Scheduled Tribes

The following measures will be taken urgently to bring the scheduled Tribes on par with others-

(i) Priority will be accorded to opening primary schools in tribal areas. The construction of school buildings will be undertaken in these areas on a priority basis under the normal funds for education, as well as under the N.R.E.P., R.L.E.G.P., and tribal welfare schemes.

(ii) The socio-cultural milieu of the STs has distinctive characteristics including, in many cases, their own spoken languages this underlines the need to develop the curricula and devise instructional materials in tribal languages at the initial stages, with arrangements for switching over to the regional language.

(iii) Educated and promising scheduled tribe youths will be encouraged and trained to take up teaching in tribal areas.

(iv) Residential schools, including Ashram schools, will be established on a large scale.

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(v) Incentive schemes will be formulated for the scheduled tribes, keeping in view their special needs and life styles. Scholarships for higher education will emphasize technical, professional and par-professional courses. Special remedial courses and other programmes to remove psycho-social impediments will be provided to improve their performance in various curses.

(vi) Anganwadis, non-formal and Adult Education Centres will able opened on a priority basis in areas predominantly in-habited by the scheduled tribes.

(vii) The curriculum at all stages of education will be designed to create an awareness of the rich cultural identity of the tribal people's as also of their enormous creative talent.

Education of Minorities

In pursuance o the **revised** programme of Action (POA) 1992, two new Centrally-sponsored schemes, i.e., (i) Scheme of Area Intensive Progamme for Educationally Backward Minorities and (ii) Scheme of Financial Assistance for Modernization of madarsa Education were launched during 1993-94.

The objective of Scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic educational in restructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools. Under the scheme cent percent assistance is given for – (i) establishment of new primary and upper primary schools; non-formal education centers, wherever necessary; (ii) strengthening of educational infrastructure and physical facilities in the primary and upper primary schools; and (iii) opening of multi-stream residential higher secondary schools for girls belonging to the educationally backward minorities.

The scheme of Financial Assistance for Modernization of madarsa Education is being implemented to encourage traditional institutions like Madarsa and Maktabs to introduce Science, Mathematics, Social Studies, Hindi and English in their curriculum. Under this scheme, cent per cent assistance is given to such institutions for appointment of qualified teachers for teaching the new subjects to be introduced.

The Forty-Second Amendment of 1976 to the Constitution brought about drastic changes in the Indian Constitution. Before 1976, education was a State List subject while the Central Government used to play only an advisory role. Soon it was felt by the educational administration that education should be the joint responsibility of the Central Government and state governments. It was evicted by a Constitutional Amendment in 1976. The Amendment was made on the recommendation of the Swaran Singh Committee to put education on the Concurrent List. The report of the Committee stated, 'Agriculture and Education are subjects of primary importance to country's rapid progress towards achieving desired socio-economic changes. The need to evolve all-India policies in relation to these two subjects cannot be over-emphasized'. In accordance with this Act of 1976, Education was put on the Concurrent List with the implications that both the Centre and the States can legislate on any aspect of education from the primary to the university level. With education in the Concurrent List, Centre can directly implement any policy decision in the states.

The Forty-Second Amendment makes Central Government and State Governments equal partners in framing educational polices. But the enactment on the laws on education, i.e., the executive power, has been given to the Union. The states have limited powers to the extent that these do not impede or prejudice the exercise of the executive powers of the Union. National institutions like University Grants Commission (UGC), National Council of Educational Research and Training (NCERT), and national bodies like Central Advisory Board of Education (CABE) play a crucial role in the Indian education system.

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Article 45 of the Constitution clearly directs that the provision of the Universal, Free and Compulsory Education is the joint responsibility of the Centre and the states. Within 10 years, i.e., by 1960, universal compulsory education was to be provided to all children up to the age of 14. Unfortunately, this directive could not be fulfilled till date. The Central Government needs to make adequate financial provisions for the purpose.

(i) **Education of minorities:** Article 30 of the Indian Constitution relates to certain cultural and educational rights to establish and administer educational institutions. It lays down:

(a) All minorities, whether based on religion of language, shall have the right to establish and administer educational institution of their choice.

(b) The state shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language.

(ii) **Language safeguards:** Article 29 (1) states: 'any section of the citizen, residing in the territory of India or any part, thereof, having a distinct language, script or culture of its own, shall have the right to conserve the same'. Article 350B provides for the appointment of special officer for linguistic minorities to investigate into all matters relating to safeguards provided for linguistic minorities under the Constitution.

(iii) **Education for weaker sections:** Articles 15, 17, 46 safeguard the educational interests of the weaker sections of the Indian Community i.e., the socially and educationally backward classes of citizens and Scheduled Castes and Scheduled Tribes.

Article 15 states: 'Nothing in this Article or in Clause (2) of Article 29 shall prevent the state from making any special provision for the advancement of any socially and educationally backward classes of citizens or for the scheduled castes and the scheduled tribes'.

Under Article 46 of the Constitution, the federal government is responsible for the economic and educational development of the Scheduled Castes and Scheduled Tribes. It states: 'The state shall promote with special care the educational and economic interests of the weaker sections of the people, and in particular, of the Scheduled Castes and Scheduled Tribes, and shall protect them from social injustice and all forms of exploitation'.

(iv) **Secular education:** India is a secular state. Spirituality based on religion, had always been given a high esteem in India. Under the Constitution, the minorities, whether based on religion or language have been given full rights to establish educational institutions of their choice.

Article 25 (1) of the Constitution guarantees all the citizens the right to have freedom of conscience and the right to profess, practice and propagate religion.

Article 28 (1) states, 'no religious instruction shall be provided in any educational institution if wholly maintained out of state fund'.

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Article 28 (2) states, 'nothing in Clause (1) shall apply to an educational institution which is administered by the state, but has been established under any endowment or trust which requires that religious instruction shall be imparted to such institution'.

Article 28 (3) states, 'no person attending any educational institution by the state or receiving aid out of state funds, shall be required to take part in any religious instruction that may be imparted in such institutions or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person a minor, his guardian has given his consent thereto'.

Article 30 states, 'the state shall not, in granting aid to educational institutions, discriminate against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language'.

(v) **Equality of opportunity in educational institutions:** Article 29 (1) states 'no citizen shall be denied admission into any educational institution maintained by the state or receiving aid out of the state funds, on grounds only of religion, race, caste, language or any of them'.

Article 30 (1) also states, 'all minorities whether based on religion, class, caste, language, shall have the right to establish and administer educational institutions of their choice'.

ACTIVITY

Besides the theory of group formation given in the unit, research another theory of group formation an describe with a practical example.

Did You Know

Children living in a rural environment are two times more likely to be out of school than urban children. Additionally, children from the wealthiest 20 per cent of the population are four times more likely to be in school than the poorest 20 per cent.

Children who are born to educated mothers are less likely to be stunted or malnourished. Each additional year of maternal education also reduces the child mortality rate by 2 per cent.

Check Your Progress

10. Write the characteristics of a group.
11. What is the difference between voluntary groups and involuntary groups?
12. Write any two advantages of social groups.
13. What is a primary group?
14. What are the two characteristics of primary groups?
15. Give two characteristics of secondary groups.

6.7 SUMMARY

- Socialization is a process, whereby people acquire the attitudes, values, and actions appropriate to individuals as members of a particular culture. 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.

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- The 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 given 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.
- 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 the 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 and magazines. In brief we can say that while in active agencies, the interaction between the child and the agency is possible, in a passive agency there is no such interaction.
- 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.
- 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.
- Society generally consists of complicated network of social relationship by which every human being is interconnected with his fellow men. At the same time, every relationship among human beings is not social. In a social system, education as a sub-system fulfills part of the functions of the society viz. getting the young-ones ready for the adult roles that they have to play. Thus, maintaining society over time. Education works in close interrelationship with other sub-systems. i.e., family, economy or state.
- A society has its own ideals. Every member considers his duty to safeguard them. The organization of a society is such that its members may look after the social interests along with protecting their own individual personalities. A person being a medical doctor, an engineer, a teacher or a musician can observe the social ideals in his particular field of activity the purpose of a society is quite comprehensive and permanent. It includes all the aspects o an individual's life.
- The co-operation between the society and its various units is very necessary. If there is lack of co-operation between family and school and between society

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and school, no suitable environment for the child will be possible the problem of co-operation between the society and school is not so complex as between the school and family.

- Overcoming disadvantagement, then, means overcoming or removing barriers to self-sufficiency. This can take many forms, depending on the pattern presented, but would include enabling or empowering the group's own efforts to develop the tools or resources needed for its own self-sufficiency.
- Human beings in general cannot live alone. Thus, group life is considered the basis of survival. The term 'social group' has been defined by various sociologists. According to Ogburn and Nimkoff, 'Whenever two or more individuals come together and influence one another, they may be said to constitute a social group'.
- Some of the characteristics of social groups are collection of individuals, interaction between members, unity, similar objectives and defined set of rules and regulations.
- Human beings need to live in human environment in order to develop the qualities of human beings. The case of children living in a wolf den and the case of Anna prove this statement right.
- A number of psychological, economic, biological, geographical, cultural, religious and political factors force people to stay in groups.
- Social groups are important as they help in survival, self-development, professional growth and development of social skills.
- Social groups can be classified in a number of ways such as in-groups and out-groups, voluntary and involuntary groups, horizontal and vertical groups, territorial and non-territorial groups and genetic and congregate groups.
- When a human being is able to identify himself with a particular group for a particular reason, he considers that group as 'in-group'. All groups, except 'in-groups' become 'out-groups' for him.
- Some of the chief characteristics of primary groups are face-to-face relation, identical attitudes, no selfish motive, similar background, physical proximity and direct cooperation.
- Secondary groups are characterized by secondary relations, large size, voluntary membership, specific goals, indirect mode of communication, formal structure and formal means of group control.
- Reference groups may be defined as those groups that help us in making value judgments or serve as models for behavior norms and ideas.

6.8 KEY TERMS

- **Socialization:** A process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group.
- **Primary socialization:** Inculcation of norms and values within the family.
- **Personality:** The product of the interplay of biological, psychological and social faculties of the individual.
- **Ego:** Occupies a central place in the structure of the psyche and is seated in all the three regions of mind.
- **Formal agencies:** Processes of education, in these institutions are deliberately planned.
- **Social group:** a group that exists when two or more people are in direct or indirect contact and communication.
- **Sympathetic contact:** A type of contact between two or more persons characterized by some degree of mutual understanding and interest in the whole personality of the other.
- **Primary groups:** A small group in which a few persons come into direct contact with one another.
- **Unorganized groups:** Social groups that conspicuously lack the attribute of organization.
- **Crowd:** A collectivity of a substantial number of individuals responding within a limited space to some object of attention.

6.9 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Socialization is the process of learning of socially desired values, norms and roles by the members of a particular group or society. Learning to live in society is called socialization.
2. Two characteristics of socialization are:
   (a) Socialization is a lifelong process.
   (b) It helps in the inculcation of principles, values and symbols of a social system.
3. The following are the three basic elements of Colley's theory of socialization:
   (i) Imagination of our appearance to the other person.
   (ii) The imagination of his judgment of that appearance.
   (iii) Some sort of self-feeling, such as pride or mortification.
4. The three main regions of the human mind are: Consciousness, pre-consciousness and unconsciousness.
5. (a) Conservation and perpetuation of school life.
   (b) Promotion of culture and civilization.
6. (a) Emotional development (b) Development of mental ability
7. Socialization is a process which starts from the early years of the child where he/she is within the family environment. It is before we start our schooling. Social values and norms are generated by this section of age. If we observe the behaviour of the family members and he reward goes to the education.
8. School cannot be separated from society, because the school is a necessary organ for the development of society. The students and teachers are members of the society and through their personalities they bring to school various social problems. The parents also bring pressure on the school through their demand expectations.

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9. Regarding religion, the society has a special duty. It must see that every citizen feels free to practice his faith without interfering with others' beliefs the society must teach its citizens that all religions are equal and based on love, sympathy and compassion. There should be no strafes and dissensions in the name of religion.
10. A group is characterized by the following: Collection of individuals, interaction among members, mutual awareness, 'we-feeling', group unity and solidarity, common interests, similar behaviour, group norms and size of the group .
11. Voluntary groups are those groups which a person chooses on his own. On the other hand, involuntary groups are those groups which a person gets by the virtue of his birth.
12. Social groups helps in self-development and gives us the feeling of belongingness.
13. A social group characterized by a 'face-to-face' relationship, mutual aid and companionship is a primary group.
14. Direct cooperation and limited self-interest are two characteristics of primary groups.
15. Secondary groups have no physical basis and are created as a result of specific ends or interests.

6.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Discuss the role of family as an agent of socialization in about five lines.
2. According to Talcott Parsons, which are the four major functions of the school system?
3. What are the functions of the family as an agent of education?
4. What are the educational functions of the media?
5. Why are social groups considered important?
6. Differentiate between in-groups and out-groups.
7. Differentiate between sympathetic and categorical contacts.
8. Explain four characteristics of primary groups.
9. What are four characteristics of secondary groups?
10. How does education act a social sub-system?

Long-Answer Questions

1. Explain any two theories of socialization.
2. Describe the evolution of schools as agents of socialization.
3. In what way can schools be described as centres of community.
4. Discuss are the characteristics of group dynamics.
5. Explain the stages a group goes through to develop.
6. What are the main characteristics of social groups?
7. Which are the factors which work to make man social?
8. How can social groups be classified?
9. List the differences between primary and secondary groups.
10. Differentiate between crowd and public.
11. Discuss the importance of co-operation between school and society.
12. Which measures will the government be taking to bring the scheduled tribes on par with others?

6.11 FURTHER READING

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UNIT 7 EDUCATION AND CULTURE

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Structure

7.0 Introduction
7.1 Unit Objectives
7.2 Meaning of Culture
7.3 Dimensions of Culture and its Importance
7.4 Cultural Change, Lag, Diffusion and Integration
7.5 Cultural Conditions for Learning and Acculturation
7.6 Social Stratification and Social Mobility and Education
7.7 Summary
7.8 Key Terms
7.9 Answers to 'Check Your Progress'
7.10 Questions and Exercises
7.11 Further Reading

7.0 INTRODUCTION

Human beings were the first species in the animal kingdom capable of leading a cultural life. Once this capacity for building culture was attained, its exercise led to a secure adaptation to their environment. This exercise generated a need and prompted man to live in the company of others.

Man not only started experimenting with his environment, he also started sharing his experiences with fellow human beings, sometimes in their original form and at other times in an improvised and improved form. The beginning of human beings living in aggregates gave rise to the concept of society.

Then man started organizing his experiences and behaviour in an ordered form which gave rise to a systematized form of life. This constituted his culture. Both the rise and formation of society and culture went hand in hand. In the initial stages human beings grouped and organized themselves in the form of small, simple and nomadic bands. This was the beginning of organized society, though it was quite different from today's advanced and complex society. The activities of human beings, their behaviour and living together, and moving in groups from one place to another in search of food and shelter helped them to develop a common way of life.

Some sociologists try to distinguish between the 'social' and 'cultural' aspects of human life. They employ 'social' to refer to the relationships among the groups within in society. For them 'culture' consists of the ways of life of the members of the society. The relationship to the group to another is regarded as an aspect of culture.

The family, e.g., is a social group; the way they act, interact and behave is their culture. A society is considered to be a group of people who share a common habitat and who are dependent upon one another for their survival and well-being. Large societies of today are made up of classes, castes and ethnic groups.

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7.1 UNIT OBJECTIVES

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

- Discuss the meaning of culture
- Identify the dimensions of culture and its importance
- Explain cultural change, lag, diffusion and integration
- State the cultural conditions for learning and acculturation
- Describe social stratification and social mobility and education

7.2 MEANING OF CULTURE

The word culture has been understood by different people in different ways. Some people regard culture as a universal attitude towards life. Some people think it is a way of living, talking and behaving, some people are of the view that the sum of all customs and traditions of the society is culture, some people relate it to the progress of art, music, architecture and literature and there are many other people who restrict it to the mastery of different languages. The more languages a person knows, the more cultured he is. Actually human beings are born with a cultural environment which consists of:

- Tools, buildings, equipments, machines and other material objects, which man has made out of his physical environment for his comforts and use.
- The meaning which are attached to things and their various qualities together with the symbolic systems and all other creations of man.
- Beliefs, customs, attitudes, mutual associations and all religious or social organizations.
- Style of living, dressing and participation in various social subsystems.

Definition

The word culture comes from the Latin word *colere*, which means to cultivate, to till the soil. In medieval time, culture came to refer to the progressive refinement of crops - hence the term agriculture was associated with the art of farming. In the 18th and 19th centuries, culture referred to the refinement of people as well, when a person was refined and well read, the person was considered cultured, culture is referred to the aristocratic classes for their attainment of high levels of life and civilization. Culture has been defined as under:

- **Edward B. Tylor:** 'Culture is the complex whole which includes knowledge, the collection of ideas and habits which they learn, share and transmit from generation to generation.'
- **Ralph Linton:** The culture of a society is the way of life of its members; the collection of ideas and habits which they learn, share and transmit from generation to generation.

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- **Clyde Kluckhohn and Kelly:** Culture is a historically created system of explicit and implicit designs for living, which tends to be shared by all or specially designated members of a group at a specified point in time.
- **A.L. Kroeber and C. Kluckhohn:** Culture consists in patterned ways of thinking, feeling, and reaction acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional, i.e., historically derived and selected ideas and specially their attached values.
- **Malinowski:** Culture is the handiwork of man and the medium through which he achieves his ends.
- **Lundberg:** Culture refers to the social mechanisms of behaviour and to the physical and symbolic products of these behaviours.
- **Koenig:** Culture is the sum total of man's efforts to adjust himself to his environment and to improve his modes of living.
- **Bierstedt:** Culture is the complex whole that consists of everything we think and do and have as a member of society.
- **Lapiere:** Culture is the embodiment in customs and tradition of the learning of a social group over the generation.
- **Sapir:** Culture includes those general attitudes, views of life and specific manifestations of civilization that gives a particular people its distinctive place in the world.
- **Arnold Green:** Culture is the socially transmitted system of idealized way in knowledge, practice, and belief, along with the artifacts and knowledge and practice produced and maintained as they change in time.
- **Bidney:** Culture is the product of artifact (products of cultivation), socifacts (social organization) and mentifacts (language, religion and art).
- **H.T Majumdar:** Culture is the sum total of human achievements, material, as well as non-material, capable of transmission sociology, i.e., by tradition and communication, vertically as well as horizontally.
- **Grahm Wallas:** Culture is an accumulation of thoughts, values and objects. It is the social heritage acquired by us from the biological heritage which is passed on to us automatically through the generations.
- **L.A. White:** Culture is a symbolic, continuous, cumulative and progressive process.
- **Red Field:** Culture is the organized body of conventional understanding, manifest in art and artifacts, which persisting through tradition, characterizes the human group.
- **MacIver and Page:** Culture is the expression of our nature in our modes of living and our thinking, intercourse, in our literature, in religion, in recreation and enjoyment.
- **Joseph Piper:** Culture is a symbolic, continuous, cumulative and progressive process.

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Education and culture are interrelated in every society. It is through education that people learn about their past and present culture. It is again via education that people can preserve, transform and transmit culture from one generation to the next and from one place to another. India is a place with vivid culture which is constantly changing. The social structure of India has fascinated other cultures of the world. The art and literature and achievements in grammar, medicine and mathematics are the life crowning glory of India. They all depend on education in the widest sense, on the handing down from one generation to the next of the cultural heritage. Education, then, will investigate not only an attempted cloning of the last generation but also selective traditions and shifting emphasises.

A physical and intellectual feature throughout human history is transmitted from one generation to another by the collective consciousness of human being living in society. Thus, collective education is the outcome of the cultural unity of India, across linguistic and administrative boundaries and geographical barriers. Earlier, people had developed a social uniformity with the spread of the caste system and the dominance of the Brahmins, and an underlying religious conformity in spite of many sectarian differences. Sanskrit, as the language of religion, philosophy and scholarship, though rooted in north-western and northern India, has served as a unifying bond and as a means of communication for more than two millennia. It had enabled speakers of various mother tongues to interact just like Latin once linked the people of western Europe. However, the virtual exclusion of girl and members of the lower classes of society from Sanskrit instruction deprived most persons of meaningful participation in the intellectual life of their culture.

The people of India were by no mean homogenized. Education resulted in the conservative transmission of culture, the remaking of a new generation in the image of the old and the development through occasional innovation. Srauta Brahmins still cultivate Vedic rituals today, temple religion thrives in public worship, Jainas continue their ascetic practices and modern engineers try to accommodate Western science and Indian lifestyle.

History, culture and education

With the dawn of the 19th century, India stepped into the modern period during which the Marathas, the Sikhs and the Nawabs were subjugated and British supremacy was established throughout the country. It was education that brought India into contact with the European civilization and culture.

From about the middle of the 18th century, darkness prevailed over the spiritual horizon of India, and for about a century, her own civilization and culture remained at the lowest ebb. During this dark period, because of the lack of patronage, all indigenous arts died, many old works of arts languished due to ignorance and neglect and the language and literature of the first class or of International significance was produced. The emergence of a completely different civilization in the form of British influence gave a setback to all creative work for a time. Hence, the Indian mind began to be enamoured by all Western things. This was an uncritical admiration of the Western the part of the Indian mind, which became contemptuous of things of native origin. Consequently, the Indian mind was thrown out of balance. Even the devastating foreign invasions, the destructions and the forceful conversions made by conquerors in the medieval era could not produce any impart of such a nature.

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However, there were already certain hidden forces which were working towards a great renaissance that was revealed in its full vigour during the first quarter of the present century. The most important of these factors was English education, which brought the Indian youth in contact with the Western science, literature and history. Thus, through western education the intellectual isolation of the Indian youth was broken. Consequently, there took place a great mental expansion in India just like the revival of classical learning during the 15th and 16th centuries infused a new spirit in all walks of life of the European nations. The Indian students in schools and colleges were dazzled by a world on new idea. So far, the majority of Indian students studied extravagant mythical geography, pseudo-science and legendary history. Now the Indian students came face to face with the sober and correct facts about the shape of the earth, unalterable laws of nature and the rise and fall of nations. As a result of this new knowledge, many of the Indian ideas and customs, which were regarded as a decree of God, appeared as the folly of man. It was through the education that many social evil, which were part of the Indian culture such as the caste system, child marriage, enforced widowhood, untouchability, infanticide, veil system, Sati and the prohibition on travel abroad began to lose their tyrannical grip on the minds of the people.

Along with education and new knowledge, the influence of religion and culture has also been a great factor in the emergence of a new era in India. The early Christian missionaries made fierce attacks on Indian religions and ways of life. However, it may be noted that the zealous Christian missionaries, who unfailingly pointed towards the faults and evils of some Indian social institutions, were both crusaders and educators. These missionaries opened schools and colleges where they imparted secular knowledge and taught that Christianity was the only religion, which could bring salvation. The two forces, i.e., is religion and culture worked together to produce in the minds of the educated classes either a complete scepticism or a partial leaning towards Christianity. They also served as whips to awaken the Indian culture and civilization from their prolonged slumber. Consequently, the initiated vitality of the nation asserted itself with full vigour and the people became conscious of their glorious past.

Various social thinkers and orientalists, through their education, also helped in preserving the culture of India. They brought together new dimension in Indian culture. Some of the most well known names are Max Muller, Sir William Jones, Monier Williams, Dr. Fleet, Raja Rammohan Roy, Swami Vivekanand, Swami Dayananda, Annie Besant and Rabindranath Tagore. They all have kept the Indian culture alive and resurgent and have also helped in transforming the existing culture and steering it towards a better future.

7.3 DIMENSIONS OF CULTURE AND ITS IMPORTANCE

On the basis of the meaning and definitions of culture given above, we can derive the following characteristics of culture:

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- **Culture is Acquired:** Culture is not inherited. It is rather acquired in social situations. When a child takes birth, he is like a clean slate, but when he grows he acquires different ideals, attitudes, skills, beliefs, knowledge, habits, traditions and style of living and thinking in social contacts.
- **Variability in Culture is Natural:** Every individual in the society has his innate tendencies, interests, and capacities due to genetic differences of nature. When acquired culture interacts with this individual nature and variation in culture is created. That is why we see slight differences in cultural attributes everywhere.
- **Culture has a Distinct Entity:** Different societies of the world have different cultural patterns because of the differences in beliefs, material or spiritual progress, attitude towards life, geographical conditions and physical environment.
- **Culture can be Observed:** Culture can be visualized or seen in its physical form. Even non-material or metaphysical cultures can be seen when they are translated by people into action. For example, a god fearing society will also be just and honest in its manifestation of behaviour that can observed.
- **Culture is Man-made or Revealed:** The most part of human culture is made by man himself. Only that part of culture which is related to beliefs or rituals may be revealed. But these too do not reach man directly.
- **Culture is Dynamic:** When a particular culture is transmitted to the next generation, the recipient generation modifies it according to its own needs and then this modified form of culture is transmitted to the third generation. This process of modification never stops and thus, continuous enrichment in culture is also seen. A certain rigid part of culture may, however, be kept preserved at every stage of transmission.
- **Culture has Utility:** A person is identified with the culture he lives in. His culture determines and formulates his behaviour which should be acceptable to the society. Culture is actually learnt by the mutual interactions in the society. This interaction can be made smooth and natural by education. In short, cultural enrichment is the sign of progress.
- **Acquisition of culture is an Automatic Process:** Man is a social being. When he interacts with a society, he acquires its culture. As soon as he grows, enrichment in his culture increases. Thus, no one is fully cultured in absolute terms. This relative significance of culture testifies to the fact that (a) every man can be changed through education (b) cultural discrimination of a man or a group is immoral, i.e., the culture of a man or group can be improved.
- **Culture is Necessary:** Culture is necessary for man because of the following reasons.
  (a) Every human being is born in a particular geographical climate. He has to adjust to that climate. This is possible only when he creates a culture according to that particular climate.
  (b) Society is divided into different classes, castes, ethnicity or religions. Man has to adjust himself to that social subsystem. So, he learns the particular culture of that social subsystem to get adjusted there.
  (c) Man always tries to enhance his comforts by new inventions and discoveries. Everyone in the society should know about them in order to benefit from them.
  (d) The personality of a man is shaped by the culture he adopts from the society. Thus, culture has a direct impact on the social, mental, physical and spiritual development of a man.
- **Culture is the sum total of a man's life experiences**: Whatever knowledge or experiences a man acquires in life is what his culture has provided and they are manifested in the social contacts.

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Types of culture

- **Individual and communal culture:** Interests, attitudes, liking, modes of thinking or behaviour, etc., differ from person to person. As a result, they do not adopt the social or national culture. They rather adopt it after some modification. This is called individual or personal culture. Communal culture, on the other hand, is the result of religious beliefs and represents the whole community.
- **National or local culture:** Each nation has some distinct national traits and attributes of character including values, ideals, mode of thinking and living, etc. Such national traits are known as national culture. Local culture is restricted to a particular locality, area or geographical boundary. It is influenced by geographical climate, local beliefs and traditions and the standard of living of the people of that area.
- **Material and non-material culture:** Material culture includes those man-made physical objects which man has created for his physical comforts, such as clothes, buildings, food items, machines and equipments, means of transport and communication, etc. Non material culture includes beliefs, traditions, values ideals, language, etc. They are accepted and followed by at least one sizeable section of the society.
- **Universal and particular culture:** The universal form of culture includes those ideals, beliefs, values, languages, customs, traditions, etc. which are adopted by all members of the society across the world such as truth, honesty, cooperation, sympathy, love for children, etc. Particular form of culture is that culture which is adopted by a particular section of the society.
- **Optional form of culture:** It is that culture which is neither universal nor particular. It is optional in the sense that it is not adopted by many people. The person, who adopts more and more optional elements of culture, is called more cultured. It is necessary for the progress of human civilization.

Salient features of Indian traditional culture

- **A cosmic vision:** Indian culture places human beings within a conception of the universe as a divine creation. The cosmic vision synthesizes human beings, nature and God into one integral whole. This is reflected in the idea of '*Satyam-Shivam-Sundaram*'.

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- **Sense of harmony:** Indian culture is based on the belief that the national cosmic order inherent in nature is the foundation of moral and social order. Indian culture balances and seeks to synthesize the material and spiritual to achieve *purushartha*.
- **Tolerance:** Indian culture accepts the many aspects of reality and is an amalgamation of different viewpoints, behaviours, customs and institutions. The motto of Indian culture is the achievement of *viswa shanti* through tolerance.
- **Emphasis on duty:** Indian culture emphasizes *dharma* or moral duty. It is emphasized that one should perform his duty without aiming at the result and should accept whatever the result may be.
- **Sacrifice and altruism:** Indian culture respects those who sacrifice their personal interests for the well-being of the society and aim of *sarvaj sukhanobhavt*.
- **Change within continuity:** Indian culture has always favoured gradual change within continuity. It does not favour abrupt or instance change but accepts the synthesis of old and new in place of old.
- **The ideal of joint family:** The joint family is the defining feature of Indian culture. At the level of family, there is striking similarity though there is a lot of plurality at the level of marriage.
- **Theory of karma:** Indian culture imbibed the idea or belief that destiny of individuals is linked with past '*karma*' and one cannot escape one's *karma*. One has to bear the fruit of one's action.
- **Diversity and plurality:** Indian culture accepted the diversity and plurality as the natural way of life in language, dress, dwelling, food, customs, worship, thought, etc. The classical, folk and tribal streams of culture have been present in major religious groups in India.
- **Respect towards elders and learned:** Indian culture paid their respects and honours to priests, monks, *munis, sadhus*, scholars, guild masters, elders of the group, etc.
- **Patronization of art, etc:** Indian culture consisted of art, architecture, painting, music, dance, theatre, etc. Indian culture provided honourable place to the persons who perform cultural activities.

Elements of culture

Robert Bierstedt, in his book *The Social Order*, classified the contents of culture into three large components of culture. They are: ideals, norms and material. The above classifications may be called as cognitive, normative and material.

- **Cognitive Dimensions (Ideas):** The first element of culture is idea, which includes myth, superstitions, scientific facts, art and religion. This reflects way of thinking and what people think. Idea is the cognitive aspect of culture, which includes beliefs and knowledge. Ideas give literature the input to contribute to society. Humans are able to comprehend and to relate to their surroundings through the information processing abilities of their mind. Information

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processed based on what humans think, feel, recognize, recall things from the past and then project them into a real and fantasized future. Ideas will turn into beliefs.

- **Normative Dimension (Norms):** The normative dimension is the second large component of culture. It includes rules, expectations and standardized procedures. Norms can be classified into folkways, mores, customs and laws which guide individual behaviour. The norms represent not the ways of thinking but to the actual acts performed. We are interested in human conduct on different social occasions. There is difference between behaviour and conduct. Behaviour is a mere response or impulse. Conduct, on the other hand, implies the presence of norms, which are cultural. Our conduct is influenced by the standards appropriate to the society in which we live. These standards and rules and expectations of society are what we call norms. Without norms there would be no order in society. Culture norms are based on cultural values. Norms are framed as rules, prescriptions or standards to be followed by people who occupy specified roles in society.
- **Material Dimension (Material):** The third element of culture, the material culture refers to what we have or possess as members of society. The culture provides knowledge and rules for organizing work and tools for human survival. Material culture refers mainly to basic conditions, which are the material items that the members of a society have and use, as also to science, technology and instruments of production, transport and communication.

Importance of culture

For Group

(i) It is culture that keeps social relationships intact. By regulating the behaviour of the people in a group, culture satisfies their primary drives pertaining to hunger, shelter, and sex by regulating the behaviour of the people. Culture has provided a number of checks on irrational conduct and suggestibility. Culture aids such as schooling or scientific training lessen the chance of a man behaving irrationally or irresponsibly. Indeed life would have been poor, nasty, brutish and short if there had been no cultural relations.

(ii) Culture has given a new vision to society by providing a set of rules for the co-operation of the individuals. Culture teaches the individual to think of himself as a part of the large whole. Culture provides him the concepts of family, state, nation and class and teaches him to live in groups.

(iii) Socially, culture provides the standard of valuation of group life.

(iv) Culture creates new needs and new drives, for example, thirst for knowledge. Culture also provides knowledge to arrange organizations into groups according to their satisfaction. In this way groups owe much to culture. Had there been no culture, there would have been no group life.

(v) Culture links the past with the present and gives to each generation a better position in the struggle of life.

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For individuals

(i) Culture regulates individuals' conduct and prepares him for group life. Culture provides and teaches him to live a social life and co-operate or compete with others. Culture trains individuals how to behave with the others and how he should speak with and influence the people.

(ii) Culture provides man with a set of social behaviour even for complicated situations. His actions become automatic. In the absence of culture he would have been baffled even at the simplest situation.

(iii) Through culture, man gets traditional interpretations for many situations according to which he determines his behaviour. These traditional interpretations are different from culture to culture. In one culture if a man sees an owl at the top of house, he regards it as inauspicious. But among some cultures, the owl is regarded as symbol of wisdom and not a symbol of idiocy.

(iv) Culture provides conditions in which human personality can find full expression and opportunities for wholesome growth.

(v) It is culture that keeps the inner depth of every human being from being attracted to savage life in chains and keeps man within the bounds of society.

Culture and society

Society and culture are interrelated. There exists no society without culture, similarly, without culture no society can exist. Ants and bees have societies but without culture, whereas human beings have culture and society as a counterpart.

Cultures are the products of human societies. Obviously culture is handed down to them from the earliest societies. Each distinctive society has its own distinctive culture. Eastern culture differs from western culture. Culture and society are in fact so interwoven that they cannot be treated separately. They are counterparts like the two sides of the same coin. They are inseparable, for example, the family is a social unit but the interpersonal relations, how the children are brought up and how responsibilities and authorities are distributed among the members of the family are individual to each family and the culture they have imbibed. Adherence to society's cultural traits is necessary for the maintenance of society. Lack of integration in the cultural system produces confusion for the individuals and loss of efficiency for the society.

Check Your Progress

1. Mention one characteristic of culture.
2. Give one reason why culture is necessary.
3. Name two types of culture?

7.4 CULTURAL CHANGE, LAG, DIFFUSION AND INTEGRATION

Cultural change is the process in which societies change their individual patterns of culture. The reason for this alteration can be internal or external. Examples of internal causes, such as, new methods of farming or agriculture can boost agricultural production, which can transform the nature of food consumption and quality of life of an agrarian community. Conquest or colonization which can have deep seated changes in the cultural practices and behaviour of a society are examples of external influences.

Cultural change can occur either through changes in the natural environment or by contact with other cultures or processes of adaptation. Ecological changes can seriously impact the way of life of a people. For example, if forest dwelling communities are denied access to the forest and its produce either because of legal restrictions or due to its decimation, it would drastically alter their way of life. This is true in the case of the tribal communities in North-East India as well as in middle India, who have been the worst affected by deforestation in India.

Along with evolutionary change there can also be revolutionary change. When a culture alters rapidly and its values and meaning undergo a drastic change, then a change is bound to take place.

Revolutionary change can be the result of political intervention, technological innovation or ecological transformation. The French Revolution (1789) completely changed the French society by destroying the estate system of ranking, abolishing the monarchy, and inculcating the values of liberty, equality and fraternity among its citizens to form a democracy. When the rules of society change, culture change occurs. In recent years there has been an amazing expansion of the media, both electronic and print.

Norms and values of culture undergo change over time. Certain external factors in contemporary society are responsible for this change. These factors are namely, industrialization, urbanization, global network of television and computer, all of which have seen an amazing growth in the last few decades.

Values related to interpersonal relationship in the family have changed and, thus, modes of behaviour of people have also been impacted. Change in culture is a gradual but steady process. Acceleration of the process can be brought about under two circumstances: (i) when a group of people comes in contact with other cultures, it borrows culture traits from them; and (ii) spreading of culture traits. Cultural progress or growth or development is a result of the accumulation, diffusion, accommodation, crow-fertilization, acculturation, assimilation and of their unification.

Diffusion

The transference of cultural elements from one sphere to another or from one part of culture to another is called diffusion. Cultural diffusion is the most important cause of social development. Graebner, Ankermann and Schmidt, the German scholars presented a theory of diffusion. Their theory consists of a belief that various culture complexes develop at various times in different parts of the world and later on diffuse over corresponding portions of the earth. Such diffusion is a continuous process and layers of diffused in culture traits may be identified into sum up.

Cultures grow and cultural parallelism arises from both independent evolutions as also diffusion. All the great cultures developed as a result of mutual contact of various cultures. The culture which grew upon the banks of Nile River influenced India. Indian thoughts reached China and they made an important contribution to the Western culture. Rome was affected by Greek culture. In much the same way, the modern cultures are diffused from one another.

Though invention contributed largely to cultural development, over a period of time, diffusion benefited it more. Diffusion means adopting the characteristics of culture from other societies, irrespective of their means of emergence in the source society.

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For diffusion to prevail on a large scale, the societies should be segregated and their origin should be old enough so as to support the development of unique cultures. In addition to this, it is important for these societies to be in touch mutually. This would provide options for substantial borrowing. Such scenarios have gained momentum only in the later stages of evolution. Once the process of cultural borrowing began, it turned so persistent that a large number of elements of modern cultures were borrowed. Both invention and diffusion have contributed to the development of culture.

The initial start was slow, because it was mostly caused by invention. However, with the growth of the culture base, societies were further set apart. This caused an expanded increase in the diffusion of traits and a simultaneous increase in the growth factor.

Accommodation

Accommodation means adoption or adjustment of one thing to another. The new ideas which have been acquired through diffusion have to be adopted or adjusted with the other features of the culture. For example, the western culture was adopted in India and it became a part of Indian life and has added to its progress.

Cross-fertilization

The process of mutual give and take is called cross-fertilization. The conjugation of two cultures is beneficial to both cultures since it does not happen that one should borrow from the other exclusively. Due to this, culture retains its vitality and life.

Assimilation

In the process of cultural conjugation when one culture becomes so intimate with another so as to lose its individuality, it is called 'assimilation'. Great cultures are invariably progressive. The process of cultural growth is not simple, but complex. Many processes function in it. In the process of interaction of cultures, many cultures have become completely extinct and are only mentioned in the history.

The term 'assimilation' is in general use, being applied most often to the process whereby large numbers of migrants from Europe were absorbed into the American population during the 19th and the early part of the 20th century. The assimilation of immigrants was a dramatic and highly visible set of events and illustrates the process well. There are other types of assimilation, however, and there are aspects of the assimilation of European migrants that might be put in propositional form. First, assimilation is a two-way process. Second, assimilation of groups as well as individuals takes place. Third, some assimilation probably occurs in all lasting interpersonal situations. Fourth, assimilation is often incomplete and creates adjustment problems for individuals. And, fifth, assimilation does not proceed equally rapidly and equally effectively in all inter-group situations.

Culture Lag Theory

The term 'cultural lag' was coined by W.F. Ogburn in his treatise entitled *Social Change*. The word 'lag' connotes crippled movement'. Hence, cultural lag means the faltering of one aspect of culture behind another.

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According to Ogburn, culture has two aspects — one is material, i.e., concrete objects like dwellings, radio, tools, and the other non-material, i.e., the abstract creations of man. Compared with the non-material, the material aspect is inclined to progress rapidly. The non-material, the material part of culture lags behind. It is this faltering action which is termed 'cultural lag'.

According to Ogburn, 'the strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slower rate for the one lags behind the other'.

In the sphere of fashion, dress, artificial beautification, art, and recreation culture is changing rapidly but the change in the sphere of religious notions is comparatively very slow. Citing an example of cultural lag, Ogburn has stated that the advent of the motor car was disastrous for railway companies as many became bankrupt as a result of their inability to compete with motor trucks for hauling material over short distances.

Causes of cultural lag

- **Ideology:** Non-material culture is influenced by ideology. Ideas enquired whether they are 'right' or wrong, good or bad, efficient or inefficient and later some are accepted and they are called ideologies. An ideology is an idea supported by a norm. We are encouraged to believe it. Not because it is true, but because such belief is regarded as right and proper in our society. The non-material culture is influenced by ideology and lag behind. For example, changes in religious opinions are slow and few. A major cause contributing to the slow speed of change in religion is that traditions are deeply respected.
- **Technologies:** Technologies are sometimes referred to as technical norms or, more simply, as technique. Technologies differ from society to society. Technologies are an integral part of the culture of a society. Technology progresses at a faster rate than non-material culture. But even in technology the rate of change is not uniform everywhere. For example, the speed of change in chemistry and electrical science is faster than the speed of change in power production.
- **Psychological dogmatism:** Man commonly respects old concepts, dogmas and mores. He prefers to follow the path of his ancestors. In such spheres as religion, novelty is not only objected to, but also regarded as a sign of depravity. Hence, man's psychological dogmatism is one major cause of cultural lag.

Criticism

- Some criticized that cultural lag is artificial and imagined.
- Some sociologists do not like to include material objects under the concept of culture on the ground that culture consists of abstract thinking or that it has a meaning only after it has been 'internalized' and becomes a customary part of the conduct of the members of a society.
- Some criticize that Ogburn's distinction between material and nonmaterial culture is not clear.

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- A major defect of Ogburn's theory lies in the fact that the same term cultural lag has been employed for all disequilibrium occurring in the process of social change.

In spite of the above criticism, Ogburn's theory of cultural lag is very helpful in the understanding of the cultural process or change.

7.5 CULTURAL CONDITIONS FOR LEARNING AND ACCULTURATION

Cultural Determinants of Education

Cultural patterns affect education in the following ways:

- **Formulating educational aims:** Whatever ideals, values and beliefs people in the society have, the aims of education will be to preserve them. Local aims will be derived from local culture and national aims will be derived from national culture. The thinking and patterns of behaviour of the people and their standard and style of living will also play an important role in determining educational aims.
- **Constructing curriculum:** Culture is not genetically inherited, rather it is acquired. So, curriculum will be contracted to acquire the desired culture by the people. Culture becomes the need of the society in the sense that its acquisition increases material or spiritual comforts. Curriculum will be so developed as to increase these comforts. Besides, all elements of culture are not universal. Some of them are optional. As a result, culture differs from society to society. This variability of culture will also be accommodated in the curriculum to increase the adjustability of people in the society.
- **Organizing co-curricular activities:** Culture is not only to be preserved. It has to be transmitted to the next generations. For this purpose, various literary, cultural games and activities are organized in the school campus.
- **Methods of teaching:** Whether the culture of the society is accommodative or impenetrable also determines the behaviour of the teachers and their methods of teaching. Whether education will be teacher centred, curriculum centred or child centred will depend on whether the cultural pattern of the society is autocratic or democratic. If the society follows a democratic culture, the teacher will teach the students according to their needs, interest and aptitude. On the other hand, if the culture of the society is influenced by idealism or communism, then the behaviour of the teacher will be very rigid.
- **Reconstruction of education and society:** The culture or sub-culture of a society always changes with the change of time these changes are also taken into consideration while formulating educational plans. Thus, continuous review in the educational system becomes necessary for us.
- **Discipline:** No other aspect of education is so directly affected by culture than discipline. Problem of indiscipline is generally seen in those societies where education is not given priority by the people, i.e., culture of the labour class.

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Children belonging to these cultures are dealt with very strictly in a expressionistic manner. On the contrary, children representing cultured societies are very much cooperative to the school discipline. So, they are democratically treated by their teachers.

- **Research activities:** Culture or sub-culture of the society determines the directions as well as dimensions of researches. For example if people believe that AIDS can be treated by magical hymns or *Quranic* verse recited by *Maulana*, no efforts will be made to find out the causes or remedies of the killer disease. On the other hand, if people believe that there is no disease on this earth which does not have a definite cure, they will work hard to discover the cure of this disease.
- **Development of arts, music and literature:** Arts, literature and music reflect the culture of a particular age. We can study the culture of the past on the basis of these things and can relate them to the present in order to predict the future. Thus, it is culture alone that binds the past, present and future into a single time unit. This, phenomenon of culture can reduce many of the social or cultural conflicts that we see today.
- **Effects on teacher's behaviour:** The teacher of the class is the practical being and living form of a culture. Whatever culture he has acquired from the society is fully reflected through his behaviour in the society. Thus a teacher can make the process of acculturating very easy and natural. He tries to inculcate those ideals and values which he considers good into children. Thus a teacher can modify and transform the culture of his students by his own behaviour.
- **The school system as a whole:** School exists for the purpose of inducting the young into the culture to which the school belongs. For this very reason, linguistic and religious minorities establish their own educational institutions to preserve and transmit their culture. The total activities and programmes of the school are organized according to the cultural pattern of the society.

Functions of Education towards Culture

Culture is also influenced by education in the following ways:

- **Cultural enrichment of children:** All individuals in the society do not have the same amount of experiences because of the differences in the experiences of the family and society. They lack many important elements of culture when they enter the school. These elements are imparted to them through education.
- **Preservation transmission and advancement of culture:** Has already been discussed as an active agency of education.
- **Removing cultural conflicts:** There are several cultures found in the world. Even a notion may have different cultures. Because of these differences, followers of one culture look down upon the representatives of other cultures. For example, followers of one culture may allow their women folk to walk without a veil while many people consider the veil necessary for the female population in their society. This attitude may create cultural conflicts when one group considers its culture better and tries to impose it on people from other cultures. Only education can remove these cultural conflicts by making people tolerant. Children will be taught the good and common elements of all culture

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and their prejudices will be removed. Children will learn the many good elements of different cultures either through books or through imitating the behaviour of their teachers.

- **Cultural reforms:** Culture is always dynamic in nature. Thus, many new things are added to culture all the time. But all these additions or modifications are not always desirable for the good of the society. Education analyzes culture scientifically and brings out all those undesirable elements which are not conducive for their development.
- **Maintaining the continuity of culture:** No society can survive without its culture. Cultural identity is a must for creating self consciousness in man. Education saves a sub-culture from the dominance of a powerful culture and thus it maintains the continuity of culture through its diverse activities and programmers. This move is not against the cultural integration among different societies. It is only a means to safeguard one culture from the dominance of other culture.
- **Removing cultural lags:** Material culture generally grows at a faster rate than non-material culture. It creates ideological conflicts in man in his internal behaviour. Education redefines the concepts, beliefs and ideals according to the changing needs and thus the cultural lag is removed.
- **Development of a composite culture:** When different cultures come in contact with each other a composite culture is created due to the exchange of cultures. In this type of culture something is given to other cultures and something is taken from them. This culture may be more acceptable as compared to a particular culture imposed on people by force as was the case with India. Education can play a significant role in creating such cultures and in integrating the whole nation into one unit.

The early hunting and food gathering societies were identical and simple. The modern industrial societies are multicultural. The processes like migration, globalization and colonialism have contributed to cultural diversity in every society.

Culture is a distinctive character of a nation, of a group or a period of history. There are as many cultures as groups. Among some groups we find monogamy, others believe in polygamy or polyandry. We find group variations of culture behaviour among different people over the world and also among the same people.

Given below are the significant factors that contribute to the cultural evolution in every society.

- **Historical accidents:** Some of the customs whose origin is difficult to trace must have been originated due to some personal or group unconsciousness behaviour.
- **Geographical environment:** Culture may vary according to geographical location. The production of pottery is dependent upon the supply of the proper type of earth. The culture of the river valleys gave rise to villages and a sedentary life.

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- **Mobility of human organism:** The mobility or flexibility of the human organism is a cause for cultural variability. Man has always adjusted himself to his natural environment.
- **Inventions and discoveries:** Inventions and discoveries also bring about cultural variability. A country which is technologically advanced will have a cultural difference from the one which is technologically backward.
- **Individual peculiarities:** Sometimes individual peculiarities also influence cultural behaviour. Not very often, the conscious efforts of an individual may change the current modes of behaviour. These efforts may be due to the revolt against certain initiating manners or may have some economic or political significance.
- **Change in the modes of production:** Any change of the mode of production affects the culture of the people, their art, morals, customs, laws, literature, etc. The cultures of capitalist countries differ from that of socialist countries.
- **Dominant cultural themes:** Maurice Opler considers that the 'dominant theme is a dynamic force in culture. The superiority of men over women is the main theme around which Indian culture is built.

Acculturation

Acculturation is defined as 'learning, consciously or unconsciously, of a culture through contact with it, e.g., immigrants acquiring the value and lifestyles of the host country.' The cultural process which explores the cultural changes occurring in two different cultures when they establish close and intimate relationship is called acculturation. When two different cultures have established closer ties directly or by arbitration, there will be considerable change in the culture of a society. This process is called acculturation. When a conjugation of two cultures occurs causing cultural growth, and they are intimately related rather than identified, the process is called acculturation.

Sometimes an opposite process called 'process of contra acculturation also sets in, for example, many English things were adopted in India but the *Swadeshi* Movement and the development of nationalism abolished and condemned many things of western origin.

7.6 SOCIAL STRATIFICATION AND SOCIAL MOBILITY AND EDUCATION

The similarity among human beings ends with their body structure. In short, we can say 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 human society.

Human society is stratified everywhere. Let us understand what stratification implies. 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.

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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. Let us look at some of the definitions of stratification.

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:** A stratified 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.

Universality of social stratification

No society is free from 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 may follow 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.

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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.

Characteristics of social stratification

M.M. Tumin attributes social stratification to the following factors:

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 of a manager. Education, training, experience, personality, and character 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.

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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 civilized societies, the stratification system is present in more complex forms. In modern world, class, caste and estate seem to be the general forms of stratification.

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) 'life-styles'. Life-chances are more involuntary while life-styles 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.

Theories of social stratification

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
(iv) 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 the 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

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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 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 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, by definition, is 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' 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 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

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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 are other positions. The social order has developed a differentiated system of rewards, which as 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, both Parsons and 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, 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 strife rather than social inequality in general.

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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 divided into two: (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).

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:

(a) Propertied upper class
(b) Property-less white collar workers
(c) Petty bourgeoisie
(d) 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.

Social stratification and social mobility

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'.

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'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, and become a big industrialist and so on. At the same time a big businessman may become a bankrupt and the ruling class may be turned out of office, and so on.

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 movement of people from the poor class to the middle class, from the occupation of the labourers to that of the bank clerks, forms 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.

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Factors affecting social mobility

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

(a) 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).

(b) 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 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 a most potential force in social mobility, especially in the urban and industrial centres. The new value orientations, motivation, behaviour patterns, formal relations, individualism, monetized attitude to social status and western technology are popular

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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 socially mobile 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.

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 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, 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.

Social Mobility and 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.

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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 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 his '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.

ACTIVITY

Can you think of any evidence of culture lag in the contemporary times? Describe with an example.

Did You Know

Though many distinct cultures are prevalent around the world today, those that are the most dominant have origins in one of a few areas called 'culture hearths.' These are the heartlands of various cultures and historically, there are seven main locations from which the most dominant cultural ideas have spread.

The seven original culture hearths are:
(1) The Nile River Valley
(2) The Indus River Valley
(3) The Wei-Huang Valley
(4) The Ganges River Valley
(5) Mesopotamia
(6) Mesoamerica
(7) West Africa

These regions are considered culture hearths because such things as religion, the use of iron tools and weapons, highly organized social structures, and the development agriculture started and spread from these areas.

Check Your Progress

4. Mention two determinants of culture on education.
5. Define acculturation.
6. List three characteristics of social stratification.
7. Which are the three theories of social stratification?
8. Which are the two class groups that Weber has classified capitalist society into?
9. Mention the three types of social stratification.
10. Differentiate between vertical and horizontal mobility.
11. Name two factors that affect social mobility.

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7.7 SUMMARY

- When early man started organizing his experiences and behaviour in an ordered form it gave rise to a systematized form of life. This constituted his culture. Culture consists of the ways of life of the members or society.
- The prominent characteristics of culture are that it is acquired, has a distinct entity and is dynamic. It is very important because the personality of a man is shaped by the culture he adopts from society, thus creating a direct impact on the social, mental, physical and spiritual development of a man.
- Cultural change is the process in which societies change their individual patterns of culture. The reason for this alteration can be internal or external. Cultural change can occur either through changes in the natural environment or by contact with other cultures or processes of adaptation. Cultural progress of growth or development is a result of the accumulation, diffusion, accommodation, cross-fertilization, acculturation, assimilation and of their unification.
- The term 'cultural lag' was coined by W.F. Ogburn to refer to the faltering of one aspect of culture behind another. This could be due to ideology, technologies and psychological dogmatism.
- Social stratification is the division of society into groups, which are hierarchically placed, based on one or more criteria. In modern societies stratification is based on wealth, status and power. The amount of wealth the individual possesses determines which class he/she belongs to; the prestige given to his/her position in society will determine his/her status; his/her position in organizations will determine how much power he/she has.
- The two bases of stratification in India are that of class and caste. The changes in the caste system and its impact on Indian society have been discussed. The social worker's own personality may be influenced by these ideas and his/her practice is influenced by his/her position in the society. The social worker's prejudices should not come in the way of his/her practice. Secondly, in all his programmes he/she should keep in mind the caste and class factor and its influence on the clients.
- All societies position their members on the basis of superiority, inferiority, and equality. The vertical scale of evaluation, and the placing of people in strata, or layers, is known as stratification.
- People are constantly striving to better their statuses in society, and rise from a lower to a higher position, secure a superior job from an inferior one. Sometimes people of higher status and position may be forced to scale down their status and position. Thus, people in society are constantly moving on the status scale, and this movement is called 'social mobility'.

7.8 KEY TERMS

- **Cultural change:** The process in which societies change their individual patterns of culture.

- **Diffusion:** The transference of cultural elements from one sphere to another or from one part of culture to another.
- **Cultural lag:** Faltering of one aspect of culture behind another.
- **Stratification:** The vertical scale of evaluation, and placement of people in strata, or levels.
- **Functionalists:** Assume that the society is similar to that of a human body, comprising several parts which form an integrated whole system.
- **Social mobility:** The movement of people or groups from one social status or position to another status or position.

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7.9 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Culture is acquired.
2. The personality of a man is shaped by the culture he adopts from society, thus culture has a direct impact on the social, mental, physical and spiritual development of a man.
3. National or local culture and material and non-material culture are the two types of culture.
4. Two determinants are:
   - **Formulating educational aims:** Whatever ideals, values and beliefs people in the society have, the aims of education will be to preserve them. Local aims will be derived from local culture and national aims will be derived from national culture. The thinking and patterns of behaviour of the people and their standard and style of living will also play an important role in determining educational aims.
   - **Constructing curriculum:** Culture is not genetically inherited, rather it is acquired. So, curriculum will be contracted to acquire the desired culture by the people. Culture becomes the need of the society in the sense that its acquisition increases material or spiritual comforts. Curriculum will be so developed as to increase these comforts. Besides, all elements of culture are not universal. Some of them are optional. As a result, culture differs from society to society. This variability of culture will also be accommodated in the curriculum to increase the adjustability of people in the society.
5. Acculturation is defined as learning, consciously or unconsciously, of a culture through contact with it. For example, immigrants acquiring the value and lifestyles of the host country.
6. Social stratification is social, it is ancient and it is universal.
7. Natural superiority theory, Functionalist theory, Marxian class conflict theory, Weberian multiple hierarchies theory are three theories of social stratification.
8. Capitalist society is classified into: propertied upper class and manual working class.
9. The three types of social stratification are:

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(i) Slavery
(ii) Caste
(iii) Social Class

10. Vertical mobility is the movement of people of groups from one status to another e.g. the poor rise to middle class. Horizontal mobility is the transition of a group from one social group to another, both situations, at the same level, e.g. a teacher moving from one college to another at the same level to another state.
11. The interchange of rank and modern education are two factors that affect social mobility.

7.10 QUESTIONS AND EXERCISES

Short-Answer Questions

1. What do you understand by the term culture?
2. Why is culture necessary for man?
3. What are the elements of culture?
4. Define cultural change.
5. What do you understand by accumulation as a means of cultural growth?
6. What is the criticism of the cultural lag theory?
7. Name some significant factors which contribute to the cultural diversity in every society.
8. What are the dimensions of social stratification according to Weber?
9. Explain the two types of social mobility.
10. Which are the types of social stratification?
11. What are the functions of social stratification?

Long-Answer Questions

1. What are the characteristics of culture?
2. Write an essay on the different types of cultures.
3. Explain the stages of cultural growth or development.
4. What is cultural lag and what are the causes of this phenomenon?
5. Explain the cultural determinants of education.
6. What are the characteristics of social stratification?
7. Explain the factors that affect social mobility.
8. Briefly identify education as a factor in social mobility.

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UNIT 8 EDUCATION AND MODERNIZATION

Structure

8.0 Introduction
8.1 Unit Objectives
8.2 Concept, Factors, Conditions and Constraints of Social Change
8.3 Education as Instrument of Social Change
8.4 Meaning of Modernization
8.5 Role of Education in Modernization
8.6 Summary
8.7 Key Terms
8.8 Answers to 'Check Your Progress'
8.9 Questions and Exercises
8.10 Further Reading

8.0 INTRODUCTION

Scholars debate if 'change' is a revolutionary process or it happens gradually. However, they settle with the fact that it is both an evolutionary and a revolutionary process. Every change has an effect over different aspects of life and different components of the societal system. The development of the Internet for example in contemporary society has enormous implications for other institutions and ideas—it affects psychology, ideology, the political system, industry, education and the media. It is a revolutionary force but it builds upon previous developments so that it is both gradual and insurrectionary (Hoffman 2006).

It is a fact that a nation cannot move forward unless its education system is geared towards futuristic goals for the overall development of its various aspects such as economy and media. In this unit, you will learn about the various aspects of social change, the role of education as an instrument of social change, the meaning of modernization and the role of education in modernization.

8.1 UNIT OBJECTIVES

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

- Explain the concept, factors, conditions and constraints of social change
- Anlayse education as an instrument of social change
- Discuss the meaning of modernization
- Identify the role of education in modernization

8.2 CONCEPT, FACTORS, CONDITIONS AND CONSTRAINTS OF SOCIAL CHANGE

Social changes are the changes that occur in various components of socialization for whatever reasons and circumstances. We have also observed that social change is the most operative aspect of the society.

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Definition

'Social change is a term used to describe variation in or modification of any aspects of social processes, social interactions or social organization', (Jones) and are 'variations from accepted modes of life' (Gillin & Gillin) existing in a society from time to time. Society is dynamic, it grows and it grows through social change caused by various circumstances and reasons over a period of time. Social change is in fact, a variation in perception between generations separated by time and space. But, does it not make social change as good as cultural change? Are social changes and cultural changes not integrally related? In short could there be any social change without corresponding cultural change, and vice versa?

'Social change' indicates the changes that take place in human interactions or interrelationships. Society is regarded as a 'web of social relationships' and in that sense social change refers to change in the system of social relationships (Shankar Rao 2000, 484). It is the alteration or modification of the structure and function of any system. For example, change in interpersonal relationships, inter-caste and inter-community marriage, change in family type from joint-living to nuclear households, etc., can be called social change.

Different scholars have defined social change in different ways. A glance at some of them can make understanding clear. According to Morris Ginsberg (1986, 129), 'Social change is the change in social structure, i.e., the size of a society, the composition or balance of its parts or the type of its organization.

The term social change must also include changes in attitudes or beliefs, in so far as they sustain institutions and change with them.' Here, he talks about two types of changes: changes in the structure of society and changes in the values system of society. However, these two types of changes should not be treated separately because a change in one brings on changes in the other, as a change in the attitude of people may bring about changes in the social structure and vice versa (Kar 1994). Describing it as a part of 'cultural change', Kingsley Davis says, 'Social change is meant only such alterations as occur in social organizations, i.e., the structure and function of society' (Kar 1994). Macionis (1987) defines social change as the 'transformation in the organization of society and in patterns of thought and behaviour over time'. Again, according to Ritzer, *et al.* (1987), 'Social change refers to variations over time in the relationships among individuals, groups, organizations, cultures and societies.' So, it can be summarized from the above definitions that almost all the authors while defining social change, give emphasis on social relationships, social organizations, social patterns and values. Social change, therefore, is change in the societal system as a whole.

Concept of social change

According to Brown, there is no difference between social change and cultural change, the latter being more operative and instrumental within the process. Ogburn shares the same view and denies any distinction between social change and cultural change. He, however, denominates two forms of culture – material and non-material. Material culture generally refers to civilization, and to such items that man has created for his comfort, efficacy and happiness, causing structural changes in the social system. Non-material culture refers to ideas, attitudes, values, habits, customs, traditions and ideology. Both the changes should be in conformity with each other to avoid any social imbalances.

According to Spencer, social change and social evolution are identical, prompted by the painful to comfortable. He, therefore, also falls in life with Brown and Ogburn.

Lister Ward, however, view it differently, as he considers social change related to changes in social aims and aspiration planned, intelligent and purposeful; teleological rather than mechanical, and related to individual according to this own perception of aims and objectives.

Change and continuity are the inevitable facts of life. Not only people themselves undergo the process of change, but also the habitat they live in. That's why 'change' is often called as the unchangeable or inescapable law of nature. Change is the only reality. Looking at the inevitability of change, the Greek philosopher Heraclitus pointed out that a person cannot step into the same river twice since in between the first and the second occasion, both the water in the river and the person concerned get changed (Giddens 2001). History reveals that man's life has been transformed from the caves and jungles to the palatial buildings. People, family, religion, value system, etc. will not remain same forever. Societies grow, decay and modify to changing conditions. Every society, from primitive to industrial and post-industrial, has witnessed continuous state of transformation. Change is permanent, although the intensity or degree of change is different in different societies.

As to Giddens (2001), in human societies, to decide how far and in what ways a particular system is in a process of change or transformation, we have to show to what degree there is any modification of basic institutions during a specific time period. There are social systems which change very fast, whereas there are others which have ties with the remote past. World religions like Christianity and Islam maintain their ties with ideas and value systems pioneered thousands of years ago. Primitive societies considered change as external and problematic phenomena. However, in modern times, Change is seen as natural and necessary. Every new generation faces different and new socio-economic challenges and yet they forge ahead with new possibilities of life keeping continuity with the past. Like natural scientists study different aspects of change in the nature, social scientists study change in the social life of man.

Change and continuity have long been the subjects of research and study for social scientists and philosophers. Scholars like Aristotle, Plato, Hegel and others have written at length on various aspects of change during their times. In fact, sociology as a separate discipline emerged in the middle of the 19th century as an effort to explain the socio-cultural and economic changes that erupted in Europe following the industrialization and democratization processes. It will not be wrong to state that major classical sociologists were preoccupied with explaining change, more precisely articulating on the change that followed the rise of capitalism in the West. Considering change as an important aspect of study, the father of sociology, August Comte, even remarked that the role of this discipline is to analyze both the social statics (the laws governing social order) and social dynamics (laws governing social change) (Slattery 2003). Similarly, Herbert Spencer also talked about change in his analysis of 'structure' and 'function'. 'Structure' indicated the internal build-up, shape or form of societal wholes, whereas 'function' signifies their operation or transformation (Sztompka 1993). He has measured change or progress taking into consideration the degree of complexity in society. According to Spencer, society passes from simple, undifferentiated, homogeneity to complex, differentiated, heterogeneity.

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Another classical sociological thinker, and one of the founders of the discipline, Emile Durkheim talks about evolutionary change in his famous work *The Division of Labour* and observes that society passes from 'mechanical solidarity' to 'organic solidarity'. Karl Marx explains societal change with his economic deterministic model and describes change of society from primitive communism to socialism. Max Weber's analysis of religious codes and its impact on economic development in his *The Protestant Ethic and the Spirit of Capitalism* examines the major aspects of change.

Factors and conditions influencing social change

We have already made a passing reference in a preceding section to some of the factors that influence and cause social change. These are called the determinants of social changes and are structural in nature as they may affect the social structure of a setup. These are:

(1) Physical environment

(2) Scientific and technological advancement

(3) Inter-dynamics

According to Ogburn, social change first occurs in the material culture and then in the non-material culture. But Ottaways holds that these cultural changes do not take place on after the other, but it is a product of the inter-dynamics of the two. Ottaways has clearly stated that social or cultural change occurs because of the interaction of technological researches or scientific inventions and the ideals, values and aims of society. In other words, social change occurs through the interaction of technological techniques and social values. Both the elements are essential. Anyone of them without the other will not bring about any social change. As these factors namely technology, techniques and values play an essential role in any social change, it is necessary to understand the meaning and significance of these words. Technology is that branch of science which develops various techniques. Techniques are the means which fulfill various basic needs of human beings in a society. In the end values are those objectives, beliefs, thoughts and abstract concepts which make human life dynamic, successful and purposeful.

It may, therefore, be observed that neither technological advancements alone nor the values in themselves bring about any real social change. It can also be not determined definitely that change. In fact when technology change, it effects change in values and when values change, they bring out the corresponding change in technology. In this way technological advancements as well as values are both the essential basis of social change. Both are equally important and essential. Both actively interact and bring about social change.

Nature of social change

Following the meaning and definitional analysis of the concept, the features of social change can be discussed as given below:

1. **Social change is universal:** As discussed in the above section, social change is inevitable. It is not only inevitable, it is also universal. It is found in every society. From primitive society to the post-industrial one, change is found everywhere. No society or culture remains static forever. Human beings changed themselves from nomads, food gatherers to agriculturists and later modern industrial beings.

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2. **Social change is continuous:** Right from the time mother earth came into being to the present times, society/life has been in a continuously changing mode. No society or people can be stopped from the influences of change. It is a never-ending process.

3. **Social change may produce chain reactions:** Change in one aspect of a system may lead to changes of varying degrees in other aspects of that system. As to Biesanz and Biesanz (1964), the change from hunting and food gathering to agriculture was a revolution in technology that led eventually to the development of civilization by making large and diversified societies possible. Similarly, the Protestant emphasis on Bible reading as a road to salvation led to a great rise in literacy. Further, introduction of the system of reservation for backward communities in government institutions and offices in India has brought changes in their socio-economic status, interpersonal relationships and also in the social and economic structure of the country. Similarly, improvement in literacy in the country leads to economic independence of women which in turn brings changes in the whole notion of family, marriage and husband-wife ties.

4. **Social change may be planned or unplanned:** Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. The Government of India after Independence devised several socio-economic developmental programmes to bring the country out of poverty and unemployment through the broader provision of Five Year Plans. In the 60 year of Independence, the country has seen phenomenal improvement in literacy, health, infrastructure and industry, and considerably managed to overcome poverty, hunger and unemployment problems. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis, volcanic eruptions, etc., belong to this category.

5. **Social change is temporal and directional:** Change can be directional. It happens in a particular direction. In several instances, such direction is planned, predetermined and is fixed ideally. Such changes are called as progress. However, change in general may happen in any direction. Similarly, the rate or tempo of change varies from time to time and place to place. Some changes may take months and years while some may occur rapidly. Social change is temporal in the sense that it involves the factor of time. It denotes time sequence. It can be temporary or permanent. Time is an important component in the process of change.

6. **Social change is value-neutral:** The concept of social change is not value-laden or judgmental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.

Forms of social change

There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change. However, different types of change are discussed below for better understanding of the concept.

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1. **Social change and cultural change:** Social and cultural changes are often regarded as the same and denote similar kind of change. However, there are differences between the two. 'Social' refers to interactions and interrelationship between people. 'Culture' on the other hand refers to the customs, beliefs, symbols, value systems and in general the set of rules that are created by people in society. It can be both material and non-material. Material culture consists of manufacturing objects and tools like automobiles, furniture, buildings, roads, bridges, books, mobiles, TV sets and anything of that sort which is tangible and is used by the people. Non-material culture includes belief systems, values, mores, norms, habits, language, etc. The concept of culture relates to the body of knowledge and techniques and values through which a society directs and expresses its life as an interacting entity (Mohanty 1997). So, the change in social relationships, human interactions, modifications in role expectations and role performance, etc. are regarded as social change, whereas changes in human artifacts, beliefs, values, body of knowledge, etc. are called cultural change.

   Culture changes through time and it spreads from place to place and group to group. As Biesanz and Biesanz (1964) put it, in the span of time since World War II began, immense changes have taken place. Television, since the experimental stage before the war, has entered almost every living room in the world. From the first atomic reaction in the early decades of 20th century, we have progressed to space capsules and satellites and in a few short post-War years, plastics and synthetic fabrics, wash-and-wear clothes, stretch socks, automatic washers, dishwashers, clothes driers, food freezers and packaged mixes have changed the housewife's fate.

   It is important to mention here that sometimes changes that occur in a cultural system don't go smooth and face maladjustment with other parts of the system. Such a situation is termed as 'cultural lag'. Defining the concept, Ogburn (1957) wrote, 'A cultural lag occurs when one of the two parts of culture which are correlated changes before or in greater degree than the other parts does, thereby causing less adjustment between the two parts than existed previously.'

   However, any cultural change has its impact on human relationships and, therefore, influences social changes too. The advent of mobile telephony and internet has far-reaching consequences on interpersonal relationships. Thus, cultural change positively affects social change and change in a society comes through both social and cultural changes.

   As Kingsley Davis stated, cultural change is broader than social change and social change is only a part of it (Shankar Rao 2000). All social changes are cultural changes, but not vice-versa. Those cultural changes that affect social organizations and human interpersonal relations can be called as social changes.

2. **Social change and social progress:** Progress is a change in a desirable direction. It can also be referred to as change for the better. It involves value judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the two. Every change is not progressive, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better. In that sense, progress is a value laden concept. It has been discussed before that change can be planned and unplanned. Nonetheless, progress is always planned and ideally

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fixed. Besides, change is obvious and certain. Small or big, slow or fast, change takes place in every society, but progress is uncertain (Mohanty 1997).

3. **Social change and social evolution:** The use of word evolution or 'social evolution' in sociology is borrowed from biology. Biology studies 'organic evolution' which denotes the evolution of all kinds of organisms. Social evolution on the other hand refers to the process of evolution of human society, human social relationships, societal values, norms and the way of life. It involves the idea that every society passes through different phases, from simple to complex. Sociologists and social anthropologists were impressed by the idea of organic evolution which could convincingly explain how one species evolves into another, and wanted to apply the same to the social world (Shankar Rao 2000). As put forward by MacIver and Page (2005), evolution means more than growth. Growth does connote a direction of change, but it is quantitative in character. Evolution involves something more intrinsic, a change not merely in size, but at least in structure also. Social evolution is also a type of social change. Both of them are natural and are inevitable facts of life. However, there are differences between the two. First, every change is not evolutionary in nature, whereas, evolution always implies change. Second, evolution, unlike change is a continuous process. Third, the cause of social change may be both internal and external, whereas evolution is mostly affected through the operation of internal factors. Fourth, social change can be planned or unplanned but evolution is an automatic process. Firth, social change is a value-neutral concept, whereas evolution is value-loaded. Sixth, there can be slow or fast social change, but evolution is always a slow process (Mohanty, 1997).

   As discussed in the beginning of this sub-section, any kind of change that we witness in the society can come under the broader definition of either social or cultural change. However, some specific variety of change can also be discussed here, although they come under the umbrella term of social or cultural change.

4. **Demographic change:** Demography deals with the size, distribution, growth, etc., of population over a period of time. Demographic change is change in the patters of fertility, mortality, age structure, migration, etc. High fertility or high mortality can have important implications in any society. The same can happen if the rates of such indicators are too slow. High fertility might lead to large-scale instances of poverty and unemployment, and might affect the developmental efforts of a state. Over-population also leads to greater use of natural resources and affects environmental sustainability. High birth and death rates bring about change in the attitude of people towards family and marriage. In India, demographic change in the form of high fertility led to the adoption of family planning programmes and following which there was a decrease in the population growth rate. The small family norm has introduced change in social relationships between husband and wife, parents and children, the status of women and so on.

5. **Technological change:** The human civilization is moving from the most rudimentary technology of bow and arrow to the modern and highly sophisticated instruments of the present day. The invention of computers, Internet, mobile phones, jet planes, atomic bomb and discoveries made by men like Vasco da Gama and Columbus have changed the socio-cultural space of the modern man dramatically. Ancient man walked on bare feet, then came the bullock cart

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which moved comparatively faster. Subsequent technological innovations brought about bicycles, automobiles, jet planes and so on. These have helped the movement of people faster than ever before. These technological changes have enormous societal implications. The introduction of high-yield seeds in the form of Green Revolution in India that ensured massive increase in food grains like rice and wheat managed the hunger situation in the country quite well. Dramatizing the fact that technological change may lead to social change, sociologist William F. Ogburn once attributed the emancipation of women to the invention of the automobile self-starter, which enabled women to drive cars, freed them from their homes and permitted them to invade the world of business (Biesanz and Biesanz 1964). The modern means of entertainment and communication like TV, Radio, Internet, cell phones, etc. have drastically changed the family life in India and substantially affected the role of women in society. Not only are they empowered and emancipated but also the husband-wife ties are now being seen as that of co-partners rather than that of superiors and inferiors. Although technological changes have not spread equally everywhere in the country, still phenomenal improvement in this respect cannot be ignored.

6. **Economic change:** Economy plays a cardinal role in man's daily life. Noted sociologist and philosopher, Karl Marx pointed out the significance of economy as a factor in social change. He propounded that economy which constitutes the means of production like labour, instruments, etc., and the relations of production is the infrastructure and all others like family, legal system, education, religion, polity, etc. are the superstructure. As he says, a conflict between the oppressor and the oppressed, haves and the have-nots brings change in the society and the society transforms to a new mode of production. In this manner, Marx says, society gets transformed from primitive communism to slavery, slavery to feudalism, from feudalism to capitalism and from capitalism, Marx predicted, socialism a classless society will emerge (Morrison, 2006). In Indian society, industrial economy brought enormous change in the lives of people. Not only did it change the occupation structure in the society but also it affected inter-personal relationships. People from rural areas migrated to cities to work in factories. This drastically reduced the effect of caste/untouchability and also transformed joint families to nuclear households. India, once an agricultural economy, is now manufacturing industrial products to emerge a world leader in producing software, making it a service economy. The software giants like Infosys, Wipro, TCS, etc. are renowned the world over. So the economic change is one of the important forms of social change.

Factors resisting social change

The following factors resist social change:

1. **Cultural inertia** – Cultural inertia refers to such blind beliefs, superstition customs, taboos, traditions, etc. which is passed down from generation to generation, and are considered sacred and inviolable.
2. **Fear of the new** – People stick to traditional routine life for fear of the new elements that may turn harmful and injurious. Believing in status quo, such people are contented with the existing economic order.

3. **Vested interests** – these interests suit a privileged section of the society who is powerful and influential to thwart any change.
4. **Degree of isolation** – Some sections of society remain isolated and insulated, with hardly any outside contacts with progressive groups, and deny themselves the benefits o social change.

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Interrelationship between change and development

Development is a form of change. However, there are differences between the two. Change is a value-neutral concept while development, as discussed in the previous sections, is value-loaded one. Change is ethically neutral and suggests alterations or modifications in the structure and functioning of society over a period of time. Development on the other hand advocates change for good. It is a process of desired change. Although development leads to change, all forms of change don't indicate development. Those changes which are planned are termed as development. A change to be defined as development must occur continuously in a desired direction. These desired goals are set looking at the values, norms and needs of any society. Any change in society must get absorbed in the system and must be felt by the people to make it more effective. Such change can then be regarded as development.

Advancement in education and modern means of transport and communication has resulted in high female literacy in the modern societies. This has led to women joining in various jobs in both government and nongovernment establishments, changing the family relationship as a whole. Such a move leads to a situation like role conflict where the modern women are confused whether to perform the role of a traditional family woman, a mother, a daughter, a wife or to play the role of a teacher, an administrator or an engineer. Such a phenomenon is an example of social change. However, such change can be regarded as development only when proper institutional arrangements and social adjustments are made so that working woman doesn't face the situation like role-conflict and manages both her roles well. Such institutional arrangements and social adjustments will then be called as development (Jena and Mohapatra 2001; Mohanty 1997).

Development is a multi-faceted term and there are lots of confusions over its meaning and definition. Questions are often raised about how one should count the development parameters. How can a society be called developed and underdeveloped? What should be the basis? Education is the medium through which the members of society are socialized and the modern means of knowledge, skill and technique are imparted to them. Formal education and training expands opportunities for people and increase their capacities.

Availability of educated labour force in a country is a prerequisite for development, better governance system and healthy functioning of democracy. In India, to eradicate illiteracy, the successive governments have come out with policies like 'Sarva Shiksga Aviyan' (SSA), 'Midday Meal Scheme', 'Mahila Samakhya Scheme', 'Teacher Education Scheme', etc. Following the National Literacy Mission (NLM), set up in 1988, the 'Total Literacy Campaign' was initiated to eliminate illiteracy. India's soaring literacy helped the country to become a knowledge economy. From a mere 12 per cent during independence, India's literacy has reached at 65 per cent (2001 census) now. This is a strong indicator of development.

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Result of social change

The form of each aspect of social life is being continually transformed to the effect of the aforementioned factors which cause social change. New institutions and associations are being formed and destroyed in the social, economic, political, cultural, verily all spheres. The form of family, marriage, state, religion, civilization, culture educational system, economic structure and the social structure is always changing and being transformed. As a result a change occurs in the life of an individual and his relations with others. To take an example, the result o social change can be well understood and realized by studying the history of the objectives, structures, forms, importance, functions, etc., of the family from the early past to the present day. Similarly, al the change and difference that is seen between the tribal society and present day society can be attributed to social change. Weinberg and Shabat have correctly said, 'Social change lies at the heart of the modern world.'

8.3 EDUCATION AS INSTRUMENT OF SOCIAL CHANGE

To make the society worth living, education and society should be closely associated with 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. Education, therefore, is a society in miniature, where students and teachers function together by a code of conduct that directs their behaviour. Organizations of activities like prize distribution ceremonies, athletic events, education assemblies, clubs etc. are the integral part of the education culture. These are some important features of social life. To supervise the rights and duties of the members of education there are some authorities also. The relationships between the administrators and teachers, teachers and teachers, students and teachers, determine the efficiency of the education system. Thus education is a social organization.

According to Nunn, 'Education may be called either a natural society or as an artificial society'. Education becomes a natural society when there is no possibility of break of the conditions of life both inside the Education and the society outside it. Nothing can be forced upon the children to learn. Regarding education as an artificial society, Nunn says, 'A nation's education, we might say, is 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 education 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 education to life and society.

Check Your Progress

1. What is the difference between social change and cultural change?
2. How can social change be both planned and unplanned?
3. How are social change and social progress related?
4. State how the process of social change is value-neutral.

Education and social change

Some of the ways in which education affects social change are listed below:

1. Education helps perpetuities, stabiles and consolidates some eternal values by means of its programmes and application thus inculcating faith in social change.
2. Helps understand and accept the emerging social change smoothly and willingly.
3. Education determines the desirability and efficacy of the social changes by continuous and critical evaluation.
4. Prepare ground for social change by generating public opinion.
5. Education is a means of conserving and transmitting culture from generation to generation facilitating social changes at appropriate time.
6. Promotes unity and total integration which fosters social change at a mass scale.
7. Helps maintain human and social relation by keeping the structural equation and balance.
8. Spreads the message by word of mouth, print and electronic media.
9. Prepares enlightened public opinion by removing the resisting factors and obstacles to social change.
10. Increases depth and variety of knowledge to appreciate change.
11. Inculcates spirit of reform and social welfare to conceptualize and promote change.

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Social factors determining educational policy

Generally education leads to social change but at times social changes also determine the educational policy, theory and practice. This indicates the close and integral relationship between education and social change. Some of the instances wherein social change determines education are as under:

1. **Educational changes because of social forces** – Social aspirations, social values and social dynamism are some of the social powers. When these forces change, change occurs in the educational process also.
2. **Educational changes because of social needs** – society has various needs which affect the process of education for the purpose of their own satisfaction. It means that educational changes occur because of social needs and aspirations. Compulsory, free and universal education, diversification of secondary and higher education, adult education, agricultural, industrial, vocational, professional and scientific education are the various forms and varieties of education which have been brought about by the needs of modern Indian society.
3. **Educational changes because of cultural changes** – Many changes in education occur because of cultural changes. It may be noted that first the material aspects of culture changes and then the non-material aspect of culture gradually changes. Thus, when cultural changes occur, changes also occur in education.

Role of education in the emerging Indian society

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,

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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 positive aspects of the country were altogether disregarded. To the people of India, such an educational system was bestowed, which had its roots in 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 enhance the society 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, D. Annie Besant, Dr. Bhagawan Das, Swami Dayanand Saraswati, Mahatma Gandhi and Acharya Vinobha 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. Our country's need today is to equip our students with the sociologist's concept of equality, secular attitude, broadmindedness and cultural unity of the country.

Education as a centre of community life

A group of people living together 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' have always 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 education 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 education system. In such a situation, it is very difficult to practice the principle like 'equality of educational opportunity.' During the British Raj, the people of India could not realize the importance of the Education. Therefore, education was considered as an institution like other government offices. In the words of K.G. Saiyidain, 'for all practical purposes, it (Education) is just as much an official concern, a government institution, as the law court or the railway or the prison.'

The various section of the community dominated education to safeguard their own interests. But now the question arises as to how far the Education enters the

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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.

To achieve the above goal, it is essential that the work inside the Education and the experience 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 Education can participate in the life of the community and take active part to solve the problems confronted by the community. When the Education 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 'peoples' education must obviously be based on the peoples' 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. Therefore, each community maintains Educations in order to fulfill its economic, political, cultural and social needs and the Educations on the other hand maintain the community through its many different activities and diverse programmes.

Relation of education and community is a two-way traffic. The community conveys its problems to the Education for solution and guidance and the searched out experimented knowledge is fed back to the community. The progress of the community depends upon the effective feedback process. A community cannot progress, if it does not get feedback from its Education as guidance and required solutions. Thus education and community depend upon each other for their progress. Education can solve the economic problems of the community.

Some are of the opinion that the education 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 Educations, 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 dignity of labor and develops their personality. Thus education can solve the economic problems of the community.

Education can solve the social and cultural problems of the community

Education 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 find out desirable solutions. Education may organize activities like literary classes, discussions, plays, Parent Teachers' Association, Adult Education Association etc. to solve the social and cultural problems of the community. Thus education can influence the community life and become a community education in the true sense of the term.

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8.4 MEANING OF MODERNIZATION

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.'

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.

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 analyze 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 was because of difference in economic and political ideologies. Thirdly, some o the values of the west may not be accepted by different countries. Fourthly, if we analyses 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.

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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 s 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.

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.

8.5 ROLE OF EDUCATION IN MODERNIZATION

From the discussions above, 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 o 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 the community of nations. The proportion of persons who have so far been able to receive secondary and higher education is very small, at preset 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 worked 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

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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.

ACTIVITY

Trace the social change in the years since India's independence and the parallel changes that education has seen. Compile a report of your findings and conclusions.

Did You Know

India has 888,000 educational institutions, 179 million students and more than 2.9 million teachers.

8.6 SUMMARY

- Social changes are the changes that occur in various components of socialization discussed above for whatever reasons and circumstances. We have also observed that social change is the most operative aspect of the society.
- Different scholars have defined social change in different ways. A glance at some of them can make understanding clear. According to Morris Ginsberg (1986, 129), 'Social change is the change in social structure, i.e., the size of a society, the composition or balance of its parts or the type of its organization.
- Material culture generally refers to civilization, and to such items that man has created for his comfort, efficacy and happiness, causing structural changes in the social system. Non-material culture refers to ideas, attitudes, values, habits, customs, traditions and ideology. Both the changes should be in conformity with each other to avoid any social imbalances.
- There are social systems which change very fast, whereas there are others which have ties with the remote past. World religions like Christianity and Islam maintain their ties with ideas and value systems pioneered thousands of years ago. Primitive societies considered change as external and problematic phenomena.
- Neither technological advancements alone nor the values in themselves bring about any real social change. It can also be not determined definitely that change.

Check Your Progress

5. How is the education system similar to society?
6. Define modernization.
7. What is the role of education in the modern society?

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In fact when technology change, it effects change in values and when values change, they bring out the corresponding change in technology. In this way technological advancements as well as values are both the essential basis of social change.

- There are different types of social change. The term 'social' is so vast in scope that different forms of change which carry several names of their own can actually be brought under the broader concept of social change.
- Advancement in education and modern means of transport and communication has resulted in high female literacy in the modern societies. This has led to women joining in various jobs in both government and nongovernment establishments, changing the family relationship as a whole. Such a move leads to a situation like role conflict where the modern women are confused whether to perform the role of a traditional family woman, a mother, a daughter, a wife or to play the role of a teacher, an administrator or an engineer.
- Generally education leads to social change but at times social changes also determine the educational policy, theory and practice. This indicates the close and integral relationship between education and social change.
- To make the society worth living, education and society should be closely associated with 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.
- 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.
- Education is the only means to lead the individuals towards all-round development and progress. Such education can be obtained in Educations only. Therefore, each community maintains Educations in order to fulfill its economic, political, cultural and social needs and the Educations on the other hand maintain the community through its many different activities and diverse programmes.
- 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 analyze the problem we will find that modernization is in no way connected with westernization.
- 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.

8.7 KEY TERMS

- **Social changes**: These are the changes that occur in various components of socialization for circumstantial and fundamental reasons and circumstances.

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- **Cultural changes**: Changes in human artifacts, beliefs, values, body of knowledge, etc. are called cultural change.
- **Cultural lag**: Sometimes changes that occur in a cultural system don't go smoothly and face maladjustment with other parts of the system. Such a situation is termed 'cultural lag'.
- **Demography**: Includes the size, distribution, growth, etc., of population over a period of time.
- **Modernization**: It 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.

8.8 ANSWERS TO 'CHECK YOUR PROGRESS'

1. Different scholars have different opinions. According to Brown, there is no difference between social change and cultural change, the latter being more operative and instrumental within the process. Ogburn shares the same view and denies any distinction between social change and cultural change. Lister Ward, however, view it differently, as he considers social change related to changes in social aims and aspiration planned, intelligent and purposeful; teleological rather than mechanical, and related to individual according to this own perception of aims and objectives.
2. Change may occur with or without proper planning. People, government or any other agent may initiate change through plans or programmes and may determine the degree and direction of change. Apart from the planned social change, there can be changes which are unplanned and happen accidentally. Changes due to natural calamities like earthquakes, tsunamis, volcanic eruptions, etc., belong to this category.
3. Progress is a change in a desirable direction. It can also be referred to as change for the better. It involves value judgement because it implies betterment or improvement. Progress involves change that leads to certain well-defined goals. It is also a type of social change. However, there are differences between the two. Every change is not progress, but every progress can be called as a change. Moreover, change is a value-free concept, while progress always denotes change for the better.
4. The concept of social change is not value-laden or judgmental. It doesn't advocate any good or desirable and bad or undesirable turn of events. It is an objective term which is neither moral nor immoral. It is ethically neutral.
5. Education system is a society in miniature, where students and teachers function together by a code of conduct that directs their behaviour. Organizations of activities like prize distribution ceremonies, athletic events, education assemblies, clubs etc. are the integral part of the education culture. These are some important features of social life. To supervise the rights and duties of the members of education there are some authorities also. The relationships between the administrators and teachers, teachers and teachers, students and teachers determine the efficiency of the education system. Thus education is a social organization.
6. 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.
7. 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.

8.9 QUESTIONS AND EXERCISES

Short-Answer Questions

1. Define social change and explain the concept in brief.
2. What are the determinants of social change?
3. What are the factors that resist social change?
4. How does education act as an instrument of social change?
5. How can education solve the social and cultural problems of the community?
6. Write a short note on the phrase: Industrialization is not modernization.

Long-Answer Questions

1. Explain the nature of social change.
2. Which are the various forms of social change?
3. Describe the ways in which education affects social change.
4. Modernization refers to the changes in material elements and also the belief of the people, their values and way of life as a whole. Explain.

8.10 FURTHER READING

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