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Directorate of Distance Education

M.A. (Education)

I - Semester

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PHILOSOPHICAL AND SOCIOLOGICAL BASES OF EDUCATION

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SYLLABI-BOOK MAPPING TABLE

Philosophical and Sociological Bases of Education

Syllabi	Mapping in Book
BLOCK 1: EDUCATION AND EDUCATIONAL PHILOSOPHY **UNIT I: Philosophical Perspectives of Education** Education - Meaning, scope and objectives-philosophy-meaning and scope-philosophy of education-meaning and scope-relationship between education and philosophy - major systems of philosophy of education - idealism, naturalism, pragmatism, and democracy and their views on education. **UNIT II: Education and Indian Philosophers** Major schools of Indian philosophy-Hinduism, Buddhism and Jainism-Educational doctrines of great thinkers of India-Swami Vivekananda, Rabindranath Tagore, Mahatma Gandhi and Sri Aurobindo-relevance of Indian Values to modern education and administration of ducation. **UNIT III: Education and Western Philosophers** Great thinkers of the West-Plato, Rousseau, Frobel, Montessori, Macaulay's Minutes, Bentinck's Resolutions, Adim's Report, John Dewey-Relevance of western values to modern education and administration of education **UNIT IV: Education and Philosophy** Relationship between Education and Philosophy: Meaning of Philosophy, meaning of Education. -Different branches of philosophy viz. Metaphysics, Epistemology, Axiology. Radical Thoughts in education: De-schooling - Ivan Illich, Consciencetisation - Paulo Friere.	**Unit 1:** Philosophical Perspectives of Education **(Pages 1-26);** **Unit 2:** Education and Indian Philosophers **(Pages 27-48);** **Unit 3:** Education and Western Philosophers **(Pages 49-68);** **Unit 4:** Education and Philosophy **(Pages 69-85)**
BLOCK 2: PHILOSOPHY OF EDUCATION AND SOCIOLOGY PERPECTIVES **UNIT V: Education and Philosophical Schools** Marxism **-** Evaluations of the Traditional Marxist Perspective on Education-Existentialism - development - an existential approach to education – Humanism – meaning- concept- and their impact on Education. **UNIT VI: Vedic Education and Philosophy** Indian schools of Philosophy and their educational implications. -Vedant, Sankhya, Yog, Nayaya, Vaisheshik, Mimansa, -Buddhism, -Jainism.- The thematic contents of Upanishads and Bhagwat Gita and their educational implications. **UNIT VII: Other Religional Philosophy in Education** Philosophy of Islam and its educational implications.- Philosophy of Christianity and its educational implications.- National values enshrined in the India constitution and their educational implications. **UNIT VIII: Sociological Perspectives of Education** Sociology of Education-meaning - scope-relationship between education and sociology- functions of education in society - assimilation and transmission of culture/traditions - activation of constructive and creative forces - need to study sociology of education -social institutions such as family, community, educational institution.	**Unit 5:** Education and Philosophical Schools **(Pages 86-103)** **Unit 6:** Vedic Education and Philosophy **(Pages 104-117)** **Unit 7:** Other Religional Philosophy in Education **(Pages 118-142)** **Unit 8:** Sociological Perspectives of Education **(Pages 143-158)**

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BLOCK 4: VALUES AND SOCIAL CHANGE

UNIT XII: Natioanal Values Enshrined in Our Constitution

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UNIT XIII: Social Change in India

Constraints on social change in India such as caste, class, language, religion and regionalism-education for downtrodden such as schedule caste, tribal and rural mass- education of women-problems and programmes promoting women's empowerment.

UNIT XIV: Education and Social Mobility

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INTRODUCTION

Philosophy, science and education have been very important components to develop and enrich the personality of individuals and citizens of a country. As a field of study— philosophy is one of the oldest disciplines. It is considered as the mother of all sciences. Philosophy is a search for a general understanding of values and reality chiefly by observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live. It is a comprehensive system of ideas about human nature and the nature of the reality we live in. In fact, it is at the root of all knowledge. Education has also drawn its material from different philosophical bases. Education, like philosophy is also closely related to human life.

Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation.

This book, *Philosophical and Sociological Bases of Education* has been divided into fourteen units. The book has been written in keeping with the self-instructional mode or the SIM format wherein each Unit begins with an Introduction to the topic, followed by an outline of the Objectives. The detailed content is then presented in a simple and organized manner, interspersed with Check Your Progress questions to test the student's understanding of the topics covered. A Summary along with a list of Key Words, set of Self Assessment Questions and Exercises and Further Readings is provided at the end of each Unit for effective recapitulation.

BLOCK - I

EDUCATION AND EDUCATIONAL PHILOSOPHY

UNIT 1 PHILOSOPHICAL PERSPECTIVES OF EDUCATION

Structure

1.0 INTRODUCTION

Philosophy, science and education have been very important components to develop and enrich the personality of individuals and citizens of a country. Among these, philosophy has been the oldest and is known to be the mother of all sciences and disciplines of study. It helps an individual to become self-cautious and vigilant to the surroundings. Philosophy develops a high degree of control over one's powers and actions. Therefore, philosophers have earned much respect and reliance throughout history. This unit will discuss the meaning, scope and objectives of philosophy to help one get a better understanding about the importance of philosophy in the education field.

Science has been a life-changing activity since its inception and continues to be path finding for further growth and development of human civilization. It is based upon careful observation, conscientious experimentation and precise conclusion of studies. Rules, formulae and principles bear much importance in this discipline.

Education supports both philosophy and science with its immense ability to transform. Education helps a man to know and understand himself, his surroundings and the world around. This unit provides basic knowledge of the interrelation between philosophy, science and education.

In this unit, the major branches of philosophy of education have also been discussed in detail. Idealism, naturalism, pragmatism and the views of democracy on education and their implications in the field of education have been analysed. The unit will explain the viewpoints of renowned philosophers on each of these branches of education.

1.1 OBJECTIVES

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

- Interpret the meaning and objective of philosophy
- Discuss the scope and branches of philosophy
- Explain the meaning and characteristics of education
- Analyse the relationship between education and philosophy
- Discuss the main branches of philosophy of education

1.2 MEANING AND SCOPE OF PHILOSOPHY

The term philosophy has a Greek origin. The word 'philosophy' can be traced to the Greek word 'Philosophia' which is made up of two words i.e. 'phileo' (love) and 'sophia' (wisdom). In Indian terms, the word 'Darshan' symbolizes the meaning of 'philosophy'. This word is derived from '*Drish*' root of Sanskrit which denotes the act of seeing or looking. The word 'Darshan' includes realization or experience of the postulated truth which takes it beyond mere polemics. It is not merely intellectual understanding of a dictum but also internalizing the same and living with it.

There is a distinction between the Western and Indian dimensions of philosophy. Western philosophy starts with the world and ends in the world itself whereas Indian philosophy certainly starts with the world but essentially ends with spirituality. The basic objective of Western philosophy is to understand the world logically and take wise decisions which provide ultimate satisfaction to an individual. However, Indian philosophy focuses on self-realization and emancipation from the cycle of birth and death. Hence, this discussion would lay more stress upon the Western meaning of philosophy as compared to the Indian viewpoint.

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 civilization 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. Let us now look at some of the definitions of philosophy which have defined by renowned philosophers.

Marcus Cicero, a Roman statesman and philosopher, called it 'the mother of all arts', and 'the true medicine of mind'.

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

According to an American philosopher 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 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 Australian born philosopher Samuel 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.

Immanuel Kant, a German philosopher opines that the 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, a philosopher in Classical Greece states that the knowledge of reality is the 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.

From the mentioned definitions, it would appear that there are two broad concepts of philosophy:

- Philosophy is a science of some kind and it differs from special science not in kind but in degree. Philosophy is concerned with most general types of problems and also examines them more critically.

- Philosophy is not merely the intuitive experience of reality, it is an intellectual attempt to interpret and understand the universe.

Philosophy tries to explain the fundamental questions of life. These questions may include complex issues such as the origin, aim and objectives of life on earth. On the contrary, philosophy may also deal with very general issues such as selection of a dress or deciding a venue for outing. Philosophy is closely related to the values, traditions, views, thoughts, principles and logical reasoning in all spheres of life.

The American Philosophical Association recognizes that philosophy is fundamentally a matter of the cultivation and employment of analytic, interpretive, normative and critical abilities. It is less content- and technique-specific than most other academic disciplines. In the views of George Berkeley an Irish philosopher, philosophy is nothing but the study of wisdom and truth. It may with reason be expected that those who have spent most time and took pains in it should enjoy a greater calm and serenity of mind, a greater clearness and evidence of knowledge, and be less disturbed with doubts and difficulties than other men.

Contrary to popular belief, philosophy is not a synonym of religion. Philosophy is concerned with an individual and helps him understand himself and the issues of his concern, whereas religion, as a set of accepted values and faith, is more social than individual. In religion, one is not supposed to contemplate why, what or how; but is supposed to merely follow the set systems, beliefs and behaviour patterns. Philosophy is a way of understanding himself and the world through reason and logic.

Definition of Philosophy

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 did this world come 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, the main objective of philosophy is that it is the rational investigation of the truths and principles of being, knowledge and conduct. Philosophical inquiry involves the disciplines of logic, ethics, aesthetics, metaphysics and epistemology.

Scope and Branches of Philosophy

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.

- **Epistemology:** It deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge.

- **Axiology:** Axiology 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 twigs of meta-ethics, normative ethics, and applied ethics. These are concerned with the finding of the sources of good behaviour, ways of applying them and finally justifying their application in real life situations.

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

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.

Check Your Progress

1. State the premises of epistemology.
2. How is Western philosophy different from Indian philosophy?
3. What is the main objective of philosophy?

1.3 MEANING AND SCOPE OF EDUCATION

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

Etymologically, the word 'education' is made of three Latin words viz. 'Educare'—to bring up or to nourish, 'Educere'—To lead out or to draw out (Wherein 'E' stands for 'Out' and 'Ducere' means 'to lead') and 'Educatum'—to train, act of teaching or training. Hence, Education thus, means both acquisition of knowledge and experiences and development of skills, habits and attitudes. It is a process of training the individual through various experiences of life. In Indian terms, there are three words used to indicate the process of learning. These are as follows:

1. **Knowledge:** To know through senses and application of mind, brain and intellect, such as identifying people, things and places or feeling of own or others emotions.

2. **Skill:** The art of doing an activity with perfection, such as archery, pottery and story writing.

3. **Learning:** The activity of knowing, understanding and concluding the observation.

Definition of Education

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

- 'Education develops in the body and in the soul of the pupil, all the beauty and all the perfection of which he is capable.'   —*Plato*

- 'Education is the creation of a sound mind in a sound body. Education develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty.'   — *Aristotle*

- 'We need the education by which character is formed, strength of mind is increased, intellect is expounded and by which one can stand on his own feet.'   —*Swami Vivekananda*

1.3.1 Education as Continuous Reorganization and Integration of Activities and Experiences

Education takes place when new ideas combine with the old. Something new is constructed by the synthesis of the two and this process goes on constantly through life. Education is growth and growth never stops. We learn in terms of the old. An intelligent order, sequence and continuity is to be maintained as the new thing can best be learnt in the context of the old one. A German philosopher, Johann Herbart's principle of 'apperception' points out the same fact.

Child is active by nature. He plays and does so many things but these undifferentiated experiences do not lead to education unless they are guided and property directed. So the experiences of the child should be given coherence, unity and organization and education is to be consciously and deliberately planned by providing rich and creative activities and experiences to children. The experiences of the child should be well knit to give them meaning. Education entails bringing about the growth of a person through experience and activity. Every experience and activity leads to some sort of learning and enrichment of the mind of the learner. These in turn enter into combinations and thus, increase the ability of the new learner to direct further noble activities and experiences.

Education is both retrospective and prospective. It is both conservative and progressive. Education transmits the culture of one generation to another. The rising generation has not only to be conveyed the activities and experiences of the past generation and asked to carry on those activities but it also has to be asked to make necessary changes in these activities and experiences to meet the new situations which it will encounter. An integration of the old must take place with the new ones. It must be remembered that communities live in the present on the past and for the future. This means that activities and experiences in the present will guide the activities of the future. Thus, education is continuous reorganization and integration of activities and experiences. Education is a constructive agency for improving our society.

Education: A Process of Self-realization

Education curbs the animal instincts in man and shows him the way to realize his latent powers. It thus, makes the potential actual. It makes explicit what is implicit in us. It is, therefore, development from within and not an accretion from without. It modifies the behaviour of the educand. It emancipates us from our oddities and

infirmities. It is thus, a process of sublimation of instincts. Education, therefore, may be visualized as a process of self-realization and emancipation.

The self-realization aspect of education is well emphasized by Mahatma Gandhi. To him education is 'an all-round drawing of the best in the child and man—body, mind and spirit'.

Education: A Lifelong Process

Education is a continuous and lifelong process. It is the process of development from infancy to maturity. It includes the effect of everything which influences human personality.

Education: A Bipolar Process

Both the educator and the educand influence each other. The personality of the educator modifies the behaviour of the educand and in turn is affected by the personality of the educand.

Education: A Tripolar Process

Education is also regarded as a tripolar-process involving the influence of the personality of the educator on that of the educand in a social setting which affects the modification of the behaviour of the educand. The knowledge of the nature of the educand is at once very useful and essential. Similarly the educator also must thoroughly understand himself—his assets and limitations and act accordingly in educating the educand. The social setting has to be presented by the educator to the educand in a simplified and purified manner. It must be remembered that the unconscious influence of the environment is subtle and pervasive.

Education: A Deliberate Process

The process of education is not only conscious but also deliberate. The educator is fully aware of the fact that his aim is to develop the personality of the child along definite lines through the modification of his behaviour.

Education: A Psychological and Sociological Process

According to the psychological aspect of the process, the educator must understand the nature, interests, capacities and limitations of the child. The sociological aspect implies that the educator must also interpret the endowments of the child in a social setting.

Functional and Operational Definition and Meaning of Education

By education we mean the natural, harmonious and progressive development of man's innate powers by drawing out the best in his body, mind and spirit so as to produce an individual who is culturally refined emotionally stable, ethically sound, mentally alert, morally upright, physically strong, socially efficient, spiritually enlightened and so on. This should be the end product of education. Any

programme of education which puts exclusive emphasis on one of these aspects of the human personality will be considered as lop-sided and narrow. Broadly speaking, this functional and operational definition and meaning should guide us in planning and implementing our educational programmes.

1.3.2 Relationship between Education and Philosophy

There is a strong interrelation between philosophy and education. Philosophy guides the path of education. Philosophy is also the inspiration behind education and creates the need for education by providing incentive to continued learning and knowledge generation. Taking them as two sides of the same coin; philosophy happens to be the contemplative side and education as the active side. To further explore the interrelation between philosophy and education a point to point reference is presented hereunder:

Philosophy begins with learning and develops learning: Observation, contemplation and fact finding are the basic processes in philosophical development. All these activities are related to education. Thus, it may be said that philosophy starts with learning, continues with learning and enhances the process of learning. Education on the other hand takes direction from philosophy in deciding all important points of its course.

Philosophical principles of learning are adopted by education: Many learning principles developed by the philosophy in the past are still used in the development and transformation of learning in schools. These principles include discussion, question and answer, lecturing, contemplation, logical thinking and experimenting. In this aspect, education owes much to philosophy. Education on the other hand has contributed much towards developing novel learning methods and contributed towards developing advanced methods of philosophical inquiry.

Philosophy is contemplative and education is applicative: History proves that all the life changing principles developed by philosophy are adopted by education. The Vedic, Buddhist and Muslim educational systems which prevailed in India in different time periods of history adopted the philosophical principles of their own, practically and religiously.

The absolutism of philosophy is balanced by education: Many principles of philosophy have been too ideal to be implemented practically. For example, philosophy would say that oneness in the thinking, speaking and doing is the truth. But the well accepted fact is that such practice is too high a goal for an average human being. In such cases education provides the guidance and examples.

Education as a means to dissolve the conservative disputes of philosophy: The dispute between the structure and principles of natural, idealistic, humanistic and pragmatic theories of philosophies is as old as the emergence of these theories. The originators and followers of these theories could do nothing to bring harmony among the basic principles of the existing theories. But the modern education system is wise enough to accept the suitable principles of different educational philosophies

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

Philosophy and education are both working for the human good: Philosophy, since its beginning, has done much to make human life more and more contemplative and contented. It has suggested that man should be more and more contemplative and give importance to the basic realities of life. Philosophy has inspired man to live an ideal life with being driven away by worldly pleasures. Education is another inspiring agent to guide mankind towards the ultimate good. Education takes the help of philosophy in taking principles and examples of ultimate goal of life and ensures their implementation in the real life. Hence, the ultimate objective of both education and philosophy is one and the same and that is the welfare of human kind.

There is a direct correlation between the philosophical opinions and educational practices: Psychologists who study human personality recognize that a personality can be broken down into certain factors or dispositions. A cluster of statements to which someone assents can be highly correlated with a cluster of actions in which he engages. It would seem reasonable that there should be a correlation between the advocacy of a set of philosophical opinions and the tendency for an educational practitioner to behave in a certain way in the classroom or administrative situation. Furthermore, if particular philosophical tenets are correlated with particular personality dispositions, we would expect that each major personality type is correlated with a major philosophical system. Empirical studies have actually been done which tend to confirm these predictions.

Philosophy and education as cultural institutions: Both education and philosophy are correlated as verbalization and manifestation of a culture's ethos. Since the ethos of a culture is the gestalt of all its institutions, a change in one institution, i.e. either philosophy or education, may produce a corresponding change in one or more other institutions. If philosophy is viewed as utopian, then it performs its classical function by promoting a reconstruction of the social and educational order in conformity to the tenets of some great truth. If philosophy is viewed as ideological, then it serves as a verbal battleground between the expressed rationalizations of vested interests. In both the cases philosophy acts as an agent to the survival of the culture. Education on the other side is also an agency of ensuring the *acculturation* of the upcoming generations studying in schools.

From the discussion it is evident that there is an overt and interdependent relationship between education and philosophy. Both of these not only support each other but also fulfil the diverse needs of people with different personality types.

Check Your Progress

4. How is education a bipolar process?

5. Why is the process of education considered deliberate?

1.4 MAJOR SYSTEMS OF PHILOSPHY 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.

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.

1.4.1 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 non-material 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.

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, an Irish philosopher 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, 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.

Idealism and the Method

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

Instruction: It is the most important tool to impart information. But, it does not mean, as held by idealists, a tool for stuffing the child's mind with junk material. It implies modification and refinement of child's mind. It has to be, therefore, supplemented by sympathetic guidance. Idealists stress that raining of all kinds must be provided in the school.

Activity: Like naturalists and the pragmatists, idealists also recommend activity-based teaching and learning. The child must learn through doing. Lectures must be followed by questioning by students. But, more important than this is the creative activity. The creative activity has to be natural, continuous and progressive.

Experience: The child's own experience should be, as far as possible, the basis of his education. The task of the teacher is not to stuff his own experience in the educand's mind but to provide the educand with some insight through his own experience. Teacher's guidance must help the child to get rid of his frustrated and repressed tendencies. Independence and freedom is an essential pre-requisite for experience.

Idealism and Curriculum

The determinants of what should be taught in the schools, according to idealists, are the spiritual development of the child and the preservation and creation of cultural heritage of the human race. Hence, they said that curriculum has to be

man-centred not child-centred, ideals and values-centred not freedom-centred, character and morality-centred not expediency centred. Ideals for children should be the objective of curriculum transition. As asserted by Socrates, 'Not man but reasons are the measure of all things; not individuality but universality, not percepts but concepts and ideals are the norms for all human experience including those of children'.

Idealism approaches the problem of curriculum from the domain of ideas rather than from the child and his present or future activities. To them present experience of the child is not very important. What is more important is the experience of the human race as a whole. From psychological point of view, the idealists held a belief that the curriculum should reflect: (a) what man knows and (b) what man does or strives to do. Looking from this point of view the idealists' curriculum should represent major modes of man's thinking enshrined in language and literature, scheme, mathematics, history and geography which constitute traditional intellectual studies. In addition to this art, poetry and music which represent man's modes of feelings should also be included in the scheme of studies. Representatives of what man does or strives to do such as major crafts should also form part of the curriculum.

Idealism and discipline

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

Implications in education

Comenius 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.

1.4.2 Naturalism

A British philosopher, Keith Ward described Naturalism as 'a doctrine which separates Nature from God, subordinates spirit to matter and sets up laws as supreme'. By robbing God of nature, it does away with the supernatural and restricts itself only to what is natural; by marginalizing mind, it consolidates what is material, and is often known 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 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. 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 as positive education. By negative education he meant 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, 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 on their own. 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.

Naturalism and Education

As a philosophy, naturalism has influenced the aims and objective of education apart from discussing and describing its methods, curriculum and a few other aspects of education. In the field of education, naturalism is neither the positivism of the physical world, nor mechanical positivism or even biological naturalism. It is entirely a different concept which seeks to base education on the experience of the child; and thus is a repudiation of all textbook teaching. It adopts a scientific posture and seeks to base all education on psychology. Its motto is 'follow nature'.

Negative education: Rousseau said that the first education of the child ought to be purely negative. This he described as not teaching any virtue, value or truth but shielding the heart of the child from vices and mind from errors. In other words, it would mean imparting no deduction, no information of any kind to the child in the very early years of life. He said, 'In childhood, the aim of education is not to utilize time but to lose it'. Elsewhere he said, 'A 12-year old child should know nothing. Attention should be paid to the child only, not to knowledge'.

The emphasis on negative education of Rousseau was on strengthening the sense organs and the power of reasoning. Rousseau said, 'Nature wants that the child should remain a child before he becomes an adult'. Rousseau criticized the system of education of his times saying that it was barbarous as it sacrificed a child's present in favour of his uncertain future and that it was trying to make the child an adult. He called the education of his times as positive education. By negative education he meant was changing the old sequence of positive education by allowing the child to grow in his own way, own way of seeing, thinking and experiencing; and, thus, saving the child from bearing the dead weight of the old imposed meaningless education. Explaining 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'.

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

Naturalism and the aims of education

Different philosophers have expressed and emphasized different aims and objectives of education. Even among the different forms of naturalism, variations are found with regard to educational goals. Mechanical naturalism suggests that education should aim at the efficiency and perfection of the human being. This, however, is not the representative view of naturalism as a whole. Biological naturalism stresses proper adaptation or adjustment of the child to environment.

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

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

Naturalism and curriculum

What should be taught in the school is the matter to which not all naturalists have the same answer. To have an all-embracing glimpse one has to extract a common

factor from various views presented by several naturalists. The extreme form of naturalism emphasizes the present experience, activities and interests of the child himself. So, they say, it is these which should determine the content of the curriculum. Their motto is 'knowledge for the sake of knowledge'.

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

Yet, there are differences and contradictions among the views of the naturalists with regard to the curriculum theory. For example, Comenius, a Czech philosopher, wanted the educand to study every subject without making selection, while John Locke an English philosopher said that every educand should not be required to learn every subject for reasons of individual differences.

Naturalism and methods of education

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

As regarding the method of teaching, the naturalists stressed the direct experience of things. As Rousseau said, 'give your scholar no verbal lessons; he should be taught by experience alone'. Things rather than words were the slogan of the naturalists. They said that science should not be taught from readers or by 'chalk and talk' lessons; it should rather be learnt by the students through his own work in the laboratory or wherever possible through a direct study of the natural phenomena. Students' self-governments should be the methods for teaching these qualities. Thus, most important method of teaching according to naturalists is to leave the child free to learn from nature.

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

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

Naturalism and discipline

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

If the child makes a mistake he will get his reward form nature itself and thus, he will learn to distinguish between right and wrong through the consequences of his own actions. Thus, discipline through consequences of behaviour was emphasized. This, however, should not be understood to mean giving license of doing anything and everything to the child.

1.4.3 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. According to the emphasis laid by these eminent philosophers, there are four important forms of pragmatism:

- Humanistic pragmatism: asserts that all truths are human truths to be verified on the criterion of reality.

- Experimental pragmatism: It holds that truth is that which may be experimentally proved.

- Nominalistic pragmatism: The results of an experiment are always particular and concrete, never general and abstract.

- Biological pragmatism: It extends that the ultimate aim of all knowledge is harmony of man with his environment.

Metaphysics of pragmatism

Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they argue, is determined by an individual sense experience. Man cannot know anything beyond experience. Therefore, questions pertaining to the ultimate nature of man and universe simply cannot be answered because these problems transcend one's experience.

Epistemology of pragmatism

Pragmatists do not accept the dualism that separates the perceiver from the object that is perceived. Man is both in the world of perception and of the world of his perception. All that can be known is dependent on experience. This experiencing of phenomena determines knowledge. Truth is something that happens to an idea. Whatever is considered true today must also be considered as possibly changing tomorrow. Circumstances do alter cases. Thus, the person is constantly changing, the environment is constantly changing and the experiences or transactions are

also changing. Each time a human experience is reconstructed to solve the problem; a new contribution is added to humanity's fund of experiences.

Values of pragmatism

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

Thus, value in ethics and aesthetics depend upon the relative circumstances of the situation as it arises. Ultimate values cannot exist, for truth is always relative and conditional. Nevertheless, value judgments are useful as a means to an intelligent life that is successful, productive and happy. The pragmatists do not accept development of eternal spiritual values, discovery of pre-existing reality and universals and teaching of moral standards to pupils as the aims of education, which were the heart of the idealist's scheme of education.

Pragmatism and aims of education

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

The aims of education as described by most pragmatists are the cultivation of a dynamic, adaptable mind which is resourceful and enterprising in all situations, one which is powerful enough to create values in an unknown future. The pragmatists accept growth or development of the child as the aim of education but the forms and standards of these are not pre-existing nor permanent or fixed. They are to be discovered in future. All the aims of education, they say, must be concerned with the present and the future and must be subject to modification.

According to an American philosopher, John Dewey, education as such has no aims; education is an abstract idea. The aims of people are indefinitely varied deferring with different children, changing as children and their teachers grow. Stated aims do more harm than good unless they are taken only as suggestions, not to be taken literally. Even these aims must possess three elements in order to be useful.

American pragmatism, however, is certainly not guilty of neglecting the social aspects of education, as it emphasizes that education must aim at realizing democratic values in life. It should instil in the educand a respect of the democratic institutions. Pragmatism is emphatically humanistic. It also assumes, like Protagoras, the sophist that 'man is the measure of all things' and emphasizes human purposes and the

satisfaction of human wants rather than 'one grand purpose towards which the universe is to move'.

Pragmatism and Curriculum

The pragmatists favour the curriculum which satisfies the following criteria:

Utility criterion: Utility criterion would mean that whatever is put in the curriculum, it should be good for the students, should be of some utility and 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 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.

Reality criterion: The curriculum should be real, i.e., it should be concerned with the realities of the child's nature and 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: It 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: It 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 and painting.

Purposive 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: Integration 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. Knowledge contained under various subjects should be organized in the curriculum in an integrated manner as far as possible.

Methods of Pragmatism

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

Educational projects may be of individual or social character. Social projects are a sort of 'socialized activities' and they are preferred to individual projects. It

is not expected that all teaching should be done through projects. It is educator's insight that is needed for successful selection and completion of the project. What is more important is not the project itself but the incidental learning that takes place as a by-product of the project method.

The great principle involved in project method of teachings is learning by doing, experience-based learning, one's own learning. Pragmatism offers more help in the methods than in the aims of education. The most general method of education according to pragmatists is putting the child into situation with which he wants to grapple and providing him, at the same time, with the means of dealing with them successfully.

Pragmatism and discipline

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

For developing self-discipline, it is essential that the educand must understand and realize the importance of discipline. This realization emerges, according to the pragmatists, from educand's engagement and participation in those activates which lead to fulfilment of his social obligations.

1.4.4 Democracy and their Views on Education

Democracy enjoins for each individual to perform his duties. It wants him to get rid of narrow outlook and become liberal. Democratic administrative system seeks the cooperation of all the citizens of the state to ensure the ultimate fulfilment. Hence, in a truly democratic set-up and the determination of educational aims every individual has to co-operate according to his capacity. In a democracy, everyone will be allowed the freedom of thought and speech. So each individual can express his ideas on matters related to education. We may place democratic aims of life and education in the following four categories:

1. Aims of self-development

- Every literate person is desirous of acquiring knowledge as much as possible. He wants to satisfy his various curiosities
- He wants to develop his speech powers in order that he may express his ideas fully
- To acquire a reasonable proficiency in reading and writing in his mother-tongue
- To acquire knowledge of arithmetic
- To develop the power of hearing and seeing

- Knowledge of ordinary things about health
- Acquiring means of recreation
- A feeling of contributing to social welfare
- Wise use of leisure hours
- Development of aesthetic sense
- To acquire an ability to implement one's noble ideals of life

2. Ideals pertaining to human relations

- The feeling for respecting humanity
- To establish successful friendships
- The desire for cooperation
- The feeling for acting in a noble manner
- The knowledge of importance of family in society and capacity for protecting and developing family ideals
- Efforts for acquiring respectful position in the family and developing inter-family relations based on democratic ideals

3. Economic sufficiency and efficiency

- To acquire high working efficiency in one's field of work
- Knowledge about various occupations
- To select a suitable occupation for one's self to make continuous progress in it and to understand its social importance and to solve one's own economic problems
- To be able to spend intelligently in purchase of useful things

4. Duties and responsibilities implied in citizenship

- Not to deviate from social justice even in adverse circumstances
- A capacity to understand the various social activities. And to improve upon the undesirable circumstances
- A capacity to make a right judgment in the context of tolerance and catholic attitude
- Feeling for protecting national property, right use of science in social progress, the feeling of universal brotherhood, and respect for the law of the land and towards own duties and responsibilities
- Faith in democracy

Organization of the school

In the organization of the school individual freedom and freedom of speech and work will have to be conceded to each student. The teacher and the students should be given full freedom in the organization of the school work. The school manager and the government inspectors of schools must not interfere in such matters. The work of the students and teachers may be criticized, but the criticism should be constructive, co-operative and tolerant.

The teacher

Generally, the students regard the teacher as their ideal. The teacher should be imbued with democratic ideas and feelings and he should behave with all the students affectionately without and distinction.

Method of education

In a democratic method of education, a student has to be made free to follow his own method of learning for finding out the solution. However, the teacher should be prepared to guide him whenever necessary. Therefore the student should be encouraged to put questions, to give their own reasoning in a particular situation, to express his curiosities and offer his criticisms whenever he chooses. In a democratic set-up, the teacher has to create a condition where the students are enabled to find out solutions to problems on their own. Thus, the teacher has to function as a guide. In fact, he has not to teach but to guide the students, whenever circumstances so warrant.

Concept of discipline in a democratic set-up

In a truly democratic method of education, the problem of discipline does not arise. However, if sometimes such a situation crops up, it will be resolved automatically. This is because of the primarily reason that work is not imposed on students but they are made busy in the activities chosen by themselves. Hence, they work under the required self-restraint, and the problem of discipline does not arise at all.

Check Your Progress

6. What is the most general method of education under pragmatism?

7. State the premises of mechanical naturalism.

8. What is the basis of idealist knowledge?

1.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Epistemology deals with the nature and scope of knowledge and explores the possibility or feasibility of the acquired knowledge.

2. Western philosophy starts with the world and ends in the world itself whereas Indian philosophy certainly starts with the world but essentially ends with spirituality.

3. The main objective of philosophy is that it gives a direction to life. It is the rational investigation of the truths and principles of being, knowledge and conduct.

4. Education is a bipolar process because both the educator and the educand influence each other. The personality of the educator modifies the behaviour of the educand and in turn is affected by the personality of the educand.

5. The process of education is deliberate because the educator is fully aware of the fact that his or her aim is to develop the personality of the child along definite lines through the modification of his behaviour.

6. The most general method of education under pragmatism is putting the child into a situation with which he or she wants to grapple and providing him or her, at the same time, with the means of dealing with them successfully.

7. 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.

8. 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.

1.6   SUMMARY

- The word 'philosophy' can be traced to the Greek word 'Philosophia' which is made up of two words i.e. 'phileo' (love) and 'sophia' (wisdom).

- Western philosophy starts with the world and ends in the world itself whereas Indian philosophy certainly starts with the world but essentially ends with spirituality.

- The basic objective of Western philosophy is to understand the world logically and take wise decisions which provide ultimate satisfaction to an individual.

- The ultimate truth is yet to be found out. This eternal quest for truth led to the origin of philosophy.

- 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.

- Ethics or moral philosophy, in its most inclusive sense, seeks to articulate, in a rationally systematic form, the rules or principles involved.

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

- Education is the most important human activity. It is a process of observing, thinking, learning and understanding the laws of nature.

- Etymologically, the word 'education' is made of three Latin words viz. 'Educare'—to bring up or to nourish, 'Educere'—To lead out or to draw out (Wherein 'E' stands for 'Out' and 'Ducere' means 'to lead') and 'Educatum'—to train, act of teaching or training.

- Education is pursued with a set of time-bound goals through the institutions specially established and maintained for this purpose.

- Philosophy is also the inspiration behind education and creates the need for education by providing incentive to continued learning and knowledge generation.

- Philosophy starts with learning, continues with learning and enhances the process of learning. Education on the other hand takes direction from philosophy in deciding all important points of its course.

- 'Idea' is a category of philosophical emphasis, under which idealists and phenomenologists have been grouped because both share a somewhat similar kind of thinking.

- 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.

- Just contrary to naturalism and pragmatism, idealists stress the value of discipline as part of the educative process.

- Naturalism has two-fold importance for education: one is as a philosophy and the second is the attitude towards education in the form of aims and methodology of education.

- 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.

- Pragmatists reject metaphysics as a legitimate area of philosophical inquiry. Reality, they argue, is determined by an individual sense experience.

- The aims of education as described by most pragmatists are the cultivation of a dynamic, adaptable mind which is resourceful and enterprising in all situations, one which is powerful enough to create values in an unknown future.

- Pragmatic methods of education are based on psychology and sociology subject to the conditions that they give adequate scope for active participation by the educand and also that the method adopted must be dynamic and changeable.

- Democracy enjoins for each individual to perform his duties. It wants him to get rid of narrow outlook and become liberal.

- In a democratic method of education, a student has to be made free to follow his own method of learning for finding out the solution.

1.7 KEY WORDS

- **Metaphysics:** It is defined as 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.

- **Physical naturalism:** It is defined as a branch of naturalism which explains human activities and experiences in terms of material objects and natural law.

- **Humanistic pragmatism:** It is defined as form of pragmatism which asserts that all truths are human truths to be verified on the criterion of reality.

- **Project method:** It is defined as a method which focuses on the learning process which involves some practical problem to be solved by the child.

1.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the two main concepts of philosophy?
2. Why is education the most important human activity?
3. What is the basic objective of Western philosophy?
4. How is education both retrospective and prospective in nature?
5. What are the three terms related to the process of learning?
6. Write a short note on naturalism.
7. What is the basis of pragmatic method of education?

Long Answer Questions

1. Explain the problems covered under the scope of philosophy.
2. 'Philosophy tries to explain the fundamental questions of life'. Elucidate the statement.
3. Analyse the relationship between education and philosophy.
4. Identify the various criteria related to pragmatism. Discuss in detail.
5. Why is negative education an important aspect of naturalism? Explain with reference to Rousseau's philosophy.
6. Explain the importance of idealism as one of the oldest systems of philosophy

1.9 FURTHER READINGS

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UNIT 2   EDUCATION AND INDIAN PHILOSOPHERS

Structure

2.0 INTRODUCTION

The concept and ideology of various prominent religions in India have been discussed n detail in this unit. Major religions such as Hinduism, Jainism, and Buddhism have been highlighted and their basic elements have been analysed. 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: 'Education is manifestation of the divine perfection already in Man'.

According to Ghandhiji, '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.'

In this unit, you will get comprehensive views on education of all the above mentioned philosophers. The importance of the Indian values in the present modern education system has also been discussed.

2.1 OBJECTIVES

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

- Analyse the basic elements of Hinduism
- Discuss the fundamental principles of Buddhism
- Explain the metaphysical aspects of Jainism
- Analyse the educational doctrines of great thinkers of India
- Interpret the role of Indian values in the contemporary world

2.2 HINDUISM

Hinduism is not one religion but a combination or collection of various sects (a sect refers to a group with distinctive religious, philosophical or political beliefs). It has no central doctrinal authority and many practising Hindus do not claim to belong to any particular denomination or sect. However, academicians categorize contemporary Hinduism into four major denominations, which are as Vaishnavism, Shaivism, Shaktism and Smartism. The denominations differ primarily in the God worshipped as the Supreme One and in the traditions that accompany worship of that God.

According to Historians like Romila Thapar, the origin of the word 'Hindu' is geographical and is related to those residing in the Indian sub-continent. The Indus River was called Hindu by the Persians and the Greeks. The Arabs called it the Al-Hind. Thus, the inhabitants around the Hindu or Al-Hind were known as the Hindus. The term was first used to connote all those who lived in that geographical area but were not Muslims. The Persian sources referred to various Hindu religions with the maximum number going up to forty-two and the minimum five. Some sources have suggested that Brahmanism was the Hindu religion while others have held that sects like Shaivaism and Vaishnavaism are Hindu religions.

The Western conception of what Hinduism is has been defined by the Smarta view. Many Hindus, who may not understand or follow Advaita philosophy invariably, follow the Shanmata belief of worshiping many forms of God. One commentator, noting the influence of the Smarta tradition, has remarked that although many Hindus may not strictly identify themselves as Smartas but, by adhering to Advaita Vedanta as a foundation for non-sectarianism, are indirect followers of it.

Other denominations like *Ganapatya* (the cult of Ganesha) and *Saura* (Sun worship) are not so widespread. Further, there are movements that are not easily placed in any of the above categories, such as Swami Dayananda Saraswati's Arya Samaj, which rejects image worship and veneration of multiple deities. It focuses on the Vedas and the Vedic fire sacrifices (*Yajna*).

Problems with the single definition of what is actually meant by the term 'Hinduism' are often attributed to the fact that Hinduism does not have a single or

common historical founder. Hinduism does not have a single system of salvation and has different goals to achieve as decided by each sect or denomination. A definition of Hinduism is further complicated by the frequent use of the term faith as a synonym for religion. Some academics and many practitioners define Hinduism as *Sanatana Dharma*, a Sanskrit phrase meaning the eternal law or the eternal way.

Hinduism or the Hindu religion does not have a unified system of belief encoded in a declaration of faith but is rather an umbrella term comprising the plurality of religious phenomena originating from and based on the Vedic traditions. Hinduism refers to a religious mainstream, which evolved organically and spread over a large territory marked by significant ethnic and cultural diversity. This mainstream evolved both by innovation from within, and by assimilation of external traditions or cults into the Hindu fold. The result is an enormous variety of religious traditions, ranging from innumerable small, unsophisticated cults to major religious movements with millions of adherents spread over the entire sub-continent.

The Hindu philosophy or view of life is that man is always full of desires (*Kama*). To get rid of desires and get salvation (*Moksha*) one has to do good deeds (Karma) during his lifetime. The Hindu philosophy also believes in certain theological ideas like *Papa* (sin), *Punya* (merit), *Punarjanma* (rebirth), etc. which are considered to be a basic tenet of Hinduism.

Check Your Progress

1. What are the four major categories of contemporary Hinduism?

2. State an important feature of Hinduism.

2.3 BUDDHISM

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.

The 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.

2.3.1 The Four Noble Truths

The four noble truths of Buddhism are as follows:

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.

   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).

   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. 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.

   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. 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 and desire.

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, is to liberate man from the bondage of ignorance so as to enable him to live life free of all sorrows, sufferings, frustration and anxieties. 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).

Check Your Progress

3. What are the main aspects of attachment in Buddhism?

4. State the foremost aim of education in Buddhism philosophy.

2.4 JAINISM

Indian philosophical thinking is characterized by the term 'freedom'. Although its root source can be traced to the Vedas, there is no dearth of philosophical thought which does not accept the supremacy of the Vedas. The Buddhist and Jain philosophies especially belong to this 'heterodox' category. According to Jain philosophy, knowledge that inspires a man towards a good, pure and pious life is vidya or education. Knowledge, whether it relates to the mundane, religious and spiritual life must of necessity be for the vertical upliftment of man and for the growth of the society at large. Only such knowledge deserves to be called education. All knowledge that leads and inspires man towards development of good character is worth attaining.

2.4.1 Metaphysical Aspects of Jainism and Its Aims of Education

1. **Samyak Jnana** (right knowledge)**:** Like other Indian philosophies, viz., the Upanishads, Vedanta, the Gita, *Samkhya, Jaina* philosophy also believes that the cause of man's bondage lies in one's inability to differentiate between *Pudgal* (matter or material) and *Atman* (spirit or spiritual).According to *Jainism,* the *Jiva* (organism) as a result of its own *Karmas* (actions) acquires layers of *pudgal,* which cover the *jivatman.* As a result, the organism is not able to discern the true nature of *jivatman.* Liberation, therefore, is the separation of the *jivatman* from the layers of *pudgal.* It may *be* remembered

at this point that *pudgal* is not simply the gross physical nature; it consists of all *Karmas* and bad dispositions. Hence, the broad goal of education in *Jaina* philosophy is attainment of *Samyak Jnana.*

2. **Samyak Charitra** (right conduct): Mere attainment of *Samyak Jnana* (right knowledge) is not a guarantee for attaining liberation, called *kaivalya.* However, it enables one to differentiate between what is spiritual and what is not, what is real and what is unreal. For the further journey towards kaivalya or *moksha,* one needs to discipline the personality to a state of equanimity which is not disturbed or distracted by the attractions of the mundane world—the stability of the ego, or what the Gita terms as *Sthitaprajna.* Such a transformation of personality is called *Samyak Charitra* or good character (right conduct). **Samyak Darshan** (right faith) is the pre-condition for the attainment of right knowledge and right conduct. For that the person should have faith in the knowledge to be attained as well as in the person (the teacher) who helps in the attainment of knowledge and development of right conduct. According to *Jaina* philosophy, right knowledge can be attained through learning, reading of good literature, thinking and contemplation. However, for attainment of right faith one needs to attain a state of complete disinterestedness in the Kashayas, which are strong impediments in the path of right faith and right conduct. Modern psychology also stresses that without proper intellectual conviction; there can be no motivation for total knowledge.

As an aid to right knowledge, right conduct and total intellectual conviction, Jainism prescribes understanding and practice of Panchamahavratas. These are: Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Aparigraha (non-hoarding) and Brahmacharya (abstinence). In addition to the Panchamahavratas, a believer in Jainism should also transform ones personality in accordance with ten characteristics of personality (gunadharmas). These ten gunadharmas are: Kshama (forgiveness), mardava (simplicity/ spontaneity), arjava (tenderness) sarya (truth), sayam (self-content), souch (purity), tapa (austerity), tyaga (renunciation), aparigraha (non-attachment), and brahmacharya (celibacy).

The Principles

According to Jainism this world is eternal and endless. Jains believe that this world is not made by anyone. The world is made of Jiva, i.e., sprit and Ajiva, i.e., matter (which is lifeless and inanimate). Ajiva or matter is of five types: Pudgal, Dharma, Adharma, Akash and Kal. These five elements always remain constant. Neither do they decrease nor do they increase. Neither God creates nor destroys, simply because the concept of God is baseless.

Educational implication of Jain philosophy

- Emphasis on self-discipline

- Truth is relativistic and pluralistic in a state of 'may be', knowledge, therefore may be viewed differently and nothing fixed.

- Self realization as Jiva is divine. Education must focus on divinity and remove the material bounds of soul.

- Education should lead to self enlightenment and restore the full powers of Jiva.

- Explaining the nine categories of Jainism in order to dissolve the partnership between soul and matter.

- Transmigration of soul, hence education may partly be the preparation for the next world.

- Happiness is bliss through action. Man is a free moral agent, responsible for all his deliberate action.

- Jiva is essentially Karmic; therefore, education must be action-based and ideally oriented.

- Knowledge is through senses and meditation. Teaching must develop these faculties.

2.5. EDUCATIONAL DOCTRINES OF GREAT THINKERS OF INDIA

In this section, we will discuss the educational doctrines which were put forward by the greatest thinkers of India.

2.5.1 Swami Vivekananda

Swami Vivekananda (1863–1902), the patriot saint of India, was born in Calcutta in a Bengali Kayasta family. When he became 18 years old, he developed a thirst for spiritual enlightenment. He came in contact with Sri Ramakrishna and became his disciple.

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

Vivekananda Philosophy of Life

Life and work of Vivekananda 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.

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

Swami Vivekananda believed that all men are equal. He separated the spiritual contents of Vedic revelation from the setting of Varnashrama social system. He resented 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 fulfilment of a necessary implication in the conception of its validity.

His concept of man

He 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.

Vivekananda Educational Philosophy

Swami Vivekananda has defined the term education in ten words, 'Education is manifestation of the divine perfection already in Man.' Being a Vedantist, he advocates that the Atman dwells within everyone. To realize the self, the perfection of God in man is the goal of true education.

Education is not information

Vivekananda 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. He does not believe in the concept of teaching too many subjects.

Book learning is not education

He 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.

Aims of Education

Vivekananda 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

The following are the proximate aims of education:

- Physical development
- Mental development
- Development of character
- Observation of Brahmacharya for concentration
- Vocational aim

Ultimate aims of education

Swami Vivekananda believed that there are certain objective values like truth, beauty and goodness. Pursuit of any of these values will lead on to the manifestation of his or her 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. 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: He 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.

Developing Shradha: 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: It is believed that a man should perform his duties with a sense of detachment. Thus, he can become a karma yogi. Swami Vivekananda propagates the message of the Gita.

Promoting universal brotherhood: He 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: Vivekananda 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.

2.5.2 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.

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. He believes in the concept 'Aham Brahma Asmi' (I am Brahman). When an individual realizes that he is the 'Brahman' (Absolute) the true salvation takes place.

Tagore, an idealist

Like most of the Indian sages, he believed that man should realize the 'ultimate truth' which will liberate him from the cycle of birth and death. Experience, according to him, is within the world of Maya (appearance or the illusive power of Brahman.) he views the world as the place of both truth and appearance. Maya holds 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. 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'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. He emphasized that true education can be imparted in the midst of freedom and cultural surroundings. Learning must

be linked organically to the whole of life, the people, the land and its culture. With this ideal in view, he developed his own Educational theory-Basis Principles of Tagore's Philosophy of Education.

Realization of harmony with all things

Tagore advocated that true education is the realization of an inner quality of man, a realization that places human life in harmony with all existence. An individual should develop harmony with the universe, the supreme person, who possesses the various levels of consciousness and experience corresponding to an individual's life, mind, physical self and also the soul within.

Principle of freedom, sympathy and joy

Another important aspect of Tagore's educational ideas is freedom, sympathy and joy. The life of a child is life of freedom. Freedom from specialization, freedom from social and professional conventionalism. Man can attain his fullness of growth only through freedom. True education is that which liberates. Man can realize freedom, only when he realizes his own being. Throughout the ages, all the Indian philosophers have idealized freedom (moksha). Through freedom man can relate himself with the universe, nature, man and finally with the universal man.

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.

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. 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 Shantiniketan as an 'ashram,' a community modelled 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. 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.

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 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.

Aims of education

The most important aim of education, according to Tagore, is the development of individual leading to the harmonious development of personality.

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. 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.

Methods of Teaching

As already discussed, Tagore 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. Tagore emphasized the following methods of teaching such as teaching while walking, activity method, heuristic method, medium of instruction, literature, heuristic method, medium of instruction and discipline.

2.5.3 Mahatma Gandhi

Mohandas Karamchand Gandhi (1869–1948)was born on the 2 October 1869, in Porbandar, a seacoast town in Gujarat. They were traditional Vaishnavas. 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.'

Mahatma 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 Some of his prominent philosophical doctrines are his concept of God, truth, morality, non-violence (Ahimsa), Satyagraha, labour, economic equality, citizenship and brotherhood of man.

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.'

His concept 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 karma yogi, 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.'

His concept of non-violence

The concept of non-violence of Gandhi was equivalent to love. He looked upon it as the extension of familial love. 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.

His concept of Satyagraha (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.

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. In fact, Gandhi meant 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 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.

Mahatma 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.

Aims of Education

Mahatma Gandhi's concept of education has two-fold aims which are described in the following section.

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.

Immediate aims of education

The immediate aims of education 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.

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.

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.

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'. 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.

2.5.4 Sri Aurobindo

Sri Aurobindo Ghosh (1872–1950) was born on 15 August 1872 in Calcutta. He later joined as a confidential adviser and secretary to the Maharaja of Baroda. At the time of the partition of Bengal in 1905, he resigned his post and went to Calcutta.

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 Aurobindo's life, which changed the course of his life. After which 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.

Sri Aurobindo's Philosophy of Life

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'.

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.

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' which is a synthesis of idealism, realism, pragmatism and spiritualism.

Sri Aurobindo's Educational Philosophy

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.

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. 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. 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.

Spiritual education

The four-fold approach to education advocated by Sri Aurobindo, comprising of the vital, physical, and 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.

Sri Aurobindo's Views on 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:

Table 2.1 *The Five Sheaths of Education*

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 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.

Sri Aurobindo on Teacher

Teaching in integral system of education is considered as a 'Sacred Trust.' The teacher occupies an important place in this system. Therefore, he or she should have a high level of personality. A teacher should develop traits like self-control, absence of superiority and spiritual equality of man. Knowledge of psychology is also recommended for the teacher in Aurobindo School. Aurobindo assumed the role of the teacher as friend, philosopher, and guide.

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. Free choice in education helps an individual student to discover knowledge within him or her and motivates the child to learn. Thus, free progress is emphasized in integral education.

2.5.5 Relevance of Indian Values to Modern Education and Administration of Education

Earlier education was accessible only to the upper strata of society. However education played an important role in developing our country and shaping the future of the people. It was because of various efforts of philosopher thinkers such as Mahatma Gandhi, Rabindranath Tagore, Swami Vivekananda and Sri Aurobindo and so on that learning became an integral part of our society. They provided education to all the sections of the society.

All these thinkers paved a way for formal and informal education as they believed that mere knowledge from the texts cannot make a person knowledgeable. These great thinkers through their philosophies on life and education moulded the concept of education in such a way that it covered all aspects of learning and learning from the nature was an import aspect of their philosophies. Their ideas are followed even in the existing times and with time have been researched more and more to improvise the method of education; which will as a result help the humans to educate themselves in the best possible manner.

Check Your Progress

7. What are Swami Vivekananda's proximate aims of education?
8. State the basis educational idealism of Rabindranath Tagore.
9. What are the two functions of integral education?
10. Why did Mahatma Gandhi opposed the concept of machines?

2.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The four major categories of contemporary Hinduism are Vaishnavism, Shaivism, Shaktism and Smartism.

2. An important feature of Hinduism is that it is not a uniform monolithic religion. Rather, it is a combination of numerous religious sects and groups with different sets of beliefs.

3. The main aspects of attachment in Buddhism are Trishna, dvesha and avidya. However, in some cases, anxiety is also a form of attachment in Buddhism.

4. The first and foremost aim of education in Buddhism philosophy 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.

5. Right knowledge can be attained in Jainism through learning, reading of good literature, thinking and contemplation.

6. The five elements of Ajiva are Pudgal, Dharma, Adharma, Akash and Kal. These five elements always remain constant.

7. Swami Vivekananda's proximate aims of education are physical development, mental development, development of character, observation of Brahmacharya for concentration and vocational aim.

8. Rabindranath 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.

9. The two functions of integral education are (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.

10. Mahatma Gandhi opposed the idea of machines 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.

2.7 SUMMARY

- Hinduism is not one religion but a combination or collection of various sects (a sect refers to a group with distinctive religious, philosophical or political beliefs).

- Hinduism or the Hindu religion does not have a unified system of belief encoded in a declaration of faith but is rather an umbrella term comprising the plurality of religious phenomena originating from and based on the Vedic traditions.

- The Hindu philosophy or view of life is that man is always full of desires (*Kama*). To get rid of desires and get salvation (*Moksha*) one has to do good deeds (Karma) during his lifetime.

- The Hindus are placed at different positions in the following hierarchies: Varna and caste hierarchy.

- An important feature of Hinduism is that it is not a uniform monolithic religion. Rather, it is a combination of numerous religious sects and groups with different sets of beliefs.

- Buddhism is an empirical philosophy which clearly insists on judging the truth in the light of its practical consequences and results.
- According to *Jaina* philosophy, right knowledge can be attained through learning, reading of good literature, thinking and contemplation.
- As an aid to right knowledge, right conduct and total intellectual conviction, Jainism prescribes understanding and practice of Panchamahavratas.
- Swami Vivekananda believed that all men are equal. He separated the spiritual contents of Vedic revelation from the setting of Varnashrama social system.
- 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 idea of 'Surplus in Man' is an original contribution of Tagore. Man is born with enormous surplus far in excess of his physical requirements.
- 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.
- The most important aim of education, according to Tagore, is the development of individual leading to the harmonious development of personality.
- 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.
- Sri Aurobindo's philosophy is based on an 'experienced integralism' which is a synthesis of idealism, realism, pragmatism and spiritualism.
- The ultimate aim of Aurobindo's, theory of education is to produce a transformed and spiritualized 'new man.'
- 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.
- The four-fold approach to education advocated by Sri Aurobindo, comprising of the vital, physical, and mental and the psychic develop power, beauty, knowledge and love in the individual student.

2.8 KEY WORDS

- **Hinduism:** It refers to a religious mainstream, which evolved organically and spread over a large territory marked by significant ethnic and cultural diversity.
- **Samyak Samadhi:** It refers to a type of method which is a pre-requisite for attainment of complete liberation or state of Nirvana.

- **Samyak Darshan**: It refers to a pre-condition which helps in the attainment of right knowledge and right conduct.

- **Veda:** It refers to eternal laws of the spiritual realm like the scientific laws of the material world.

- **Psychic education:** It refers to a type of education which enables an individual to see his or her soul emancipate according to its inner nature.

2.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What is the Hindu philosophy of life?
2. State the goal of education according to Buddhism.
3. What are the four noble truths of Buddhism?
4. How has Tagore treated the concept of education in his philosophy?
5. What are the modified aims of Buddhist philosophy?
6. Write a short note on the metaphysical aspects of Jainism.

Long Answer Questions

1. Identify Swami Vivekananda 'universalistic aims of education.
2. Discuss in detail Mahatma Gandhi's philosophy of education and life.
3. Analyse the concept of integralism with respect to Sri Aurobindo's philosophy.

2.10 FURTHER READINGS

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UNIT 3 EDUCATION AND WESTERN PHILOSOPHERS

Structure

3.0 INTRODUCTION

Philosophers, their thinking and their quest for knowledge has been a subject of great inquisitiveness and curiosity among people of all times. Unlike science there is no clear formula for philosophy, hence, it is not possible to track the methods of philosophical thinking in mathematical terms.

Philosophers have based their theories on arguments. Rational argumentation and philosophical questioning is their forte. Their arguments are based upon evidence and experience of everyday life and not on scientific data. Philosophers have a great deal of expertise and control over their views and writings, which clearly reflects in their personalities.

In this unit, we will discuss about the great philosophers of different eras and will get to know about their contributions; especially in the field of education. The relevance of these Western thinkers in the existing times has also been discussed in this unit.

3.1 OBJECTIVES

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

- Discuss Plato's educational theory
- Analyse Jean-Jacques Rousseau's philosophy on education

- Explain the educational principles of Friedrich Froebel

- Discuss the Montessori method of education

- Explain the emergence of English as an official language in India

- Interpret William Adim's report on education in India

- Identify the merits and demerits of John Dewey's educational philosophy

- Analyse the relevance of western values in the existing educational system

3.2 GREAT THINKERS OF THE WEST

In this section, we will discuss about the great thinkers of the West who brought significant changes in the field of education.

3.2.1 Plato

Plato placed glorious value on education, among all his works no doubt the problem of education finds a place. The major theme of *Republic* and *The Laws* has been education itself. According to him education is 'the first and fairest thing that the best of men can ever have'. During his life span his ideas had undergone an evolution. In the *Republic* he spoke of 'an ideal state and idealistic and intellectualistic view of education'. In *The Laws,* that Plato wrote in his old age, gave up his idealism and showed intense conservation.

Fundamental Concepts

One who wishes to understand the most of what Plato had to say about education should immerse himself in the poetic symbolism of the *Symposium*. However, Symposium, which is too great a work of art to abide by the logical analysis, one must concentrate on the *Republic* and the *Laws,* using at the same time pertinent ideas of other Platonic dialogues to understand his philosophy.

Plato has begun by laying stress on the necessity of sound interface between body and mind as the basis of all education. But according to his theory of the logos, he has extended the idea of harmony further than merely individual accomplishment into the realm of a cosmic metaphysics. A person skilled to fit into his own existence, the beauty and harmony of the divine universe will only be able to obey the call of Eros, to harmonize his instincts and volitions under the guidance of universal principles, and to subject his conduct spontaneously to the four cardinal virtues of *wisdom, temperance, courage, and justice.* Only such a person will be the ideal citizen, because he has learned 'how both to rule and to be ruled righteously'. Men imbued with his psychophysical harmony will do their duty in a joyful mood and help to build up a sound community.

The most important pillars in the Platonic philosophy of education were discovered to have rested mainly on the four ethical concepts of *worth, wisdom, service, and political leadership*. The Greek expression symbolizing worth or

virtue is **Arête.** It demands not only moral convictions, good intentions, and a moral conscience but also the ability of ample practical action. Under normal circumstances, a person endowed with arête may hope to become happy and be able to achieve wealth and honour.

Educational theory of Plato

In developing his educational theory, Plato was chiefly concerned with four kinds of statements of fact:

- One related to that of psychology which illustrates the human soul or personality
- One which pertains to human society
- One which asserts relation with a certain kind of person and a certain kind of society
- One that is based on the foregoing

Features of Plato's Education

Before, Plato's two system of education were prevalent in the Greek-city states, one was the Athenian practice and other was Spartan system. Plato combined the Athenian with the Spartan system i.e. the curriculum of the Athens with the organisation of the Spartan. Plato prescribed compulsory public education for everyone, for the children of the artisans as those of the Guardian class.

The following are the main features of his scheme of education:

1. In his plan of education, Plato adopts a state controlled system of compulsory education. By education the ruler moulds the character, of the individual and cultivates a feeling of unselfishness in their duties. To Plato, education was so important that he could not leave it to private demand and a commercialized source of supply, but must itself provide the needed means, must see that citizen actually receive the training they require. Therefore, Plato thinks of a plan for a state controlled system of compulsory education.

2. His plan for state controlled compulsory education was the most important innovation upon Athenian practice. It may be regarded as a running criticism upon the democratic custom of leaving every man to purchase for his children such education as he fancies or as the market affords.' Plato was profoundly influenced by the Spartan practice.

3. The aim of Platonic education is mental and physical development of the individuals. That is why he has attached must importance to gymnastics and music. His scheme provided for the body as much as for the soul. Plato always thought of a healthy body. His ideal state is the product of his education.

4. His final goal was to create an ideal state on the basis of justice, and therefore, the element of justice was given a significant place in his scheme of education.

5. The division of education in two parts—primary and secondary, was something very scientific and psychological.

6. His educational scheme is meant for both, men and women. Though in Athens women were excluded from educational scheme and only men were allowed to receive education. Therefore, this is an innovation upon Athenian practice, the credit of which goes to Plato.

7. His scheme of education is an ideal and philosophical plan.

8. His scheme only affects the philosophers. It is not clear as to whether where artisans were included in his plan of education or not.

9. To maintain a moral benchmark among the youths, Plato propounds stern censorship on all literary and artistic work. He could not tolerate wrong literature at any cost. He knows the influence of awful literature.

10. His plan of education is based on the recognition of the fact that soul acts like a living organism. The problem off education is to give the soul a proper environment suited to the development of various elements of soul. Education must satisfy all the demands which the human soul makes.

11. In his scheme of education much stress is being laid on a course of dialectics for his real guardians.

Main Principles of Plato's Education

- His scheme of education aims at an all round development of human personality.

- The curriculum changes in accordance with advancement of an individual stage.

- The stage should control education of the individuals.

- His scheme of education continues for the whole of life.

- Plato lays much stress on gymnastics and music for physical and mental development of his members of his ideal state.

Contribution of Plato to Educational Thought and Practices

Plato made a deep study of the various aspects of education and keeping in view the socio-economo-politico structure of the society formulated his scheme/plan of education. Plato's contribution may be summed up as:

- Plato emphasized on balanced development of the personality.

- He laid stress on inculcating the values of good citizenship.

- He advanced moral training.

- He formulated a definite system of education which included specific curriculum for specific stages.

Limitations of Plato's Views

From the present point of view, following limitations are noticed.

- He laid too much emphasis on philosophy.
- He neglected the education of the producing class.
- He laid more emphasis on mathematics and less on literature.
- The system of education was based on class system.
- He paid no attention to the education of the slaves.

Critical Evaluation of Plato's Educational Philosophy

Merits

- Plato has emphasised on liberal form of education.
- He formulated an educational plan in which he made clear that education should be given to whom and how.
- Plato's views on women education were not only materialistic but relevant in today's educational system.
- Plato's philosophy presented a new perspective which seems to an extension of Socrates thoughts but Plato's contributed towards making it public.

Demerits

- Plato's scheme of education is meant only for the guardians and hence, he has neglected the overwhelming part of the population.
- Plato has disregarded the democratic principles.
- His system of higher education up to the age of 35 years is expensive and it would also destroy initiative in an individual till that age.
- In Plato's theory of education there is certain wavering between the ideal of action, and that of contemplation. Sometimes the goal is the idea of the Good, sometimes social service. At one time its aim is perfect self, development, as another social adaptation.

3.2.2 Jean-Jacques Rousseau

The famous Genevan philosopher Jean-Jacques Rousseau was born on the 28th of June 1712. He influenced romanticism during the 18th century.

Rousseau is seen as a cult figure and a national hero in France and Geneva. Although he was born in Geneva, ironically this status of being a national hero was awarded to him only after his death. He was not only a great writer and theorist; he also had an inclination towards music, which is evident in his contributions in the field of music.

Rousseau's philosophy

Rousseau's philosophy had its origin in the 'State of Nature'. He believed in goodness and was critical of many other philosophers especially Hobbes. Many believe him to be an evolutionary theorist as his idea of human beings was identical to that of an ape or a chimpanzee. Others see him as a man who believed in transformation and development of the human civilization.

Rousseau's theory of man and man's inequalities stated:

The first man who had fenced in a piece of land, said 'This is mine,' and found people naïve enough to believe him, that man was the true founder of civil society. From how many crimes, wars, and murders, from how many horrors and misfortunes might not any one have saved mankind, by pulling up the stakes, or filling up the ditch, and crying to his fellows: beware of listening to this impostor; you are undone if you once forget that the fruits of the earth belong to us all, and the earth itself to nobody.

Rousseau on education

Rousseau was surely ahead of his times and laid great stress on the transformation of education and its systems. He believed that information and concepts are only one part of the educational system, the other being the development of moral character in the student. His theories on the development of children are still relevant today. He said:

'The noblest work in education is to make a reasoning man, and we expect to train a young child by making him reason! This beginning at the end; this is making an instrument of a result. If children understood how to reason they would not need to be educated.'

3.2.3 Friedrich Frobel

Friedrich Froebel was a German pedagogue whose philosophy is the outcome of the great influence of German philosophers like Fitche, Kant and Schelling on him. The following are the main principles of his philosophy:

1. *The law of unity*: According to Froebel there is one eternal law—the law of unity—that governs all things, men and nature. All things, animate or inanimate, originate from God. Man and nature are one. They are simply the different forms of the unity which is God. There is unity in diversity and diversity in unity. Each of these is individuality and also a unity. All things live and have their beings in and through the Divine Unity. The unity is three-fold:

    (*i*) **Unity of Substance:** There is only one substance from which all things come.

    (*ii*) **Unity of Origin:** There is one source that is God, from whom all things come.

    (*iii*) **Unity of Purpose:** All things strive towards perfection i.e. God.

2. *The principle of development:* This principle is based upon the first. We are marching towards the same unity. The movement is continuous and upward. Froebel, maintained that mind evolves from within. The entire child is ever to be and to become, can be attained only through development from within. By 'Development', he meant an increase in bulk or quantity, increase in complexity or structure, an improvement in power, skill and variety in the performance of natural functions.

3. *The principle of self-activity:* It is only through self-activity that real growth and development is possible. Forced activity is artificial and unnatural. An acute observer can know what the child is or what he is to become. All this lies in the child and can be attained through development from within.

4. *Development through social institutions:* According to Froebel, the school is a miniature society. He believed that the individual is not detached from the life of the society.

Froebel's Philosophy of Education

The following points were the major theme of his philosophy.

- *Creativity of childhood:* Froebel derives a new conception of childhood. Childhood is not merely preparation for adulthood; it is a value in itself and possesses its own creativity. The adult has no right to feel himself superior and to interfere with the natural conditions of childhood; rather, he must combine guidance with the capacity of patience and understanding.

- *Inner relatedness* of *all education:* The second postulate which Froebel derives from his idea of unity is that of the inner relatedness of all education. This means that the educator ought to lead the child through such situations as will help him to relate his experiences organically to each other.

- *Totality of educational endeavour:* In order to realise the divine character of the universe and his part in it, man needs his senses and emotions as well as reasons. They all are windows of the soul. Hence, Froebel emphasises the totality of educational endeavour. Only through this first instinctive feeling of a loving communion of men can the child ascend to a later realisation of a metaphysical Unity of the Universe. Without such an instinctive experience he will always live in two different worlds opposed to each other, one 'material', the other 'spiritual'.

- *Concept of play:* The finest expression of Froebel's idea of harmony in diversity is probably to be found in his concept of play. For Froebel also, play is not merely a means of distraction; it is the most important phase in the spontaneous development of the child, because it allows him to exercise harmoniously all his physical, emotional and intellectual qualities. Play combines attention with relaxation, purpose with independence, and rule with freedom. Play is as ethical for the child as devotion to his work is for the adult.

- *Education of the pre-school child:* Froebel reveals an astounding insight into the importance of the early experiences of childhood for the future development of the personality. He emphasised on the importance of pre-school education. The other reason is of sociological nature which led him to discover the concept of pre-school education. After the aftermath of the Napoleonic wars, with all their destructive influences, after which followed the early period of capitalism and a series of social revolutions. He saw that in all these crises, nobody was as imperilled as the children. Therefore, he went beyond Pestalozzi, who considered the reform of the elementary school as basic for the reconstruction of mankind, and fought for the establishment of kindergarten.

Froebel's Educational Principles

The following are the main educational principles of Froebel's education.

1. Froebel maintains that the aim of education is not to make the mind of the child a jumble of words. The aim of education is to enable the child to realise the unity in diversity.

2. The chief means of education is the child's own activity. Play is an essential factor in the growth of the child. The free and unfettered natural development of the child takes place through play.

3. Education should be in conformity with child's nature and needs.

4. The child should be educated in a free atmosphere. Freedom means obedience to self-imposed law.

5. The teacher is like a gardener who carefully nurses and protects children in order to secure their full and free development along most desirable lines.

6. Froebel stressed the social aspect of education also. He believed that all social institutions like the home, the school and the Church and the State are the agencies of development of the individual wherein he is to realise the unity in diversity.

7. He devised songs, gestures and construction as the chief means of stimulating the imagination of the child.

Merits of Froebel's Philosophy

1. Froebel laid emphasis on pre-school or nursery education.

2. He stressed the importance of play in early education.

3. He broadened the concept and scope of the school as an essential social institution. He regarded school as a miniature society where children get training in important things of life.

4. Froebel stressed the necessity of the study of child's nature, his instincts and impulses.

5. The inclusion of productive work in the school makes children productive workers.

Limitations

1. Froebel expects too much of the child. It is not possible for the child to be able to understand abstract ideas of organic unity while playing with gifts.

2. In the kindergarten, too much stress has been laid on the development from within. The importance of the environment has not been fully recognised.

3. The kindergarten of Froebel does not provide for the study of the individual child.

4. There is little correlation in the teaching of various subjects.

5. It is not possible to accept his excessive emphasis on play in education as it is likely to distract the child from serious learning.

Froebel's Influence on Modern Education

Froebel invited us to live for our children and love them. The chief field in which he influenced the modern education are as under:

1. *Emphasis on pre-primary or pre-basic education:* The present educator fully recognises the importance of education in the early years. Today we find a large number of schools catering to the needs of such children.

2. *New conception of school:* His school was a society in miniature. The present tendency in education is to regard school as a society in miniature.

3. *Respect for the child's individuality.* Froebel lived for children, worked for children and died for children. He had profound love and sympathy for children.

4. *Stress on the study of the child:* Froebel stressed the need for the study of the nature of the child, his instincts and impulses. Modern education is very careful to see that adequate scope is provided for the free play of the impulses and instincts of children.

5. *Education through play:* Froebel believed that play is the highest phase of self-development. He introduced play way in the activities of the school. In the existing times, we teach children through songs, movements, gestures, dramatisation and hand-work.

3.2.4 Maria Montessori

Maria Montessori, the originator of the Montessori Method, was born in 1870 in Italy. She was a doctor who later on became one of the prominent educationists of the world. She decided to become a doctor but in those days, the doors of the medical colleges were practically closed for women in those days. She signed herself 'M. Montessori' when she applied for admission and became the first Italian woman to get the degree of doctor of medicine.

Educational Principles Underlying Her Philosophy

1. *Development from within:* Like Froebel, she believes that education of a child is from within. She is of the opinion that education must help in the complete unfolding, of the child's individuality. Suitable environment should be provided so that the child may grow and develop the potentialities that he has within him.

2. *The doctrine of freedom or liberty*: This doctrine is the outcome of the concept of education as development. Her belief is that-there should be no hindrance or interference in the way of child's growth and development. She believes that the freedom is the birth right of every individual and she advocates the spontaneous development of the child through full liberty.

3. *No material rewards and punishments:* According to her, these incentives are unnatural or forced and the development that comes with their help will also be unnatural.

4. *Principles of individual development:* She believes that every child is peculiar to himself and he progresses at his own speed and rate and collective methods of teaching crush his individuality. She treats each child as a separate individual and recommends that he should be helped and guided in a manner that helps him in his proper growth and development. The teacher is concerned with his mental as well as his physiological development.

5. *Principle of self-education or auto-education:* Montessori has shifted the emphasis from teaching to learning. She believes that self education or auto-education is the only true education. She advocates that the child should remain undisturbed by adult interference.

6. *Principle of sense training:* Montessori asserts that our senses are the gateways of knowledge and therefore, on their training and development depends the acquisition of knowledge throughout life. She pointed out that the senses are very active between the ages of three and seven and that a lot of learning takes place during this period. She advocates that the sensory training is the key to intellectual development.

7. *Principle of motor efficiency or muscular training:* She has also attached importance to muscular training as a part of the early education of children. She believes that muscular training facilitates other activities like writing, drawing, speaking etc. She takes muscular activity as purely physiological in character. She stresses that running, walking etc. all depend on muscular training.

8. *The teacher as the directress:* She replaces the word 'teacher' by the word 'directress' as she thinks that the function of the teacher is to direct and not to teach.

9. *No place for fairy tales:* She would like to banish 'fairy stories from the curriculum of young children since these tend to confuse children and to hinder them in the process of adjusting themselves to the real world'.

The principles advocated by Dr. Montessori have; revolutionised our traditional notions about education. She has shown a deep insight and feeling. She is a thinker of a high order. The present educators must work towards completion of the ways and principles she has advocated.

Children's House

'Children's House' is the name given to a school by Dr. Montessori. This house provides all the requirements of a good 'family house'. As a matter of fact, it has all the qualities of a school, a workshop and a home. There are many rooms in the children's house. The main room of the building is a study room. Smaller rooms— common room, lunch room, rest rooms, room for mutual work, a gymnasium, a lavatory or a children's bathroom—are attached to this main room. The rooms are well equipped according to the needs of the children and spirit of the Montessori Method.

Shelters are provided in the garden so that they can enjoy the open air, can play and work there, may take rest or sleep. They may have their lunch there if they so please.

Pedometer to measure height and also the weighing machine are also there in the children's house to keep a record of the heights and weights of the students.

There are three types of exercises that are provided in the children's school.

1. Exercise in practical life. 2. Sense training exercise.

3. Didactic exercise for teaching language and arithmetic.

Merits of Montessori Method

The chief merits of the Montessori Method are:

1. *Reverence for small children:* To Madam Montessori 'the child was God'. Her school was the temple and duty of the temple was the essence of childhood. The method as suggested by Montessori gives an important place to the child.

2. *Scientific bases of the method:* The method is based upon scientific grounds. Madam Montessori was a scientist and she applied scientific principles based on experience and observation and not upon prejudices.

3. *Individual teaching:* Individualism is the key-note of the Montessori Method. Her method is a reaction against collective teaching.

4. *Freedom for children:* She ranks among the topmost educators who want to give education in an atmosphere of complete freedom. In her method, discipline is that of self-control and self-directed activity.

5. *Learning through living:* She has provided practical exercises in her school which enable children to learn good habits of cleanliness and order. The students learn the lesson of dignity of labour and self-help by attending to their needs themselves. Many practical lessons are provided.

Limitations of the Montessori Method

1. *Mechanical and artificial nature of didactic apparatus:* Too much importance has been given to the didactic apparatus. The critics argue that the apparatus handcuffs both the teacher and the pupil. The apparatus is unreal and unnatural.

2. *More emphasis on biological aspects and less on psychological:* The teacher in this system takes special care in keeping records of the height, skull and limbs of each individual child. She hardly observes temperament and other emotional traits.

3. *Neglect of the training of imagination:* There is no place for fairy tales in the Montessori system. Fairy tales used in a proper way form part of the literary training of children and help in the development of imagination.

4. *Little scope for projects and correlation: T*he present tendency is to teach all subjects together in the form of projects. Learning by doing is the key-note of the present methods of teaching. In the Montessori Method, the children have to depend upon the mechanical apparatus.

3.2.5 Macaulay's Minutes

In India before 1813, religious groups brought the concept of education and its importance but it was only after the Charter Act that the system of education was officially introduced in India.

During the period of 1793 to 1813, the English East India Company did not allow the Missionaries to work for the betterment of the people which created an agitation and thus, an education clause named as 'Charter Act' was introduced. It introduced a State system of Education in India. It stated, 'It shall be lawful for the Governor-General-in-Council to direct that out of any surplus which may remain of the rents, revenues, and profits arising from the said territorial acquisition, after defraying the expenses of the military, civil and commercial establishments and paying the interest of the debt in manner hereinafter provided, a sum of not less than one lakh of rupees each year shall be set apart for the revival and improvement of literature and encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the science among the inhabitants of the British territories in India'. As a result, the English East India Company opened many school and colleges in various parts of India which further attributed to the beginning of the English system of education in India.

Lord Macaulay who was the then President of the General Committee of Public Instruction, emphasised on the fact that English language should be the medium of instruction in his minute. He believed that the use of English as a language in schools will bring about a class of people in the Indian society. This class of people will also help in bringing about a change of attitude in India and will serve as a point of contact with the rest of the country

In the minute, Macaulay wrote, 'We must at present do our best to form a class who may be interpreters between us and the millions whom we govern-a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellects'.

However in reality, the Government of the East India Company wanted to educate only a section of the society and this was their 'Downward Filtration Theory'. It implied that only a small section of the society will be given education and this special category will comprise of those who would benefit the Company.

In his minute, Macaulay criticized the oriental learning as 'a single shelf of good European library was worth the whole native literature of India and Arabic'. Macaulay opined that English as a language should be introduced so that it would emerge as a language of the ruling people. His minute was appreciated by the rich Indian families but at the same time, it was criticised too. He was also criticised for his severe condemnation towards Oriental language. Lord Bentinck, the then Governor General of India passed the resolution and English language was decided to be the medium of instruction.

3.2.6 Lord William Bentinck's Educational Policy

Lord William Bentinck accepted Macaulay's minute or opinions towards the language of education for India on 7th March 1835. The orders or resolutions of Bentinck were: 'His Lordship-in-Council is of the opinion that the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all the funds appropriated for the purpose of education would be best employed on English education alone. But it is not the intention of His Lordship-in-Council to abolish any college or school of native learning, but no stipend shall be given to any student that may hereafter enter any of these institutions, and when any professor of oriental learning shall vacate his situation, the committee shall report to the Government the number and state of the class in order that the Government may be able to decide upon the expediency of appointing a successor. It has come to the knowledge of the Governor-General in-Council that a large sum has been expanded by the committee on the printing of oriental works; his Lordship-in-Council directs that no portion of the funds shall hereafter be so employed. His Lordship-in-Council directs that all the funds which these reforms will leave at the disposal of the committee be henceforth employed in imparting to the native population a knowledge of English literature and science through the medium of the English language; and his Lordship-in-Council request the committee to submit to Government with all expedition, a plan for the accomplishment of this purpose'.

3.2.7 William Adam's Report on Education

A Christian priest of Scotland, William Adam came to India in 1818 and spent about 27 years here. He came into contact with Raja Ram Mohan Roy and both of them influenced each other.

NOTES

He was greatly impressed by Indian views regarding the existence of one almighty god. In due course, he renounced Christian priesthood.

1. Adam's First Report

The following paragraph of the report has led to a good deal of controversy

> By this description are meant those schools in which instruction in the elements of knowledge is communicated, and which have been originated and are supported by the natives themselves, in contradiction form those that are supported by religious or philanthropic societies, the number of such schools in Bengal is supposed to be very great. A distinguished member of the general committee of public instruction in a minute on the subject expressed the opinion , that it one rupee per mensem were expended on each existing village school in the lower provinces, the amount would probably fall little short of 12 lakhs of rupees per annum. This supposes that there are 100,000 such schools in Bengal and Bihar and assuming the population of those two provinces to be 40,000,000 persons.

Observations on the first report

While scholars like Sir Philip dubbed the report as a 'myth', scholars like R V Parulekar considered this report substantially a 'reality'. The chief point of different opinions revolved around the term 'school'. Sir Philip considered the term 'school' as an institution in the modern sense with its own structure and number of students of the locality who in return paid fees and other prerequisites and remuneration was paid by the community. According to the other view, a school was a place where instruction was given to one student or more students either by the teacher or the father himself or any member of the family.

2. Adam's Second Report

The following were the important findings from the Second Report:

- Age of schooling: The average age of admission to an elementary school was 8 years and the average school leaving age was 14 years.
- Schools for the teaching of Quran: There were 11 Arabic schools for this purpose.
- Type of elementary schools: There were 10 Bengali schools, and 4 Persian schools.
- Average number of students in a school; the average number of students in a school was 10.
- Average pay of the teacher: Pay ranged between Rs. 5-8 per month.
- Female Education: Female education was non-existent
- Literacy Rate; Literacy percentage was 6.1 percent. Total literary percentage of males   and females was 3.1
- Indigenous Colleges: There was no indigenous college conducted by Muslims. There were 38 Sanskrit colleges with 397 students.
- Food, lodging and education were free in colleges.

3. Adam's Third Report

Adam's third report is divided into two parts. The first part covers educational data collected by him for 5 districts, viz., Murshidabad, Birbhum, Burdwan, south Bihar and Tirhut. The second part provides proposals put forward by Adam for the reform of education, especially indigenous.

Method of collection of data and accuracy of data: Adam followed two methods. One, he himself collected information from one 'Thana' of each district. Second, his agents collected data from all other 'Thanas'.

In the conduct of the survey, two difficulties were encountered with. One related to means of travel and communication and the other related to the various types of suspicions among the people regarding the motive of survey.

3.2.8 John Dewey

John Dewey was born in 1859. After graduating from university of Vermont in 1879, he started his career as a school teacher and had the actual experience of teaching in a class-room. His philosophy is not simply speculative but based on the actual experiences in the school.

Dewey's Philosophy

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

Dewey's Views on Various Aspects of Education

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

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

Social view of education: Professor Dewey states the social function of education in *The School and Society.* He opines that 'What the best and wisest parent wants for his own child that must the community want for all of its children. Any

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

Education proceeds by the participation of the individual in the social consciousness of the race: Dewey believes that all education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth and is continually shaping the individual's powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Dewey believes that true education comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself.

Merits of Dewey's Philosophy

The following are the merits of Dewey's philosophy:

1. Dewey's social theory of education coupled with the logic of experimental method has been very influential in the development of modern education practices.

2. The greatest change has been in the recognition of the worth of the experiences of the child. The child is no longer regarded as a passive subject meant for the imposition of external information but is considered an active living being whose interests have to be stimulated by participation in socially significant experiences.

3. Dewey has been one of the significant leaders who have tried to introduce a more human touch in the processes of education.

4. His insistence on activities of diverse kinds in schools is also another aspect of his social theory of education.

5. Dewey is quite right in pleading for the wide use of the experimental methods of science in education.

Limitations of Dewey's Philosophy

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

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

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

3.2.9 Relevance of Western Values to Modern Education and Administration of Education

The Western values not only lead to social reforms in India but it also contributed towards a system of education which not only focussed on mere learning but proposed a system which brought an overall growth in a child. The social reforms awakened the people to educate themselves so that they could fight for their rights. The schools for young children are no longer considered as a place where students are just taught for the mere purpose of educating them. In the existing times, the child learns more than things which are prescribed in the curriculum. He or she is guided to focus on learning various aspects of life. The importance of education right from a very young age was emphasised by the Western thinkers and in the contemporary times, we can observe that education for young children has become so important.

Check Your Progress

1. What are the three kinds of exercises provided in children's school?

2. State any two merits of Froebel's philosophy of education.

3. What are the main principles of Plato's education?

4. State the basis of Rousseau's philosophy.

5. What is the main aim of Platonic education?

3.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The three kinds of exercises provided in children's school are exercise in practical life, sense training exercise and didactic exercise for teaching language and arithmetic.

2. The two merits of Froebel's philosophy of education are as follows:

   a) Froebel laid emphasis on pre-school or nursery education.

   b) He stressed the importance of play in early education.

3. The main principles of Plato's education are as follows:

   a) His scheme of education aims at an all round development of human personality.

b) The curriculum changes in accordance with advancement of an individual stage.

c) The stage should control education of the individuals.

4. Rousseau's philosophy had its origin in the 'State of Nature'. He believed in goodness and that information and concepts are only one part of the educational system; the other being the development of moral character in the student.

5. The aim of Platonic education is mental and physical development of the individuals. That is why he has attached must importance to gymnastics and music. His scheme provided for the body as much as for the soul. Plato always thought of a healthy body.

3.4   SUMMARY

- The most important pillars in the Platonic philosophy of education were discovered to have rested mainly on the four ethical concepts of *worth, wisdom, service, and political leadership*.

- Plato has begun by laying stress on the necessity of sound interface between body and mind as the basis of all education.

- Plato prescribed compulsory public education for everyone, for the children of the artisans as those of the Guardian class.

- The aim of Platonic education is mental and physical development of the individuals.

- Plato made a deep study of the various aspects of education and keeping in view the socio-economo-politico structure of the society formulated his scheme/plan of education.

- Plato lays much stress on gymnastics and music for physical and mental development of his members of his ideal state.

- Rousseau's philosophy had its origin in the 'State of Nature'. He believed in goodness and was critical of many other philosophers especially Hobbes.

- Rousseau was surely ahead of his times and laid great stress on the transformation of education and its systems.

- According to Froebel there is one eternal law—the law of unity—that governs all things, men and nature.

- Froebel derives a new conception of childhood. Childhood is not merely preparation for adulthood; it is a value in itself and possesses its own creativity.

- The finest expression of Froebel's idea of harmony in diversity is probably to be found in his concept of play.

- Froebel maintains that the aim of education is not to make the mind of the child a jumble of words. The aim of education is to enable the child to realise the unity in diversity.

- Suitable environment should be provided so that the child may grow and develop the potentialities that he has within him.

- Montessori asserts that our senses are the gateways of knowledge and therefore, on their training and development depends the acquisition of knowledge throughout life.

- To Madam Montessori 'the child was God'. Her school was the temple and duty of the temple was the essence of childhood.

- Lord Macaulay who was the then President of the General Committee of Public Instruction, emphasized on the fact that English language should be the medium of instruction in his minute.

- In his minute, Macaulay criticized the oriental learning as 'a single shelf of good European library was worth the whole native literature of India and Arabic'.

- Lord William Bentinck accepted Macaulay's minute or opinions towards the language of education for India on 7th March 1835.

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

- Dewey's social theory of education coupled with the logic of experimental method has been very influential in the development of modern education practices.

- The very richness of Dewey's educational writings may lead to some confusion. For all his systematic exposition of ideas, he is not the author of a system.

- The importance of education right from a very young age was emphasized by the Western thinkers and in the contemporary times, we can observe that education for young children has become so important.

3.5 KEY WORDS

- **Charter Act:** It was an Act passed in 1813 which renewed the rule of the British East India Company in India.

- **Downward Filtration Theory:** It refers to a theory in which only a small privileged section of the society and through them education was conveyed to masses.

- **The law of unity:** It refers to a law which governs all things, men and nature. All things, animate or inanimate, originate from God.

- **Pragmatism:** It refers to a method of teaching in which theories are evaluated in terms of their practicality.

3.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on John Dewey's philosophy of education.
2. What are the educational principles behind Froebel's philosophy?
3. What was the opinion of Rousseau's on education?
4. List the limitations of Plato's educational philosophy.
5. Why was Macaulay criticized by the Indian people in 1835?

Long Answer Questions

1. Analyse the merits and demerits of Montessori Method.
2. Critically evaluate Plato's educational philosophy.
3. Discuss in detail Friedrich Froebel's influence on the modern education system.
4. Explain the main features of Plato's educational philosophy.
5. Analyse the relationship between body and mind as the basis of all education.

3.7 FURTHER READINGS

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UNIT 4   EDUCATION AND PHILOSOPHY

Structure

4.0 INTRODUCTION

Educational psychology deals with the understanding of the human learning and focuses on the various ways in which human mind can be trained. There are certain methods which help an educator to deal with the concept of education and will yield better results. It is necessary for an educator to analyse the various steps before approaching the teaching stage. The three main steps which will help in interpreting the behaviour are Metaphysics, Epistemology and Axiology has been discussed in detail.

The concept of radical education has also been highlighted in the unit. Radical education helps an individual to understand the learning in such a way that first the concept is taught and then its practicality is described. The way things fit in the world is the basic motive of radical education.

In this unit, the major branches of psychology and the theory about the concept of knowledge has been discussed. The concept of radical education and its thoughts through the works of renowned psychologists has also been dealt in the unit.

4.1 OBJECTIVES

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

- Discuss about the main branches of philosophy
- Analyse the four main theories of knowledge
- Explain the work of Ivan Illich's 'Deschooling Society'
- Discuss the contribution of Paulo Freire towards the principles of education

4.2 DIFFERENT BRANCHES OF PHILOSOPHY

Let us now study the different branches of philosophy namely, metaphysics, epistemology and axiology.

4.2.1 Metaphysics

Metaphysics literally means what is beyond (Meta) the physical. A more definite sense of metaphysics is suggested in Aristotle's notion of 'first philosophy' by which he means the study of 'being qua being'. In general terms, it is an investigation into the real nature of things by going beyond what is only apparently or conditionally given to us. Therefore, it is an inquiry into the nature of reality or being. In other words, it attempts to know everything as it is in itself. This general sense of metaphysics coincides with the all-comprehensive nature of philosophy because in studying philosophy we seek to know the real from what is apparently presented to us. Thus, philosophy guides us in knowing about the eternal and essential nature of things. There is, in the process, a movement of thought from the immanent to the transcendent. As a result, our intellect is developed to know and understand the universe in a better way. Philosophy, in this way, helps us in discovering those ultimate principles which gives continuity, meaning, and value to the complexity of our experiences.

However, apart from this general similarity between metaphysics and philosophy, there are certain issues that remain specific to metaphysics alone. For instance:

- Regarding the status of physical entities, metaphysics examines whether a thing is material (materialism) or mental (idealism) or both (dualism).

- Likewise, it is also concerned about certain non-physical particulars, like God.

- Besides, it probes into relations such as causality.

- Space and time constitute another important area of metaphysical investigation. Since our knowledge of the world in terms of its spatiotemporal dimension is limited, the possibility of the number of ways to know the world becomes infinite.

Thus, the task of metaphysics is to reveal the character of being or the real. The concepts and categories of ontological structure serve as symbols, and point to the unconditioned being. The point is well asserted in Plato's works, wherein he makes an attempt to show that the phenomenal world is but a reflection or appearance of the transcendental reality which lies beyond the apparent world. The world of appearance or the phenomenal world is like a veil and reality is that which is veiled.

Psychologist, David Hume and the logical positivist Ayer's rejects the concept of metaphysics mainly on the ground that metaphysical concepts and statements

are not verifiable by sense-perception. Hume rejects it because it does not fall within his categories of knowledge namely 'relations of ideas' and 'matters of fact'. On the other hand, Ayer repudiates the metaphysics because its statements are not empirically verifiable. However, in spite of these criticisms metaphysics appears to be important because the existential situation of man necessitates an inquiry into the nature of being.

Thus, metaphysics serves a dual purpose. On one hand, it develops and sharpens our cognitive approach towards reality which helps us in understanding the nature and structure of being. This objective is highlighted by Spinoza. On the other hand, it opens up before us the possibility of realizing our freedom or liberation with the knowledge of the being. This aspect is made prominent in the Indian metaphysics, and with some modifications, in Greek philosophy.

4.2.2 Epistemology

Epistemology has been construed as that branch of philosophy which deals with problems concerning the origin, nature, validity, limits and conditions of knowledge. Epistemology probably made its first appearance in Western philosophy when the critical reflection of the Greek sophists brought the speculations of their predecessors into question. The general problems of the theory of knowledge were further enriched in the tradition of Western philosophy.

It is a branch of philosophy that is concerned with various theories of knowledge. It is a discipline that studies the nature, origin and limits of knowledge. It enquires into the origin of knowledge and the conditions of its validity. The term 'epistemology' is derived from the Greek words '*episteme*' and '*logos*' which mean knowledge and reason respectively. The literal meaning of epistemology is science of knowledge. It answers the question whether knowledge represents the reality or facts, or whether it consists of judgments which do not correspond to facts.

The history of western epistemology, a term used as a derivation of the Greek word *episteme*, meaning 'knowledge', is the history of two schools of philosophical thought that try to find out the definition of knowledge in different possible ways. While rationalism accepts knowledge as the product of reasoned reflection operating independently of our sense-experience, empiricism, on the other hand, views knowledge as the product of sensory experiences. Critical philosophy (of Immanuel Kant) is the philosophical school which develops by criticising both rationalism and empiricism (at the same time) and then, establishing a reconciliation between the two.

Theories of Knowledge: Empiricism, Rationalism and Criticism

While studying epistemology one very often comes across various conclusions drawn by different epistemologists about problems concerning knowledge. Some epistemologists think that the presence of object is necessary for knowledge. There are four main theories of knowledge which are discussed in the following section.

Rationalism

Rationalism regards reason as the source of knowledge. The preference for reason over sense-experience as a source of knowledge began with the Eleatics in Greek thought and played a central role in Platonism. However, Rene Descartes, a French philosopher who is regarded as the father of modern western philosophy, is the typical exponent of rationalism. He maintains that all genuine knowledge is possible through reason alone and held that it is reason which helps us to distinguish between real and unreal. The rationalists maintain that there are certain fundamental principles of reality which are innate and recognized as true by reason. Hence, we can say that rationalism is a philosophy which gives importance to the role played by unaided reason, in the acquaintance and justification of knowledge.

Some important criticisms levelled against rationalism are as follows:

- The theory of rationalism gives only secondary importance to sensory perception in the achievement of knowledge. However, according to critics, it is wrong.
- The rationalists fail to provide any contention for their acceptance of ideas to be innate and they fail to agree among themselves as to how many ideas are innate.

Empiricism

Some philosophers regard empirical experience as the only source of knowledge. They hold that only through the sensations received by the sense organs one can obtain knowledge. Such a thing and approach is called empiricism. They stick to the view that all genuine knowledge is derived from sense experience and attempts to tie knowledge to experience. The British philosopher, John Locke, is considered as the father of modern empiricism. The empiricists are against the theory of innate ideas because they do not admit the existence of anything as the source of knowledge which is not the subject of sensual experience. The various criticisms against empiricism include the following:

- It does not give proper explanation of perception.
- It culminates into scepticism.
- It is opposed to modern psychology.
- It does not explain the relation between ideas and concepts and the distinction between knowledge and ideas.
- It claims that mind is not active while forming concepts is wrong because it is very active while selecting sensations and forming concepts.

Critical Theory of Knowledge

Before the advent of Immanuel Kant on the scene of Western philosophy, two schools of philosophy namely, empiricism and rationalism were predominant. The former was developed by philosophers John Locke and Berkeley and it reached

its climax in the philosophical works of David Hume. The latter began with Descartes, developed in the thoughts of Spinoza and reached its climax in the works of a German philosopher, Leibnitz. While Hume thought that no philosophy can be based on purely empirical grounds, Leibnitz said that all knowledge is *a priori*. When Hume declared that only mathematics and science were possible and philosophy was impossible as there was nothing beyond experience, Kant's faith in empiricism was shattered. He seeks to reconcile the theories of rationalism and empiricism. He takes up thread of the doctrine of Leibnitz and propounded his critical theory of knowledge in his famous work *Critique of Pure Reason.* According to him, knowledge is neither wholly a priori, as rationalism maintains, nor wholly a posteriori, as empiricism maintains. He argued that both empiricism and rationalism were dogmatic; the former because it assumed validity of sensations and the latter because it assumed the existence of innate ideas. Thus, Kant was the first philosopher who presented a definite reply to the sceptical conclusions of Hume. Through his criticism of empiricism and rationalism, he showed that both were one-sided and true only in a limited sense and that we can explain the process of knowledge by a synthesis of the two of them. He admits that sensations provide knowledge but refuses to admit that sensations alone constitute our experience and knowledge. He believes in the existence of mind on the basis of our awareness of its activity.

By analysing the process of knowledge, Kant reaches the conclusion that synthetic priori judgments are possible and therefore, philosophy is possible. He asserted that pure concepts without percepts are empty and pure percepts without concepts are sightless. Thus, Kant through his critical theory of knowledge advocated that neither reason nor sense experience in isolation from each other can ever give us the genuine knowledge of reality.

Intuitionism

Intuitionism regards intuition as the organ of knowledge and it condemns reason or intellect as inadequate to the comprehension of reality. French philosopher, Henri Bergson is the advocate of intuitionism in recent times. He condemns intellect and regards intuition as the organ of true knowledge. Intellect gives us a distorted view of reality, and a French-Jewish philosopher, Bergson criticizes it on many grounds. According to him, intellectual knowledge is conceptual knowledge and it is static, analytical and relative. On the other hand, through intuition we feel ourselves to be one with reality. Intuition knowledge is concrete and whole. It is dynamic, synthetic, absolute which gives us an internal picture of reality.

Bergson is criticized for theory of intuitionism on the following grounds. Philosophy is bound to rest on intellectual knowledge and it cannot give a reasoned view of reality based on intuition alone. Intellect and intuition both are necessary and they must admit to analysis and synthesis. The verdict of intuition must be rational. Bergson himself justifies the result of his intuition by appealing to rational arguments.

4.2.3 Axiology

'Axiology is the branch of philosophy dealing with the nature of value and the types of value, as in morals, aesthetics, religion, and metaphysics.'

Everybody is different, in terms of how they look, how they sound and more importantly, how they think. Axiology is the science of studying how people think. To be more specific, it is the axiologist's job is to examine how people decide the value of various things in life. For instance, how people compare things and the way in which people assign value to different things is either true to reality or a distortion of it.

In reality, assigning values means setting priorities, which in turn means choosing something over another. This would require thinking of things in a correlated manner and to determine which one is better than the other, or which is 'good' and the others are not. Assigning value to things is natural human tendency and everyone does it. However, the difference lies in the unique manner in which every individual does it. Everyone has set patterns that they tend to follow. These patterns are unique to the individuals and reflect their thought process. This process includes filtering, processing, storing, and analyzing the information that they absorb from their environment. Individuals would come to decisions regarding values by thinking about objects, judging the different aspects of things, coming to conclusions, and finally deciding upon their choices. Each individual's unique pattern of judging and setting priorities as per value is known as their value structure.

It is common to confuse the terms 'value' and 'values'. Values are the beliefs individuals stand for, or consider important. On the other hand, to put a 'value' on something means to judge it according to one's perception and assign a certain meaning to it, in practical terms. A value structure is a kind of thought map that an individual uses to judge situations and things.

Formal axiology is a particular branch of the discipline of Axiology. The late Dr Robert S. Hartman pioneered this field between 1930 and 1973. It is a unique branch of social science in the sense that it is the only one to have a direct relationship with a branch of mathematics, which is calculus. Even though logic is also similarly related to mathematics, logic is not really a social science. Another unique trait of formal axiology is that it is deductive. Deductive sciences originate in theorems and graduate to precise, quantifiable outcomes, applications, and estimates. So, a person associated with a deductive science would be engaged in testing theorems against quantifiable fact. Some such sciences are physics, maths, medical science, statistics and engineering sciences. Herein, the experts are always comparing the inferences and applications of their theorems with reality. Formal axiologists have also done something similar. All other branches of Social Sciences, such as philosophy, psychology, anthropology, sociology and so on, are inductive in nature. The pattern followed in inductive sciences is: particular information obtained from observation, graduating to general conclusions based on detailed study of observations of large groups, and then deriving specifics again.

4.2.4 Relationship between Education and Philosophy

The meaning and scope of education and philosophy has been discussed in detail in Unit 1. The relationship between the education and philosophy has also been described in Unit 1. Here, let us now analyse the basic characteristics of philosophy and education.

Basic Characteristics of Philosophy

In the light of the already discussed 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:

- The word philosophy means 'love of wisdom.'
- Philosophy asks 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 constant 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.

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

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

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Check Your Progress

1. How is the term 'values' different from the term 'value'?

2. Why are empiricists against the theory of innate ideas?

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4.3 RADICAL THOUGHTS IN EDUCATION

Radical education primarily focuses on the understanding of the text and context. It helps individuals to analyse the meaning of a particular thing and how that thing fits in our world. The practicality of the concept is therefore, emphasised. It motivates people to follow a democratic set up wherein each individual has a choice to voice his or her opinion. It empowers people to speak and promotes democratic decision making.

Radical education helps people to be a part of the world where inequalities exist and they have the power to make necessary changes in the society. In the following section, we will discuss about two of the renowned philosophers and their opinions on radical education through their works.

4.3.1 De-schooling: Ivan Illich

The famous Austrian philosopher Ivan Illich was better known for his philosophies in field of education and technology. He held trust in the schools of Anarchism and Catholicism.

Ivan Illich was born on September 4th 1926 in Vienna. His contributions were in the field of education and its practices. He has also contributed in a number of other fields namely:

- Medicine
- Economic development
- Energy and its uses
- Work culture

Not only did he work in and contribute to these fields, he was also a critic and criticized a number of institutions, priests and cultures of his era.

Works on education- The Deschooling Society

'Deschooling Society' was Ivan Illich's most famous work. The book got published in the year 1971. 'Deschooling Society' is seen as a critical discourse on the topic of education. Illich expressed his opinions concerning the practice of education in the so-called modern economies. His views on institutionalized education are still relevant and are being taught in a number of schools and universities throughout the world. In Illich's words:

'Universal education through schooling is not feasible. It would be no more feasible if it were attempted by means of alternative institutions built on the style of present schools. Neither new attitudes of teachers toward their pupils nor the proliferation of educational hardware or software (in classroom or bedroom), nor finally the attempt to expand the pedagogue's responsibility until it engulfs his pupils' lifetimes will deliver universal education. The current search for new educational funnels must be reversed into the search for their institutional inverse: educational webs which heighten the opportunity for each one to transform each moment of his living into one of learning, sharing, and caring. We hope to contribute concepts needed by those who conduct such counterfoil research on education—and also to those who seek alternatives to other established service industries.'

Major works

Although 'Deschooling Society' is seen as Ivan Illich's most famous work, he wrote on a variety of other topics. The books written by him had a major influence on people and cultures throughout the world. Some of them are as follows:

- *Celebration of Awareness: 1971*
- *Tools for Conviviality: 1973*
- *Energy and Equity: 1974*
- *Shadow of Work: 1981*
- *Toward a History of Needs: 1978*
- *Medical Nemesis: 1975*
- *Blasphemy: A Radical Critique of Our Technological Culture*: 1995

4.3.2 Consciencetisation: Paulo Friere

Paulo Freire was a Brazilian educator who has made a profound impact not only in the field of education but also in the overall struggle for national development, in the third world countries.

Born in 1921 in Recife, the centre of one of the bleakest situations of poverty and under development in the third world, he experienced the situation first hand. The 'Economic Depression' of the 1930s hit Freire's middle class family, and his studies got disturbed and he fell behind in school. He was so stirred up that he took a vow at the age of eleven that he would dedicate his life to the struggle against hunger so that other children would not have to face the agony he was then experiencing. After doing his PhD, he worked as professor of history and philosophy of education in the same university.

At Recife University, Freire conducted his experiments with the teaching of illiterates in the city of Recife. This methodology became very popular and began to be used widely. His views were considered such a threat to the old order that Freire was jailed immediately after the military coup in 1964. He spent seventy days in prison and thereafter he was forced to leave the country.

Freire spent five years working with UNESCO and the Children Institute for Agrarian Reform in the programmes of adult education. He also acted as a consultant at Harvard University's School of Education and worked in close association with a number of groups engaged in new educational experiments in rural and urban areas. A member of UNESCO's International Jury, he received honorary degrees from twenty nine universities in Europe and North and South America.

Publications of Paulo Freire

Some of the famous works of Freire are as follows:

- *Cultural Action of Freedom*
- *Education—The Practice of Freedom*
- *A Pedagogy of Liberation*
- *Critical Literacy*
- *Education from Critical Consciousness*
- *Pedagogy of Home*
- *Pedagogy of the Heart*
- *Pedagogy in Process*
- *The Letters to Guinea-Bissau*
- *Learning to Question*
- *Pedagogy of the City*
- *Education as the Exercise of Freedom*
- *Extension or Communication*
- *Theory and Practice of Liberation*
- *The Importance of the Reading Act*
- *Pedagogy of the Oppressed*
- *Teachers as Cultural Workers*
- *Letters to Cristina*
- *Pedagogy of Freedom*
- *A Revealing of the Pedagogy of the Oppressed*

Some of Freire's books have been translated into over eighteen languages. One of his books *Pedagogy of the Oppressed*, written in 1970 became so popular that within three decades of its publication, over 5, 00,000 copies have been sold worldwide.

Goals of Education

According to Freire, following are the main goals of education.

- Power Awareness
- Critical Literacy

- Desocialisation
- Self-education

Meaning of Educational Practice: Educational practice is not seen as 'extension' but as 'communication'. Extension is negative in nature and communication positive in nature.

Education is not the transfer, or transmission of knowledge or cultures. Nor is it the extension of technical knowledge. It is not the act of depositing reports or facts in the educatee. It is not the perpetuation of the values of a given culture. It is not an attempt to adapt the educatee to the milieu. He stated that, 'I see education as the practice of freedom above all as a truly gnosiological situation. In the educational process for liberation, educator–educatee and educatee–educators are both cognitive subjects before knowable objects which mediate them.

Placed face to face before themselves they investigate and question themselves. The more they ask questions the more they feel that their curiosity about the object of their knowledge is not decreasing. It only dismisses if it is isolated from human beings and the world'.

Dialogical Method

Freire suggests the following methods to study the concept of education:

- Active, 'dialogical', critical and criticism—stimulating method.
- Change in the 'programme' and 'content' of education.
- Use of 'techniques' like thematic 'breakdown' and 'codification'.

Banking Concept of Education

Freire has introduced the new terminology of 'banking' concept in education. He explains this by stating that narration of the teacher turns students into 'containers', into 'receptacles' to be 'filled'. Education thus, becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiqués and makes deposits which the students patiently receive, memorise and repeat. This is the 'banking concept' of education, in which the scope of education allowed to the students extends only as far as receiving, filing and storing the deposits.

Ideology of the Oppressed: According to the banking concept of education, knowledge becomes a gift bestowed by those who regard themselves knowledgeable upon those whom they consider to know nothing. This projection of an absolute ignorance on others by the knowledgeable is a characteristic of the ideology of oppression. It negates education and knowledge as processes of enquiry. The students accept their ignorance like a slave. Freire here makes an interesting point, by stating 'but unlike the slave, they never discover that they educate the teacher'. Education must begin with the solution of the teacher–student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

The chief characteristics of banking education which lead to several contradictions in the system are as follows:

- The teacher teaches and the students are taught.
- The teacher knows everything and the students know nothing.
- The teacher thinks and the students are thought about.
- The teacher talks and the students listen meekly.
- The teacher disciplines and the students are disciplined.
- The teacher chooses and he enforces his choice, and the students comply.
- The teacher acts and the students have the illusion of acting through the action of the teacher.
- The teacher chooses the programme content and the students (who are not consulted) adopt it.
- The teacher confuses the authority of knowledge with his own professional authority which he sits in opposition to the freedom of the students.
- The teacher is the subject of the learning process, while the pupils are mere objects.

The banking system reduces the creative power of the students. This is in the interest of the oppressors. The oppressors, through their welfare schemes and what they call 'humanitarism' preserve their superiority. The oppressed are termed as 'marginals', 'incompetent' and 'lazy'.

The banking approach 'dehumanises' the students and adults instead of 'humanising' them.

Contribution of Freire to Principles and Practices in Education

Freire's contribution in the field of education can be summarised as follows:

- Authentic thinking which means the thinking that is concerned with 'reality', does not take place in ivory tower isolation, but only in effective communication.
- Problem-solving education, responding to the essence of consciousness, intentionally rejects communiqués. Problem-solving 'epitomises' the special characteristics of consciousness.
- The movement of enquiry must be directed towards humanisation. The pursuit of humanity cannot unfold in the antagonistic relation between oppressors and oppressed. No one can be authentically human while he prevents others from being so.
- Teachers cannot think 'without' the pupils, nor 'for' the pupils but only 'with' the pupils.
- In the banking system of education there should be a two-way traffic. The roles of the depositors, the prescribers and the receivers must be exchanged to a great measure.

- There should be true communication between the teacher and the students. A teacher cannot think for his students. He also cannot impose his thoughts on them.

- Dialogical relations which refers to The 'teacher-of-the students' and the 'students-of-the teacher' leads to a situation where in the teacher is no longer merely the-one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for the process in which all grow.

- In the dialogical relations, no one teaches another, nor is anyone self-taught. People teach each other.

- In the dialogical system, the students are no longer docile listeners. Now they are co-investigators in dialogue with the teacher.

- In the dialogical system, knowledge does not remain at the 'doxs' (opinion) level but reaches the level of the 'Logos' (reason).

- Dialogue cannot be reduced to the act of one-person 'depositing ideas' in another, nor can it become a simple exchange of ideas to be 'consumed' by the 'discussants'. It must be meaningful.

- Dialogue cannot exist without humility.

- Faith is an *'a priori'* requirement for dialogue.

- The task of the dialogical teacher in an interdisciplinary team working on the thematic universe is to 'represent' the universe to the students not as a lecture but as a problem.

- Some fundamental themes should be taken up for 'teaching-learning and learning-teaching' in dialogical relations. The themes may be broken up. The thematic breakdown splits the total themes in search of their fundamental nuclei, which are the partial elements.

- Themes may be printed by means of brief dramatisations, reading and discussion of magazine articles, newspapers, book chapters (beginning with passages) and record interviews.

- In the dialogical relations, arguments based on authority are no longer valid. Authority is on the 'side' of freedom, not 'against' it.

- Problem-solving in the dialogical system stimulates creativity and true reflection.

- Students, as they are increasingly posed with problems relating to themselves in the world and with the world, will feel increasingly challenged and respond to the challenges resulting in development on new understandings.

- The teacher must be imbued with profound trust in the creative power of his students.

- The teacher should become a partner of the students in his relations with them.

Evaluation of Freire's Views on Education and Their Relevance to Indian Situation

While discussing the aspect of relevance, it must be kept in view that every country develops its system of education in the light of its specific cultural, economic, geographical, political and social scenario. Of course it does take into account global requirements.

For instance, one can look at the example of Brazil and India, there are several similarities as well as dissimilarities.

Both suffered from the exploitation of foreign rulers. Once a Portuguese colony, Brazil was declared a kingdom in 1815.India was also a colony of the British and it gained its independence in 1947.

Brazil and India are among the most populated countries of the world. India ranks second and Brazil fifth in this regard.

There are several dissimilarities too. While India has a very lofty educational tradition, there is no such tradition in the case of Brazil. In the political field, democracy in India has been quite successful, but in Brazil, armed forces took control in 1964. However in 1985,civil government was restored. In the economic field, Brazil has faced unprecedented inflation in recent years. It also remained under heavy foreign debt for a long time.

In the matter of adult literacy, Brazil is far ahead of India.

Freire's ideas are those of a rebel and as such they are too revolutionary to be translated into practice in a democratic set-up. Theoretically, they appear to be quite sound but functionally they are 'Utopian' in nature. Freire has not provided any framework of a workable formal system of education. His ideas do not take into account the financial and organizational aspects of the formal system of education. Of course, his methodology of adult education can be made use of with some modifications.

Institutions

A number of institutes are established in Paulo Freire's name and continue to flourish in the field of education. Some of them are as follows:

- Instituto Paulo Freire, Spain
- Paulo Freire Institute, Brazil
- The Paulo and Nita Freire International Project for Critical Pedagogy
- The Paulo Freire Institute, UCLA
- Paulo Freire Institute, Malta
- Paulo Freire Research Center, Finland
- The Paulo Freire Institute, South Africa

Check Your Progress

3. Why are Paulo Freire's ideas considered as utopian in nature?

4. Name some of the famous works of Ivan Illich.

4.4   ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Values are the beliefs individuals stand for, or consider important. On the other hand, to put a 'value' on something means to judge it according to one's perception and assign a certain meaning to it, in practical terms.

2. The empiricists are against the theory of innate ideas because they do not admit the existence of anything as the source of knowledge which is not the subject of sensual experience.

3. Paulo Freire's ideas are considered as utopian in nature because he has not provided any framework of a workable formal system of education. His ideas do not take into account the financial and organizational aspects of the formal system of education.

4. Some of the famous works of the philosopher, Ivan Illich are as follows:

    a) *Celebration of Awareness: 1971*

    b) *Tools for Conviviality: 1973*

    c) *Energy and Equity: 1974*

    d) *Shadow of Work: 1981*

    e) *Toward a History of Needs: 1978*

4.5   SUMMARY

- Metaphysics literally means what is beyond (Meta) the physical. A more definite sense of metaphysics is suggested in Aristotle's notion of 'first philosophy' by which he means the study of 'being qua being'.

- Philosophy helps us in discovering those ultimate principles which gives continuity, meaning, and value to the complexity of our experiences.

- Psychologist, David Hume and the logical positivist Ayer's rejects the concept of metaphysics mainly on the ground that metaphysical concepts and statements are not verifiable by sense-perception.

- Epistemology has been construed as that branch of philosophy which deals with problems concerning the origin, nature, validity, limits and conditions of knowledge.

- Epistemology probably made its first appearance in Western philosophy when the critical reflection of the Greek sophists brought the speculations of their predecessors into question.

- Epistemology answers the question whether knowledge represents the reality or facts, or whether it consists of judgments which do not correspond to facts.

- Rationalism regards reason as the source of knowledge. The preference for reason over sense-experience as a source of knowledge began with the Eleatics in Greek thought and played a central role in Platonism.

- The empiricists are against the theory of innate ideas because they do not admit the existence of anything as the source of knowledge which is not the subject of sensual experience.

- By analysing the process of knowledge, Kant reaches the conclusion that synthetic priori judgments are possible and therefore, philosophy is possible.

- Intuitionism regards intuition as the organ of knowledge and it condemns reason or intellect as inadequate to the comprehension of reality.

- Axiology is the branch of philosophy dealing with the nature of value and the types of value, as in morals, aesthetics, religion, and metaphysics.

- To be more specific, it is the axiologist's job is to examine how people decide the value of various things in life.

- 'Deschooling Society' is seen as a critical discourse on the topic of education. Illich expressed his opinions concerning the practice of education in the so-called modern economies.

- Education is not the transfer, or transmission of knowledge or cultures. Nor is it the extension of technical knowledge.

- Freire has introduced the new terminology of 'banking' concept in education. He explains this by stating that narration of the teacher turns students into 'containers', into 'receptacles' to be 'filled'.

- Education must begin with the solution of the teacher–student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.

- Freire's ideas are those of a rebel and as such they are too revolutionary to be translated into practice in a democratic set-up.

4.6 KEY WORDS

- **Axiology:** It refers to the branch of philosophy which deals with the nature of value and the types of value, as in morals, aesthetics, religion, and metaphysics.

- **Empiricism:** It refers to a theory in which theorists believe that it is only through the sensations received by the sense organs that one can obtain knowledge.

- **Epistemology:** It refers to a branch of philosophy that is concerned with various theories of knowledge.

- **Metaphysics:** It refers to 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

4.7 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Differentiate between intellect and intuition.

2. What are the main drawbacks of empiricism?

3. What are the criticisms ravelled against the theory of rationalism?

4. Write a short note on Ivan Illich's concept of 'Deschooling Society'.

5. What is formal axiology?

Long Answer Questions

1. Discuss the contribution of Paulo Friere in the field of education.

2. Explain the critical theory of knowledge.

3. Discuss in detail about the concept of Metaphysics as a branch of philosophy.

4. Analyse the chief characteristics of banking education.

5. Explain with an example the significance of Freire's concept of education with respect to Indian context.

4.8 FURTHER READINGS

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UNIT 5   EDUCATION AND PHILOSOPHICAL SCHOOLS

Structure

5.0 INTRODUCTION

Marxism is an economic and social system which is based on the theories of Karl Marx, a renowned German philosopher. Existentialism is a philosophical theory which sees an individual as a responsible and free agent who determines their development through their own acts of will. The unit will discuss the concept of Marxism and Existentialism in detail. The aims of education under both these theories have been also discussed.

In this unit, the meaning of Humanism has also been discussed. Humanism focuses on the value and agency of human beings. The unit will discuss the implications of Humanism and its characteristics.

5.1 OBJECTIVES

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

- Discuss the concept of Marxism
- Analyse the aims of education under the Soviet Union
- Explain the existentialist view on education
- Discuss the meaning and educational implications of humanism

5.2 MARXISM: EVALUATION OF THE TRADITIONAL MARXIST PERSPECTIVE ON EDUCATION

The source of all life is found in matter. Man is purely a product of nature, and not a result of any force outside nature. In reality, man is not a product of evolution, but is of his own making. Marx writes that 'men begin to differentiate themselves from animals as soon as they begin to produce their own means of subsistence.' Thus, man's essence is defined interims of productivity which means that man is a productive animal. Matter and productivity are the two key concepts relating to man's nature. Man's ideas and opinions are affected by a change in his material conditions. Mind itself is simply a product of matter and merely represents a difference in the organization of matter. Like other naturalists, the Marxist explains man's clinging to belief in the supernatural in terms of material needs. Man should realize that he is his own God and the only true faith is the religion of humanity.

Marx's view of realism

Karl Marx, a German philosopher did not deny that 'human nature is a reality.' On the contrary, Marx's starting point in all discussion about man assumes that man is distinguishable from all other organisms and should be studied as man. Marx's basic beliefs about the nature of man include the following:

- Man is a purely material being with a natural origin and destiny.
- Man is not composed of body and mind or body and soul; mind is simply a complex function of the material body.
- Man possesses no personal or individual freedom but finds his freedom in following the collectible will of the people.
- All knowledge of man's nature is derived from scientific sources. Philosophy and theory yield no valid knowledge about man's essence.
- The science of man is included in the science of society.

On the basis of the mentioned principles, it is clear that the Marxist view of the nature of society determines what the nature of man should be. Individuals by themselves are of no significance, groups are more important.

Differences of opinion

The Marxists, unlike traditional philosophers, believe that the state is not a natural institution, but one which arose in society when social classes began to form. Certain social classes who held property and capital created the state to protect themselves against those who did not have or own property. The state is not the true representative of society. Then what should be done with it? Marxists advocate that the working class (proletariat) must seize the power of the state and abolish all private ownership. Thus, there will be a classless society. When a classless society is realized, the class struggle will end. All the people will own all the national resources and the means of production.

5.2.1 Epistemology of Marxism

The nature or origin of truth is not a major problem. Knowing consists a grasp of the thing as it exists for us. In the process of acquiring knowledge, man is simultaneously changed by the knowledge acquired. True knowledge of the world then consists in more than a comprehension of isolated facts. To understand the world, the knower must perceive the relations which exist among the things of the real world and between him and these external objects. Therefore, the Marxist theory of knowledge is neither realistic nor idealistic, but a mixture of both. Hence in Marxism, truth is not objective or absolute; it is a relative experience, which does not have set laws. There is a priority in Marxism on the scientific method of knowing. Knowledge gives power. Vladimir Lenin, a Russian political theorist believed that 'the only path to truth is science', which holds the materialist point of view.

5.2.2 Values of Marxism

The following are the main values of Marxism:

Moral character: A person must be given moral training to subordinate all his interests, desires and actions to the service of the communist state and the people, and interests, desires and actions to the service of the communist state and the people, and this is possible only by inculcating certain specific values among the school children.

Respect for public property: Teachers should uphold the principle by using stories from history, but above all by example. The teacher must strictly enforce that the child must not harm others by breaking any rules regarding respect for public property.

Respect for authority: This is another moral principle which children must learn early in life. This respect is not to be based upon fear of punishment, but rather the child should learn to respect the authority of the teacher and others because these people have been helpful, understanding, fair and firm.

Patriotism: The development of a good moral character is an essential part of the Marxist education. These virtues must be expressed in an unwavering devotion to

one's country. This devotion begins with love of parents, relatives, friends, the local community and then the government and the thinkers and leaders of the state—Marx, Lenin, Stalin and others.

Love and respect for parents, elders and all workers: Patriotism is based upon the immediate attachment to parents, friends, relatives and local environment. But the love of persons is a value worth cultivating for its own sake. Joseph Stalin, a Soviet revolutionary and politician insisted that 'people are the most valuable and most "decisive capital."' Education should play an important part in fostering, love and respect for people. Children should be taught these noble sentiments through literature, good examples and the practice of manners expressed in word and deed. This is the true essence of the basic values. Children should be taught politeness, manners and obedience to elders and teachers. Rudeness and disobedience should be checked and corrected. Proper training should be given, and in a positive manner, by assigning responsibilities to the young.

Another aspect of developing respect for persons, whether old or young, should be respect for truth and hatred of lies. From early childhood, children should learn to tell the truth and never cheat or lie, not only because these acts harm others, but because they destroy a person's integrity.

The common good: It is ranked very high in Marxist philosophy. There is public ownership of all land, resources and instruments of production, housing, recreation and education. This is achieved through comradeship, friendship, sharing and co-operation, discharging social obligations. Respect for school property, group work and play, co-educational projects are all aspects of working for the common good.

Discipline: In the Marxist system, discipline is a very important virtue. The school must insist on discipline not only because it is necessary for life. From early years, children must be educated in such a manner that a state of discipline will remain as their permanent possession. It must be self-disciplined.

The value of labour: In Marxism, the true value of any object is to be measured by the amount of human labour which has been performed in its production. Labour is not to be regarded as something distasteful or unpleasant. On the other hand, labour is to be considered an expression of the highest aspiration of a human being. Labour is a matter of 'honor, glory, velour and heroism.' It gives man the opportunity to serve his fellow men, thus promoting the common good.

5.2.3 Marxist Aims of Education

The following are the main aims of Marxist education:

Under Marxism, the ultimate purpose of education is to strengthen the state and the building up of a classless society. This central aim provides the rationale for the curricula and the teaching methods in the schools. While teaching, the teacher must have the following goals in mind:

- The development of knowledge in the academic are such as mathematics, sciences, foreign languages and history. Knowledge is not to be imparted

or acquired for its own sake; it has a social purpose, namely, the service of the state.

- Encouraging competence in vocational fields, especially in scientific technology and in agriculture and technical trades.
- Development of good health habits.
- Respect for public property.
- Development of habits of industriousness and persistence in learning.
- Development of initiative and courage.

Curriculum

The doctrines of Marxism are studied at all levels of school and university, as also the history of the party and the contributions of the leaders of the state. Political economy and political education are very important subjects. Mathematics and the sciences as well as scientific and technological education are introduced from the very earliest years at school. Geography, biology, geology, astronomy, languages and literature are taught in the first 10 years of school youth education and organizations provide life education and life adjustment training and experience. Humanities, arts, aesthetics are also taught—the performing arts are entirely cooperative and not competitive such as sports and drama.

Educational agencies

The state is the sole agency of education. There are state-sponsored nursery schools in all cities and villages where very young children of nursery age can be admitted. Mothers are encouraged to participate in productive work and labour. Mothers also actively participate in political life. These nursery schools assume the responsibility of the family in providing food, shelter, exercise and the general physical environment of home for the child. The central authority for all education is the state, which has absolute power and control of all schools. There is no decentralization of school administration or educational planning and curricula. The methods of instruction, textbooks and evaluation systems are all centrally controlled and administered by the suite.

There is free and compulsory education for all at all levels, and student can go to university depending on his ability, or go to technical or trade school.

5.2.4 Advantages of the Marxist system of education

The advantages of the Marxist system of education are as follows:

- Equal educational opportunities for all.
- Free education at all levels.
- Love of labour, hard work and respect for elders and respect for property are inculcated through education.
- Patriotism, cooperation and sharing are instilled through education.

- Discipline, hard work and persistence are regarded as virtues to be learnt in schools and by example.

- Nursery and adult education are available freely to all.

5.2.5 The Limitations of the Marxist System of Education

The limitations of the Marxist system of education are as follows:

- Education is centrally controlled by the state in every way, hence the district or area has no say in the matter. No consideration is paid to local needs and demands regarding curricula or teaching methods.

- The curriculum is rigid and centralized, as are the textbooks, teaching methods and evaluation techniques. There is no opportunity for the teacher to use his or her own initiative or creativity in planning, in teaching methods, evaluation, etc.

- There is no competition in any aspect of education, sports or performance. The motive to excel may be dimmed in growing youth.

- There is an over-emphasis on scientific technology, mathematics and technical trades from the elementary school onwards. Individual creativity in fine arts is not emphasized.

- There is absence of academic freedom for teachers. Individual initiative is not encouraged.

- There is lack of freedom of expression for the pupils.

From communistic to democratic educational philosophy

The social customs of a country influence its educational system. This principle applies to Soviet Union also. The social customs and social structure of Soviets were quite different from those of the other countries of the world. The different communities, groups and languages remained a national problem there for long. Ultimately, they had to establish a federal government on the basis of communistic socialism. The former Soviet Union Premier Stalin in an interview with English writer H.G. Wells had called education a medium which tests the thinking of the directors of the education system. Consequently, the schools of Soviet Union reflected the ideology of communist leaders.

Communistic society of Soviet Union

The educational history of Soviet Union may be understood only by knowing the communist ideology. It is a dominant factor affecting education there. The communist governments wanted to make the citizens loyal to the communist ideology by making them communist. Through education an impression of communism is left on the mind of every child. From the beginning, the main basis of Soviet philosophy had been to start class warfare by building up a majority of the working class, i.e., the proletariat. But somehow they never succeeded in establishing a classless society.

Some people think there was still an elite class in the Soviet Union which along with maintaining its economic and social status has been adopting a policy which is supported by bureaucrats and intelligentsia and they are placed above the labourers and peasants. They obey the instructions issued by professional politicians who are their masters and their employers by forming the government.

Mass communication in Soviet Union used to lead the people in one direction and freedom of the individual was not recognized there. The individual freedoms marred by mass-media. The economic structure, too, is so framed that individuality cannot grow there. No other group, community, race or religion was given any importance. The people had to follow the government policy of the communist party blindly. Disloyalty to the party was considered treason.

Educational philosophy of communism

The communist ideology has its impact on the development of education. Nobody can say that communist ideas will always remain the same and there will be a change in them. During the last five decades, the educational development has been changing according to changes in the communist ideology. Today's nature of education is quite different from the former one. Education changes with the changes in the communist party. This indefinite and changeable ideology of Soviet Union is considered as a general feature of Soviet Union. In communist ideology, there is no place for traditions. Hence, in its educational philosophy, there is no traditional feature like other countries of the world. There are two aspects of education in the life of people there. One is natural education which is about the innate capacity of the people and the other aspect is that of instructions which are given through acquaintance, information, technical and vocational education which provides an opportunity of utilizing the innate capacity. If there is any failure in any field, its responsibility falls to the individual and not on the environment. They believe that the fault is of the individual who could not succeed because he did not utilize his innate capacities properly. So one should develop his capacity to adapt himself to the environment. It is expected of every loyal communist member that he will control this environment and get success by becoming self-disciplined and dutiful. To be unsuccessful is the weakness of the person and is a personal drawback. Thus in the communist ideology self-training has been given primary importance.

The structure of communist society is very attractive. According to communist ideology bringing self-discipline by education is not correct. This function is of society and not of education. The society will be such that the individual will imbibe communism acquire the virtue of self-discipline by birth. The teacher is only a guide and nothing more than this. He has no independent personality of his own.

Industrialization of Soviet Union increased the demand for trained labourers. Hence, technological and industrial training has been made the main aspects of education. There the educational intuitions are nothing more than centres of community interest. The central theme of education is the practical utility of labour.

5.2.6 Aims of Education in the Former Soviet Union

During the reign of autocrats till the end of 19th century, the children of peasants and labourers were not given good facilities of education. The rulers of that time wanted the labourers and peasants to remain illiterate. They were afraid that education would enhance their mental development and they would try to free themselves from slavery. So their admission in the then grammar schools was banned.

After the Revolution as soon as the Communist Party came into power in 1917, the education system of Soviet Union changed considerably. The first attempt of this government was to remove illiteracy. The aims at that time were as follows:

- Every citizen of Soviet Union should enjoy maximum education facilities.
- Compulsory, free, universal and secular education should be prided throughout the country.
- Trained teachers should be appointed to develop and extend education to its maximum extent. In the beginning, these aims could not be fulfilled due to other constraints. But later efforts proved sufficiently successful for the achievement of these aims.

During that period, expansion of communist ideology and preparing of citizens accordingly through education was the main aim of the government. The nature of educational provisions changed with the change in the policy of the communist party. Equality of educational opportunity for all is a constitutional need of the country. So efforts were made to make education universal, free and compulsory

Every school in the Soviet Union organized its curriculum correlated with labour because dignity of labour was explained to the children there. School programmes were run there through labour activities. Hence, education was imparted there in conformity with the needs of the labourers.

The main aims of education in Soviet Union were as follows:

- A classless industrial society according to Lenin's ideas can only be established if every citizen of the country is trained through industrial education so the Soviet Government by giving industrial training and making a man devoted to labour, provides personal efficiency.
- To educate children in communism is the chief aim of Soviet education in order to establish a new communist society. The perfection of communistic education can be estimated only when the masses are literate.

The Soviet educational system emphasized the following principles:

- Nature should be a main aspect of education.
- Children should develop a materialistic out-took through education.
- Children should get good opportunities for the formation of their character through educational activities.

- Educational programmes should be so planned that the children may establish contact with contemporary social life and may understand the same fully.

- Educational programmes should be combined with sociability and labour in order that the children may understand the dignity of labour.

5.3 EXISTENTIALISM-DEVELOPMENT: AN EXISTENTIAL APPROACH TO 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 Kierkegaard (1813–55), Martin Heidegger, Karl Jaspers, and Jean-Paul Sartre (1905) have contributed towards the development of existentialism. Kierkegaard is called the father of existentialism.

5.3.1 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 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.

5.3.2 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 non-existent. 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.

5.3.3 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 individual human being. However, there are important aims of education which are as follows:

- 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 and thinking 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, 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.

Check Your Progress

3. State any two assumptions of existentialism.

4. What is the main aim of education according to existentialists?

5.4 HUMANISM –CONCEPT AND ITS IMPACT ON EDUCATION

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'.

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, emphasize 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; a philosophy and asserts the dignity and worth of man and his capacity for self-realization through reason and that often rejects supernaturalism.'

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

5.4.1 Factors that Gave Rise to Modern Humanism

The factors which led to the rise of Modern Humanism are as follows:

- **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.

5.4.2 Principles of Humanism

The main principles of humanism are as follows:

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

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

The chief characteristics of humanism are as follows:

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 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 etc. 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.

5.4.3 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'.

The main educational implications of humanism are as follows:

- Betterment of each learner for the attainment of objective is the chief concern of education.

- Learning becomes effective when it is need-based.

- It aims at increasing the learner's self-direction.

- Its focus is on learning at a higher level i.e., self-actualization.

- It stresses self-discipline and self-control.

- It points out that education should develop values so that the learners become broad-minded.

- It advocates cooperation, mutual tolerance and social understanding.

- It points out that the qualities of brotherhood and international understanding must be given their due attention.

- Teacher is considered as a guide and helper to the students.

2. Humanism and Curriculum

The chief characteristics of curriculum in humanism are as follows:

- *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.

The following are the main types of Historical humanism:

- **Renaissance Humanism:** Renaissance humanism insists on getting away from religious control of knowledge. It believes in the ideal of well-rounded personality. It emphasizes 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, Prof. 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:** Marxist humanism is a 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.

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.

Characteristics of Scientific Humanism

Scientific humanism has the following characteristics:

- Scientific humanism rejects all supernatural powers.
- Scientific humanism opposes all fatalist theories.
- Scientific humanism gives the primary importance to reasoning.
- Scientific humanism believes in change.
- Matter and energy exist independently. They do not owe their existence to mind.
- Humanism believes that man has immense potential to solve his own problems on the basis of his reasoning and analytical power.
- According to humanism, with certain objective limits, man is the master of his own destiny.
- Scientific humanism believes in ethics as the moving spirit behind earthly human relations and experiences.
- Scientific humanism believes in raising the material standard of living of all people.

- Scientific humanism stands for the welfare of the society.

- Scientific humanism emphasises democratic values.

- Scientific humanism believes in the international economic order.

Check Your Progress

5. What are the factors that led to the rise of the Modern Humanism?

6. State the premises of humanistic approach.

5.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The main aspects of education in the Soviet Union were technological and industrial training.

2. Discipline is an important virtue in Marxist system because it is necessary for life. From early years, children must be educated in such a manner that a state of discipline will remain as their permanent possession.

3. The two assumptions of existentialism are as follows:

    a) Centre of existence is man, not the truth.

    b) Man is unique, being a composite of emotions, feelings, perceptions and thinking.

4. According to existentialists, the aim of education is humanitarian, which means inner development of man, development of real consciousness or real self.

5. The factors that led to the rise of the Modern Humanism are renaissance and reformation.

6. 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.

5.6 SUMMARY

- The source of all life is found in matter. Man is purely a product of nature, and not a result of any force outside nature.

- Like other naturalists, the Marxist explains man's clinging to belief in the supernatural in terms of material needs.

- Karl Marx, a German philosopher did not deny that 'human nature is a reality.' On the contrary, Marx's starting point in all discussion about man assumes that man is distinguishable from all other organisms and should be studied as man.

- The Marxist view of the nature of society determines what the nature of man should be.

- Patriotism is based upon the immediate attachment to parents, friends, relatives and local environment.

- In the Marxist system, discipline is a very important virtue. The school must insist on discipline not only because it is necessary for life.

- Under Marxism, the ultimate purpose of education is to strengthen the state and the building up of a classless society.

- The doctrines of Marxism are studied at all levels of school and university, as also the history of the party and the contributions of the leaders of the state.

- The communist governments wanted to make the citizens loyal to the communist ideology by making them communist.

- Industrialization of Soviet Union increased the demand for trained labourers. Hence, technological and industrial training has been made the main aspects of education.

- Every school in the Soviet Union organized its curriculum correlated with labour because dignity of labour was explained to the children there.

- Existentialists propose a philosophical theory, known as existentialism, which developed as a reaction against both naturalism and idealism.

- Existentialists realize that we live in a world of physical realities and that we have developed a useful and scientific knowledge about these realities.

- Humanism is a very old philosophy but it emerged as a modern philosophy in the seventeenth century.

- Humanism believes that human nature is flexible. Human nature may have to be reconditioned and reshaped to face new challenges.

- Humanism provides guiding principles of toleration and pluralism. It insists that democracy is vital to individual development.

- Marxist humanism is a type of humanism developed in the nineteenth and twentieth century is based on Marxism which rejects religious authority and supernaturalism.

- Scientific humanism led to rapid transformation of human life and ushered in a new philosophy of life.

5.7 KEY WORDS

- **Communism:** It refers to a theory of social organization in which all property is owned by a community and a person contributes towards that community and receives according to their abilities and needs.

- **Humanism:** It refers to a rationalistic system of thought focuses more on rather than divine or supernatural matter'.

- **Marxist Humanism:** It refers to a type of humanism developed in the nineteenth and twentieth century is based on Marxism which rejects religious authority and supernaturalism.

- **Renaissance humanism:** It refers to a type of humanism which insists on getting away from religious control of knowledge. It believes in the ideal of well-rounded personality.

5.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the Marxist aims of education?
2. Why is state the sole agency of education?
3. Write a short note on the educational philosophy of communism.
4. What are the main principles of the Soviet educations system?
5. List the main characteristics of scientific humanism.

Long Answer Questions

1. Analyse the advantages and disadvantages of Marxist system of education.
2. Discuss the values cultivated in the Marxist system of education.
3. Interpret the main types of Historical humanism.
4. Explain in detail the concept of existentialism.
5. Discuss in detail the chief characteristics of humanism.

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UNIT 6 VEDIC EDUCATION AND PHILOSOPHY

Structure

6.0 INTRODUCTION

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 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.

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 exists 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 basic notions of these schools regarding the basic questions of philosophy, viz. metaphysics, epistemology and axiology and prominent issues of life like education and its issues. The unit will discuss about the Indian school of philosophy and the concept of various philosophies such as Sankhya, Vedanta and Nyaya.

In this unit, the implications of Vedic and Buddhist philosophies have also been analysed. The thematic contents of the Upanishad and Bhagwat Gita have also been discussed in the unit. The unit will also highlight the salient features of the major types of Indian schools of philosophy.

6.1 OBJECTIVES

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

- Discuss the concept of the Indian schools of Philosophy
- Interpret the meaning of Sankhya, Vedanta and Nyaya philosophy
- Explain the implications of Vedic Buddhist philopsophies
- Analyse the thematic contents of Upanishads and Bhagwat Gita

6.2 INDIAN SCHOOLS OF PHILOSOPHY AND THEIR EDUCATIONAL IMPLICATIONS

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.

The concept of education in the Vedic age was very clear. In Vedas and Vedic literature, we may see more than one definition of education which clearly indicates not only the concept of education but also its aims and objectives in clear

terms. Accordingly, the concept of education was pious and high staged entity which is essential for every human being to attain the fullest

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.

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, fulfilment 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. 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 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 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.

Vedic education comprised of all the 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.

6.2.1 An 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 ultimately formulation of the norms for successful worldly as well as spiritual life.

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 as follows:

- 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).

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), Shrishtiprakriya (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 a good method to understand the inclusive nature of specific philosophy but it prevails only in the traditional system of philosophical practice. It needs a sequential process to go through all 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.

Sankhya Philosophy

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.

Objective of the Sankhya Philosophy

The main supposition behind this school of thought is that world is full of miseries and sorrows. These problems are of three kinds, viz., **Aadhyatmic**—due to the person himself, **Aadhibhotic**—due to the products of elements and **Aadhidaevic**—due to supernatural causes. All the human beings who have taken 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.

Salient Features of the Sankhya Philosophy

The **Sankhy**a 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.

Basic Characteristics of the Sankhya Philosophy

The following are the basic characteristics of 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.

Vedanta System

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.

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 Brahman or the Absolute. The Upanishads declare emphatically: 'Tat TvamAsi', 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 Brahman 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 Brahman, 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 Brahman. According to Sankara, Karma and Bhakti are means to Jnana which is Moksha.

Salient Features of the Vedanta Philosophy

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 (Brahman). 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.

The following are the salient features of the Vedanta philosophy:

1. Perception of the world
2. The Brahman
3. Ling or SukshmaSharira
4. Adhyasa (false inference
5. Maya (delusion)
6. Vivarta (illusion)
7. Pramanas
8. The concept of Moksha or Emancipation

Basic Characteristics of the Vedanta Philosophy

The basic characteristics of the Vedanta Philosophy are as follows:

- 'Brahma Satyam JagatMithyaJivoBrahmaiva Na Aparah', i.e., only the God or Brahman 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 SukshmaSharira. This is made of seventeen organs including Buddhi (intellect), Mana (mind), five senses of knowledge, five senses of action and five pranas.

- 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 losing 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.

Nyaya Philosophy

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.

Salient Features of the 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. The important issues of this philosophy are as follows:

1. Structure of the universe
2. Knowledge
3. God
4. The soul
5. The cause of bondage and the means to emancipation

6. The Sixteen Categories

7. The State of Apavarga or Release

8. Pramanas

Basic Characteristics of the Nyaya Philosophy

The following are the 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.

6.2.2 Educational Implications of Vedic Philosophy

In this section, we will discuss the educational implications of the Vedic Philosophy.

1. *Two Types of Education:* The Vedas mention two types of education, namely, 'paravidya' and 'aparavidya'. The former relates to spiritual or ecclesiastical knowledge and the latter relates to temporal or worldly matters. Both types of education are needed.

2. *Objectives of Education*: Knowledge or learning makes one humble, free of ego. Education must give due regard to the application of learning.

3. *Conducive Environment:* According to the Vedic view, through education one creates an environment conducive to attaining accomplishment of mind, intellect of thought, of purpose, of intelligence, of sense and vision. The parents, therefore, must ensure a selective environment.

4. *Significance of Women's Education:* The Vedas give a very honourable and respectable status to women. They were eligible for higher education also. It is of interest to note that as many as 14 women scholars and seers contributed to several verses in the Vedas. Their names are: AngirasiShashwati, Apala, Indrani, Lopamudra, Guhu, Romsha, Sarma, Shraddha, Surya, Urvashi, Vagambhrani, VasukraPatni, Visvasara and Yami. It is stated,

The Vedas accord a high position to the status of women and accordingly their education must receive priority.

5. *Education for world peace and international understanding*: The Vedas speak of one world and peace all around. Ideas and values of international understanding find their inspirations from the Vedas.

6. *Methods of Instruction*: These were as under.

    (i) Lecture method

    (ii) Meditation

    (iii) Memorization

    (iv) Correct pronunciation

    (v) Debates and discussions

7. *Organization*: There was no state control on education.

8. *Teacher-pupil relations*: These were very close. The students were very respectful to the teachers who regarded them as their own children.

9. *Residential*: The teacher's home was the educational institution.

6.2.3 Educational Implications of Buddhist Philosophy

1. *Aim of Education*: The aim of education is to prepare the individual for the achievement of '*Nirvana*'.

2. *Value Education and Character Development*: The techniques of Buddhism provide direction to develop good conduct, which is also the essence of a sound system of education. To be a moral being, one must follow the noble path. The Eight-fold Path as preached by Buddha provides guidance for moral education and peace. Observance of purity is more important than the observance of rituals.

3. *Curriculum*: Curriculum should include secular as well as religious subjects.

4. *Methods of Teaching*: (i) Oral Instruction, (ii) Discussion, (iii) Learned Conferences, (iv) Meditation, (v) Educational tours.

5. *International Exchange of Scholars*: Buddhism encouraged exchange of scholars. Some Indian universities attracted students and scholars from far off lands. Indian scholars went to other countries to promote learning.

   Buddhism lays emphasis on human values and does not bother about metaphysical concepts which according to it simply confuse human beings. Of course, Buddhism neglects physical education.

6.2.4 The Thematic Content of Upanishads and Bhagwat Gita and their Educational Implications

The Upanishads are a part of the Vedas which comprises of ideas of Hinduism and philosophical contexts. It played an important role in the contribution of spiritual ideas. It is seen as a turning point where new concepts of spirituality were introduced

after the Vedic ritualism. Bhagwat Gita is a part of the Mahabharata which was written by Ved Vyasa. It comprised of about eighteen chapters which consisted of 700 verses. It deals with philosophical action and thoughts. It is not only about the conversation which takes place between Sri Krishna and Arjuna but it is value oriented which is taught by Sri Krishna to the humanity.

The teachings begin with the concept of Sankhya Yoga which further proceeds along the path of action, wisdom, knowledge, discipline of action and the results of those acts, difference between god and soul and so on. It also talks about the concept of three fold faith and knowledge.

The first six chapters explain the concept of Karma-yoga and then the rest of the chapters talks about Bhakti-yoga and then about the path of Jnana-yoga which established the relationship of individual spirit with the spirit of education.

Educational Implications

In the existing times, the teachings of Bhagwat Gita acts as a catalyst in the development of value-oriented education especially in a country like India which is a developing country. It not only helps the students but also the leaders.

The value-oriented education is important as it promotes various factors which lead to the development of the personality. It enhances various kinds of values in human beings such as discipline value, moral value, mental value, physical value, religious value, affective value and so on. Thus, the teaching of Gita establishes the relationship between theory and practice of the well being of human beings and thus, contributes to the society as well.

Check Your Progress

1. State the chief feature of the Vedanta System.
2. What are the three main problems of the world in the Sankhya philosophy?
3. State the aim of education of the Buddhist philosophy.
4. What are the two types of Veda education?
5. How is knowledge attained in the Vedanta philosophy?

6.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. 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.

2. The three main problems of the world in the Sankhya philosophy are of three kinds, viz., Aadhyatmic—due to the person himself, Aadhibhotic—

due to the products of elements and Aadhidaevic—due to supernatural causes.

3. The aim of education of Buddhist philosophy is to prepare the individual for the achievement of '*Nirvana*'.

4. The Vedas mention two types of education, namely, 'paravidya' and 'aparavidya'.

5. Knowledge is attained in the Vedanta philosophy through the emancipation of one's true self emancipation. The knowledge of real self comes through preaching of divine people, knowledge of Vedas and self-experiences of the falsehood of the world.

6.4 SUMMARY

- Vedas are considered to be the scriptures for knowledge and contemplations regarding the universe, its constituents and its creator.

- Apart from four Vedas, viz., Rig-Veda, Yajur-veda, Sam-veda and Atharva-veda; there is a stack of scriptures based upon Vedas.

- 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.

- Education in the Vedic age was provided through six types of institutions. These were basically residential institutions which used be considered a family.

- Vedic education comprised of all the types of learning essential for personal, social and spiritual life.

- Vedas are the root sources of Indian religion and philosophy. Vedas contained hymns with varied meaning altogether.

- 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.

- 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 Sankhya school of philosophy presents a counting of the twenty-five Padarthas or constituents of the universe.

- Vedanta is very popular school of philosophy in India and abroad. It is respected due to numerous practical applications and popular principles.

- The Jiva identifies itself with the body, mind and the senses, when it is deluded by Avidya or ignorance.

- 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.

- The visible and palpable universe around us is considered to be unreal (Mithya) which is but an illusion, i.e., Maya.

- Nyaya Philosophy is one of the six systems of Indian philosophy. It was introduced by Maharshi Gautama (Gotama or Aksapada), around AD 250.

- The Nyaya is sometimes called Tarka-Vidya or the Science of Debate, Vada-Vidya or the science of Discussion.

- 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.

- 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).

- The Vedas give a very honourable and respectable status to women. They were eligible for higher education also.

- Buddhism lays emphasis on human values and does not bother about metaphysical concepts which according to it simply confuse human beings.

- The techniques of Buddhism provide direction to develop good conduct, which is also the essence of a sound system of education. To be a moral being, one must follow the noble path.

- The Upanishads are a part of the Vedas which comprises of ideas of Hinduism and philosophical contexts.

- Bhagwat Gita is a part of the Mahabharata which was written by Ved Vyasa. It comprised of about eighteen chapters which consisted of 700 verses.

6.5 KEY WORDS

- **Nyaya philosophy:** It refers to a type of philosophy which develops the power of reasoning or argument. It renders the intellect sharp and subtle.

- **Moksha:** It refers to a method in the Indian philosophy which liberates the bondage of birth and death.

- **Vedas:** It refers to the scriptures for knowledge and contemplations regarding the universe, its constituents and its creator.

6.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the educational implications of the Buddhist philosophy?
2. List the characteristics of the Nyaya philosophy.
3. What is the objective of Vedanta philosophy?
4. State the premises of Vedanta philosophy.
5. What are the basic characteristics of the Sankhya philosophy?

Long Answer Questions

1. Explain the concept of Vedic philosophy.
2. Analyse the salient features of the Sankhya philosophy.
3. Interpret the six stages of thought in the Indian philosophy.
4. Discuss the significance of Bhagwat Gita in the Indian philosophy.
5. Explain the main issues of the Nyaya philosophy.

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UNIT 7 OTHER RELIGIONAL PHILOSOPHY IN EDUCATION

Structure

7.0 INTRODUCTION

Islamic education is based on the concept based on knowledge. This knowledge can be attained through oneness of God, Allah. Quran and the sayings of Prophet Mohammad guide the man to discover the goal of life which is to discover the truth. In this unit, we will discuss the concept and nature of knowledge in Islam, sources of this knowledge, its influence on education in India during the medieval period.

Christianity is one of the prevalent religions of India. Christianity is a way to achieve salvation. The elements of Christianity are revelation, reconciliation, confession and resurrection has been discussed. The unit will also discuss about the educational implications of Christianity in India.

The Indian Constitution envisaged a system which gave its citizens various rights of justice, liberty, equality and fraternity. In this unit, the values of the Indian Constitution have also been described. The components of the Preamble and the objective of the Indian philosophy have also been analysed.

7.1 OBJECTIVES

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

- Discuss the concept of Islamic view of knowledge
- Analyse the main types of knowledge in Islam

- Explain the philosophy and principles of Christianity
- Discuss the values imbibed in the Preamble of Indian Constitution
- Identify the directive principles of State policy

7.2 PHILOSOPHY OF ISLAM

During the medieval period of Indian history which roughly spreads across a span of about 800 years, Indian society had witnessed an intimate and influential interaction with Islamic culture and civilization through its followers. After its birth in 7th century AD in Arabia, Islam had gradually reached out to many Asian, African and European societies. Islam, for its followers, was not merely a faith or a religion; rather it was a complete way of life, which they had come to realize through their deep understanding of the Islamic philosophy and knowledge based on the holy Quran and the Hadiths of Prophet Mohammad. In 11th century AD followers of Islam gradually entered Indian soil and influenced socio-cultural aspects of life including education.

Islamic View of Knowledge

In order to understand the Islamic view of knowledge, we first need to be clear about the Islamic concept of reality, as the quest of truth inherent in this reality leads to creation of knowledge and is transmitted to mankind through a particular system of education. The philosophical concepts of reality and knowledge in Islam and the fundamental reality of God and worship will be discussed here. These concepts have had their direct bearing on the education system that was in vogue in India during the medieval period.

Islam, as mentioned in the Quran, is theo-centric because the only true reality according to Islam is Allah. Allah, the Almighty, is the ultimate reality as He is the Ultimate Being and the only true reality. Allah, according to the Islamic scripture is Absolutely Real (al Haqq). He is not a projection of man's mind nor is He a product of resentment of those who have fallen short. The exact nature of Allah is not knowable for He is beyond comprehension.

'Allah is omnipotent, and to Him is due the primal origin of everything. He is the creator. Allah created the heavens and the earth and what else is there in the universe. He is the sole self-subsisting being, and an all pervading, absolute reality' (Holy Quran).

Thus, according to Islam, Allah is the source of all knowledge and he has given knowledge to man. Some of knowledge is revealed by Allah to his messenger, the Prophet Mohammad in the form of the Quran and some knowledge is given to man which he can explore through his own efforts. This includes knowledge related to the natural phenomena.

So, according to Muslim philosophers, human knowledge is of two types: (1) Knowledge based on proof; and (2) Knowledge based on direct experience

through religious devotion and revelation. The knowledge obtained by Sufis is obtained by religious devotion whereas knowledge of the Prophet is revealed by Allah. Al Farabi (Quoted in Inati, 1998) a Muslim philosopher has classified knowledge into practical and theoretical. The latter knowledge helps the soul to achieve perfection and the former is related to human conduct. In the opinion of another famous Muslim philosopher, al-Ghazali (Quoted in Learnan, 1998) there is two types of knowledge, viz., the intuitive knowledge and the knowledge acquired by rational effort. The intuitive knowledge leads to perfection of the soul and the knowledge acquired through experience, observation and rational effort leads to development of sciences. The former knowledge may be termed as religious sciences and the latter as liberal sciences.

Fundamental and liberal views about knowledge

Islamic philosophers have generally classified knowledge into two broad categories as stated above. It is generally held by them that the knowledge given by Allah through revelation, i.e. Quran is the fundamental and noblest knowledge. It is held that the Quran is the complete and final revelation from Allah so it is a complete guide for man in his worldly affairs as well as for his salvation. It is the knowledge that forms the basic core of all knowledge that man may acquire and hold, and this being fundamental for successful living of mankind, this knowledge must be possessed by all for their good of all kind. They argue that there is no other knowledge except that which is based on the **Quran** that can guide man. The Quran is the knowledge par excellence and the life and teachings of Prophet Mohammad to whom the Quran was revealed. So the Prophet's life and sayings (traditions and Hadith or Sunna) are the true guides for Muslims. Thus, the Quran, the Hadith, and Shariyah (Allah's Laws) are the essential and fundamental elements of knowledge worth acquiring by Muslims. Devotion to Allah through worship is the practical aspect of the fundamental knowledge acquired through the Quran and the Hadith.

On the other hand, lays the second kind of knowledge which is the knowledge of rational sciences or knowledge of liberal or secular sciences which should also be acquired by Muslims. In fact, the Quran itself repeatedly encourages and stimulates Muslims to explore this kind of knowledge by following rational and systematic process of observation, reflection and discovery. However, the first kind of knowledge which reveals the true relationship between man and Allah should form the basis and foundation for the second one. Islamic scholars argue that if the knowledge of the second kind is obtained without reference to the first then it will lead to confusion and will create doubt and scepticism. It is for this reason that Muslim philosophers made the knowledge based on the Quran and the Hadith obligatory for all Muslims and the knowledge of sciences obligatory for those who can do justice to it. However, one terms that through the Quranic injunctions none is barred from exploring these liberal sciences. Rather all are encouraged to explore the knowledge hidden in the universe by the use of intellect

and wisdom and to use it not only for the good of man. In fact all should, through it, develop a deeper understanding of the powers and qualities of Allah.

Definitions and meaning of knowledge in Islamic tradition

As has been stated earlier, the theory of knowledge has been the main preoccupation of Muslim philosophers. Muslim philosophers have been primarily concerned with human happiness and its attainment, even if their views different from each other.

Islamic philosophers, much in the same way as the Greek philosophers did, agree that knowledge of reality can be attained at its highest level by application of the intellectual tool of logic and through this ability, to perfect the understanding and establish contact with the principles which underlie the whole of reality. But at the same time they agree that knowledge also includes essentials of morals and faith which have been handed down by Allah to man by direct

Islamic philosophers agree that the seat of knowledge in human beings is the soul of man or spirit and the intellect which are in turn based on his dual nature that is, he is both soul and body. Moreover, Allah has also equipped man with faculty of right vision, which guides him to the right path, provided an effort is made by him. This effort only will help him in discrimination of right from wrong and truth from falsehood. To attain truth and knowledge of reality and to be able to follow the command of Allah, therefore, it is essential that man should try to assert the supremacy of the rational soul and suppress the animal and irrational soul.

Sources and types of knowledge

In Islam, the Quran is considered as the primary source of knowledge. It believes that everything that exists including knowledge originates from Allah. This has been repeatedly stated in the Holy Scripture in these words: 'Truth comes from Allah alone, be not of those who doubt'; 'Allah is all knowledge. He is truth, with him are the keys of the unseen, the treasures that none knows but He' (Quran). Along with the Quran, Sunna or Prophet's Traditions is another fundamental source of knowledge. According to Islam, knowledge is also acquired through use of logical tools of rational thinking and systematic observation of the matter in this universe. Revelations (Wahy), which all prophets received from the divine source, is the most certain knowledge. The Quran also indicates that there exist other sources of knowledge, the proper study and orientation of which will complement the Truth of revealed knowledge, for ultimately they are derived from the same source: Allah, the originator of all things. The other sources of knowledge are natural phenomena, human psychology and history.

Prophet Mohammad as the other source of knowledge is the perfect and excellent interpreter and example of the Quranic interpretation. The Prophetic Sunna, to many scholars, are based on the prophet's many conducts and sayings and are a part of authentic knowledge and help in interpretation and understanding of the messages and commands of the Quran. The Quranic revelations and the

Sunna thus, may form parts of the same type of knowledge, i.e. prophetic knowledge and same basic source of revelation and prophetic sayings.

The third source of knowledge, as stated earlier, is the systematic and rational observation, reflection and discovery of the reality lying in the physical matters scattered on earth and in the universe.

Thus, all these sources of knowledge lead to creation of two broad types of knowledge, viz., (i) knowledge based on proof (al burhan) and (ii) knowledge based on direct experience through religious devotion and revelation (shariah). Al-Ghazali (Quoted in Leaman, 1998) calls these two types of knowledge the intuitive knowledge and the knowledge acquired by rational efforts. The intuitive knowledge leads to perfection of soul and knowledge acquired through experience, observation and rational effort leads to development of sciences or liberal sciences.

In Islamic philosophy, there are two theories about the manner in which the number of unknown objects is reduced. One theory stresses that this reduction is brought about by moving from known to unknown objects, the other says that it is merely the result of direct illumination given by the divine world. The former is the upward or philosophical way, and the latter is the downward or prophetic way based on revelation (wahy).

Logic and Knowledge

Since, logic deals only with the known and unknown, it cannot deal with anything outside the mind. Because it is a linguistic instrument (foreign in nature to the realities of things), it cannot deal with such realities directly, whether they exist in the mind or outside it, or are external to these two realms of existence. It can only deal with the states or accidents of such realities, these states comprising links among the realities and intermediaries between the realities and language. Logic therefore, deals with the states of such realities as they exist in the mind. Such states are exemplified by 'subject' or 'predicate', 'universality' or 'particularity', and 'essentiality' or 'accidentally'.

In other words, logic can deal with realities only in the case that these realities are subjects or predicates, universal or particular, essential or accidental and so on. Because the ultimate human objective is the understanding of the reality, essence or nature of things and because the ultimate logical objective is the understanding of conceptions, logicians must focus on the understanding of those conceptions that lead to the understanding of the essence if they intend to serve humanity.

Considering that the discussion of universals occupies a central place in Arabic logic, it is important to focus briefly on this subject to ensure understanding of the proper objects of knowledge of the natures of things. Muslim philosophers divide universal expressions into five types:

- **Genus:** It refers to the common nature of all the species that fall under it, such as 'animalist' for 'human being, 'dog', 'cat' and so on. As such it tells us what the general nature of a thing is.

- **Species:** It refers to the common nature of all the individuals that fall under it such as 'human being' for Ahmad, Kamal and John. As such, it tells us what the specific nature of a thing is.

- **Difference:** It refers to that which differentiates the members of the genus, such as 'rational', which differentiates the species of human being from other animal species; it tells us which thing a being is. These three universals are essential to a thing; that is without them the essence will not be what it is. Property and common accidents are accidental, in that they attach to the thing but are not part of its essence.

- **Property:** It refers to something that necessarily attaches to one universal only, such as 'capacity for laughter' for 'human being'.

- **Common accident:** It refers to the quality that attaches to more than one universal, either in an inseparable manner such as 'black' for 'crow', or in a separable manner, such as 'black' for 'human being'. The inseparability of the common accident, however, is only in existence (Inati, 1998).

Types of Knowledge: Philosophical and Prophetic

Going by the details of the sources of knowledge it may be said that in Islamic philosophy only two broad types of knowledge exist. One may be called philosophical knowledge and the other prophetic knowledge. The former knowledge is based primarily on man's interaction with and experience of the physical reality existing in the surrounding universe or environment which comes to him, through his sensory system, in a highly logical manner. The latter, prophetic knowledge consists of that knowledge which is not based on apparent sensory experiences rather, which comes down to the human mind of a prophet through direct revelation, illumination or descended on him by Allah. This knowledge may also be called divine knowledge. However, it needs to be remembered that Muslim philosophers believe that both types of knowledge are the representation and manifestation of the same common Truth expressed by the common Reality of one Allah and both should have a commonality of goal of knowledge and education.

Issues in Islamic Theory of Knowledge

The basic sources of prophetic knowledge in Islam, viz., the Quran and the Sunna of the Prophet are applied to handle various issues concerning man in general and Muslims in particular through the method of Islamic hermeneutics which helps in the interpretation of the two fundamental sources which were closely connected with the historical struggle of the Prophet and the earliest Muslim community. The process of hermeneutics enables the community to understand and apply values, principles and injunctions enshrined in the two sources for various issues and contemporary problems. Thus, it becomes very important that a proper interpretation of the Quran and Sunna is done by the community by application of a proper method of hermeneutics.

Islamic scholars argue that since the Quran is from God and since God's knowledge and wisdom that is imparted in Quran is not confined to or exhausted by a society and its history, the intent of the sociological approach should not be construed to relate divine wisdom and they confine it to a specific socio-historical moment; its purpose is to affirm His wisdom in dealing with His creatures who exist within the space-time dimensions. Moreover, the Quran is basically concerned with man. In its statements about the Divine, the primary intent could be interpreted as functional to man's positive cognitive moral growth as well as to vindicate the orderliness of this universe.

Modes of Communicating Knowledge

Based on our earlier discussion on sources and categories of knowledge as recognized by Muslim philosophers and scholars in the light of the Quran and Sunnah it may be clear that there are two major modes of communication of knowledge to mankind. One mode is based on revelation from God to his Prophet and sometimes, as asserted by a section of scholars, to the mystics through the approach of mysticism or Sufism and the second mode is which based on a rational process of experience and observation by human intellect. These modes of communication of knowledge are termed as prophetic and philosophical ways that lead to the formation of concepts and universal essences forming the corpus of human knowledge. Muslim philosophers have first discussed the structure of the human soul and then the steps through which the universals pass their way to the place of knowledge.

The philosophical way requires the individual to first use his/her external senses to grasp the universals, as they exist in the external physical world mixed with matter. Then the internal senses, which like the external senses are a part of animal soul, take in these universals and purify them as much as possible. The imagination is the highest internal sense in which these universals settle down until the next cognitive experience occurs. The theoretical intellect is responsible for knowledge development and practical intellect for proper management of human body to guide it to do well and avoid the bad.

The prophetic mode of communication of knowledge is much easier and simpler. One need not take any action to receive the divinely given universals; the only requirement seems to be the possession of strong soul capable of receiving them. This may be noted that while the philosophical and rational way moves from the imagination upward to the theoretical intellect, the prophecy way takes the reverse path from the theoretical intellect to the imagination. For this reason, knowledge received through the philosophical or rational mode is knowledge of the nature of things themselves, while knowledge of prophecy is knowledge of the nature of things as wrapped up in symbols, the shadows of the imagination.

Thus, prophetic and philosophical truth is the same, but it is attained and expressed differently.

Acquisition and dissemination of knowledge, both philosophical and prophetic, was emphasized in Islam right from its inception as is evident from a large number of the Quranic verses as well as traditions of the Prophet which are explicitly in praise and exhortation for the acquisition of knowledge and its propagation for the good of the mankind. The Quran repeatedly invites man to use his senses and exercise his reasoning faculties and thereby reach the ultimate truth. It states that there is no limit to knowledge, that the whole universe is made for and is subservient to man, and that it can be conquered and made to serve the interest of mankind. The attitude of Islam towards knowledge, its attainment and dissemination among others is not only positive and emphatic; rather it is considered as an ordained duty of all believers. It is for this reason that right from the early days of Islam a tradition to impart education had begun on a large scale and the tradition got strengthen with the passage of time and establishment of formal institutions of learning in Islamic societies.

Socio-Cultural Impact of Islamic Knowledge on Indian Education

Islamic knowledge was revealed and introduced at a time and place when the people of an area in the Arab world were facing the height of superstition, ignorance and social and cultural degeneration. Islamic knowledge created awareness in mankind of the rights of all human beings, social justice, cooperation and human discipline. It made them conscious of the purpose and mission for which they were created and their obligation to their Creator and the ultimate reality existing in One God. Islamic knowledge heavily emphasized the virtue of knowledge and the benefits of its acquisition and the significance and worth of its dissemination to all members of the human society.

It encouraged and persistently stimulated people to acquire knowledge and continue to do so through their lives as it always benefits them both, in this world as well as hereafter. At the same time, it motivated the learner of every hue and level to disseminate and propagate knowledge as it is treated their most divine act and as a result people solitarily participated in this pious activity. Islam introduced an egalitarian approach to education and opened its doors for all sections and classes of the society and encouraged the better offs to take care of the education of the weak and did not discriminate against them in the pursuit of education.

Islamic knowledge as contained primarily in the Quran and Sunna repeatedly encouraged and invited people to search for new knowledge which is scattered all around and use the new knowledge of the rational sciences for their good as well as for the good of the humanity. Islamic knowledge had been able to enrich their cultures and social processes and practices and was responsible for introduction of many lasting reforms in socio-political system, civil administration as well as in the economic sphere of life. It was able to introduce the concept and value of equality and social justice in economic and social life through the Quranic and prophetic injunctions. An important impact of the development of Islamic philosophy and knowledge in the medieval world was the establishment of a well-defined

education system in those societies which gradually took root and in most cases became a permanent part of the education system of those societies. The continued emphasis and attention to education by Islamic scholars led to the establishment of the madrasa education system for education of the masses as well as development of huge amount of literature and books useful for students, scholars and jurists.

Many madrasas especially during the period of Mughal rulers were thrown open to both Muslims and Hindus and both used to acquire excellent education in them and on its basis, used to get employment in the state administration. Right from the beginning of Islamic education in India, education of girls was paid significant attention and some separate madarsas for girls were established. Even slaves under the early dynasties of Muslim rulers were provided equal opportunity of education and they used to be admitted in these institutions in large numbers. In fact, for about eight hundred years during the medieval period, the madrasa education system successfully provided educated and trained hands to all parts of administration, judiciary, economic institutions and all other institutions of the society.

However, this education system which remained in vogue in the country for many centuries was affected after the takeover of the power by the colonial rulers in nineteenth century. The madrasa education system regained some of its lost strength after independence. In the post independence period, the madrasa education system continued to grow, though very slowly, to serve the religious education needs of the community.

7.2.1 Educational implications of the Philosophy of Islam

The Islamic worldview obviously affects the Islamic concept and theory of knowledge and carries multiple implications for education. The concept of knowledge in Islam has the following key features:

- Knowledge is infinite as it originates and ends in the infinite Reality of God who is the absolute knower;
- Since knowledge is an aspect of diversity, seeking it, expanding it and teaching it are important acts of divine worship;
- Believers are encouraged to continuously explore, discover knowledge and conduct valuable researches in various sciences and enrich human civilization with their intellectual achievements;
- Proper and sincere application of knowledge in one's personal and collective life forms the foundation of human excellence in Islam;
- 'The concept of knowledge is an integrated one; whether it is found in the Quran, Sunna, in nature, history or in the inner experiences of man.
- The teachings found in the two fundamental sources of the Quran and Sunna provides stability and paradigms to deal with all changes in human lives and environment.

- At the same time different inner experiences of man, history and natural phenomena provide avenues for a new interpretation of the teachings of these basic sources of Islam and thus, man should be trained and prepared for the same.

- This obviously requires a concept of lifelong never ending comprehensive process of education. Lifelong learning and research not merely as a professional obligation of a section of the community rather more importantly as a religious virtue for all is stressed.

- Since responsibility for education is an obligation of all Muslims, its opportunity theoretically and practically has to be open for all. This calls for democratization of education which would only benefit Islam and mankind the most.

- Knowledge should not be regarded as an end in itself; rather it is a means to achieve something higher and more sublime. By making it a firm basis of the practical intellect throughout his life the believer should strive to achieve the goal of reaching the paradise in the world hereafter. On way, this practice will also bring peace and prosperity in this world as well.

Check Your Progress

1. Why is Islam theo-centric in nature?
2. State the premises of philosophical knowledge.

7.3 PHILOSOPHY OF CHRISTIANITY

Christianity is one of the prominent religions in India. At present, there are about twenty five million Christians in India. It is interesting to note that the Christian population in India is more than the entire population of Australia and New Zealand or total population of a number of countries in Europe. Kerala, Goa and Mizoram states have high concentration of Christian population in India. Kerala has the largest number of Christians among the states. Christians including Catholics, Orthodox and Protestants form the third largest group in India.

It was Saint Thomas who introduced Christianity in India in 52 AD. Saint Thomas arrived in Kerala and established the Seven Churches and evangelized in present day Kerala and Tamil Nadu. Most of the Christians in India are either Muslims or Hindus who have converted to Christianity. The early converts were Jews because Saint Thomas himself was a Jew and spoke the same language, which made conversion easier.

During the modern era, it was the French Missionaries who first set foot on the Indian soil. They made a large number of conversions. Portuguese missionaries reached Malabar Coast in the late fifteenth century, made contact with the St Thomas Christians in Kerala and sought to introduce Catholicism among them.

The modern period saw a large number of foreign missionaries making conversions in India. The State of Goa today has a substantial population of about 80 per cent, Roman Catholic Christians. In the sixteenth century, the high classes Hindus were converted to Christianity by the Portuguese and were known as the Portuguese Christians.

The English missionaries started acting in India at a much later period. The British, unlike the Portuguese, did not allow the missionaries to enter their territory in the beginning. The British arrived in India in 1600 and they allowed the missionaries to enter their territory only from 1813. The British allowed different churches to establish missionaries in their territory. The missionaries did not only spread Christianity, but they also did humanitarian deeds such as giving the needy basic necessities of life like food, clothes and shelter. The missionaries also built schools in India and many of them have Christian or European originated names even till today. The British church missionaries succeeded less than the Portuguese in converting Indians to Christianity because, unlike the Portuguese who converted forcibly, they tried to convert voluntarily.

Revelation

The first basic element of Christianity is the idea of revelation. Neither eastern religions nor Christianity acknowledge the possibility of knowing God by using empirical means. It has been emphasized that scientific research will never reveal God himself, but only the way in which his creation works. Intuition leads us to think that there must be a creator who made our world like this. This is the argument of many to prove the existence of God. It is so very apparent that our universe could not have been the result of chance. It must have been designed to work as it is does by a designer. So it is believed that that designer is God.

The concept of revelation says that there is a better way of knowing God than following simple speculations. It says that God himself gave the idea of making him known to humanity in a related way. This process is termed as revelation. It does not reduce human empirical abilities of knowledge but it does reveal some facts, which are beyond abilities.

Christianity says that you came to know about God just because he wanted to reveal himself. The Bible tells the story of this initiative. It has been described that he spoke in human languages, in wise ways, so that in all ages of human history he could be understood. Revelation is informative and personal. Its crucial purpose is to redeem humans from their fallen condition and bring them to have a perfect relationship with God. Thus, God revealed himself to mankind to inspire them to mend their ways and come closer to him. It was his way of connecting with his favourite creation.

It is necessary to evaluate the meaning and importance of Christian mystical experiences and to see as to what extent they are comparable with those of the rest of the religions. There are six points that stress on the main differences between mystical experiences in Christianity and in other religions and they are as follows:

(i) Mystical experiences in Christianity are always initiated by God, and they are never persuaded by believers by using special meditative methods.

(ii) Those that were granted special revelations had to learn a coherent spiritual message and pass it to their fellow believers.

(iii) Special revelations are related with external confirmations regarding their truth.

(iv) Mystical experiences in the Bible always confirm previous revelation in the Scripture. They never disagree with it or make Christian doctrine depend on them. Christianity does not proclaim mystical experience as the supreme way.

(v) Mystical experiences do not give the feeling of *atman–Brahmin* impersonal oneness. The Christian mystic never unite with the being of God but only with his will in a better personal relationship.

(vi) The effect of having mystical encounters with God should never be at the cost of Christian doctrine and morals. Therefore, those mystics who have discarded fundamental concepts such as sin, evil and reverence towards God and who consider they have attained a realm beyond good and evil, no longer belong to the Christian tradition.

Three Principles of Christianity

The three principles of Christianity actually govern the Christian social order. They flow from the teachings of Jesus Christ. These three principles are as follows:

a. **Universal brotherhood:** According to Jesus Christ, this is the fundamental principle of the ideal society that the Christians aim to establish. The basis of universal brotherhood is the love of God. He clarified in his teachings that the love of man flows from the love of God. It is the love of God that makes the Christian ideal of loving one's fellow being attainable.

b. **Egalitarian outlook:** This is the second important principle of the Christian social order. The Church played a crucial role in bringing people of different races, cultures and classes together. People discarded their prejudices and intermingled with each other. This gave birth to the spirit of an egalitarian outlook. Jesus taught that all power and authority comes from God and the role of the leader is to serve the people well in an egalitarian manner.

c. **Service of the underprivileged:** The third major principle to establish an ideal society, according to Christ, is the concern and commitment for the service of the underprivileged. Jesus always showed great concern and compassion towards people who were suffering. He urged his followers to serve the distressed and downtrodden. He said that God would reward all those who took care of the poor, the abandoned and the oppressed. According to Jesus, acts of kindness done to such people were akin to showing kindness towards the Lord himself.

Thus, the ideal Christian society can be established by adhering to these three principles. This society is based on the belief in and love of God. It is known as the kingdom of heaven.

Theory of God

Christianity believes that there is only one God. This idea of monotheism is also found in Judaism and Islam. These religions are patriarchal and depict God as He. Christians consider God to be boundless, benevolent, everlasting, holy, perfect and personal.

The Christian idea of God is shown in the notion of the Trinity. This notion lays down that God is one, but has three aspects represented in the following three forms:

- God the Father (he is the creator and sustainers of all life)
- God the Son (he is Jesus Christ himself, the saviour of mankind)
- God the Holy Spirit (he is the God working in this world)

Most Christians consider that God is spirit. This is in consonance with the idea of the Holy Trinity. There are some other groups of Christians who partially or fully reject the philosophy of Trinity. While Protestant Christians are ambivalent on this issue, the non-Trinitarians are totally opposed to the concept of the Holy Trinity. They allege that the concept is against the Biblical and Old Testamentary idea of strict monotheism.

Christians believe that the Holy Spirit leads people to believe in Jesus Christ and gives them the ability to lead the life of a good and devout Christian. The Holy Spirit resides within every Christian and guides them to proceed on the path of truth. Thus, God in the form of the Holy Spirit resides in the heart and mind of every Christian.

Reconciliation

The principle of reconciliation is a beautiful concept in Christianity. In a nutshell, it refers to the revival of the connection between God and men. The Bible says that Christ reconciled the Christians to God. The fact that they needed reconciliation means that their relationship with God was broken. Since God is holy, the Christians were the ones to blame for the breakdown in the relationship. The sins committed by them alienated them from the God.

It is widely believed that when Christ died on the cross, he satisfied God's judgment and made it possible for God's enemies to find peace with him. The reconciliation of the Christians with God involved the exercise of God's grace and the forgiveness of their sins. The result of Jesus' sacrifice is that the relationship between God and the human beings changed from enmity to friendship. Christians were God's enemies, but reconciliation made them friends. They were in a state of condemnation because of their sin, but were forgiven by the Lord. They were at

war with the Lord but reconciliation ushered in an everlasting peace that transcends all understanding.

Confession

Confession of one's sins is a very important tenet of Christianity. It is a central belief of Christianity that one can become a Christian only after confessing one's sins and having them absolved by a priest. The religion recognizes two types of sins–deadly and venial. Deadly sins are those sins that are of a very serious nature like murder, blasphemy and adultery. The person must first confess his deadly sins and then, if he so desires, his venial sins. Venial sins are not so serious but must be confessed, especially when the person has no deadly sins to confess. It is a widely held notion in Christianity that if a person dies before confessing his deadly sins or before being absolved of such sins even after confessing, then he gets damned forever.

The process of confession involves the following steps:

- He must first make the confessions before a priest.
- He must be truly sorry for each of the deadly sins committed by him.
- He must have a firm intention of not committing such deadly sins ever again.
- He must perform the imposed by the priest.
- The priest may forgive him for the sins committed by him.

It is believed that the priests have been given the authority by Jesus Christ to exercise the power of forgiveness of sins here on the earth.

Resurrection

The resurrection of Jesus Christ is the very essence of Christianity. It is believed by Christians that Jesus Christ came into this world to die as our substitute for our sins. They believe that the sinless Son of God came to give his life away for many. Jesus was crucified on the first Good Friday. He died because one of the Roman soldiers pierced his side with a spear to ensure his death. Some of his disciples then buried his body in a new tomb.

While Jesus was alive, he had predicted that he would rise from the dead. Jesus also told his disciples many times that he would be killed by the leaders in Jerusalem but would regain his life on the third day. The leaders who killed Jesus were aware of this prediction that he would rise from the dead and wanted to ensure that it would not happen. Therefore, they set a guard around the tomb. However, despite their efforts, Jesus rose from the dead. But the resurrection of Jesus Christ was different and was not just resuscitation. On the third day, Jesus rose from the dead with a transformed body that was clothed with immortality and glory. His resurrection body could appear and disappear, go through material objects, and ascend to and descend from heaven.

On Easter morning, some women and apostles went to Jesus' tomb, expecting to find his body. But the tomb was empty and the angel at the tomb told them, 'He is not here; he has risen!' Later they saw their risen Lord face to face. The gospels record these events, but the earliest written report concerning the resurrection of Jesus Christ was written by St. Paul within twenty-five years of Christ's death. Later, St. Luke, the historian, wrote in his introduction to the *Book of Acts*, 'After suffering, he showed himself to these men and gave many convincing proofs that he was alive. He appeared to them over a period of forty days and spoke about the kingdom of God.'

Due to the miracle of Christ's resurrection, his depressed and disappointed disciples were instantly transformed. They began to preach the gospel with power and the resurrection of Jesus was at the heart of their preaching. This was so because without the resurrection, there is no Christianity. The disciples of Jesus willingly suffered martyrdom for their faith. The enemies of the gospel were totally unable to refute this central claim of the gospel because they could not produce the body of Jesus Christ and put a stop to Christianity.

There are many people who do not believe in the concept of resurrection. Even in the times of the New Testament, we find those who refused to believe in the resurrection. Therefore, disbelief in the resurrection is not a recent idea. In early eighteenth century, people in the church started to question miracles, specifically the miraculous resurrection of Jesus Christ. Today, most of the liberal churches refute the resurrection as well as any miracle as described in the New Testament.

If we believe in the evidence of the resurrection of Jesus Christ, as recorded in the New Testament, the following significant facts emerge:

- The resurrection of Jesus Christ showed the clear demonstration of the power of the true God.
- The resurrection proved that Jesus Christ was God.
- Salvation depends on your faith in the resurrection of Jesus Christ. This means that you cannot be a Christian till you believe in the resurrection of Jesus Christ.
- The resurrection of Jesus Christ reveals to us that all the teachings of Jesus Christ are true.
- The resurrection of Jesus Christ sheltered our justification.
- Our own resurrection is based on the resurrection of Jesus Christ.
- The power for our Christian life in the present is the power of Jesus' resurrection.
- The resurrection of Jesus Christ describes that it is going to be the appointed judge of all the wicked people in the world.

7.3.1 Educational Implications of the Philosophy of Christianity

The educational implication of the philosophy of Christianity is to guide the learner in a better position with respect to God, man, his surroundings and most importantly his self. It is a process of guided learning in which the Holy Spirit and the teacher provide a basis in which he or she can grow as a mature person and has firm belief in the concept of spiritual growth.

It is thus, a philosophy which helps a person to connect with the path of life in which a person appreciates the world in which he or she is placed. It helps them to separate truth from error in the normal issues of life.

Check Your Progress

3. State the first basic element of Christianity.

4. What are the two main types of sins in Christianity?

7.4 NATIONAL VALUES ENSHRINED IN THE INDIA CONSTITUTION AND THEIR EDUCATIONAL IMPLICATIONS

The Preamble to the Indian Constitution was formulated in the light of the 'Objectives Resolution', which was enthused by Nehru on 13 December 1946 and almost unanimously adopted on 22 January 1947. Also, the drafting committee of the Constituent Assembly, after a lot of deliberations, decided that the 'Preamble stands part of the Constitution'.

The Preamble to the Constitution of India reads:

We, the people of India, have solemnly resolved to constitute India into a Sovereign, Socialist, Secular, Democratic republic and to secure to its citizens:

- Justice, social, economic and political;
- Liberty of thought, expression, belief, faith and worship;
- Equality of status and opportunity; and to promote them all;
- Fraternity assuring the dignity of the individual and the unity and integrity of the Nation;
- In our constituent assembly this twenty-sixth day of November, 1949 do Hereby adopt, Enact and give to ourselves this constitution.

The words of the Preamble makes it clear that the basic tasks which the Constitution makers envisaged for the Indian state were to achieve the goals of justice, liberty, equality and fraternity. These objectives help us decode the messages and mandates of our Constitution in terms of our contemporary needs and futuristic perspectives.

Amendment to the Preamble

By Section 2 of the Constitution (forty-second Amendment Act, 1976), two amendments were made in the Preamble.

1. Instead of 'Sovereign Democratic Republic', India was declared 'Sovereign Socialist Secular Democratic Republic'

2. For the words 'Unity of the Nation', the words 'Unity and Integrity of the Nation' were inserted.

Explanation of the Preamble

A careful study of the Preamble reveals the following points:

- **Source of the Constitution:** The first and the last words of the Preamble, i.e., 'We, the people of India'……….. 'adopt, enact and give to ourselves this constitution' convey that the source of the Constitution is the people of India. The people have formulated their Constitution through the Constituent Assembly, which represented them.

- **Nature of the Indian political system:** The Preamble also discusses the nature of Indian political system. The Indian polity is sovereign, socialist, secular, democratic and republic.

    a) **Sovereign:** After the implementation of the Constitution on 26 January 1950, India became sovereign. It was no longer a dominion. Sovereignty means the absence of the external and the internal limitations on the state. It means that India has the supreme power to take its decision.

    b) **Socialist:** After the forty-second Constitutional Amendment, the Constitution of India declares itself a socialist polity. A number of provisions in Part IV of the Constitution dealing with the Directive Principles of State Policy are intended to bring about a socialist order of society.

    c) **Secular:** Secularism is another aspect of the Indian polity, which was included by the forty-second Constitutional Amendment. It means that people have the right to exercise their religion.

    d) **Democracy:** The Preamble declares India to be democratic country. The term 'democratic' is comprehensive. In its broader sense, it comprises political, social and economic democracy. The term 'democratic' is used in this sense in the Preamble and calls upon the establishment of equality of status and opportunity. In a narrow political sense, it refers to the form of government, a representative and responsible system under which those who administer the affairs of the state are chosen by the electorate and are accountable to them.

    e) **Republic:** Lastly, the Preamble declares India to be a republic. It means that the head of the state is elected and this position is not

hereditary. The President of India, who is the head of the state, is elected by an electoral college consisting of members of federal and state legislatures.

- **Objectives of the political system:** The Preamble proceeds further to define the objectives of the Indian Political System. These objectives are as follows:

    a) **Justice:** The term 'Justice' implies a harmonious reconciliation of individual conduct with the general welfare of the society. In the light of 'Objectives Resolution' and the Preamble, the idea of socio-economic justice signifies three things:

        (i) The essence of socio-economic justice in a country can be valued only in terms of positive, material and substantive benefits to the working class in the form of services rendered by the State. Socio-economic justice, in the negative sense, means curtailment of the privileges of the fortunate few in the society, while positively, it suggests that the poor and the exploited have the rights and opportunities to rise to the highest stature in life.

        (ii) Socio-economic justice is qualitatively higher than political justice.

        (iii) The stability of the ruling authority is relative to its ability to promote the cause of socio-economic justice for the common man. Adult franchise would soon become a mockery if socio-economic justice is not encouraged. The objectives to secure justice for the citizens got concrete reflection in the provisions of Chapters III and IV, namely, the Fundamental Rights and Directive Principles.

    b) **Liberty:** The term 'liberty' is used in the Preamble both in the positive and negative sense. In the positive sense, it means the creation of conditions that provide the essential ingredients necessary for the complete development of the personality of the individual by providing liberty of thought, expression, belief, faith and worship. However, in the negative sense, it means the absence of any arbitrary restraint on the freedom of the individual action.

    c) **Equality:** Liberty cannot exist without equality. Both liberty and equality are complementary to each other. Here, the concept of equality means that all human beings are equal in the eyes of the Law irrespective of their caste, creed, religion and language.

    d) **Fraternity:** Finally, the Preamble emphasizes the objective of fraternity in order to ensure both the dignity of the individual and the unity of the nation. 'Fraternity' means the spirit of brotherhood, the promotion of which is absolutely essential in our country, which is composed of people of many races and religions.

e) Dignity: It is a word of moral and spiritual import and imposes a moral obligation on the part of the Union to respect the personality of the citizen and to create conditions of work which will ensure self-respect.

The words 'unity and integrity' have been made to prevent tendencies of regionalism, provincialism, linguism, communalism and any other separatist activity so that the dream of national integration on the lines of the enlightened secularism is achieved.

Directive Principles of State Policy

The Directive Principles of State Policy, included in Part IV of our Constitution seeks to realize the high ideals of justice, liberty, equality and fraternity, enshrined in the Preamble to the Constitution. These principles reflect Gandhi's constructive programme for socio-economic welfare of the people of India. These constitute an instrument of instructions to the legislatures and the executives at all levels as to how they should exercise their respective powers, and aim at attaining the economic, educational and social welfare of the people. Behind them is the sanction of public opinion which is stronger, and more effective than even the sanction of the courts.

In incorporating most of these principles, the framers of the Constitution were primarily influenced by the identical provisions in the Irish Constitution which, in its turn, had drawn inspiration from the Spanish Constitution. They were also, to a great extent, influenced by the Character of the United Nations and the Charter of Human Rights. No less was the inspiration drawn by them from the constitutions of socialist democracies, particularly that of the USSR.

These Directives relate to specific socio-economic objectives, calling upon the State to strive to promote the welfare of the people in all fields, especially social, economic and political. These Directives lay down the lines on which the machinery of the government should function under this Constitution.

These Directives fall into three main categories:

- The ideals, especially economic, which the framers of the Constitution directed the State to strive for;
- The instructions and directions to the future legislatures and executives as to the manner in which they should exercise their respective powers; and
- The economic and educational rights which the citizens are authorized to expect from their duly constituted legislatures and executives.

The Directive Principles of State Policy, as included in Part IV of the Constitution, have been enumerated under Articles 36 to 51.

The main aim of Directive Principles is the establishment of a Welfare State in India committed to the realization of the ideals proclaimed in the Preamble to the Constitution.

Article 36 defines the term 'State' and declares that it has the same meaning in Part IV as it has in Part III. This means that the Constitution directs not only the legislatures and executives of the Union and the states but also the local authorities, like district boards and village panchayats, to implement these Principles through their laws, policies and programmes.

Article 37 describes the nature of these principles as follows:

- That these principles shall not be enforceable by any laws
- That these principles shall be fundamental in the governance of the country
- That it shall be the duty of the State to apply these principles in making laws

Article 38 declares 'The State shall strive to promote the welfare of the people by securing and protecting, as effectively as it may, a social order in which justice, social, economic and political, shall inform all the institutions of the national life'.

It declares that the social order envisaged for Indian people would be assured not only in the political field, but also in the social and economic fields. As a matter of fact, the State is charged to frame its policies in such a way as to provide necessary elements of growth and adjustment which are essential for a progressive society.

Article 39 describes that the 'State' is directed to ensure various economic rights to the citizens. In the first place, it is to ensure that the citizens, both men and women, should have the right to an adequate means of livelihood.

Secondly, the 'State' is required to distribute the ownership and control of the material resources of the community in such a manner that it sub-serves the common good. It is to ensure the operation of economic system that does not result in the concentration of wealth and means of production in the hands of a few. The objective is to prevent the growth of an economic system which may be detrimental to the interest of the community as a whole.

The State is also to secure 'equal pay for both men and women'. The inclusion of this provision was inspired by a similar provision contained in Article 41 of the International Labour Organization and the Seventh Principle of the Universal Declaration of Human Rights Article 122. The purpose of this clause is to ensure economic equality with regard to the equal proportion of waves with the work.

The State should ensure that the health and strength of workers, men and women, and the tender-aged of children are not abused. The State is to ensure that the citizens are not forced by economic necessity to take up jobs which are unsuited to their age and strength. The State is also to protect childhood and youth against exploitation and against moral and material abandonment.

Article 39(A) has been inserted to enjoin the state to provide 'free' aid to the poor and to take other steps to ensure equal justice to all, which is offered by the Preamble.

Article 40 directs the 'State' to organize village panchayats and to vest them with such powers and authority as may be necessary to enable them to function as units of self-government. For the implementation of the provisions of this Article, Seventy-Third Amendment Act was passed vesting various degrees of power of self-government and civil and criminal justice in the hands of the panchayats. Owing to the lack of proper education, narrow-mindedness and local politics, the system of panchayat administration has not been a big success.

Article 41 deals with the economic and educational rights of the citizen. It directs the state to ensure them the right to work, the right to education and the right to public assistance in case of unemployment, old-age, sickness or disablement.

Article 42 directs the 'State' to make provisions for securing just and human conditions of work, and for maternity relief. Adequate provisions have been made by the State through Labour Laws and Factories Acts and the rules of service for the employees of the Union and the states.

Article 43 also deals with the rights of the citizens. It directs the State to ensure all workers, agricultural, industrial or otherwise the following rights:

- Right to work
- Right to a living wage
- Right to such conditions of work ensures a decent standard of life and full enjoyment of leisure, and social and cultural opportunities

The Forty-Second Amendment Article 43(a) has been inserted in order to direct the State to ensure the participation of workers in the management of industry and other undertaking. This is a positive step in advancement of socialism in the sense of economic justice.

Article 44 directs the 'State' to endeavour to secure for the citizens a uniform code throughout the territory of India. The purpose of this Article is to enable the legislature to make an attempt to unify the 'personal law' of the country.

Under Eighty-Sixth Amendment Act 2002, Article 45 was amended to provide early childhood care and education to children below the age of 6 years.

Article 46 directs the 'State' to promote the educational and economic interests of the Scheduled Castes, Scheduled Tribes and other weaker sections. It also directs the State to protect these people from social injustice and from all forms of exploitation. For this purpose, seats have been reserved for them in all educational institutions, and a fairly wide range of scholarships has also been provided for them.

Article 47 can be split into two parts:

- Direction to the State to raise the level of nutrition and the standard of living of its people and the improvement of their health
- Direction to the State to bring about prohibition of intoxicating drinks and drugs, which are injurious to health, except for medical purposes

The subject matter of Article 48 centres round the preservation and improvement of cattle and the prohibition of cow slaughter. The protection conferred by this Article extends only to cows, calves and the other animals which are capable of yielding milk or being used for some work.

Article 48(a) has been inserted, through Forty-Second Amendment, in order to direct the State to protect and improve the environment and to safeguard the forests and wildlife of the country.

Article 49 directs the 'State' to protect, preserve and maintain monuments, places or objects of artistic or historic interest or of national importance. The State is to ensure that these monuments and objects are not spoiled, disfigured, destroyed, removed or exported. The aim of this Article is to preserve the nation's cultural heritage.

Article 50 directs the 'State' to take steps to separate the judiciary from the executive in public services of the State. The separation of judiciary from the executive would eliminate many evils, which follow from the combination of two positions in the same person.

Article 51 directs the State to shape its foreign policy in such a manner that attains the following objectives:

- Promotions of international peace and security
- Maintenance of just and honourable relations between nations
- Respect for international law and treaty obligations in the dealings of organized people with one another
- Settlement of international disputes by arbitration

India's foreign policy is essentially based on these principles. Based on constitutional provisions, these principles are:

- Mutual respect for each other's territorial integrity and sovereignty
- Non-aggression
- Non-interference in each other's internal affairs
- Equality and mutual benefit
- Peaceful co-existence

Check Your Progress

5. State the main aim of the Directive Principles in the constitution.
6. What are the main parts of Article 47 in the Constitution of India?

7.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Islam, as mentioned in the Quran, is theo-centric because the only true reality according to Islam is Allah. Allah, the Almighty, is the ultimate reality as He is the Ultimate Being and the only true reality.

2. The philosophical knowledge is based primarily on man's interaction with and experience of the physical reality existing in the surrounding universe or environment which comes to him, through his sensory system, in a highly logical manner.

3. The first basic element of Christianity is the idea of revelation. The concept of revelation says that there is a better way of knowing God than following simple speculations.

4. The two main types of sins in Christianity deadly and venial sins. Deadly sins are those sins that are of a very serious nature like murder, blasphemy and adultery. Venial sins are not so serious but must be confessed, especially when the person has no deadly sins to confess.

5. The main aim of Directive Principles is the establishment of a Welfare State in India committed to the realization of the ideals proclaimed in the Preamble to the Constitution.

6. The main parts of Article 47 in the Constitution of India are as follows:

   a) Direction to the State to raise the level of nutrition and the standard of living of its people and the improvement of their health.

   b) Direction to the State to bring about prohibition of intoxicating drinks and drugs, which are injurious to health, except for medical purposes.

7.6 SUMMARY

- During the medieval period of Indian history which roughly spreads across a span of about 800 years, Indian society had witnessed an intimate and influential interaction with Islamic culture and civilization through its followers.

- Islam, as mentioned in the Quran, is theo-centric because the only true reality according to Islam is Allah.

- So, according to Muslim philosophers, human knowledge is of two types: (1) Knowledge based on proof; and (2) Knowledge based on direct experience through religious devotion and revelation.

- The Quran is the knowledge par excellence and the life and teachings of Prophet Mohammad to whom the Quran was revealed.

- Islamic philosophers agree that the seat of knowledge in human beings is the soul of man or spirit and the intellect which are in turn based on his dual nature that is, he is both soul and body.

- Islamic knowledge was revealed and introduced at a time and place when the people of an area in the Arab world were facing the height of superstition, ignorance and social and cultural degeneration.

- Islamic knowledge as contained primarily in the Quran and Sunna repeatedly encouraged and invited people to search for new knowledge which is scattered all around and use the new knowledge of the rational sciences for their good as well as for the good of the humanity.

- The concept of knowledge in Islam occupies an important place and has been emphasized from the very first day of the launch of this religion.

- The Islamic worldview obviously affects the Islamic concept and theory of knowledge and carries multiple implications for education.

- The first basic element of Christianity is the idea of revelation. Neither eastern religions nor Christianity acknowledge the possibility of knowing God by using empirical means.

- The concept of revelation says that there is a better way of knowing God than following simple speculations.

- Christianity believes that there is only one God. This idea of monotheism is also found in Judaism and Islam.

- The words of the Preamble makes it clear that the basic tasks which the Constitution makers envisaged for the Indian state were to achieve the goals of justice, liberty, equality and fraternity.

- The words 'unity and integrity' have been made to prevent tendencies of regionalism, provincialism, linguism, communalism and any other separatist activity so that the dream of national integration on the lines of the enlightened secularism is achieved.

- The Directive Principles of State Policy, included in Part IV of our Constitution seeks to realize the high ideals of justice, liberty, equality and fraternity, enshrined in the Preamble to the Constitution.

- The main aim of Directive Principles is the establishment of a Welfare State in India committed to the realization of the ideals proclaimed in the Preamble to the Constitution.

7.7 KEY WORDS

- **Species:** It refers to the common nature of all the individuals that fall under it such as 'human being'

- **Property:** It refers to something that necessarily attaches to one universal only, such as 'capacity for laughter' for 'human being'.

- **Common accident:** It refers to the quality that attaches to more than one universal, either in an inseparable manner such as 'black' for 'crow', or in a separable manner, such as 'black' for 'human being'.

- **Democratic government:** It refers to the form of government, a representative and responsible system under which those who administer the affairs of the state are chosen by the electorate and are accountable to them

7.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the two main types of human knowledge?
2. Why is Quran considered as the primary source of knowledge in Islam?
3. Write a short note on the concept of reconciliation in Christianity.
4. What are the various sources of knowledge in Islam?
5. Enlist the types of directive principles.
6. What is the main purpose of revelation in Christianity?

Long Answer Questions

1. Discuss the fundamental and liberal values of knowledge.
2. Discuss the objectives of the Indian Political System.
3. Interpret the three main principles of Christianity.
4. Explain the various Articles of the Indian Constitution.

7.9 FURTHER READINGS

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UNIT 8   SOCIOLOGICAL PERSPECTIVES OF EDUCATION

Structure

8.0 INTRODUCTION

The term 'sociology' has been derived from the two words: '*Societus*' which means society and '*logos*' which means science. From an etymological point of view 'sociology' is the science of society.

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. It studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern the social relations and the forces that develop the personality of an individual. It is built upon the study of the behaviour of ants, birds, and primitive men. It has drawn for its material on social history and social physics. It has received impetus from biology and psychology. This unit will discuss the concept of educational sociology, the functions of education in a society and the relationship between education and society.

In this unit, the concept of social institution as an important part of the society has been analysed. These social institutions bring out good individuals, thus, benefitting the society as a whole. Family, school and community are the main forms of social institutions prevalent in the society. The functions of each of these institutions have been dealt in the unit.

8.1 OBJECTIVES

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

- Discuss the concept of educational sociology
- Analyse the functions of education in a society
- Explain the meaning of culture and traditions through the means of education
- Interpret the role of various social institutions in a society
- Discuss the role of schools in a society

8.2 'SOCIOLOGY OF EDUCATION: MEANING AND SCOPE'

Educational sociology attempts to study the effects of public institutions as well as individual experience upon the educational system. In more precise terms, educational sociology deals with the schooling systems (public schooling) of contemporary societies of the world. It also deals with the expansion of the following:

- Higher education
- Adult education
- Continuing and further education

Origin

Emile Durkheim, a French sociologist introduced the systematic system of educational sociology after the end of the Second World War. Eventually after further industrialization of nations the system gained momentum.

Meaning and Scope of Educational Sociology

Emile Durkheim introduced the basic system of educational sociology. The term however, was introduced by an American psychologist, John Dewey in the late 19th century. Educational sociology was being taught in universities of the United States by the beginning of the 20th century. Karl Marx also contributed a great deal to the progress of sociology of education. The terms educational sociology and sociology of education are used synonymously in the contemporary fields of study. Educational sociology and its meaning can be further established on the basis of the following definitions:

A British sociologist, Philip Brown states that 'Educational sociology is the study of interaction of the individual and his cultural environment.' This definition establishes that educational sociology deals with the effects of cultural environment upon individuals along with means through which the environment can be changed.

Professor Carter states that 'Educational sociology is the study of those phases of sociology that are of significance for educative processes, especially the study of those that point to valuable program and learning and control of learning processes.' The learning of processes and experimentations to make the process more active is part of the educational sociology.

Professor Ottaway has defined educational sociology as 'Educational sociology starts with the assumption that education is an activity which goes on in the society and the society in its turn determines the nature of education.' The contemporary educationists are of the view that education and society are dependent upon each other. This interaction and its study is the basic element of educational sociology.

Scope

The scope of educational sociology is the inclusion of all the fundamental elements of sociology in general terms; general sociology with references regarding education.

Education: kinship

Education as well as kinship is significant institution of socialisation with regard to any society. All the societies of modern times are introducing systems of socialisation through a series of complex procedures. The significance of introducing gradual socialisation is that each child can establish an individual identity for himself. In kinship, socialisation is dependent upon family systems. In the educational system, the transfer of knowledge is dependent upon schools and institutions. The value systems and their transfer from one generation to the other are thus dependent upon both the educational systems and upon kinship in mutual harmony.

Sociologists, M.S Gore and I.P. Desai have pointed out, 'The points of contact between the educational and kinship systems are many and varied. The extent to which the two systems support each other and the extent to which they work at cross purposes in any given society is a point of examination and the study for the sociologist of education. He is further interested in determining the conditions under which the two systems are likely to support or conflict with each other'.

8.2.1 Relationship between Education and 'Sociology'

Sociology contributes to education and in turn education also helps sociology for further progress through the process of trialling and testing. With the background of educational system, sociology is able to evolve. Teacher training program is an example of such an experimentation. A Hungarian born sociologist, Karl Mannheim had established and proposed three courses in this program:

- Sociology of education
- Sociology of teaching
- Sociology for the educator

The Sociological foundations for education

Sociologists always regard education as one social phenomenon, which was completely unique. The conclusions, upon which the sociologists reach after the series of their experimentation, are then applied to the field of education. Sociology, thus, serves as the sociological foundation for education. In the words of sociologist Brown, 'The educational sociologists utilize all that has been learnt in both the fields and adds them to a new science by applying sociological principles to the whole process of education.'

Check Your Progress

1. What is the scope of educational sociology?
2. State the premises of Educational sociology.

8.3 FUNCTIONS OF EDUCATION IN SOCIETY

Education is recognised as the mirror of society and educational institution as society in miniature. The factors that have played an important role in shaping and determining the objectives of education and the system of education are as follows:

1. **Geographical Factors:** Educational system in ancient Greek states presents an interesting study. Education in Sparta aimed at developing physical strength, courage, endurance and obedience because the immediate aim was to train the Spartan youth as soldiers who could protect the state from foreign aggression. Athenian education, on the other hand, was richer and finer.

2. **Economic Factors:** Formal education is possible where production exceeds consumption. This may be the result of tremendous industrial development or favourable natural circumstances. This will depend upon fertility of soil, abundant mineral deposits and proper climatic conditions for work. Such conditions provide men with leisure to pursue education. Where there is a subsistence economy, it is a far cry to afford time for formal schooling. This is the reason why poorer and undeveloped countries have minimum education for their children while industrially advanced countries afford to keep nearly all their children at school and for a longer time.

3. **Religious Factors:** The influence of religion is very powerful as it penetrates the emotional depth of human nature. The Brahmanic system of education, the Buddhist education and the early Mohammedan education were dominated by religion. Similarly, in Europe the Protestant countries were wedded to the education of the masses and the Catholic countries to the education of the classes.

4. **Political Factors:** Political ideologies go a long way in determining the aims and the system of education. Different political ideologies like totalitarian

or fascist, communist or socialist and democratic will call for different systems of education.

The ruled nations had a different educational system than their rulers as they were being exploited by their rulers. The system of British education was implanted in this country for purely political motives.

5. **Social Factors:** Education reflects the social pattern of society. The tremendous explosion of science and technology has shaken the old leisurely outlook on life and has created intricate problems of social adjustment. A new emphasis has been placed on literacy. A growing interest is shown in reorganising the curricula at all stages. The new forces in the social structure of the Indian society have provided a fresh incentive for educationists to pattern the educational system.

6. **Linguistic Factors:** Language is one of the natural factors that help in the growth of the educational system of a country. Unilingual nations have ties that are better-knit than multilingual nations. When a multilingual nation tries to make any one language national, it results in resistance from the groups using other languages. There have been many riots in India on the linguistic issue and still it defies solution.

Professor A K C Ottaway has rightly stated 'Education is an activity which goes on in a society and its aims and methods depend on the nature of the society in which it takes place'.

It follows from this that the education provided within any given society will change from time to time as the society changes.

It also follows that not only will educational systems and institutions be different but each society will have its own ideal type of men or cultural heroes for the young to emulate so that the development of personality will also vary from one culture to another.

Factors influencing Functions and Directions of Education in India

Educational system is to be transformed in such a way that it fully meets the requirements of a society as envisaged in the Constitution of India. The important characteristics of the Indian society are (i) Democratic (ii) Socialist (iii) Secular (iv) Modern.

Inherent in these is the concept of a welfare state *i.e.*, raising the standard of living. This can be done only with increased production and equitable distribution of wealth. All this demands that education in India should be geared to perform the functions as discussed here.

1. *Social Development*: An individual is social by nature. He resides and works in society. He has to live and act in the society as a social being. Education, therefore, must aim at social development. Social development finds expression in such concepts as 'education for social service' and 'education for social efficiency'.

2. *Education for Human Resources Development:* The Education Commission 1964–66 has described the situation as 'There can be no hope of making the country self sufficient in food unless the farmer himself is moved out of his age-long conservation through a science-based education, becomes interested in experimentation, and is ready to adopt techniques that increase production. The same is true of industry. The skilled manpower needed for the relevant research and its systematic application to agriculture, industry and other sectors of life can only come from a development of scientific and technological education. Similarly, economic growth is not merely a matter of physical resources or of training skilled workers; it needs the education of the whole population in new ways of life, thought and work'.

3. *The Development of Physical Resources of the Country:* This can be made possible through the modernisation of agriculture and rapid industrialisation. This requires the adoption of a science-based technology, heavy capital formation and investment and the provision of essential infrastructure of transport, credit, marketing and other institutions.

4. *Education for the Development of Skills:* Our potential asset is our people. Whether using a plough, driving a truck, designing a steel mill or typing business letters, the human factor is common and vital to all branches of economics activity. Education has an essential role to play in the structure and effectiveness of the country's work force. Education is indispensable in all occupations as it develops proper insight. As economic and productive activities expand there is a greater need for educated people to design, plan, supervise, manufacture, sell and administer. Services of all kinds grow in step with industry. All services need educated personnel for operation and administration.

5. *Ensuring Equality of Opportunity:* The National Policy on Education, 1986 aims at 'the New Policy will lay special emphasis on the removal of disparities and to equalise educational opportunity, by attending to the specific needs of those who have been denied equality so far'.

6. *Democratisation of Education and the Involvement of People:* Democratising education does not only mean giving more education to more people, but also involving more people in educational management.

7. *Meeting the Needs of an Egalitarian Society:* Education should develop such attitudes and values in the citizens of India that help them to contribute to the building of an egalitarian society.

8. *Development of Secular Values:* Education must inculcate such values which are helpful in appreciating the diverse religious points of view and harmonising them.

Check Your Progress

3. What are the important characteristics of the Indian society?

4. State the main aim of the National Policy on Education, 1986.

8.4 ASSIMILATION AND TRANSMISSION OF CULTURE/TRADITIONS

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. In the early century A.D., the 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, and 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 no 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 feel enamoured by all Western things. This was an uncritical admiration of the Western on 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.

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. It was through the introduction of education that many social evil, which were a 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.

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 Ram Mohan Roy, Swami Vivekanand, Swami Dayananda, Mrs 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.

8.4.1 Activation of Constructive and Creative Forces

It is generally considered that education is for all as it develops our personality both mentally and spiritually. It plays an important role in the society as it produces better people. People who are educated contribute significantly to natural cohesion and which further promotes the goals of secularism, socialism and democracy.

It gives the society its manpower at various levels of the economy and thus, is an investment which develops the present and the future too.

8.4.2 Need to Study Sociology of Education

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.

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, and 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.

Check Your Progress

5. How is education and culture interrelated in every society?

6. What is the two-fold approach related to the development of a child?

8.5 SOCIAL INSTITUTIONS

Social institution is defined as a pattern of behaviour that is interwoven in a society by means of their normative character. In this section, we will discuss about the components of the social institution.

8.5.1 Family

The institution of family is the basic and fundamental institution in the life of an individual. It is the basic primary group and an important agency of socialization. Historically, the institution of family has undergone many changes. The term family has been defined by many sociologists and anthropologists. Murdock (in 1949), after studying about 250 multi-cultural societies, defined family as a social group that is characterized by common residence, economic cooperation and reproduction. It includes adults of both the sexes, at least two of whom maintain a socially approved sexual relationship and one or more children are owned or adopted by the sexually cohabiting adults.

A family, according to MacIver and Page, is a group defined by a sexual relationship that is sufficiently precise and enduring to provide for the procreation and upbringing of children. They also bring out certain characteristic features of family:

- It is a relationship that originates from and is bound by marriage. It is formed when two individuals mate and produce offspring.

- It is a system of finding the hierarchy of ancestry.

- A family must have the financial sufficiency to achieve its economical wants and necessities that pertain to the birth and upbringing of children.

- A family should have a habitat, home or a household which it may either own solely or share with others.

Forms of families

Various sociologists have studied different forms of families. They have taken into consideration different factors for the classification of families. Following are the different types of families:

- Marriage classifies families into: monogamous and polygamous categories.

- Based on the location of their residence, families are categorized into two main types, family of matrilocal residence and family of patrilocal residence.

- On the basis of ancestry or descent, families are classified into matrilineal and patrilineal types.

- According to the type of authority, families may be identified as matriarchal and patriarchal types.

- In terms of size or structure, there may be two types of families, nuclear or joint.

- Families can be divided into conjugal and consanguineous types, based on the relations between the members. In a conjugal family, relations between the husband and the wife are private and their ties with the extended family are voluntarily. A consanguine family consists of close relatives other than parents and children.

8.5.2 Educational Institution

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

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

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

(a) Emancipation of the child from the family.

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

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

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

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

Origin of the term school

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

Functions of the school

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

(a) Conservation and Perpetuation of School Life

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

(b) Promotion of Culture and Civilization

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

(c) Deployment of Cultural Pluralism

School is an institution, where children belonging to different religions, castes, creeds and social hierarchy read together and mix freely with each other in a friendly atmosphere. They also develop sympathy, co-operation, tolerance and

respect for the views of others in a natural way. Thus, the school acts as an important agency to develop cultural pluralism among the students.

(d) All-round Development of the Individual

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

(e) TheSchool takes the Responsibility of Social Reconstruction

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

(f) School takes the Responsibility of Social Reconstruction

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

(g) Development of the Quality of Leadership

Schools train the leaders of tomorrow. They train the students to understand their role in society and State and to make proper use of their rights and duties. In course of their 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.

8.5.3 School and Community

Community in basic terms refers to a group of individuals who interact amongst themselves sharing a particular populated environment. Sociologists have been unable to reach upon a certain definition for the term community. Communities are generally categorized into:

- **Geographical communities:** They include town, village, region or nation.

- **Cultural communities:** They include civilizations and cultures.

- **Community organizations:** They include family, networks and associations.

Check Your Progress

7. What is the most important function of school?

8. What are the main types of communities?

8.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The scope of educational sociology is the inclusion of all the fundamental elements of sociology in general terms; general sociology with references regarding education.

2. Educational sociology attempts to study the effects of public institutions as well as individual experience upon the educational system.

3. The important characteristics of the Indian society are democratic, socialist, Secular and modern.

4. The main aim of the National Policy on Education, 1986 states that it will 'lay special emphasis on the removal of disparities and to equalise educational opportunity, by attending to the specific needs of those who have been denied equality so far'.

5. 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.

6. The two-fold approach related to the development of a child is the individual approach which is studied by biology and psychology, while the 'societal' approach concerns sociology.

7. 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.

8. Communities are of three types which are as follows:
    a) Geographical communities
    b) Cultural communities
    c) Community organizations

8.7 SUMMARY

- Educational sociology attempts to study the effects of public institutions as well as individual experience upon the educational system.

- The scope of educational sociology is the inclusion of all the fundamental elements of sociology in general terms; general sociology with references regarding education.

- Education as well as kinship is significant institution of socialisation with regard to any society.

- Sociology contributes to education and in turn education also helps sociology for further progress through the process of trialling and testing.

- Education is recognised as the mirror of society and educational institution as society in miniature.

- The important characteristics of the Indian society are (i) Democratic (ii) Socialist (iii) Secular (iv) Modern.

- The National Policy on Education, 1986 aims at 'the New Policy will lay special emphasis on the removal of disparities and to equalise educational opportunity, by attending to the specific needs of those who have been denied equality so far'.

- Education and culture are interrelated in every society. It is through education that people learn about their past and present culture.

- 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.

- People who are educated contribute significantly to natural cohesion and which further promotes the goals of secularism, socialism and democracy.

- 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.

- Social institution is defined as a pattern of behaviour that is interwoven in a society by means of their normative character.

- The institution of family is the basic and fundamental institution in the life of an individual. It is the basic

- In modern industrial society, the school system has emerged as one of the most potent agencies of socialization.

- Due to further development of material resources, the school became the most important agency of formal education in modern times.

8.8 KEY WORDS

- **Educational sociology:** It refers to a type of sociology which deals with the effects of cultural environment upon individuals along with means through which the environment can be changed.

- **Community:** It refers to a group of individuals who interact amongst themselves sharing a particular populated environment.

- **Family:** It refers to a social group which is characterized by common residence, economic cooperation and reproduction.

- **Sociology:** It refers to the study of the development, structure, and functioning of human society.

8.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the courses related to educational sociology?
2. How has Philip Brown defined educational sociology?
3. List the factors responsible for the formation of objectives in India.
4. What are the characteristics of a family?
5. Write a short note on the role of a family as a social institution.

Long Answer Questions

1. 'Sociology serves as the sociological foundation for education'. Elucidate the statement.
2. Analyse the relationship between education and sociology.
3. Interpret the functions of the education system in India.
4. Discuss the main functions of a school as a means of social institution.

8.10 FURTHER READINGS

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BLOCK - III

SOCIALIZATION AND NATIONAL INTEGRATION

UNIT 9   SOCIALIZATION

Structure

9.0   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.

State also promotes an important role in the development of a society through education. Similarly, culture also affects the way a person in educated in a society. The unit will discuss the way in which a state and culture affect the society and promotes a healthy development in people.

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. It studies social phenomena, social organizations and cultural patterns. It seeks to discover the laws that govern the social relations and the forces that develop the personality of an individual. It is built upon the study of the behaviour of ants, birds, and primitive men. It has drawn for its material on social history and social physics. It has received impetus from biology and psychology. The unit will discuss in detail the meaning of socialization and its characteristics.

In this unit, the role of state and culture towards the promotion of education has been discussed. The methods adopted by a state for effective control towards education and the way in which culture affects education has been dealt. The unit will also explain the concept of socialization and the factors which promotes socialization.

9.1 OBJECTIVES

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

- Analyse the relationship between state and education
- Discuss the ways in which culture affects education
- Explain the meaning of socialization and its characteristics
- Identify the factors which promotes the concept of socialization

9.2 STATE AND PROPERTY

The State plays an important role in the field of education. Of course its role depends on the nature of the political system of the State. In the words of Professor Laski, 'Education of the citizens is the heart of the modern State.' According to professor Remont, 'The function of the State is to protect and promote, not to absorb or to take the place of the family and the individual. In the sphere of education, it is the State's right and even duty to protect the inherent right of the family and Church. Similarly, the State ought to make good of any deficiency due to incapacity, unworthiness or other defects of parents and generally to protect, according to the rules of reason and the faith, the moral and religious education of the young by removing any public impediment. The State can rightfully demand and ensure that the citizens have a proper knowledge of their civil and national duties and attain a certain standard of intellectual and moral culture.'

Three Views on the Role of State in Education

Broadly speaking, there are three schools of thought concerning the relationship that should exist between the State and education.

One school of thought favours the total socialisation of education. According to its protagonists, the State should have a full and unfettered say in the domain of education, it should dictate the content, the aim and even the method of education. There is no scope for private enterprise in education. This point may be fully illustrated by the Nazi and Fascist schools and even the Communist schools in Russia.

Two, according to the theory of laissez-faire, education should be the concern of the family, the Church or philanthropy. The State's interference means jeopardising the rights of the parents, priests and children. If State interferes formally

in the formulation of educational policies and their administration, the considerations of party in power and its interests are likely to have an adverse effect on the functioning of educational policies.

In ancient India, the State took several steps to promote education. It, however, did not interfere in the functioning of the educational institutions. It made liberal grants to the institutes of higher learning and patronised men of letters. The standard of education imparted in institutions of higher education namely Nalanda, Taxila (Takshila), Vikramsila etc., was so high that students and scholars flocked to India. Indian scholars were in high demand in countries like Tibet, China etc.

There is a third view that has gained importance in recent times and which strikes a balance between these two extreme views. This view envisages full cooperation between the State, the family and the Church in the matter of educating the child and the drawing out of the best that is within him. According to this view, the State should neither keep its hands off education nor should it lay its hands on every educational matter. This policy is being followed in India.

State Management and State Control of Education

State management of education implies that the educational institutions in the State are brought into existence by the State, are financed by it through the government offices and are also administered by persons directly appointed by the government. There are no educational institutions other than those of the government.

State control of education means the overall control is exercised by the State over educational institutions. There are educational institutions financed and managed by bodies other than the government. These bodies may be educational trusts, religious bodies, local boards and social bodies.

State management of educational institutions is likely to bring red tapism and smother all initiative and inventiveness. The private institutions have great chances of going in for educational experimentation for the heads of these institutions as they are more likely to decide quickly, think out of the box and take risks.

Need for an Effective and Healthy State Control: Role of the Indian State

In the democratic structure, when the government is wholly responsible for the education of its people, when it has decided to prepare the children for the social order which it wants to build up, it is but inevitable that the State should adequately supervise, guide and control the educational system. It adopts the following methods for the purpose of effective control over education:

1. *Laying Down Educational Policies*: It lays down the educational policy relating to the aims and objectives which all educational institutions in the country are expected to follow.

2. *Appointment of Educational Committees and Commissions*: It appoints committees and commissions for studying the prevailing conditions in the different stages of the educational ladder and suggesting suitable steps for

the eradication of defects. It makes these recommendations available to the educational institutions for the necessary reforms that are to be undertaken.

3. *State Run Educational Institutions*: It starts and manages different type of educational institutions at various levels—NavodayaVidyalayas, Central Schools, IITs and IIMs, etc.

4. *Guidelines on the Contents*: It suggests broad guidelines on curricula, various courses of study and so on.

5. *Research and Experimentation*: It makes suitable arrangements for research and experimentation in the field of education and finances institutions of higher education and research, training and experimentation.

6. *Grants to Educational Institutions*:It gives sufficient sums as grant-in-aid to the institutions other than those of the government.

7. *Appointment of Supervisors:* It appoints officers whose function is to inspect and supervise the work of the various institutions and to see that certain minimum standards of instructional efficiency, discipline and the like are maintained.

8. *Planning*: Educational planning is a part and parcel of the total planning of the country. The Central Government determines targets and prepares the educational plan to be implemented by the country as a whole. It also consults the respective State Governments too.

9. *Educational Reforms*: From time to time, the Government of India has set up commissions which have gone into the various aspects of education at different levels and have provided valuable recommendations and suggestions. These recommendations have further been considered by the experts and the states requested to implement the recommendations of the expert bodies.

10. *State Sponsored Organizations*: For carrying out educational plans, Government of India has set up institutions like UGC, All-India Council of Technical Education, the National Council of Educational Research and Training, National Institute of Educational Planning and Administration since renamed National University of Educational Planning and Administration, which provide guidance to the states in the field of education.

11. *Direction*: The Central Government also directs and guides the State Governments, local bodies and private enterprise so as to encourage education along the right lines. This is being done by the ministry through the Central Advisory Board of Education.

12. *Control*: As the State Governments require financial help from the Centre for supporting their educational programmes, they look for grants to the Central Government. The Central Government allocates suitable grants to the states, local bodies and private agencies. Thus, it exercises considerable control on education.

13. *Equalisation of Education Opportunities*: The Government of India is wedded to the establishment of an egalitarian society and therefore has taken many steps to provide equal educational opportunities to the weaker sections of the society. It has initiated a large number of programmes in this direction.

14. *Pilot Projects*: The Ministry of Human Resource Development, Government of India, has undertaken a large number of pilot projects like rural universities, regional institutes, curriculum reform and revision of textbooks. By starting these projects, the Ministry aims at providing enlightened leadership all over the country.

15. *Administration of Education in the Union Territory and Centrally Administered Areas*: Centre is directly responsible for education in various union territories and other centrally-administered areas.

16. *Clearing House Function*: The Department of Education serves as a depository of information and ideas of education, research, training and statistics. From time to time it brings out useful information on various aspects of education. The Department of Education also published a few educational journals which have proved to be very helpful in disseminating information in the country.

17. *Right to Education—Constitutional Provisions*: Earlier Article 45 related to the provision of free and compulsory elementary education. In 2002, Article 21A was inserted in the Constitution which provided for the right to free and compulsory education.

18. *Centrally Sponsored Educational Schemes*: Like SarvaShikshaAbhiyan (SSA), vocationalisation of education, mid-day meals, improvement of science education, computer literacy and revamping of teacher education are being undertaken and necessary help is being provided to states for their implementation.

19. *Protection of Minorities Rights*: Article 30 protects the right of minorities to manage their educational institutes.

20. *Promotion of Educational and Economic Interests of Scheduled Castes, Scheduled Tribes and Other Weaker Sections*: Article 46 relates to this aspect.

21. *Facilities for Instruction in Mother Tongue:* Article 350A assures this.

22. *Higher Education and Research*: The State takes several measures for the promotion of Higher Education through University Grants Commission, National Council of Teacher Education and All India Council for Technical Education.

23. *Central Advisory Board of Education* (*CABE*): This is the highest advisory body constituted by the State to advise the Central and State Governments on policy matters.

24. *Educational Relations with Foreign Countries*: The State sends delegates to other countries to attend educational conferences and implements the decisions taken.

25. *Providing Aims and Objectives of Education*: The State lays down guidelines of educational policies relating to aims and objectives of education. Dr Radhakrishnan has very rightly observed, 'Our educational system must find the guiding principles in the aims of social order for which it prepares'.

Check Your Progress

1. Name the pilot projects introduced by the Ministry of Human Resource Development.

2. What do you understand by the term, 'state control of education'?

9.3 EDUCATION AND CULTURE

The meaning and concepts of culture testifies to the fact that education and culture is intimately connected. In a broad sense, culture is not a part of education but it is education itself. The cultural pattern of a society determines its educational system. The educational system simultaneously affects the culture of that society by shaping and influencing the thinking and behaviour of individuals and cultural patterns will also be framed in the same way. Similarly, if there are cultural conflicts in the society, it can be wiped out only by education. We will study the inter relationship between the two here.

9.3.1 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. 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 the *Quranic* verses 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. 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.

9.3.2 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:** Culture is regarded 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 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 analyses 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.

9.3.3 Moral and Religious Education

In the existing times, there is a constant debate about the erosion of morality and the increase cynicism. This is one of the major reasons for the state to take an active part and maintain a conversation from the leaders of different religions. India is a country which promotes the concept of heterogeneous culture and thus, education should be taught in such a way that there arises no conflict between any two religions. The state should solve the problems keeping in view the religious sentiments of everyone.

It thus, becomes necessary that a sound moral should be adopted and for this purpose, the Article 28 of the Indian Constitution states that 'No religious instruction shall be provided in any educational institution wholly maintained out of State funds'.

Article 30 also states that, 'All minorities whether based on religion or languages, shall have the right to establish and administer educational institution of their choice. 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'.

Therefore, education should not hurt the sentiments of any religion and should respect the view of everyone. In 1948, he Radhakrishnan Commission was set up primarily to focus on improving the scope of education in India.

Check Your Progress

3. Why is culture always dynamic in nature?
4. How is the role of a teacher in a democratic culture different from idealism culture?

9.4 MEANING OF SOCIALIZATION

Socialization is a term which one often comes across in the writings on sociology of education. What exactly does it mean? Socialization is a process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group. Eskimo children, for example, learn to enjoy eating the raw intestines of birds and fish, while Chinese children learn to relish the stomach tissue of pigs. Just reading about these things may make us a little uncomfortable

because unlike these people, we have not been educated or socialized to appreciate such food. Again, girls in India are socialized to walk, eat, talk and behave in a specific manner. They are encouraged to be quiet, docile, gentle and submissive. Boys on the other hand, are rewarded for their independent and assertive behaviour. So, socialization is all about being in tune with what society expects from us depending on our age, gender, and social background. Socialization occurs through human interaction. We learn a great deal from our family members, best friends, teachers and from all those for whom we nurture affection and respect. We also learn, though to a limited extent, from the people on the street, characters, portrayals, and depictions of characters in films and magazines and other sources.

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

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 lifelong process of inculcation whereby an individual learns the principles, values and symbols of the social system in which he participates and the expression of those values and norms in the roles he enacts. The 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.

9.4.1 Socialization of the Learner and Learning Social Expectations and Social Manners

Socialization helps an individual to adapt to the norms of a particular group, its beliefs and culture. It transforms the value and beliefs of the people. As humans develop, it becomes important for them to interact with different people who belong to different cultures and thus, socialization helps them to do so.

A learner right from its own family and school starts to learn the process of socialization. For humans, social interaction is necessary as they are social beings. One cannot imagine their lives if they would have been only a part of a particular religion and not the part of a society. It would hamper their development too.

Socialization thus, helps a learner to learn about different religions and cultures. It prepares an individual to adjust in a group or a part of the society and perform certain social roles accordingly. It thus, cultivates the concept of sharing and value among individuals.

9.5 FACTORS PROMOTING SOCIALIZATION

We will in this section discuss about the factors which promotes the concept of socialization in a society

Family: Family is the oldest, basic and fundamental unit of human society. By family, we mean a system of relationship existing between parents and children. Functions of family include physical, emotional, lingual, mental, social, moral and religious development. It also helps in the development of innate tendencies, character, interests, habits, individuality and transmission of culture.

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

Peer group: A peer group is a group of friends that a certain person will try to impress to get their bond, social status, and interests. Developmental psychologists Vygotsky, Piaget, and Sullivan have all argued that peer relationships provide a unique context for cognitive, social, and emotional development with equality,

reciprocity, cooperation and intimacy maturing and enhancing children's reasoning abilities and concern for others.

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

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

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

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

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

Among the personality enhancement task of schools, the skills for increasing internal locus of control, self-esteem and confidence-building skills, self-awareness skills including awareness of rights, influences, values, attitudes, strengths and weaknesses, goal-setting skills, self-evaluation, self-assessment, and self-monitoring skills, skills for managing feelings anger management and so on are also provided by the schools through different curricular and co-curricular activities.

School is an important centre for inculcation of skills for managing stress, time management, positive thinking, relaxation techniques; interpersonal communication skills like verbal and nonverbal communication, active listening, expressing feelings; giving feedback (without blaming) and receiving feedback, negotiation and refusal skills like negotiation and conflict management, assertiveness skills, refusal skills; empathy like ability to listen to and understand another's needs and circumstances and express that understanding; cooperation and teamwork

like expressing respect for others' contributions and different styles, assessing one's own abilities and contributing to the group; advocacy skills like skills of influence and persuasion, networking and motivation skills, outlook and philosophy. The superego qualities of universal brotherhood, humanity, equality, justice and secularism are also the outcome of school learning. Hence, it is established that school is certainly an agency of overhauling of human personality.

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

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

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

The media has a huge effect on society and also on public opinion. They can shape the public opinion in different ways depending on what is the objective. Such as the media coverage of the 9/11 event exposed guilt of Islamic terrorism and shaped the public opinion to support the war on terrorism. The public outrage over corruption and support for the Jan Lokpal Act of Shri Anna Hazare (social activist) is another example of the excessive effect of mass media over the young minds. Psychological research has shown three major negative effects of media on children:

- Children may become less sensitive to the pain and suffering of others

- Children may be more fearful of the world around them

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

Television is also blamed for children being unable to distinguish between fantasy and reality. Teachers spend hours helping students 'unlearn' what TV has taught them. Children, who are prematurely exposed to fear, violence and hatred,

have problems later on, because their natural development into loving adults had been disrupted and confused. Even then there are several qualities which are offered by mass-media for personal and academic development of children. These include knowledge and information regarding social, political, economic, human issues, understanding of society, trends, costumes, views, feelings and diversity, current trends regarding language, fashion, behaviour, jobs, education, etc., opportunities for job, education, travel, etc. and worldview of plurality.

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

Some prominent qualities imparted by the state for personal and academic development of children by direct method are offered through education, commissions, committees, ministry of human resource development, education ministries of states, municipal corporations and local self-governments running educational institutions at various levels. Along with the education, policies of the central and state governments regarding the content, methodology, infrastructure and human resource for educational institutions also lay due effect upon the personality development and professional growth of individuals. Funding and management of schools, higher educational institutions, training and management institutions also has unending consequences upon the growth and development of the future citizens of the nation.

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

Check Your Progress

5. What do you understand by the term 'state'?

6. How does a state affect the personality development of its citizens?

7. What are the basic agencies of socialization in a society?

9.6 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The Ministry of Human Resource Development, Government of India, has undertaken a large number of pilot projects like rural universities, regional

institutes, curriculum reform and revision of textbooks. By starting these projects, the Ministry aims at providing enlightened leadership all over the country.

2. State control of education means the overall control is exercised by the State over educational institutions.

3. Culture is always dynamic in nature as many new things are added to culture all the time. It becomes the need of the society as its acquisition increases material or spiritual comforts with the changes in a culture.

4. 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.

5. State is a self-governing political entity bearing four components of land, people, governance and sovereignty.

6. The state affects the course of personality development of its citizens through indirect means. This effect is laid through the policies of other ministries influencing job opportunities, current extant and establishment of industries.

7. The basic agencies of socialization in a society are the family, peer group and the school.

9.7 SUMMARY

- The State plays an important role in the field of education. Of course its role depends on the nature of the political system of the State.

- Broadly speaking, there are three schools of thought concerning the relationship that should exist between the State and education.

- According to the theory of laissez-faire, education should be the concern of the family, the Church or philanthropy.

- State management of educational institutions is likely to bring red tapism and smother all initiative and inventiveness.

- The Central Government also directs and guides the State Governments, local bodies and private enterprise so as to encourage education along the right lines.

- The Government of India is wedded to the establishment of an egalitarian society and therefore has taken many steps to provide equal educational opportunities to the weaker sections of the society.

- The Ministry of Human Resource Development, Government of India, has undertaken a large number of pilot projects like rural universities, regional institutes, curriculum reform and revision of textbooks.

- The State lays down guidelines of educational policies relating to aims and objectives of education.

- The meaning and concepts of culture testifies to the fact that education and culture is intimately connected.
- Culture is not genetically inherited, rather it is acquired. So, curriculum will be contracted to acquire the desired culture by the people.
- Whether the culture of the society is accommodative or impenetrable also determines the behaviour of the teachers and their methods of teaching.
- 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.
- School exists for the purpose of inducting the young into the culture to which the school belongs.
- 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.
- A peer group is a group of friends that a certain person will try to impress to get their bond, social status, and interests.
- School is an educational institution offering studies at different levels to groups of pupils of various ages; instruction may be given by one or more teachers.
- The media creates the ideal image of impressive men and women and tells about the characteristics of a successful person.
- Society is dynamic. It grows and changes with time. Maintaining its basic structure intact, a society develops and transforms its cultural heritage.
- State is a self-governing political entity bearing four components of land, people, governance and sovereignty.
- The state also affects the course of personality development of its citizens through indirect means.

9.8 KEY WORDS

- **Socialization:** It refers to a process, whereby people learn the attitudes, values and actions appropriate to individuals as members of a particular social group.
- **Peer group:** It refers to a group of friends that a certain person will try to impress to get their bond, social status, and interests.
- **Peer pressure:** It refers to a term which describes instances where an individual feels indirectly pressured into changing their behaviour to match that of their peers.
- **Society:** It refers to a group of people connected to one another by shared customs, institutions, culture and, to a lesser extent, territory.

9.9 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the three main schools of thought which explain the relationship between state and education?
2. How is culture influenced by education?
3. What are the three main negative effects of mass media?
4. Identify the important characteristics of socialization.
5. What are the qualities offered by a society for the development of children?

Long Answer Questions

1. Analyse the factors in which culture affects education.
2. Discuss the ways in which a state can exercise control over education.
3. Explain the need for moral and religious education in India.
4. Interpret the factors which promote socialization in a country. Discuss in detail.
5. 'Socialization impacts the overall cultural practices of a society'. Elucidate on the statement.

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UNIT 10 SOCIALISTIC PATTERN OF SOCIETY

Structure

10.0 INTRODUCTION

The idea of development has been the topic of discussion for all those interested in the social sciences. Development can be defined as 'the capacity of a state to increase its human resource with the aim of achieving higher outcome of production for the satisfaction of the basic needs of majority of its citizens and empowering them to make demands on the government'. Social development can be defined as a process in which the aims and objectives of the society can be realized. The concept of social development and its aspects have been discussed in this unit.

The relationship between education and social development has been analysed in this unit. It 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 increases their capacities which in turn contribute to the development of our nation.

In this unit, the concept of social development, the nature and principles of a socialistic pattern of society have been analysed. The unit will also discuss about the role of education in bringing social changes in the society and the importance of Universalization of elementary education in a society.

10.1 OBJECTIVES

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

- Discuss the concept of social development and its aspects
- Explain the nature and principles of a socialistic pattern of society
- Interpret the role of education as an instrument of social change
- Analyse the importance of Universalization of Elementary Education

10.2 DEVELOPMENT OF NEW SOCIAL PATTERNS

The concept of social development subsumes comprehensive social planning, economy, ecology and sustainable development. It is both a normative and an operational concept. It has been enriched by individualist, collectivist, statist and communitarian belief, ideas, themes and traditions. The concept of social development was articulated for the first time by the sociologist, J F X Paiva in 1977. According to him, social development requires structural change in the society, socio-economic integration, institutional development and institutional renewal.

The 1995 edition of the *Encyclopedia of Social Work* describes the concept of social development in terms of its realistic focus and holistic, systematic and ecologically oriented approach for seeking advancement of individuals as well as societal institutions. Social development in this sense refers to a goal, a process, an action and interaction for better and greater society. It involves correction or renewal of existing institutions, creation of more responsive institutions and recognition of both macro and micro factors and their interaction in development. Its salient features are distributive justice, cooperation, people's participation, equity, recognition of inadequacy of economic growth without social justice or the disfunctionality or transferring, borrowing or imposing of modern technology. Thus, in a broader sense, the concept of social development refers to the well-being of individuals, groups, communities and masses of people in an eco-friendly environment. When we talk about social development, social justice and political factors also play important role in it. According to sociologists, Jone and Pandey, social development is a planned institutional change to bring about a better fit between human beings on one hand and social policy and programmes on the other. Such aspects as participation of citizens in their own development, income distribution and social integration were considered key variables in it.

According to Professor Singh, the term 'social development' was first used in a seminar of the Indian Council of Social Welfare in 1973 which explored the theme of social development and voluntary action. Social development was regarded as a pre-condition of development and was seen as the realization of social and economic well-being of man in society ordered by the rule of social

justice and equality of members. Social objectives were also referred to in this context together with the notion of social justice, reduction of income inequalities and concentration of economic power, development of backward areas, renewal of regional imbalances, improved level of living, expansion of employment, equitable distribution of benefits, welfare of disadvantaged sections of population and social economic integration. In this context, it can be mentioned here that looking at its people-centric approach, several human development reports have remarked that human development is synonymous with social development while some other looking at the wider scope of the concept regard it as much broader than the notion of human development.

The Human Development Report, 1997 brought certain important issues related to human development into light and discussed components like 'income poor' and 'capability' poor. Individuals belonging to the category of income poor are different from those belonging to the category of capability poor. Capability poor refer to those sections of individuals who do not get opportunities to better their lives. Capability is measured through indicators like nutrition and health, percentage of child births unattended by trained medical personnel, literacy and gender equality. Thus, the concept of social development includes all such parameters of development.

A renowned sociologist, S C Dube has given certain indicators of the concept of 'social development'. They are as follows:

- Social development is a shift in emphasis from the individual to larger collectivities, including the poor who constitute the majority.

- It is a modification in the strategies of planning and implementation to take account of the interface between economic and cultural objectives.

- The concept is a redefinition of social goals in terms of the satisfaction of human needs and improvements in the quality of life.

- The formation of indicators to evaluate social progress and to assess emerging social trends.

- The setting up of monitoring mechanisms to ensure that growth level is sustainable and at no point exceeds the outer limits.

- The anticipation of growth-related and other problems and preparedness to handle them quickly and also effectively.

- The idea of social development is understood as a creation of ethos in which it is possible to question and rethink the appropriateness and adequacy of existing social formations and to work towards their restructuring.

The sociologists, Jean and Mohapatra have described three types of aspects related to the concept of social development. These aspects are as follows:

- The normative aspect of social development includes proper assessment of contemporary social situation, finding out key problem areas, proper

arrangement for quantitative as well as qualitative increase in distributive mechanisms, education, public health, public order, population control, and so on.

- The evaluative aspect refers to an individual's ability to determine what is right and hence, pleasurable for society. The essential thing is that there should be a sense of joy and fulfilment in doing things for society and contributing towards its enrichment, even if this involves withholding self-gratification.

- The operative aspect emphasizes upon the operationalization of such transformations within the system. Such changes at the social and individual level have to be properly integrated with the social system so as to make them self-sustaining.

As mentioned, the well-being of people was earlier measured by the level of economic progress achieved. With the passage of time, different humanistic and people-centric approaches developed among the minds of planners and thinkers. They developed the understanding that one's economic prosperity would be meaningless unless he/she achieves human and social welfare. Economic progress and growth in a country's GDP/GNP would be futile, if its citizens die of hunger, suffer from chronic diseases, malnutrition, and face situations like unemployment, inequality, deprivation and social insecurity in life. Marginalization of any form, social or economic, is against the norm of true development.

For the social development of people in India, successive governments at the centre have been formulating policies since Independence. For a wide-ranging social welfare mechanism, different programs have been initiated to eradicate poverty, unemployment, hunger, malnutrition and so on. There are also policies to help the historically disadvantaged sections of society like Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), handicapped, women and minorities to help them come out from subjugation and live in the mainstream. Reservations for them in government services and educational institutions, and several policies to uplift their socio-economic status, have proved fruitful and they now occupy several important positions in various establishments, although more needs to be done in this direction. The people need to be aware against violence, subjugation, conflict and discrimination. There are still instances of caste discrimination, hunger deaths, farmer suicides, domestic violence and even high level of dowry deaths. The unfavourable sex ratio in the country shows increasing gap between males and females, i.e., the number of males exceeds those of females in many regions. The low socio-economic status of women, the burden of dowry, and other social evils, have generated tendencies to prefer boys over girls and eventually problems like female infanticide and foeticide have cropped up. The issue of child labour is again an alarming one. Thousands of children are leaving schools and joining the ranks of domestic helps and even working in the unorganized sectors. Unless such issues are addressed with adequate attention, real development of a country like India is difficult to achieve.

Check Your Progress

1. What is the normative aspect of social development?

2. How is capability measured in terms of the social development?

10.3 EDUCATION FOR NEW SOCIAL ORDER AND SOCIALISTIC PATTERN OF SOCIETY

Today there is an equality of rights and opportunities to all. This liberty or freedom means the freedom of thought, expression, belief faith, worship and fraternity. This provides equality to all giving dignity to all. The socialistic pattern takes care of the interest of each and every individual. Gandhi dreamt of such a society which would be based on the principle of love, truth, justice and non-violence. Such a society is based on moral force and is free from exploitation.

10.3.1 Nature of Socialistic Society

The nature of socialistic pattern of society is based on the ideals of democracy. It is determined by liberty, equality, fraternity, justice and equitable distribution of wealth. The following are the essentials of a socialistic pattern of society:

- **Universal education:** There should be provision for universal education so that people may participate in the political, social and economic life of the community. They should be given opportunity to get education and co-operation so that they get benefit from the schemes sponsored by the government. Each and every person should have access to education.

- **Equality of opportunity:** Each and every individual should have the opportunity to get the benefit of all the programmes and plans implemented by the government. There should be equality of opportunities in economic, political and other fields according to the individual's abilities and capacities.

- **Economic equality:** In a socialistic society, there should be proper distribution of wealth. The gap between the rich and poor should not be too much, there should neither be too much of poverty nor too much riches for only a few but a balance must be achieved. The distinction between landless and landowner should be removed totally.

- **Improvement of prevailing economic conditions:** Another essential of socialistic pattern of society is that poverty should be done away with. Free medical aid should be provided to all especially to the ones below poverty line.

- **Decentralization of power:** A socialistic pattern looks for decentralization of economic and political powers. In socialistic pattern of society, steps are taken to nationalise the means of production and distribution. Along with

this private enterprise should be allowed to develop. Small scale workers are to be encouraged so that they become self-reliant.

- **Use of peaceful and democratic methods:** Socialistic pattern of society believes in using peaceful and democratic methods. It holds faith in the dictum 'Peace hath its victories more glorious than war.' They firmly believe in the fact that any kind of conflict can be and should be settled through peaceful and democratic measures. There should be peaceful solutions to all problems that jeopardize security of human life and existence.

10.3.2 Objectives of Socialistic Pattern of Society

The following are the objectives of socialistic pattern of society:

1. **To provide equality:** Socialistic pattern of society aims at providing social, economic, political and religious equality to all. This should surely be according to the abilities and needs of the individual.

2. **To provide justice:** The pro-pounders of this philosophy emphasize on the fact that justice should be provided to all. This is another important objective of socialistic pattern of society. Justice would imply social, economic and political justice.

3. **To provide liberty:** Socialistic philosophy aims to provide liberty of thought, expression, belief, faith and worship. Each person is free to follow any belief system he or she likes. Nobody has the right to force any one to change his belief under pressure or force. Each person has the freedom of thought, words and action.

4. **To create a classless society:** Socialistic pattern of society aims at lessening the gap among rich and poor which creates the concept of 'classes' and 'masses'. Such an arrangement means doing away with all the causes which bring about this sharp discrepancy among its people. Rabindranath Tagore spoke of the Global village in which there are no boundaries that separate people of various countries, they simply form the geographical boundaries and have nothing to do with actual separation. One common class in which there is only love and fraternity and no differences at all.

5. **To bring about betterment of individual and society:** Socialistic pattern of society strives for the betterment of the individual and society at large; it makes contributions for the welfare of the whole society. It is the close networking of people who then lead to a society. This way the individual and social aims are both realized.

Socialistic pattern of society aims at the individual improvement and provision to its people. They seek to remove the deficiencies or problems the people may be facing. These may be the result of religion, social, political status or economic conditions.

10.3.3 Principles Underlying the Socialistic Pattern of Society

The main principles which describe the socialistic pattern of society are as follows:

1. Principle of full employment and right to work

In the socialistic pattern of society, education should be planned in such a way that all people of the country get employment according to their abilities and capacities. For achieving this purpose there should be vocationalisation of education.

2. Principle of maximum production of national wealth

Another principle of socialistic pattern is the maximum production of the national wealth. This principle was given by a sociologist, Shriman Narayan who states that production work is the most important factor in bringing economic prosperity in any country and providing dignity to every individual. In such a society education must be based on activities that ensure an increase in productivity. This will enable the poor to earn more wealth. Scientific and technical education may be given to the deserving candidates depending on their merit.

3. Principle of maximum national self-sufficiency

Socialistic pattern aims at developing such a state which is self-reliant. We may remember here how Gandhi refused to use the imported cloth and emphasized upon the use of *khadi* which was an Indian product. This way the dependence on a foreign land would be minimized and at the same time a self-dependence would be established. This would also bring up new methods to increase employment and independence. Self-sufficiency helps in creating opportunity to progress well and also does away with chances of getting exploited.

4. Principle of social and economic justice

In the words of Shriman Narayan, 'The basic objective of a socialistic pattern of society would be the establishment of social and economic order based on equality of opportunity and on the social, economic and political Justice'. It means that disparities on the basis of caste, religion, region or colour should be removed. Education should help in achieving the ideal of social and economic justice. In order to ensure social and economic justice everybody should be given the opportunities for highest type of education.

5. Principle of the use of peaceful, nonviolent and democratic methods

Another principle enunciated by Shriman Narayan is the use of peaceful, non-violent and democratic methods. In India, socialism is to be achieved through love and self-sacrifice. As we have already observed, 'Peace hath its victories more glorious than war'. Education should not encourage any kind of hatred or ill-feelings among youth rather it must play a role in making people use peaceful and democratic methods for establishing the socialistic pattern of society.

6. Principle of decentralization of power

The next principle which forms the basis of socialistic pattern of society in the words of Shriman Narayan is the decentralization of economic and political power through the establishment of types of local self- government such as village panchayats and industrial co-operatives. Education should prepare the masses for better production and utilization of material good, through small-scale and cottage industries. It should be noted here that both the cottage and heavy industries are needed for a sound national economy.

7. Principle of 'unto this last'

The next and a very important principle of socialistic society as given by Shriman Narayan is that of unto this last. It implies that the plight of the lowest person should be improved first. Let us start from the grass root level. The most poor and deprived people should be addressed first. This way a proper streamlining would take place.

10.3.4 Education for Socialistic Pattern of Society

In the words of Nehru, 'The development of India as a great co-operative common wealth necessarily meant equality of opportunity and social justice for all. Any narrow communalism or provincialism must, therefore, be repressed and the evil of caste rooted out'. Education is a great social force which can help in bringing about a silent revolution in the process of establishment of the socialistic pattern of the society.

The following are some of the ways and means of imparting education for socialistic pattern of society:

1. **Redefining the Aims of Education:** In order to impart education for socialistic pattern of society the aims of education will have to be redefined and re-evaluated keeping in mind the above listed principles. Aims of education may be given as under:

    (i) *Universal education:* There should be education for all so that all get a chance to   participate intelligently in the political, social and economic aspects of the country. This would give each person an opportunity to understand the policies of the government and give full co-operation in the schemes thereof.

    (ii) *Productive efficiency:* Education should aim at productive efficiency or vocational efficiency. Theoretical education only does not hold any place in a socialistic pattern of society. Economic strength is the basis of fundamental strength of a nation. Indian Education Commission has suggested work experience and science education to achieve this purpose.

    (iii) *Spiritual, moral and cultural advancement:* Education should also aim at spiritual, moral and cultural advancement of the race. The

professional achievements will be of use only when they are based on the firm foundation of good moral values. Indian philosophers focus greatly on the development of a sound moral character as the base of success in life.

(iv) *Development of democratic values:* It is stated that the socialistic society is the highest form of democracy. Hence, education should aim at the development of democratic values i.e. respect for individuality and co-operative living. It should aim at propagating the feelings of fraternity and brotherhood among all.

(v) *Best development of personality***:** Philosophers stress upon education as the means which draws out the best in an individual. It leads to the overall development of personality. Personality includes the inner and outer qualities of an individual. Socialistic pattern provides opportunities to all for the best development of personality.

(vi) *Betterment of society***:** An individual with a sound pe**r**sonality can contribute well to the society at large. In socialistic pattern of society education also aims at betterment of society. Individual uplift and social uplift are both equally essential in socialistic pattern of society.

2. **Redesigning the curriculum:** In order to be able to reach the aims of education the curriculum needs to be redesigned. Emphasis should be placed on the following issues: (i) Study of science and technology, (ii) Study of crafts like agriculture, woodwork, card-board work, metal work, gardening and leather work (iii) Social studies with emphasis on social and moral values, (iv) Training in industries, (v) Knowledge of socialistic trends of various countries. Along with all these there is immediate need to provide vocational training to the youth so that they become independent as soon as they are able to complete their school education.

3. **Methods of Teaching:** Such methods are needed which provide interaction of the students with each other. Methods which involve group work so that team spirit develops among the student. Innovative methodology such as problem method, heuristic method, project method, discussion method, and experimental method should be used in education. Besides these methods, these techniques such as Educational trips, visit to industries, lectures by experts, practical work in the farm and workshop, seminars or other programmes for adult education can be used.

Check Your Progress

3. How is education planned in a socialistic pattern of society?

4. What is the aim of a socialistic pattern of society?

10.4 EDUCATION AS AN INSTRUMENT OF SOCIAL CHANGE

The framers of the Indian Education Commission Report (1964–66), while discussing 'Education as Instrument of change' stated 'The realisation of the country's aspirations involves changes in the knowledge, skills, interests and values of the people as a whole. This is basic to every programme of social and economic betterment of which India stands in need. If this change on a grand scale is to be achieved without violent revolution, there is one instrument only, that can be used: Education .... It is a sure and tried instrument'.

The Commission further pointed out, ''It is not however, a magic wand to wave wishes into existence. It is a difficult instrument whose effective use requires strengths of will, dedicated work and sacrifice.''

The International Commission on the Development of Education (1972) expressed its views, ''Education must recognise itself for what it is: it may be the product of history and society, but it is not their passive play thing. It is an essential factor in shaping the future, particularly at the present moment, since in the last resort education has to prepare mankind to adopt the change, the predominant characteristic of our time … It has to prepare for change, show people how to accept them and benefit from them, create a dynamic, nonconformist, non-conservative frame of mind. Concurrently, it has to play the part antidote to the many discussions within man and of an society'.

Each nation and society has its own special problems, concerns and interests. These special qualities of the society must find a place in the educational programme. To be effective, education must cater for the emerging social order. 'A national system of education', says H C Dent, 'has two vital functions to perform—a tradition preserving function and a growth facilitating function'. In a time of social flux both these functions become overwhelmingly important.

10.4.1 Education as Related to Social Equity

Education is one of the three components constituting Human Development Index and thus, development in the sphere of education has assumed great importance. The concept of 'Universalization of Elementary Education' is synonymous with that of education for all. Article 45 of the Indian Constitution states: 'The State shall endeavour to provide....for free and compulsory education for all children until they complete the age of fourteen years'. In other words, we are committed to universal, free and compulsory elementary education. In India, Universalization of Elementary Education (UEE) means making education available to all kids who fall in the age group of 6 to 14 or who are in class I to VIII in schools. Opportunities for this may be provided through various means of education such as formal and non-formal.

The concept of Universalization signifies that education is for all and not for a selected few. This also means that education is the birth right of human being or every child. Thus, every state should attempt hard to provide elementary education to its children irrespective of caste, sex, religion, socio-economic status and place of birth or living. This will be possible if we make elementary education free and compulsory. The concept 'free' signifies that no fees will be collected from children for receiving elementary education in educational institutions run by the state or receiving grants out of the State funds. The concept 'compulsory' signifies that every child attaining 6 years of age should be enrolled in Class I and should continue until they complete Class VIII at the age of 14 years.

Universalization of Elementary Education passes through the three stages following:

- **Universal provision:** Universal provision means that an elementary school shall be provided in each area within a walking distance of the child's home so that all children between 6 to 14 years of age are provided with school facilities.

- **Universal enrolment:** Universal enrolment means that every child attaining the age of 6 must be enrolled in class I of an elementary school. This also means compulsory enrolment of all children attaining the age of 6 in an elementary school.

- **Universal retention:** This means that every child enrolled in Class I must continue in the school till he completes Class VIII. Children should be properly understood and guided so that they do not leave school before they complete class VIII course.

Process of Universalization of Elementary Education

Universalization of Elementary Education includes two processes which are as follows:

- **Access:** This means universal provision of elementary schools and universal enrolment of children between 6 to 14 years of age. All children between 6 to 14 years age group should have access to elementary schools. There should not be any discrimination on the ground of caste, sex, religion, socio-economic status.

- **Success:** By simply providing access to elementary schools we cannot claim that we have universalized elementary education. Along with access to schools, we should make adequate provisions in schools so that children can experience success in elementary education. Sufficient number of well-trained teachers, qualitative learning and education materials, aids and equipments, classroom etc. should be provided in each and every school to facilitate successful completion of elementary education. Success is to be determined in terms of attainment of Minimum Levels of Learning (MLL) which means most of the students would acquire maximum competencies.

Importance of Universalization of Elementary Education

In this section, we will discuss the importance of Universalization of elementary education.

- For every citizen, elementary education is a fundamental right. In a historic judgement in July, 1992 which was modified in the year 1993, the Indian Supreme Court declared: 'The citizens of the country have a fundamental right to education. Every child/citizen of this country has a right to free education until he completes the age of 14 years.'

- In 1945, when freedom seemed round the corner, Mahatma Gandhi in his letter to Nehru pleaded for the villages to be the focal point of free India's political structure, economic and development policies. But Nehru wrote back to describe 'Indian villages as intellectually and culturally backward from where no progress could be made'. This is not because we have failed in policy making but we have failed in the process of carrying out the policies to the people. It is a fact that developmental policies do not reach the villagers who constitute nearly 60 per cent of the population of our nation. Even if certain policies reach the people they are not able to understand the policies and take full advantage of such policies. The basic reason for this failure is that most people have not received elementary education and are illiterate. Universalization of Elementary Education is important for the following reasons:

  a) Eradication of poverty

  b) Fostering economic progress

  c) Managing the growth of population

  d) Creating clean and healthy environment

- There cannot be an effective empowerment of our people without universal elementary education.

- Universalization of Elementary Education plays a vital role in creating an appropriate establishment of a child's spiritual development, social development, physical development, moral development, intellectual development, and emotional and cultural development.

- It contributes to the national development.

10.4.2 Equality of Educational Opportunities

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.'

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 to 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 and supplies have improved very significantly in current years in public schools. The parents are required to incur very heavy expenditure for this purpose.

Steps for the Equalization of Educational Opportunities

The steps required for achieving the goal of equalization are as follows:

- **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.

10.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The normative aspect of social development includes proper assessment of contemporary social situation, finding out key problem areas, proper arrangement for quantitative as well as qualitative increase in distributive mechanisms, education, public health, public order, population control, and so on.

2. Capability is measured through indicators like nutrition and health, percentage of child births unattended by trained medical personnel, literacy and gender equality.

3. In the socialistic pattern of society, education should be planned in such a way that all people of the country get employment according to their abilities and capacities.

4. Socialistic pattern of society aims at lessening the gap among rich and poor which creates the concept of 'classes' and 'masses'. Such an arrangement means doing away with all the causes which bring about this sharp discrepancy among its people.

5. Universal enrolment means that every child attaining the age of 6 must be enrolled in class I of an elementary school. This also means compulsory enrolment of all children attaining the age of 6 in an elementary school.

6. 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.

10.6 SUMMARY

- The concept of social development subsumes comprehensive social planning, economy, ecology and sustainable development.

- The concept of social development was articulated for the first time by the sociologist, J F X Paiva in 1977.

- The Human Development Report, 1997 brought certain important issues related to human development into light and discussed components like 'income poor' and 'capability' poor.

- Social development was regarded as a pre-condition of development and was seen as the realization of social and economic well-being of man in society ordered by the rule of social justice and equality of members.

- Individuals belonging to the category of income poor are different from those belonging to the category of capability poor.

- Capability is measured through indicators like nutrition and health, percentage of child births unattended by trained medical personnel, literacy and gender equality.

- Social development is a shift in emphasis from the individual to larger collectivities, including the poor who constitute the majority.

- For the social development of people in India, successive governments at the centre have been formulating policies since Independence.

- The evaluative aspect refers to an individual's ability to determine what is right and hence, pleasurable for society.

- The operative aspect emphasizes upon the operationalization of such transformations within the system.

- For the social development of people in India, successive governments at the centre have been formulating policies since Independence.

- The nature of socialistic pattern of society is based on the ideals of democracy. It is determined by liberty, equality, fraternity, justice and equitable distribution of wealth.

- There should be provision for universal education so that people may participate in the political, social and economic life of the community.

- Socialistic pattern of society believes in using peaceful and democratic methods. It holds faith in the dictum 'Peace hath its victories more glorious than war.'

- Socialistic pattern of society aims at providing social, economic, political and religious equality to all.

- In the socialistic pattern of society, education should be planned in such a way that all people of the country get employment according to their abilities and capacities.

- In order to impart education for socialistic pattern of society the aims of education will have to be redefined and re-evaluated keeping in mind the above listed principles.

- Education is one of the three components constituting Human Development Index and thus, development in the sphere of education has assumed great importance.

- The concept of Universalization signifies that education is for all and not for a selected few. This also means that education is the birth right of human being or every child.

- Universalization of Elementary Education plays a vital role in creating an appropriate establishment of a child's spiritual development, social development, physical development, moral development, intellectual development, and emotional and cultural development.

- 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.

- 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.

10.7 KEY WORDS

- **Compensatory education:** It refers to a type of education which provides provision of special training and incentives as would compensate for the initial disadvantages experienced by the children of the culturally, economically and socially deprived groups.

- **Evaluative aspect:** It refers to an aspect of education individual's ability to determine what is right and hence, pleasurable for society.

- **Operative aspect:** It refers to an aspect of education which emphasizes upon the operationalization of such transformations within the system.

- **Universal provision:** It refers to a provision which means that an elementary school shall be provided in each area within a walking distance of the child's home so that all children between 6 to 14 years of age are provided with school facilities.

10.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the indicators of social development?
2. List the ways in which education is imparted in a socialistic pattern of society.
3. How is social development both a normative and an operational concept?
4. What are the essential characteristics of a socialistic pattern of society?
5. Why is universalization of elementary education necessary for a society?
6. What are the factors responsible for inequalities in educational opportunity?

Long Answer Questions

1. 'Socialistic pattern of society aims at the individual improvement and provision to its people'. Analyse the statement.

2. Explain the principles of a socialistic pattern of society.

3. Interpret the steps taken to achieve the goal of equalization in a society.

4. Explain the process related to universalization of elementary education.

10.9 FURTHER READINGS

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UNIT 11   EDUCATION AND NATION INTERGRATION

Structure

11.0   INTRODUCTION

National integration refers to the bonding amongst various groups of people of a nation without differentiating on the grounds of religion, language, caste, class and gender. The major obstacles that come in the way of national integration are communalism, regionalism, linguism and casteism.

Social integration should be encouraged to bring about national integration. For strengthening national integration, it is essential that people should give up communal and sectarian outlook. They should consider themselves as Indians and Indians only. The unit will discuss the concept of nationalism and national integration in detail.

Education plays an important role in shaping an individual's thoughts and ideas. The role of education in promoting emotional and national integration has been discussed. The unit will also explain the role of leaders and teachers in promoting national integration.

11.1   OBJECTIVES

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

- Explain the concept of nationalism and national integration
- Analyse the importance of religion in a society

- Discuss the role of education in promoting emotional and national integration
- Interpret the steps taken for promoting emotional and national integration

11.2 MEANING OF NATIONALISM

Let us shed some light on the evolution of nation-states and nationalism. The term 'nation-states' is derived from two distinguish but interrelated terms. 'Nation' refers to a sense of common identity among people resulting from a variety of factors such as common descent, language, territory, political entity, customs and traditions and religion. On the other hand, 'state' is a political unit having four essential components- population, territory, government and sovereignty.

Nations are as old as human civilization. Throughout history, people have been attached to their native soil, to the traditions of their parents, and to established territorial authorities. However, the evolution of modern nation-states is linked with the Renaissance in Europe. The Treaty of Westphalia signed in 1648, paved the way for the modern state system. This treaty provided that only sovereign states could enter into treaty relations with each other and a political unit which lacked sovereignty could not become a legal unit in the system. The 'Social contract' tradition of the 16th and 17th century established the idea of 'popular sovereignty' that became cornerstone of the French and American Revolution in the late 18th century.

The evolution of modern nation-states was propelled by the phenomenon growth of nationalism. The theoretical founding of nationalism was first derived by the German theologian Johann Gottfried Herder during the 1770s. Herder promoted the idea that true nations are comprised of people who share a common ancestry and linguistic heritage along with common cultural and religious traits. His idea of 'romantic nationalism' led to emergence of 'ethnic or cultural nationalism' which was further propagated by Fichte, Mussolini, Hitler, etc. The French scholar Earnest Renan in his famous speech at the Sorbonne University in 1882 defined a nation as 'a voluntary association of individuals'.

Nationalism has been a topic of fiery topic of debate among scholars of political science in the twentieth century. The first half of the twentieth century witnessed massive nationalist movements as well as cruelty in the name of nationalism. Worldwide nationalist aspirations attracted scholars to establish a theoretical foundation of the concept. Philosopher, Hans Kohn in his famous work, 'The Idea of Nationalism' argued that the concept of nationalism was a recent phenomenon, dating back no further than the mid-eighteenth century. For Kohn, nationalism was first and foremost a state of mind, an act of consciousness, which since the French Revolution had become more and more common to mankind. Kohn suggested that the growth of nationalism was accelerated by the rise of capitalism, public education systems, and the growth of population, increased influence of the masses and new information and propaganda techniques.

Benedict Anderson, in *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, defines a nation as 'an imagined political community—and imagined as both inherently limited and sovereign'. Anderson is one of the key theorists of 'constructed nationalism', where nationalism is viewed as a socially constructed idea meant to serve the interests and needs of the members of a nation and those participating in nationalist movements. A British philosopher, J S Mill was the earliest exponent of this notion and described nationalism as – 'a necessary condition of free institutions that the boundaries of government should coincide in the main with those of nationality….where the sentiment of nationality exists in any force, there is a prima facie case for uniting all the members of the nationality under the same government, and a government to themselves apart'.

11.2.1 Demerits of Extreme form of Nationalism

The following are the demerits of extreme form of nationalism:

- **Encourages colonialism and imperialism:** If a country becomes an example of extreme form of nationalism, then they may want to expand their control over other neighbouring states and countries, which will disturb the peace in the world.

- **A threat to world peace:** Nationalism may hamper the peace in the world if countries will only try to show their superiority over others. If they will not reach a compromise, a war may take place which will definitely disturb the conditions of the world.

- **A hindrance to the concept of international cooperation:** Extreme form of nationalism can create a problem in international cooperation. It is recommended that every state or country should work for world federation.

11.2.2 Merits of Genuine form of Nationalism

The following are the merits of genuine form of Nationalism:

- **Leads to Liberalism:** Nationalism instils a level of tolerance to other ideas and an understanding so that a solution can be achieved through a compromise as it never aims at imperialism.

- **A source of honour:** It is a source of honour especially when two or more nation is anaemically against each other. The success of a nation depends on their ideologies.

- **Promotes art and literature:** It promotes art and literature in a country as it respects various cultures. It teaches people to respect the contribution of the revolutionaries who contributed significantly in bringing changes in a country and have love and respect for everyone.

- **E** The main symbols of democracy are sovereignty, liberty, justice, equality and so on. Each nation which has a common interest try to achieve a common goal through its institution. It is important to have a national sense of deliberation.

Besides, these merits, nationalism also promotes the concept of equality in which people belonging to minority sections of the society have been emancipated to a distinct and recognized group. They are no longer subjected by the majority. It also promotes competition as each nation tries to perform better as compared to other nation which in turn leads to the development of society.

11.3 NATIONAL INTEGRATION: MEANING AND CONCEPT

National integration refers to the awareness of a common identify among the citizens of a nation. It advances the 'feeling of being one' irrespective of caste, creed, religion or region and is a positive aspect. It reduces socio-cultural and economic differences or inequalities and strengthens national unity and solidarity, which is not imposed by any authority. People share ideas, values and emotional bonds. It is feeling of unity within diversity. National identity is supreme. Cultural unity, the Constitution of the country, territorial continuity, common economic problems, art, literature, national festivals, national flag, national anthem and national emblem promote national integration. One obvious implication of the term 'national integration' is that people belonging to a society share ideas and aspirations, emotional bonds and values. In the context of the newly independent nations, like India, the concept of national integration is a composite one. Political integration is only one facet of the problem. It has several dimensions, namely, social, cultural economic, political and religious. It also depends upon the contextual standing of a particular group in the national, regional or local setting. For example, the problem of the integration of Muslims is different from that of other minorities in India, because they are the largest minority group of the country.

Not long before Independence, India was a collection of princely states and fragmented territorial units. There was no concept or belief of a united political entity. Though it had cultural unity, it was nowhere close to being a nation state. The freedom struggle against the British brought these fragmented units closer and a sense of patriotism and oneness developed. Hundreds of years of beliefs and prejudices had to be overcome to instil the idea of India into the heart and mind of each person living in the territory of this country. Ultimately freedom was achieved and a free India was born.

National integration is a long-term process in India and we have to take steps at every moment to keep the process moving. We cannot afford to neglect it as the idea of India has to be kept alive by forging a very strong bond of integration.

In her paper, *Social Integration and Communal Harmony,* Professor M Indu Kumari presents the multiple factors and contexts that influence social integration and communal harmony. First of all, she explains the significance of this theme in the present Indian context. According to her, the prime concern of any nation aiming at development should be the attainment of social/national integration.

Moreover, she argues that despite some differences at ritual, social and cultural levels among different religions, there is conspicuous commonality at the level of values that promotes communal harmony. The author lists many examples of inter religious co-operation that exist in Kerala for a long period. However, she also points out that this rosy picture of Kerala is changing gradually and the society has started showing symptoms of religious intolerance and communal violence. She also points out as to how communal violence affects the interests of the vulnerable sections like women, religious minorities, tribal people, dalits etc. She expresses confidence that NGOs can play a crucial role in maintaining communal harmony.

What she has observed about Kerala is quite true about many other states in India. The ugly head of religious intolerance is rising in different parts of the country and it threatens to damage our peaceful co-existence. This is loosely referred to as communalism and it is believed that people of one religion deliberately try to harm the people of another religion. Terrorism on religious lines is another threat to our society. Thus, religion appears to be a major impediment in promoting national integration. However, this need not be true.

Religion is one of the social institutions found in all human societies and India is an example of religious pluralism. Religion helps man to set up and continue harmonious relationships with the supernatural forces, which are considered to have direct control in the fortunes of man. However, religion is one of the agents that contribute to the society's integration. Religion gives the 'we feeling' among its members. Performance of religious rites, participation in festivals, leadership given by priests and religious functionaries, etc. strengthens the agreement among the members of a religion. Even though holy books and teachings of every religion claims that they help man reach God, none of them spreads hatred against other faiths. All religions in their spirit help people to live in agreement with members of the society. According to Jawaharlal Nehru, 'the communal problem is not a religious problem; it has nothing to do with religion.' No one can blame the presence of varied religions for the appearance of communal problems in the world.

History is full of bloody, aggressive conflicts among members of various religions. A lot of battles have been fought between Muslims and Christians, Jews and Muslims, Hindus and Muslims in the past. A lot of such struggles are going on even now like the clash between Muslims and Jews in Palestine. A deeper analysis of the causal factors of these clashes shows that in all such situations non-religious, often political and economic interests were influential to these issues. Religious personality was used as a facade to cover up the vested interests of the conflicting sections. So, the root cause of communalism in India is not the existence of many religions in the country. When religious emotions are used with a financial or political motive the resulting effect leads to the origin of communalism. According to Madan (2001), communalism is the political expression of religion. He defined 'communalism' as an ideology, which envisages the religious community as a political group committed to the protection and promotion of its social and economic interests and cultural values.

While communalism is a feeling or state of mind accessible at a psychological level, communal conflict or riot is its overt expression. Once generated, communalism always stays in the minds of people and communal conflicts come out only occasionally whenever there is a total breakdown in the good relations between two communities. From a sociological perspective, social conflict by its very nature cannot continue for an indefinite period. During communal violence, every community used it as a reason to harm the significances of the rival community who might be socially or economically sound. The feeling of relative deficiency felt by one community is usually changed into aggressive attacks against a well placed community. This is what happened in 1984 when there were attacks against the Sikhs in different parts of the nation after the murder of the then Prime Minister Mrs. Indira Gandhi by her body guards who were Sikhs. Investigations that were later conducted by sociologists and other social scientists established that Sikhs were economically well placed. They were attacked and members of other communities who were jealous of their wealth looted their shops. People with vested interests to achieve their hidden goals used this specific context by utilizing the religious sentiments.

Check Your Progress

1. What is the root cause of communalism in India?
2. How has J S Mill described nationalism?

11.4 EDUCATIONAL MEASURES TO ENSURE NATIONAL INTEGRATION

Dr Radhakrishnan highlighted the role of education in emotional and national integration in these words, 'National integration cannot be built by brick and mortar; it cannot be built by chisel or hammer. It has to grow silently in the minds and hearts of men. The only process is the process of education.'

In the words of the Emotional Integration Committee (1961), 'Education can play a vital role in strengthening emotional integration. It is felt that education should not only aim at imparting knowledge but also should develop all aspects of a student's personality. It should broaden the outlook, foster a feeling of oneness and nationalism, and a spirit of sacrifice and tolerance so that narrow group interests are submerged in the larger interests of the country.'

11.4.1 Emotional Integration Committee and Its Recommendations

The Ministry of Education of the Government of India appointed the Committee on Emotional Integration under the chairmanship of Dr Sampurnanand in May 1961. The terms of reference are as follows:

(i) To study the role of education in considering and promoting the processes of emotional integration in national life, and to examine the operation of tendencies which come in the way of their development.

(ii) In the light of such study, to advise on the positive educational programmes for youth in general and students in schools and colleges in particular to instil in them the processes of emotional integration.

The committee adopted four methods to study the problem: (a) The questionnaire, (b) Evidence, (c) Tours and (d) Textbook questionnaire.

11.4.2 Role of Education in Emotional Integration

Regarding the role of education the committee remarked, 'Education can play a vital role in strengthening emotional integration. It is felt that education should not only aim at imparting knowledge but should develop all aspects of a student's personality. It should broaden the outlook, foster a feeling of oneness and nationalism, and a spirit of sacrifice and tolerance so that narrow group interests are submerged in a larger interest of the country.'

Suggestions

The committee gave the following suggestions:

1. *Re-orientation of the curriculum:* It is felt that the school and college curriculum should be reoriented to suit the needs of a secular state.

   At the primary stage, stories, poems, folklore and teaching of social studies, national anthem and other national songs should find an important place.

   At the secondary stage the curriculum should include, among other things, the study of language and literature, social studies, moral and religious instruction and co-curricular activities.

   At the university level, the study of different social sciences, languages and literature, culture and art and also the exchange of teachers and students should find a place in the curriculum.

2. *Co-curricular activities:* The place of co-curricular activities in the curriculum is considered to be very important. It is felt that participation in co-curricular activities helps in the growth of a well-balanced and well-adjusted personality. It creates a group feeling of oneness and brotherhood, broadens the outlook and develops a catholicity of spirit and tolerance which are necessary for good citizenship. These activities include common observance and celebrationoffestivals and events of national importance, sports, educational excursions, tours and picnics, military training like the N.C.C., A.C.C., scouts and guides, student camps, debates, symposia, dramatics and youth festivals. The use of audio-visual aids like films, pictures, radio and T.V. is very necessary.

3. *Special stress on the teaching of social studies:* The teaching of social studies at all levels, i.e., the primary, secondary and university stages would impart knowledge of the geographical, historical and cultural background of the country and of the world as a whole. Books on social studies should include reference to the lives and works of the great men of India and of the world and also stories from ancient books like the *Mahabharata.*

4. *Textbooks:* To ensure that the textbooks play their legitimate role in strengthening emotional integration, it is necessary that they be reoriented and improved. In the preparation of history textbooks special care needs to be taken to see that facts are not misrepresented, distorted or exaggerated to create prejudice. The get-up as well as the content of textbooks require a change. At the primary level, the textbooks writers should make a liberal use of pictures and illustrations so as to create interest in the child at the very outset.

5. *Language and script:* The following observations were pointed out:

    (i) The use of the Roman script may be permitted in certain areas for an interim period to enable persons to improve their acquaintance with Hindi.

    (ii) Throughout India the international numerals must be used.

    (iii) To reduce the burden ofthree scripts, Hindi may be learnt in the non-Hindi areas in the regional scripts.

    (iv) To popularise the study of Hindi in non-Hindi speaking areas, a beginning may be made with the publication of Hindi books in Roman scripts and the compilation of simple dictionaries in Hindi and other languages, also in the Roman script.

    (v) Hindi books may be published in the regional script and the compilation of regional languages and Hindi dictionaries should be encouraged.

    (vi) At the high school stage Hindi must be taught in the Devanagari script, keeping in view the constitutional provision.

    (vii) The two link languages, Hindi and English, should be effectively taught at university level so that conditions of emotional and intellectual isolation are not created.

    (viii) It is necessary to ensure that in implementing any language policy, the rights of minorities are adequately protected.

6. *Uniform for school children:* It is desirable to have a uniform for school children; one common uniform for the whole of India is necessary; schools may have their own preference with regard to colour and pattern.

7. *Singing of national anthem:* Children should be taught to sing the national anthem in unison and behave in a disciplined way when it is sung. They should also be taught the meaning of the verses.

8. *Reverence for the national flat:* Students should be told the history of the national flag. At the very earliest stage they should be taught to show reverence to the national flag.

9. *Celebrations of National Days:* January 26, August 15 and October 2 should be celebrated in schools with fullparticipation of the teachers, the students and the community.

10. *Special talks on the unity and oneness of the country:* Special meetings of the school assembly should be held from time to time and the speakers should speak to the children on topics dealing with the unity and oneness of the country.

11. *Taking pledge:* Students may be asked to repeat a pledge twice a year dedicating themselves to the service of their country and their countrymen.

12. *Open air dramas:* Open air dramas may be staged four times a year by every school. At least one play should be based upon a theme derived from the classics or from the history of ancient India. In predominant Hindu areas there should be some plays dealing with non-Hindu lives and vice versa.

13. *Students exchanges and tours:* Such tours should be conducted from one State to another. The inter-State visits, if properly organized, should do much to acquaint both teacher and children with different parts of the country.

    A network of youth hostels should be set up by all the states in selected places.

14. *School improvement:* Students should be associated with the cleanliness ofthe school premises. This would not only increase their pride and loyalty to the school but would also help in improving the school for future students.

15. *Admissions:* Admissions to schools, colleges and other educational institutions should not be given on the basis of caste but on the basis of means and merits.

16. *Recognition of institutions:* Recognition should not be given to institutions where divisive tendencies are encouraged.

17. *Freeships and scholarships:* These should be awarded only on the basis of means and merits.

18. *No domiciliary restrictions:* Domiciliary restrictions with regard to migration of students between one State and the other should be removed.

19. *Suitable handbooks for teachers:* Suitable handbooks for teachers in the social studies and languages should be published.

20. *All India award:* An annual All India award for the best general essay on different States in India should be instituted.

21. *Educational and travel documentaries:* Educational and travel documentaries with particular emphasis on various aspects of Indian scenery, flora and fauna on various developmental and reconstruction programmes should be produced for use in schools and these should form a regular feature of the schools.

22. *Schools projects:* Schools may conduct several projects which improve their general knowledge of the country. For instance, a 'know your country' project can be undertaken during which children may share information about a State in the Indian Union other than their own.

23. *Exchange of professors:* Distinguished professors should also be deputed periodically to different universities so that a large number of students can benefit from their experience.

24. *All India Youth Council:* An All India Youth Council should be set up to coordinate all the youth programmes taken up by the Central and State Governments, and also to help these various agencies to extend their efforts.

25. *Teachers:* The Union Ministry of Education should implement a scheme providing for a national minimum scale of salaries for teachers in the primary, middle and secondary schools.

26. *A Pay Revision Committee:* A Pay Revision Committee, consisting of representatives from the Planning Commission, the Ministries of Education and Finance, and representatives from the teaching profession, should be immediately set up to work out the full financial implications and operative details of implementing the scheme for a national minimum scale of salaries for teachers with the help of sub-committees at state levels, if necessary. This work should be completed as expeditiously as possible.

27. *Effective national policy in education:* It is necessary to evolve an effective national policy in education, the implementation of which will bring the States and Union Territories close together. The Union Education Ministry should set up suitable machinery at the Centre to watch the progress in the implementation of such policies, and should suggest, in consultation with the State Governments concerned, any other measures needed to implement such policies. All necessary constitutional changes should be made for its implementation.

11.4.3 Recommendation of the Education Commission (1964–66) On Emotional and National Integration

1. Provision of quality education

2. Introducing common school system

3. No public schools as they breed inequality

4. Adoption of regional languages as medium of instruction

5. Following the three-language formula

Provisions contained in the National Policy on Education (1986) and as modified in 1992 on National Integration:

1. Introduction of core curriculum

2. Uniform educational $(10 + 2 + 3)$ structure in the entire country

3. Providing equality of opportunity in education

4. Providing adequate educational provisions at all levels in all parts of the country

5. Making social and national service an integral part of education

Important steps taken for the promotion of emotional and national integration:

1. Setting of the National Integration Council
2. Formation of National Integration Samitis

3. Survey of textbooks and elimination of biased material
4. Organizing National Integration Inter-State Student-Teacher Camps
5. Celebrating centenaries of national events and leaders
6. Community singing in schools

Measures for the promotion of values of national and emotional integration

The measures adopted to promote the values of national and emotional integration are as follows:

1. *Equality of opportunity in education*: Equality of opportunity in education is very helpful in promoting national integration. The National Policy of Education, 1986, has observed, 'The New Policy will lay special emphasis on the removal of disparities and to equalise educational opportunity by attending to the specific needs of those who have been denied equality so far'.

2. *Linking past, present and future*: Education should link the past with existing realities of the present national identity and the emerging future goals and aspirations of the society.

3. *Integration of rural and urban areas*: For achieving meaningful national integration, education should establish proper linkage of the urban elite and the rural people. This task can be performed through providing equal opportunities for education. Programmes of formal and non-formal education through various types of institutes should be organized extensively in the rural areas.

4. *Involvement of students*: There is a need for closer involvement of the students and the community in educational programmes for developing a 'sense of belonging' and creating necessary enthusiasm for national development.

Role of the Teachers in Promoting National Integration

Teachers can play an important role in developing values of national integration among the students. Following are the important measures which can prove very helpful in this regard:

1. Teachers should set ideal examples of national integration through their democratic behaviour and way of thinking.
2. Teachers should present historical facts in an impartial and objective manner.
3. They should not discriminate students on the basis of caste, colour, language, region or religion.

4. They should lay balanced stress on the achievements of great leaders belonging to different communities and regions, etc.

5. In Geography and Indian Economics, the importance of interdependence of different regions and States should be highlighted.

6. All possible efforts should be made to inculcate an attitude of rational thinking in the students.

7. Community dinners, camps, educational excursions and tours may be organized so that students get opportunities to appreciate the concept of unity and diversity.

8. Deeds of patriotism of great persons belonging to all communities should be suitably explained.

9. Students should be involved in organizing various school programmes.

Role of Leadership in National Integration

National integration is a challenge. It is true that educational institutions can play an important role in inculcating ideals and values of national integration among the students. Nevertheless, it is more important that leaders, especially political and religious, who are trend-setters in national life, must rise above petty considerations and set high examples of national integration through their daily actions.

Check Your Progress

3. Why is it necessary to include co-curricular activities in the curriculum?

4. What are the steps taken to promote emotional and national integration?

11.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The root cause of communalism in India is the non-religious, often political and economic interests were influential to these issues. Religious personality was used as a facade to cover up the vested interests of the conflicting sections.

2. J S Mill has described nationalism as– 'a necessary condition of free institutions that the boundaries of government should coincide in the main with those of nationality….where the sentiment of nationality exists in any force, there is a prima facie case for uniting all the members of the nationality under the same government, and a government to themselves apart'.

3. It is necessary to include co-curricular activities in the curriculum because it helps in the growth of a well-balanced and well-adjusted personality. It creates a group feeling of oneness and brotherhood, broadens the outlook and develops a catholicity of spirit and tolerance which are necessary for good citizenship.

4. The steps taken to promote emotional and national integration are as follows:

    a) Setting of the National Integration Council

    b) Formation of National Integration Samitis

    c) Survey of textbooks and elimination of biased material

    d) Organizing National Integration Inter-State Student-Teacher Camps

    e) Celebrating centenaries of national events and leaders

    f) Community singing in schools

11.6 SUMMARY

- Nation refers to a sense of common identity among people resulting from a variety of factors such as common descent, language, territory, political entity, customs and traditions and religion.

- State is a political unit having four essential components- population, territory, government and sovereignty.

- Nationalism has been a topic of fiery topic of debate among scholars of political science in the twentieth century.

- National integration refers to the awareness of a common identify among the citizens of a nation.

- Cultural unity, the Constitution of the country, territorial continuity, common economic problems, art, literature, national festivals, national flag, national anthem and national emblem promote national integration.

- National integration is a long-term process in India and we have to take steps at every moment to keep the process moving.

- In her paper, *Social Integration and Communal Harmony,* Professor M Indu Kumari presents the multiple factors and contexts that influence social integration and communal harmony.

- Religion is one of the social institutions found in all human societies and India is an example of religious pluralism.

- Religion helps man to set up and continue harmonious relationships with the supernatural forces, which are considered to have direct control in the fortunes of man.

- While communalism is a feeling or state of mind accessible at a psychological level, communal conflict or riot is its overt expression.

- The Ministry of Education of the Government of India appointed the Committee on Emotional Integration under the chairmanship of Dr Sampurnanand in May 1961.

- It is felt that the school and college curriculum should be reoriented to suit the needs of a secular state.

- The place of co-curricular activities in the curriculum is considered to be very important. It is felt that participation in co-curricular activities helps in the growth of a well-balanced and well-adjusted personality.

- The Union Education Ministry should set up suitable machinery at the Centre to watch the progress in the implementation of such policies, and should suggest, in consultation with the State Governments concerned, any other measures needed to implement such policies.

- For achieving meaningful national integration, education should establish proper linkage of the urban elite and the rural people.

- Teachers should set ideal examples of national integration through their democratic behaviour and way of thinking.

- All possible efforts should be made to inculcate an attitude of rational thinking in the students.

- Deeds of patriotism of great persons belonging to all communities should be suitably explained.

- It is more important that leaders, especially political and religious, who are trend-setters in national life, must rise above petty considerations and set high examples of national integration through their daily actions.

11.7 KEY WORDS

- **Nation:** It refers to a sense of common identity among people resulting from a variety of factors such as common descent, language, territory, political entity, customs and traditions and religion.

- **Nationalism:** It refers to an extreme form of patriotism which is marked by a feeling of superiority over other countries.

- **National integration:** It refers to the awareness of a common identify among the citizens of a nation.

11.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. Write a short note on the role of leadership in national integration.
2. What are the measures adopted to promote national integration?
3. List the merits of genuine form of nationalism.
4. Why is the concept of national integration in India composite?

Long Answer Questions

1. Discuss the role of teachers in promoting national integration.

2. Interpret the provisions of National Policy on Education (1986).

3. Analyse the role of education in promoting emotional integration.

4. Discuss the observations made by Professor, Indu Kumari in her paper, *Social Integration and Communal, Harmony.*

11.9 FURTHER READINGS

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BLOCK - IV

VALUES AND SOCIAL CHANGE

UNIT 12 NATIONAL VALUES ENSHRINED IN OUR CONSTITUTION

Structure

12.0 INTRODUCTION

Fundamental Rights and Duties, which are a part of the Indian Constitution, pertain to the State's obligation towards its citizens and the responsibility of an individual towards the State as an aware citizen, respectively. The section of the Indian Constitution which deals with fundamental rights and duties is constituted in a Bill of Rights. The Bill of Rights is a legal document which deals with the rights of the citizens and protects their rights from any infringement.

The fundamental rights of a citizen have been defined in Part III of the Indian Constitution and can be summarized as the basic human rights of all citizens. Every individual has access to these rights irrespective of caste, creed, gender, race or religion. Similarly, fundamental duties are outlined in Part IV-A of the Indian Constitution and deal with the moral obligations of all citizens towards the State. This is not only to ensure the unity of India as one nation but also to see to it that the spirit of patriotism prevails amongst all citizens of a state. Unlike fundamental rights, the duties of a citizen are not legally enforceable. The centre and state governments have the power to frame and pass laws.

In this unit, we will discuss about the fundamental rights and duties in the light of their features and the different factors associated with them.

12.1 OBJECTIVES

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

- Explain the fundamental rights
- Discuss the six categories of fundamental rights
- Analyse the objectives of primary education

12.2 FUNDAMENTAL RIGHTS

The Constitution is the basis of all governments worldwide. In simple terms, constitutional provision is a specific benefit offered and protected by law. Constitutional provisions assist in formulating and establishing laws and therefore create a balance between the state and centre. Laski had rightly remarked that every state is known by the rights that it maintains. The Constitution of India, assuring the dignity of the individual, provided for the deepest meaning and essence and for the greatest motivation to incorporate 'fundamental rights.' As an American historian of the Indian Constitution, Granville Austin observed:

> The fundamental rights, therefore, were to foster the social revolution by creating a society egalitarian to the extent that all citizens were to be equally free from coercion or restriction by the state or by society privately. Liberty was no longer to be a privilege of the few.

The inclusion of a chapter on fundamental rights in the Constitution was symbolic of the great aspirations of the Indian people. In fact, it is these rights that offer the main justification for the existence of a state. The demand for a Charter of Rights in the Indian Constitution had its deep-seated roots in the Indian National Movement. The inclusion of rights in the Constitution vested on three major reasons:

(a) to keep a check on the arbitrary action of the executive

(b) to reach to the desired goal of socio-economic justice

(c) to ensure security to minority groups in India

The final shape to the fundamental rights was given by the Advisory Committee for reporting on minorities, fundamental rights and on the tribal and excluded areas, under the Chairmanship of Sardar Patel, which the Constituent Assembly accepted and adopted to make Part III of the Constitution.

The pertinent question that arises here is as to why the rights in Part III alone are considered fundamental. There are other rights as well that are important and even justifiable, for example, the right to vote under Article 325. The justification goes that the rights in Part III are:

(a) more in consonance with the natural rights

(b) gifts of the state

(c) gifts of the Constituent Assembly

The Constitution of India contained seven fundamental rights originally. But the Right to Property was repealed in 1978 by the Forty-Fourth Constitutional Amendment bill during the rule of the Janata Government. These fundamental rights constitute the soul of the Constitution and thereby, provide it a dimension of permanence. These rights enjoy an esteemed position as all legislations have to conform to the provisions of Part III of the Constitution. Not only this, it's remarkable feature is these rights encompass all those rights which human ingenuity has found to be essential for the development and growth of human beings.

The Constitution classifies fundamental rights into six categories:

- Right to equality (Articles 14–18)
- Right to freedom (Articles 19–22)
- Right against exploitation (Articles 25–28)
- Right to freedom of religion (Articles 25–28)
- Cultural and educational rights (Articles 29–30)
- Right to constitutional remedies (Article 32)

12.2.1 Right to Equality (Article 14)

Article 14 declares that the State shall not deny any person the equality before the law or the equal protection of laws within the territory of India. As interpreted by the courts, it means that though the state shall not deny to any person equality before law or the equal protection of law, it shall have the right to classify citizens, provided that such a classification is rational and is related to the object sought to be achieved by the law.

Equality before law: Equality before law does not mean an absolute equality of men which is a physical impossibility. It means the absence of special privileges on grounds of birth, creed or the like in favour of any individual. It also states that individuals are equally subjected to the ordinary laws of the land.

Equal protection of laws: This clause has been taken verbatim from the XIV amendment to American constitution. Equal protection means the right to equal treatment in similar circumstances both with regard to the legal privileges and liabilities. In other words, there should be no discrimination between one person and another, if their position is the same with regard to the subject matter of legislation. The principle of equal protection does not mean that every law must have a universal application for all persons, who are not by nature, circumstance or attainments (knowledge, virtue or money) in the same position as others. Varying needs of different classes or persons require separate treatment and a law enacted with this object in view is not considered to be violative of equal protection. The

Constitution, however, does not stand for absolute equality. The State may classify persons for the purpose of legislation. But this classification should be on reasonable grounds. Equal protection has reference to the persons who have same nature, attainments, qualifications or circumstances. It means that the State is debarred from discriminating between or amongst the same class of persons in so far as special protection, privileges or liabilities are concerned. Thus, equal protection does not require that every law must be all-embracing, all-inclusive and universally applicable.

12.2.2 Prohibition of Discrimination (Article 15)

Article 15(1) prohibits discrimination on certain grounds. It declares, 'The state shall not discriminate against any citizen on ground only of religion, race, caste, sex, place of birth or any of them.' This discrimination is prohibited with regard to '(a) access to shops, public restaurants, hotels and places of public entertainment; or (b) the use of wells, tanks, bathing ghats, roads and places of public resort maintained wholly or partly out of State funds or dedicated to the use of the general public'. Article 15 has, however, to notable exceptions in its application. The first of these permits the State to make special provision for the benefit of women and children. The second allows the State to make any special provision for the advancement of any socially and educationally backward class of citizens or for scheduled castes and scheduled tribes. The special treatment meted out to women and children is in the larger and long-term interest of the community itself. The second exception was not in the original Constitution, but was later on added to it as a result of the First Amendment of the Constitution in 1951. While freedom contained in Article 14 is available to all persons, that in Article 15 is available only to the citizens and, therefore, it cannot be invoked by non-citizens.

Article 15(2) proclaims that no citizen shall, on grounds only of religion, race, casts, sex and place of birth be subject to any disability, liability, restriction or condition with regard to:

- Access to shops, public restaurants, hotels and places of public entertainment

- The use of wells, tanks, bathing-ghats, roads and places of public resort, maintained wholly or partly out of State funds or dedicated to the use of the general public

The prohibition in this clause is levelled not only against the State but also against private persons.

Article 15(3) provides that the State shall be free to make any special provision for women and children. This sub-article is in the nature of an exception in favour of women and children. Thus, the provision of free education for children up to a certain age or the provision of special maternity leave for women workers is not discrimination. However, discrimination in favour of women in respect of political rights is not justified, as women are not regarded as a backward class in comparison to men for special political representation.

Article 15(4) allows the State to make special provision for the advancement of any socially and educationally backward classes of citizens, including the scheduled castes and the scheduled tribes. The State is; therefore, free to reserve seats for them in the legislature and the services. This Article only allows the State to make special provisions for these classes. Inserted under Ninety-Third Constitutional Amendment Act, this clause conferred on the State the power to make any special provision by law for the advancement of any socially and educationally backward class or for the scheduled castes or the scheduled tribes in so far as such special provisions relate to their admission to educational institutions including private educational institutions, whether aided or unaided by the State, other than the minority educational institutions.

12.2.3 Equality of Opportunity (Article 16)

Article 16(1) reads: 'There shall be equality of opportunity for all citizens in matters relating to employment to any office under the State.' It confers on every citizen, a right to equality of economic opportunity, and subsequently provides that no citizen shall be discriminated against in this respect on grounds only of religion, race, caste, descent, place of birth or any of them. However, an equality of opportunity is only between equals, i.e. between persons who are either seeking the same employment or have obtained the same employment. In other words, equality means equality between members of the same class or employees, and not between members of different classes.

Article 16 (2) reads: 'No citizen shall, on grounds only of religion, race, caste, sex, descent, place or birth, residence or any one of them be ineligible for or discriminated against in respect of any employment or office under the State.'

Article 16 (3) says that the President is competent to allow states to make residency as a necessary qualification in certain services for ensuring efficiently of work.

Article 16 (4) allows the State to reserve appointments in favour of a backward class of citizens which in its opinion is not adequately represented in the services under the State. The Supreme Court had held that such reservation should generally be less then 50 per cent of the total number of seats in a particular service. Over and above the minimum number of reserved seats member of backward classes are free to compete with others and be appointed to non-reserved seats, if otherwise, they are eligible on merit.

Article 16 (5) allows the State to provide that in case of appointment to religious offices, or offices in religious institutions, the candidates shall possess such additional qualifications or be members of that religious institution. This is an exception to the general rule that the State shall not discriminate on ground of religion in providing equal economic opportunities to the citizens.

Although Article 16 guarantees equality of opportunity in matters of public employment, for all citizens and is expected to provide a bulwark against

considerations of caste, community and religion, the result so far has been far from satisfactory.

12.2.4 Social Equality by Abolition of Untouchability (Article 17)

Complete abolition of untouchability was one of the items in Mahatma Gandhi's programme for social reform. The present Article adopts the Gandhian ideal without any qualification in abolishing untouchability and in forbidding its practice. It also declares that the enforcement of any disability arising out of untouchability shall be an offence punishable in accordance with law.

The practice of untouchability is a denial of human equality in an acute form. In pursuance of Article 17, the Parliament has enacted the Untouchability Offences Act, 1955, which was later amended in 1976. It prescribes punishment for the practice of untouchability, in any form, up to a fine of 500 or an imprisonment of 6 months or both, depending upon the seriousness of the crime.

12.5.5 Social Equality by Abolition of Titles (Article 18)

Article 18 is a radical application of the principle of equality it seeks to prevent the power of the State to confer titles from being abused or misused for corrupting the public life, by creating unnecessary class divisions in the society. The objective of the Article is to prevent the growth of any nobility in India. Creation of privileged classes is contrary to the equality of Status promised to all citizens by the Preamble to the Constitution.

Article 18(1) declares: 'No title, not being a military or academic distinction shall be conferred by the State'. It means that not authority in India is competent to confer any title on any person, excepting the academic title, or military titles of general, Major or Captain. Article 18(2) prohibits the citizens of India from receiving any title from any foreign State. This is an absolute bar. One the other hand, Article 18(3) prohibits the citizens from accepting any title from any foreign State without the consent of the President of India, if and so long they are holding any office of profit or trust under the State. And, Article 18(4) prohibits both the citizens and aliens, who are holding any office of profit or trust under the State from accepting any present, emolument or office of any kind, from or under any foreign State.

Article 18, however, does not prohibit the institutions other than the State from conferring titles of honours by way of honouring their leaders or men of merit.

12.2.6 Right to Freedom (Articles 19, 20 and 21)

Article 19 of the Constitution guarantees seven civil freedoms to the citizens as a matter of their right. Included in Clause 1 of Article 19, these freedoms are:

- Freedom of speech and expression
- Right to assemble peacefully and without arms

- Right to form associations or unions
- Right to move freely throughout the territory of India
- Right to reside and settle in any part of the territory of India
- Right to practice any profession, or to carry on any occupation, trade or business

Freedom of speech and expression

The safeguarding of the freedom of speech and expression is essential to allow men to speak as they think on matters vital to them, and also to expose falsehood. Freedoms of speech and expression lie at the foundation of all democratic organizations, for without political discussion, no political education is possible.

Freedom of expression in this clause means right to express one's convictions and opinions freely by word of mouth, writing, printing, picture or any other manner addressed to the eyes or ears. It, thus, includes not only the freedom of press but also the expression of one's ideas in any other form.

Freedom of speech and expression also includes the freedom not to speak. Thus, the freedom to remain silent is included in this freedom. However, an individual is not free from the obligation of giving evidence in the judicial proceedings subject to constitutional and statutory provisions.

As amended by the First and the Sixteenth Amendment Acts, Clause 2 of Article 19(1)(a) entitles the State to impose restrictions on any one or more of the following grounds:

- Sovereignty and integrity of India
- Security of the state
- Friendly relations with foreign states
- Public order
- Decency or morality
- Contempt of court
- Defamation
- Incitement to an offence

Right of peaceful unarmed assembly

Article 19 (1)(b) guarantees to every citizen the right to assemble peaceably and without arms. This right is subject to the following limitations:

- Assembly must be peaceful
- Assembly must be unarmed
- It must not be in violation of public order

Freedom of association and unions [Articles 19 (1) and (4)]

Article 19(1)(c) guarantees to all citizens the right to form associations and unions, the formation of which is vital to democracy. If free discussion is essential to democracy, no less essential is the freedom to form political parties to discuss questions of public importance. They are essential as much as they present to the government alternative solutions to political problems. Freedom of association is necessary not only for political purpose but also for the maintenance and enjoyment of the other rights conferred by the Constitution.

In short, the freedom of association includes the right to form an association for any lawful purpose. It also includes the right to form trade union with the object of negotiating better conditions of service for the employees.

Clause 4 of the Article 19 empowers the State to make reasonable restrictions upon this right on grounds only of:

- Sovereignty and integrity of India
- Public order
- Morality

Freedom of movement and residence

Articles 19(1)(D) and (E) guarantee to all citizens the right to move freely throughout the territory of India and to reside and settle in any part of the territory of India. These freedoms are aimed at the removal of all hindrances in the enjoyment of these rights.

The freedom of movement of a citizen has three aspects which are as follows:

- Freedom to move from any part of his country to any other part
- Freedom to move out of his country
- Freedom to return to his country from abroad

The second of these provisions is not guaranteed by our Constitution as a fundamental right and has been left to be determined by Parliament by law.

Freedom of movement and residence is subject to restrictions only on the following grounds:

- In the interest of any scheduled tribes
- In the interest of the general public, i.e. public order morality and health

Freedom of profession

Article 19(1)(f) guarantees to all citizens right to practice any profession or to carry on any occupation, trade or business. The freedom of profession, trade or business means that every citizen has the right to choose his own employment, or take up any trade, subject only to the limitations mentioned in Clause (6).

The right is subject to reasonable restrictions, which may be imposed by the State in the interest of general public. The State may prescribe professional or technical qualifications necessary for carrying on any business, trade or occupation. It also has the right itself, or through a corporation, to carry on any occupation, trade or business to the complete or partial exclusion or private citizens.

Protection in criminal convictions (Article 20)

Article 20 (1) declares that 'a person cannot be convicted for an offence that was not a violation of law in force at the time of the commission of the act., nor be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence.' Clause 2 declares: 'No person shall be prosecuted and punished for the same offence more than once.' And, Clause 3 says that 'no person accused of any offence shall be compelled to be a witness against himself,'

Right to life and personal liberty (Article 21)

Article 21 says that no person shall be deprived of his life or personal liberty, except according to procedure established by law. The object of this Article is to serve as a restraint upon the executive, so that it may not proceed against the life or personal liberty of the individual, except under the authority of some law and in conformity with the procedure laid down therein. This Article can be invoked only if a person is detained by or under the authority of the State. Violation of the right to personal liberty is not enforceable when it is violated by a private individual violates this right, and then the remedy lies in the constitutional law.

Furthermore, the Supreme Court on various occasions ruled that the expression 'life' in Article 21 does not connote merely physical or animal existence, but includes the right to live with human dignity and all that goes along with it, namely, the bare necessities of life.

Right to Information

As interpreted by the Supreme Court, the right to information flows from Article 19(1)(a) of the Constitution. Concerned Bill, however, was introduced in the Parliament as Freedom on Information Bill, 2002 which along with certain restrictions made it mandatory for the government to provide information pertaining to public sphere. This right of information was further illustrated by the Supreme Court, which held that 'a voter has a fundamental right to know the antecedents of a candidate'. Accordingly, Supreme Court struck down some parts of Representation of People (Amendment) Act, 2002 by making a clear distinction between the constitutional right of a voter and his rights under general laws. The Court declared that voter's fundamental right to know the antecedents of a candidate is independent of statutory right under election law.

Right to Education (Article 21(a))

Under Eighty-Sixth Amendment Act 2002, right to education was provided. For the purpose a new Article in Part III was inserted and two Articles in Part IV were amended. The newly inserted Article 21(a) declared that 'The State shall provide free compulsory education to all children of the age of 6–14 years in such manner as the State may, by law, determine.'

12.2.7 Article 45 and Objectives of Primary Education

The Constitution of India in a Directive Principle contained in article 45, has made a provision for free and compulsory education for all children up to the age of fourteen years within ten years of promulgation of the Constitution. We could not achieve this goal even after 50 years of adoption of this provision. The task of providing education to all children in this age group gained momentum after the National Policy of Education (NPE) was announced in 1986.

1. The Government of India, in partnership with the State Governments, has made strenuous efforts to fulfil this mandate and, though significant improvements were seen in various educational indicators, the ultimate goal of providing universal and quality education still remains unfulfilled. In order to fulfil this goal, it is felt that an explicit provision should be made in the Part relating to Fundamental Rights of the Constitution.

2. With a view to making right to free and compulsory education a fundamental right, the Constitution (Eighty-third Amendment) Bill, 1997 was introduced in Parliament to insert a new article, namely, article 21 A conferring on all children in the age group of 6 to 14 years the right to free and compulsory education. The said Bill was scrutinised by the Parliamentary Standing Committee on Human Resource Development and the subject was also dealt with in its 165th Report by the Law Commission of India.

3. After taking into consideration the report of the Law Commission of India and the recommendations of the Standing Committee of Parliament, the proposed amendments in Part III, Part IV and Part IVA of the Constitution are being made which are as follows:-

   - To provide for free and compulsory education to children in the age group of 6 to 14 years and for this purpose, a legislation would be introduced in Parliament after the Constitution (Ninety-third Amendment) Bill, 200l is enacted;

   - To provide in article 45 of the Constitution that the State shall endeavour to provide early childhood care and education to children below the age ofsix years; and

   - To amend article 5lA of the Constitution with a view to providing that it shall be the obligation of the parents to provide opportunities for education to their children.

4. The Bill seeks to achieve the mentioned objects.

1. State the premises of the Right to Equality.
2. What is the objective of Article 18 of the Indian Constitution?
3. Name the seven civil freedoms guaranteed to Indian Citizens under Article 19.
4. What are the three aspects related to the freedom of movement?

12.3 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Right to Equality (Article 14) declares that the State shall not deny any person the equality before the law or the equal protection of laws within the territory of India.

2. The objective of the Article 18 is to prevent the growth of any nobility in India. Creation of privileged classes is contrary to the equality of Status promised to all citizens by the Preamble to the Constitution.

3. The seven civil freedoms guaranteed to Indian Citizens under Article 19 are as follows:

    a) Freedom of speech and expression

    b) Right to assemble peacefully and without arms

    c) Right to form associations or unions

    d) Right to move freely throughout the territory of India

    e) Right to reside and settle in any part of the territory of India

    f) Right to practice any profession, or to carry on any occupation, trade or business

4. The three aspects related to the freedom of movement are as follows:

    a) Freedom to move from any part of his country to any other part

    b) Freedom to move out of his country

    c) Freedom to return to his country from abroad

12.4 SUMMARY

- Constitutional provisions assist in formulating and establishing laws and therefore create a balance between the state and centre.

- The inclusion of a chapter on fundamental rights in the Constitution was symbolic of the great aspirations of the Indian people.

- The final shape to the fundamental rights was given by the Advisory Committee for reporting on minorities, fundamental rights and on the tribal

and excluded areas, under the Chairmanship of Sardar Patel, which the Constituent Assembly accepted and adopted to make Part III of the Constitution.

- Article 15(1) prohibits discrimination on certain grounds. It declares, 'The state shall not discriminate against any citizen on ground only of religion, race, caste, sex, place of birth or any of them.'

- Article 15(3) provides that the State shall be free to make any special provision for women and children. This sub-article is in the nature of an exception in favour of women and children.

- Article 15(4) allows the State to make special provision for the advancement of any socially and educationally backward classes of citizens, including the scheduled castes and the scheduled tribes.

- Equality means equality between members of the same class or employees, and not between members of different classes.

- Although Article 16 guarantees equality of opportunity in matters of public employment, for all citizens and is expected to provide a bulwark against considerations of caste, community and religion, the result so far has been far from satisfactory.

- Article 18 is a radical application of the principle of equality it seeks to prevent the power of the State to confer titles from being abused or misused for corrupting the public life, by creating unnecessary class divisions in the society.

- Creation of privileged classes is contrary to the equality of Status promised to all citizens by the Preamble to the Constitution.

- The safeguarding of the freedom of speech and expression is essential to allow men to speak as they think on matters vital to them, and also to expose falsehood.

- Freedoms of speech and expression lie at the foundation of all democratic organizations, for without political discussion, no political education is possible.

- Articles 19(1)(D) and (E) guarantee to all citizens the right to move freely throughout the territory of India and to reside and settle in any part of the territory of India.

- Concerned Bill, however, was introduced in the Parliament as Freedom on Information Bill, 2002 which along with certain restrictions made it mandatory for the government to provide information pertaining to public sphere.

- The Constitution of India in a Directive Principle contained in article 45, has made a provision for free and compulsory education for all children up to the age of fourteen years within ten years of promulgation of the Constitution.

- The task of providing education to all children in this age group gained momentum after the National Policy of Education (NPE) was announced in 1986.

- With a view to making right to free and compulsory education a fundamental right, the Constitution (Eighty-third Amendment) Bill, 1997 was introduced in Parliament to insert a new article, namely, article 21 A conferring on all children in the age group of 6 to 14 years the right to free and compulsory education.

12.5 KEY WORDS

- **Constitutional provisions:** It refers to provisions which assist in formulating and establishing laws and, therefore, create a balance between the state and centre.

- **Freedom of association:** It refers to a fundamental right which gives the right to form an association for any lawful purpose.

- **Freedom of expression:** It refers to a fundamental right which gives a citizen to express one's convictions and opinions freely by word of mouth, writing, printing, picture or any other manner addressed to the eyes or ears.

- **Freedom of profession:** It refers to a fundamental right which gives every citizen the right to choose his own employment, or take up any trade, subject only to the limitations mentioned in Clause (6).

12.6 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. State the restrictions related to freedom of movement and residence.
2. What are the main categories of fundamental rights?
3. Write a short note on Article 16 of the Indian Constitution.
4. What are the limitations to the Article 19 (1)(b)?

Long Answer Questions

1. Discuss the various sections of Article 15 of the Indian Constitution.
2. Explain the fundamental right of freedom of speech and expression.
3. Discuss any three fundamental rights in detail.
4. Analyse the objectives of primary education in the Indian Constitution.

12.7 FURTHER READINGS

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UNIT 13   SOCIAL CHANGE IN INDIA

Structure

13.0   INTRODUCTION

The role of education as an agent or instrument of social change and social development is widely recognized today. Social change may take place – when humans need change. According to the sociological perspective, education does not arise in response of the individual needs of the individual, but it arises out of the needs of the society of which the individual is a member. The educational system of any society is related to its total social system. It is a sub-system performing certain functions for the ongoing social system. The goals and needs of the total social system get reflected in the functions it lays down.

The concept of social stratification, social mobility and equity along with the constraints on social change in India are discussed in detail. The unit will discuss about the changes which have taken place in the social realm in terms of caste, class, language, religion and so on.

There have been significant changes related to the status of the weaker section of the society. Women have also been given more relevant status in the existing times. In this unit, we will discuss about the steps taken to promote education among the lower sections of the society. It will also explain about the programmes which have uplifted woman's position in the society.

13.1 OBJECTIVES

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

- Discuss the various constraints on social change in India
- Explain the steps taken to promote education of the disadvantaged section of the society
- Discuss the programmes and measures taken by the Government to uplift the status of women in India

13.2 CONSTRAINTS ON SOCIAL CHANGE IN INDIA

The various constraints on social change in India which includes caste, ethnicity, class, language, religion and regionalism are discussed in the following section.

13.2.1 Caste

Sociologists have conducted a number of studies based on caste. Let us study one of the most common class models:

Caste Model

The main features of caste model are as follows:

- This model is based on the ideas expressed by certain sections of society and not on the observed or recorded behaviour of people.
- It attaches universal significance to caste as it has been conceived in the classical texts.
- The entire system is being governed by explicitly formulated principles.
- It is assumed that different castes, which are the basic units in the system, are fulfilling their complementary functions.

The historicity of Indian society has been the hallmark of caste model. Everything is reduced to the all-pervasive principle of caste hierarchy. However, this was not the situation in ancient, medieval and British India. Migration, mobility and defiance have been reported in historical researches. These researches have been ignored by anthropologists and sociologists perhaps due to British colonialism.

British ethnographers have defined caste in terms of its assumed or real functionality to Indian society and culture. The salient features given by these ethnographers as well as some Indian sociologists are that castes have common names, common descent and same hereditary calling and communitarian living.

David Bailey (1963) refers to three types of definitions of caste. These are:

- The rigidity type
- The cultural type
- The structural type

The first type of definition is found inapplicable in the context of Indian caste system as it refers to status immobility. The second type of definition is found useful as it refers to religious ideas such as opposition based on purity and pollution and hierarchy. Caste as a system based on beliefs and ideas becomes a closed unique system of social stratification. The third type of definition refers to exclusiveness and ranking as the structural criteria of Indian caste system. According to Bailey, caste is a unique system as far as its cultural criterion is concerned.

State of class consciousness in India

On one hand, caste is becoming weaker due to the influence of factors like industrialization, urbanization, technology enhancement, better transportation and means of communication, popularity of English education, political and social awakening, democratic government and laws abolishing untouchability, and so on. But on the other hand, new organizations such as labour unions on the basis of occupation, post and capacity are being established. Due to an increase in the desire for money caused by the influence of Western education, the sense of superiority or inferiority is now based on wealth and social power rather than on caste. Nowadays, the class consciousness based on occupations etc., is replacing the caste consciousness.

For people who are specially gifted in a particular occupation, other occupations are very limited in India and the paths to those that are available are closed. Children of those parents who have a small income or who have no wealth look out only for service. In reality, in India casteism is being transformed into classism.

It is not an easy task to predict the future of the caste system. It is certainly true that the restrictions on marriage, diet, lifestyle, and so on, based on the caste system are breaking down. Casteism is increasing and caste system is being encouraged by the method of election and the government protection of backward classes for political motives. Actually, it seems more or less definite that there is no possibility of the caste system being eliminated from the Indian society in the near future.

The roots of the caste system go deep in Hindu society and at its base are the important and beneficial principles of division of labour, specialization, etc.

Foreign invaders made their best efforts to wipe out the Hindu caste. In spite of all efforts of Muslims and Christians, not much has changed in the caste system. It has definitely been affected somewhat by the influence of Western education and Western culture, and its form has undergone a vast change.

There is no room for doubting that this form of the caste system will change further in future, it may even change beyond recognition. It may also be influenced by the development of the sense of democracy and nationalism, industrial progress and by new political and economic movement.

13.2.2 Recent Changes in Caste System

Indian caste society has undergone tremendous transformation in modern India. Caste system has undergone and is still undergoing adaptive changes. Sociologist, M N Srinivas quite aptly referred to the changes brought about in independent India. In independent India, the provision of Constitutional safeguards to the backward sections of the population, especially the Scheduled Castes and Scheduled Tribes, has given a new lease of life to caste. Many factors have been responsible for the transformation in caste system.

M.N. Srinivas draws out a distinction between traditional and modern caste which roughly coincides with the distinction between pre-British and post-British period. It was indeed a matter of great significance to learn about the nature of rendering political power to Indians by the British. This was an important step in caste assuming political functions. There were territorial boundaries in the pre-British period which separated the castes by limiting their mobility. But later on, the interdependence of castes upon each other for economic and other functions somehow became instrumental in liberating the caste from territorial filiations.

Srinivas also refers to the building of roads all over India, the introduction of postage, telegraph, cheap paper and printing—especially in regional languages—enabled castes to organize as they had never done before. However, G.S. Ghurye has also reflected upon the impact of British rule on the Indian Caste system. The civil and penal codes introduced by the British over the subcontinent of India took away much of the power previously exercised by caste Panchayats. However, the process of Sanskritization has also been instrumental in bringing about social mobility leading to fluidity in the caste structure.

Other factors like Western education, urbanization, industrialization and the new legal system further contributed a lot to bringing about change in the caste system. The expansion of industries and service sectors has led to expansion of occupational opportunities to many castes. So in spite of the ascribed status assigned to castes, people focused on achieved status. Such occupational spaces have led to the abandonment of the principles of pollution and purity. Moreover, democratic decentralization of power right up to grass-root level has led to increased participation in the political process and besides economic success; access to political power has become another means of status enhancement.

The caste system has undergone many changes in the recent years. It is, however, difficult to predict about the complete disappearance of such a system. It can be said that though there has been enough fluidity in the system due to many forces yet the system still persists in India. The practice of politics through caste (casteism), the entire reservation issue and the recent debate about calculation of caste census further stirred the caste sentiments.

The caste system in India has never been a rigid system. In fact, its survival and strength to this day depend much upon its accommodation to absorb the off and on invading foreigners into this fold. The birth of new castes and sub-castes accounts for this fact. Thus, the new members formed themselves into a sub caste, or a new caste.

13.2.3 Untouchability

Caste and untouchability have always been one of the important areas for sociological investigation. Sociologists and anthropologists have been engaged in understanding the various aspects of caste and untouchability. Untouchability had been a social malaise responsible for differentiation of Indian society. Though there has been a significant change in caste system in post-Independence phase due to modernization, the practice has not disappeared completely from Indian social context. According to G.S. Ghurye, the idea of pollution and purity, whether occupational or economic, are found to have been a factor which gave birth to the practice of untoucability.

Mahatma Gandhi first used the term 'Harijan' (children of God) for those sections of people who suffered from various social, religious, economic and political disabilities. 'Untouchability is the product, not of caste system, but the distinction of high and low that has crept into Hinduism and is corroding it'(Gandhi,1932). So it can be said that untouchability has been a social practice in India of treating some people unjustly because of their low ascribed status. There was a traditional belief prevalent in India that a person's birth decides his destiny and such castes were believed to be 'impure' and their shadow would defile a person of higher caste. The untouchables known by several names like *Chandalas, Panchammas, Avarnas* and *Harijans* were not allowed to pursue education, draw water from village wells, enter temples, public roads etc.

The definitions of untouchabilty, has two different senses. First, untouchability is a stigma attached to some people because of pollution they convey. It is a stigma by caste; from birth, not from deeds performed; it lasts throughout life and cannot be ritually eliminated.

The concept of ritual pollution by caste pervades the whole traditional caste structure, and untouchability; in this sense of the term is conceptually no different in kind. It is different only in degree and is used for that pollution-by-caste which is so great that the rest of the society segregates its members of these castes and protects itself against them. Second, untouchability refers to the set of practices

engaged in by the rest of the society to protect itself from the pollution conveyed by the untouchables and to symbolize their inferior status. This is the most common use of the term. Untouchability is rarely defined in a sentence; it is usually described in terms of civil, social and religious disabilities (Dushkin,1967).

On the basis of these observations, it can be argued that though untouchability is now treated as a serious offence after the formulation of Untouchability Offences Act, 1955, in some regions it still persists. The atrocities on the untouchables have become a thing of the past, but there are subsequent regional variations. So though the practice of untouchability has declined, the spirit of untouchability still survives.

13.2.4 Class

According to sociologists, Reinhard Bendix and Seymour Martin Lipset, 'a social class in Marx's terms is any aggregate of persons who perform the same function in the organization of production'. Bendix and Lipset have identified the following five variables that determine a class in the Marxian sense:

- Conflicts over the distribution of economic rewards between various classes.
- Easy communication between the individuals in the same class positions so that ideas and action programmes are readily disseminated.
- Growth of class consciousness in the sense that the members of the class have a feeling of solidarity and understanding of their historical role.
- Profound dissatisfaction of the lower class over its inability to control the economic structure of which it feels itself to be the exploited victim.
- Establishment of a political organization resulting from economic structure, historical situation and maturation of class consciousness.

A social class, according to Karl Marx, is that which occupies a fixed place in the process of production. Marx distinguished three classes, related to the three sources of income:

- Salaried workers: owners of simple labour power.
- Capitalists: owners of capital.
- Landowners: whose respective sources of income are wages, profit and ground rent.

Class consciousness emerged in India during the British Rule as they introduced modern education, civil services, legal system and means of transportation in India. These new instrumentalities changed the mindset of the people and they started looking beyond caste. Post-Independence, the Government's developmental initiatives accelerated the process of decline of the caste system. With industrialization around the country, intermingling among people grew and they aspired to achieve a higher social status. The class system of social stratification allowed people to have vertical mobility and the lower caste people, by sheer dint of their hard work and competence, could manage to climb up the class ladder. In

today's era, though caste is still a strong factor in the society, class has been accepted as an alternative system of social stratification in India. Let us briefly discuss the evolution of the class system in India.

In the rural areas of the country, agrarian class structure has strong roots. The agrarian class structure in post-independent India is seen to possess the following four classes:

- Landowners
- Tenants
- Labourers
- Non-agriculturists

Apart from the traditional agrarian class structure, modern rural India also has a non-agrarian class structure. It can broadly be classified as follows:

- Political functionaries and government officials
- Civil work contractors
- Village teachers and doctors
- Priests and astrologers
- NGO workers

Marxist Notion of Class in Indian Society

Marxist notions of class and class conflict have become hallmarks of the studies of India's agricultural and urban structures. Marx stated about caste and traditional ethos of village communities in his two articles on India in 1853 in the *New York Daily Tribune* (1851). Initially, Marx thought of Asiatic mode of production by which he meant absence of private property in land and static nature of economy due to certain tie-up between caste, agriculture and village handicrafts. India's pre-capitalist economic formation was neither classless nor static. Social relations and exploitation were based on both caste and class side by side. It is viewed that different forms of communal society, forms of slavery and bondage, and feudal relations have existed in different combinations in the same areas at the same time.

Sociologist, VM Dandekar examines nature of class in Indian society. According to Dandekar, there are five major classes in India.

- Pre-capitalist which include cultivators, agricultural labourers and household industry
- Independent workers in capitalist society
- Employers
- White-collar employees
- Blue-collar workers

Some sociologists believe that the main classes in India are agrarian, industrial, business and mercantile and professional. Contradictions are found

between various classes in terms of continuance of the old classes and the emergence of new ones. Industrial, business and professional classes characterize urban India. On the other hand, landowners, tenants, sharecroppers and agricultural labourers are found in the countryside. The classification comprising landowners, moneylenders and labourers does not refer necessarily to class antagonism.

The significance of class as a structural concept for understanding the continuity and change in society increases more when it is viewed as a process, a reality in a state of flux and formation rather than as a finished product. The notions of modes of production offer advantages for the analysis of processes of social change. The Indian social transformation is not such that can be adequately explained by a linear model of transition from one mode of production such as feudalistic to another such as the capitalist. It is more complex and at each stage of social existence, one may witness more than a single mode of production. The ancient mode of production such as bondage and collectivism on the principle of kinship or '*biradari*' might co-exist with capitalist mode of production.

Relation between Caste and Class

Caste and class are polar opposites, as understood by the Western scholars and in particular by the British administrators and ethnographers. They observe that caste and class are different forms of social stratification. The units ranked in the class system are individuals, and those ranked in the caste system are groups. According to this view, change is taking place from caste to class, hierarchy to stratification, closed to open, and from an organic to segmentary system. Such a distinction between caste and class is more of a heuristic nature.

A narrow view of class is taken by considering it a result of objective rating of positions based on certain attributes. Considering a class as a case of fluidity and a caste as a case of rigidity is very simplistic and unrealistic depiction of these two systems of social stratification. Acceptance of such a distinction would obviously mean defining caste through the concepts of status rigidity, organic solidarity, functional interdependence and pollution–purity.

13.2.5 Ethnicity

The terms ethnicity and ethnic group are derived from the Greek term '*ethnos*', which refers to a cultural or spiritual sense of belonging. According to Encyclopaedia, an ethnic group (or ethnicity) is 'a group of people whose members identify with each other, through a common heritage, often consisting of a common language, a common culture (often including a shared religion) and an ideology that stresses common ancestry or endogamy'. On the face of it, ethnicity is a sense of ethnic identity or a feeling of belonging to a particular ethnic group.

Formation of ethnic groups

Ethnic groups are those groups that are composed of a distinctive and collective identity based on shared experiences and cultural traits. For the formation of an

ethnic identity, a combination of factors, such as common descent, a socially relevant cultural/physical characteristics and a set of attitudes and behaviour patterns, is necessary.

Ethno-nationalism

Ethno-nationalism transcends the boundaries of state, religion, sect and class. It seeks to fragment established nationalities and communities and create new ones using ethnic indicators. The symbolic and cultural aspects of ethnicity are important in themselves and often get politicized for the promotion of collective interests.

Approaches to Ethno-Nationalism

There are two main approaches to understand the new ethnic phenomenon. The first is primordial approach to ethnic identities and ethnicity, which considers descent as the more important factor. This is because primordial loyalties can be activated more easily than rational principles and organizations founded upon them. The second approach is known as situational, subjectivist or instrumental approach.

According to this approach, what actually matters is people's definition of themselves as culturally and physically different from others. Their shared descent, according to Cohen, is secondary and, if required may be manipulated and manufactured. Thus, ethnicity is flexible, adaptable and capable of taking different form meanings depending on the situation and perception of advantage. These contending approaches are an aid to the explication of issues and to the understanding of contemporary reality.

Ethno-nationalism poses a big threat to a state without a common ethnicity or a shared identity and culture. Almost in all the pluralistic societies, the problem of ethno-nationalism is likely to pose a threat to the unity and integrity of the state.

13.2.6 Language

The study of linguistics is the scientific study of language. The estimation of a precise number of languages existing in the world relies on a subjective distinction between languages and their different dialects. The estimates vary from 6,000 to 7,000 languages worldwide. The natural languages can be signed or spoken. However, any language can easily be programmed into secondary media using tactile, acoustic or visual stimuli into whistling or Braille. This is due to the reason that human language is independent of modality. Language, when used in the general context, can refer to the cognitive ability to use and learn the systems of compound and intricate communication. It may even describe the rules that make these systems or the utterances that might be produced from those set of rules. Languages are dependent on the process of semiosis for relating signs with particular meanings. The sign languages as well as oral languages consist of a phonological system that oversees the usage of symbols to form sequences known as morphemes and a syntactic system that administers how morphemes and words are combined together to form phrases.

The unique qualities of human language are:

- Productivity
- Recursivity
- Displacement

Human language is also unique because it depends almost entirely on social convention and learning. Therefore, its complex structure offers a very wide range of possible expressions and uses than any known animal communication system. It is said that language was born when early hominines started to slowly change their ways of communication and developed the ability to form a theory of others' thoughts and shared intentions.

A world language is one which is not only spoken across the globe but learned and used by many people as a second language. A world language is recognized not merely by the number of native people speaking it (or second language speakers), but also how the language is distributed geographically, the international organizations using and promoting it and its role in diplomatic relations. The major world languages, from this point of view, are dominated by languages born in Europe. The historical reason behind this is the period of expansionist European imperialism and colonialism.

The Indian languages belong to different language families, of which the major ones are the Indo-Aryan languages (which happen to be a sub sect of Indo-European languages), which is spoken by 74 per cent of the Indians, and 23 per cent spoken by the Dravidians. The other Indian languages are part of the Austro-Asiatic, Tibeto-Burman, and a couple of small language families.

The official language of the Central Government of India is Hindi, whereas English is the secondary official language. The Constitution of India states that 'The official language of the Union shall be Hindi in Devanagari script.' Interestingly, the Constitution of India does not specify a national language, nor does the Indian law. In other words, there is no Court ruling to specify a national language. However, the languages listed in the Eighth Schedule of the Indian Constitution are sometimes referred to as the national languages of India. These, of course, have no legal standing.

There are hundreds of individual mother tongues in India. The 1961 census recognized 1,652 Indian languages. As per the 2001 census, 30 languages were spoken by over a million native speakers and 122 by over a 1000. Two contact languages have played a significant part in the history of India, which are:

- Persian
- English

The most widely used language of the world at present is English, spoken by more than 1.8 billion people across the globe. Arabic is prominent internationally because it has a history of various Islamic conquests behind it.

Owing to the huge population in the Indian subcontinent, its major languages are spoken by many. Hindustani (including all Hindi dialects and Urdu) and to a small extent, Tamil, are used widely and recognized internationally. For example, the native population of Bengali speakers exceeds the French speakers (as a first language). However, French is spoken inter-continentally and has received international recognition. It is widely used in diplomatic circles and international commerce. Also, there are many second language speakers of French across the globe, the overwhelming majority of Bengali speakers are native Bengali people, with hardly any impact outside their region or language space.

When efforts are made to prevent languages from becoming obsolete or unknown, it is called language preservation. When a language ceases to be taught to the younger generations, and the older generation that is well versed with it dies, the language faces the risk of becoming dead or extinct. Language is significant to society as it makes it possible for people to communicate and interact.

When a language starts disappearing, future generations stand to lose an essential part of the culture necessary to completely understand it. Clearly, language then becomes a vulnerable part of the cultural heritage, which makes it all the more important to preserve it. According to UNESCO's *'Atlas of Languages in Danger of Disappearing',* there are approximately 6,000 languages spoken across the globe today. They also reveal that half of the world's population speaks the eight most common languages.

More people speak modern English in countries around the world. There are approximately 375 million native speakers of English, that is, people whose first language is English. This makes English the second most spoken language in the world. In addition, approximately 220 million people speak it as a second language and there are as many as a billion people who are learning. English has influenced and has been influenced by several different languages.

Internet English is spoken in many places on the internet. It tends to ignore capitalization and punctuation, and may also ignore small errors in spelling and grammar. Contractions are also used often, resulting in phrases like 'u r' for 'you are'. These contractions are usually phonetic (they sound like what they replace), so the number '8' is used in place of the sound 'ate', creating 'h8' for 'hate'. The character '&', usually read as 'and', is also often used. For example, 'b&' means 'banned'. In many places, people will say things like 'inb4 b&', which is short for 'in before banned', meaning they think that the person they are speaking about will soon be banned from the site.

The sociology of language is closely related to sociolinguistics, a field that studies the effect of society on a language.

Sociology of language seems to understand the manner in which social dynamics get influenced by the usage of language by an individual or group. It deals with who is 'authorized' to use a language, with whom and under what circumstances. It examines how an identity, individual or group, is established by

the language that is available for use. It would attempt to comprehend individual expression, one's contribution to the accessible linguistic tools in order to bring oneself to other people.

Linguistic Diversity Index

Linguistic Diversity Index (LDI) or Greenberg's diversity index measures the diversity that exists in the languages of a country. It is measured on a scale of 1 to 0 where 1 indicates total diversity (no two people have the same mother tongue) 0 indicates no diversity at all (everyone has the same mother tongue). The diversity index is computed on the basis of the population of each language as a proportion of the total population. The index cannot fully account for the vitality of languages. Also, the distinction between a language and a dialect is fluid and often political. According to experts, many languages are said to be dialects of some other language. Yet others feel that all languages are separate.

13.2.7 Religion

Religion is referred to as a system of beliefs, practices, and values concerned with the sacred. It is related to supernatural entities and powers which are considered as the ultimate concern of all mundane existence among human groups. Sociologists are not concerned with the competing claims of different religions. They mainly deal with the social effects of religious beliefs and practices. In other words, the sociological analysis of religion is concerned with how religious beliefs and practices are articulated in society, how they affect interaction among persons of different religious faiths, how they lead to conflicts and riots (communalism), and how secularism can contain inter-religious biases.

13.2.8 Secularism and Secularization

Secularism is the belief/ideology that religion and religious considerations should be deliberately kept out from temporal affairs. It speaks of neutrality. Secularization is the process by which sectors of society and culture are removed from the domination of religious institutions and symbols.

One characteristic of modern life is that it features a process of *de*-secularization, i.e., the supernatural is now rarely used to explain events and behaviour. The way the world is seen today is qualitatively different from the ancient and the medieval worlds. Today, belief in mystery and miracle has receded, although by no means entirely. The triumph of reason has been at the cost of myth and fables. This is the process of secularization.

Religion as a source of personal meaning and fulfilment survives much more widely and with greater vitality than institutional religion. The secularization thesis is, therefore, less applicable to personal religion than to formal religion.

There is a difference between liberalism and fundamentalism. Liberalism is based on mutual toleration of difference between (religious) groups, i.e., it is pluralistic. Fundamentalism is associated with opposition to liberalism and

sometimes indicates violent attitude to pluralism. The distinction between liberalism and fundamentalism is relevant to the concept of secularization applied to the global context. While the Western society has been secularized (in terms of loosening the authority of church); in several Muslim countries, the Islamic law governs civil as well as religious life. Muslims in India who continue to follow Islamic traditions have remained fundamentalists preventing them from accepting modernity. Liberalism in vast majority of Hindus is compatible with the development of a modern Hindu society.

The two important ingredients of a secular society are: (a) complete separation of state and religion, and (b) full liberty for the followers of all religions as well as atheists and agnostics to follow their respective faiths. In a secular society, leaders and followers of various religious communities are expected not to use their religion for political purposes.

However in practice, Hindu, Muslim, Sikh and other religious communities do use religion for political goals. Several political parties are labelled as non-secular. The bogey of communalism is being kept alive not for checking national disintegration but with a view that minority vote bank does not dissipate itself into the larger Indian ethos. Even those political leaders who are known to be honest extensively, practise casteism and accuse political leaders of opposite parties for being communal. The power seekers thus use secularism as a shield to hide their sins, thereby ensuring that people remain polarized on the basis of their religion and India remains communalized.

13.2.9 Regionalism in India

Regionalism in India has both a positive and a negative dimension. In positive terms, regionalism embodies a quest for self-identity and self-fulfillment on the part of the people of an area. In negative terms, regionalism reflects a psyche of relative deprivation on the part of people of an area not always viable in terms of rational economic analysis, let alone too prone to rationalization. More often than not, it is also believed that deprivation is deliberately inflicted by the powerful authorities, and this leads to acuteness of feeling on the part of those who carry the psyche of deprivation. The belief is easily cultivated in a milieu characterized by politics of scarcity as in India. The redeeming feature, however, is that to the extent the psyche of deprivation is the consequence of specific grievances, its growth could be halted and even the process reversed if the grievances are addressed.

Types of regionalism

Like the components, the types of regionalism also overlap. Though regionalism is not always coterminous with present-day state boundaries, a state can still be treated as a unit for evolving types of regionalism. On this basis, one could identify three major types of regionalism as follows:

- Supra-state regionalism
- Inter-state regionalism
- Intra-state regionalism

Check Your Progress

1. How has Karl Marx distinguished classes?

2. State the premises of ethno-nationalism.

3. What are the three main qualities of human language?

4. Define the term 'secularism'.

13.3 EDUCATION OF SOCIALLY AND ECONOMICALY DISADVANTAGED SECTIONS OF SOCIETY

The term 'disadvantaged' was used traditionally as an adjective, as if to describe a quality inherent to a 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, 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 once said that 'more government assistance' would fix what was wrong.

13.3.1 Education of Scheduled Castes

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:

   - Incentives to indigent families to send their children to school regularly till they reach the age of 14.

   - 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 programmes targeted on them will be undertaken.

   - 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.

   - Recruitment of teachers from scheduled caste.

   - Provision of facilities for SC students in students hostels at district headquarters, according to a phased programme.

   - Location of school building, balwadis and adult education centers in such a way as to facilitate full participation of the scheduled castes.

   - 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.

   - Constant innovation in finding new methods to increase the participation of the scheduled castes in the educational process.

13.3.2 Education of Scheduled Tribes

Education of tribals cannot be left to short-term plan strategies. It is important that planners take a long-term view which is embedded in a meaningful policy framework.

Following are some important points regarding the education of scheduled tribes:

- Emphasis should be on quality and equity rather than quantity as has been the case in the past. The prime focus should be on provision of quality education that makes tribal communities economically effective and independent.

- In the tribal context, it is essential that the school schedule be prepared as per local requirement rather than following a directive from the state. It has been found that vacations and holidays are planned without taking

into consideration local contexts, and thereby, unnecessarily antagonize tribal communities and keep them out of school.

- Though it has been highlighted time and again, no concrete step has been taken to provide locally relevant material to tribal students. Availability of locally relevant materials will not only facilitate faster learning but also help children develop a sense of affiliation to the school.

- In order to make education effective and sustainable, building partnership between the community and the government is important. Results from pilot projects in Andhra Pradesh show that community partnership not only augments state expenditure on education but also guarantees supervision and monitoring, thus addressing an intractable problem for the state.

- Environment building is of immense importance in the context of educational development among tribal communities. Community awareness and community mobilization, which are its core elements, should receive adequate importance and attention.

- Decentralization of education management is another aspect that needs special consideration in the context of tribal areas. In fact, considering the geographical terrain and communication problems in tribal areas, it is crucial to restructure the existing system of educational management. Adaptation of structures such as school complexes and VECs to tribal areas needs careful consideration.

- Skill development, competency building, and motivation by teachers also needs to be strengthened for sustaining educational development. The teacher should be made the centre of educational transformation, and therefore, must remain the primary facilitator.

13.3.3 Education of Minorities

In pursuance of the revised programme of Action (POA) 1992, two new Centrally-sponsored schemes, i.e., (i) Scheme of Area Intensive Programme 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 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 full 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, full 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 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.

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 ten 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:

- All minorities, whether based on religion of language, shall have the right to establish and administer educational institution of their choice.

- 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 350 B 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'.

- 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'.

13.3.4 Education of Rural Population

Majority of India still lives in villages, thereby making the topic of rural education in India of utmost importance. A survey called the Annual Status of Education Report (ASER) shows that even though the number of rural students attending schools is rising, but more than half of the students in fifth grade are unable to read a second grade text book. They are also not able to solve simple mathematical problems. Not only this, the level of maths and reading is further declining.

Though efforts are being made, they are not in the right direction. The reason cited for this problem in surveys is the increasing number of single classroom to educate students from more than one grade. In some states attendance of teachers and students is also declining. These are a few reasons why schools have failed to educate rural India.

Some government schools in rural India are overly packed with students, leading to a distorted teacher-student ratio. In one such remote village in Arunachal Pradesh there are more than 300 students in class X which makes nearly 100 students in each classroom. In such a situation it is impossible for teachers to pay full attention towards each and every student, even if they are willing to help.

Education in rural India is seen differently from an urban setting, with lower rates of completion. An imbalanced sex ratio exists within schools with more boys and fewer girls.

Check Your Progress

5. State the major feature of 'disadvantagement'.
6. What is the objective of 'Scheme of Area Intensive Programme for Educationally Backward Minorities'?

13.4 PROBLEMS AND PROGRAMMES PROMOTING WOMEN'S EMPOWERMENT

Constitutionally, Indian women and men have been granted equal status and rights, but on practical grounds, women still lag behind men in various life activities due to gender discrimination. Hence, to give better growth opportunities to Indian women, according to their special interests and legitimate demands, courses of study and employment facilities should be provided. The curriculum should be modified in accordance with the unique all-round responsibilities, including domestic demands of Indian women. Co-education should be permitted for better exposure in life and to generate healthy competition. Women should be trained in various professional courses just like their male counterparts.

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. Safety and security of women is another aspect that needs to be taken care of.

13.4.1 Major Problems of Women's Education in India

The major problems of women's education in India are as follows:

- **Traditional prejudices**: The traditional prejudices still operate in backward and rural areas to a great extent. The lower and poorer sections of the society fall an easy prey to superstitions and traditional prejudices against women.

- **Absence of separate schools:** Due to paucity of funds, it is not possible to provide separate schools for girls, especially in rural areas. Many rural folks, even in changing times, are not prepared to send their daughters to the mixed schools. In the state of Punjab, where per capita income is the largest in India, people do not mind sending their girls to mixed schools. But in other states, like Rajasthan, Uttar Pradesh, Bihar or Haryana, parents have objection on co-education, especially at the secondary stage.

- **Lack of women teachers**: There is shortage of qualified women teachers in all states. Even in places were qualified women teachers are available, they are not willing to go far-flung villages to teach. This is also a reason why separate schools for girls are not possible.

- **Household work**: Girls, generally in all parts of the country in India, take care of domestic work, partly as a necessity and partly as training for their future domestic life. Taking care of younger siblings at home also curtails

the schooling opportunities for a girl child. Such conditions turn into the reasoning given by parents for not sending their daughters to schools.

- **Poverty**: Poverty of the parents compels them to use the labour of their children, either at home or in the fields. A female child is still considered an economic burden on the Indian household, and hence, education of girls is assumed to increase this burden.

- **Child marriages**: Child marriages are still in vogue in rural areas. After the marriage at an early age, it is not considered proper for a girl to attend school. Hence, an early marriage prevents a girl child from going to school.

- **Lack of provision on certain subjects**: Previously, while framing curriculum, no attention was paid to the needs of the girls. Even today, the co-educational institutions do not have better provisions on the subjects preferred by girl students. Unless proper care is taken to provide co-curricular activities and special courses based on interest, aptitude and needs of girls, the schools cannot register better attendance and strength in their classes.

13.4.2 Measures for Promoting Women's Education

From time to time, the basic measures that have been suggested for promoting women's education in India are given below.

I. **Creating proper social attitude on education of girls in rural and backward areas**: In this regard, the following measures may be taken:

- To study the problems relating to women's education and to get detailed scientific data, a thorough research should be taken up by the Institutes of Education and allied institutions in different states and coordinated at the national level.

- Separate schools for girls at the middle and high school stages should be established where needed.

- School mothers in co-education primary schools should be appointed.

- Crèches and nursery classes should be opened wherever possible.

- Public opinion in favour of girls' education should be created.

II. **Providing adequate educational facilities in backward and rural areas**: The target should be to have at least one primary school within a radius of one kilometre from every child's home. Following steps need to be taken:

- Hostel for girls at the middle and high school stages.

- Maintenance stipend should be given to girls residing in hostels for meeting their lodging and other expenses, at least in part.

- Subsidized transport facilities, wherever necessary and possible, should be provided.

- Priority should to be given to the construction of suitable buildings for girls' schools.

- Free education for girls.

III. **Removing economic backwardness**: A large number of children in the rural areas are under-nourished. They hardly have a square meal a day. Unless the parents are given some kind of economic relief, it will be impossible to promote women's education. Following measures should prove very useful:

- Free uniforms and free books to the needy and deserving girl students should be provided.

- Attendance scholarships, which serve as a compensation to the parents, should be given. This will also ensure reduction of wastage and stagnation in education.

- Mid-day meals should be made available free of charge.

IV. **Provision of suitable curriculum:** Curriculum, by and large, has not met the requirements of women. Following suggestions made by Hansa Mehta Committee (1962) deserve careful consideration:

- No differentiation should be made in the curricula for boys and girls at the primary and middle stages of education.

- Steps should be taken to improve the instruction of home economics.

- Steps should be taken to improve the teaching of music and fine arts, and liberal financial assistance should also be made available to girls' schools for the introduction of these courses.

- Universities should review periodically the provision they have made for the courses designed to meet the special needs of girls, and take necessary action to remove the deficiencies discovered.

V. **Proper incentives to parents and girls:** The following measures have been suggested:

- The number of attendance scholarships should increase.

- The allowance of the school mothers should be enhanced so that qualified women may be attracted to take up the work.

- The rate of maintenance stipend should be adequately increased in view of the inflationary trends in the economy.

- The number of sanitary blocks in co-educational primary schools should be adequately increased.

- Larger allocation of funds should be made in the budget for construction of hostels for girls.

VI. **Provision for providing adequate number of women teachers**: In this regard, the following steps are suggested:

- A large number of training institutions have to be provided for women, especially in the backward states. These institutions should generally be located in rural areas, and they should generally recruit their trainees from that area.

- Condensed course centres should be started in these backward areas to open up avenues to the adult unqualified women for employment as teachers. Wherever possible, such centres should be attached to the training institutions.

- A large number of quarters for women teachers in primary schools should be provided, particularly in rural areas.

- All women teachers employed in rural areas should be given adequate rural allowance.

- Special stipends should be given to girls in high schools and in higher secondary schools with aptitude for teaching.

- Whenever possible, husbands and wives should be posted in the same place even if they work in different government departments.

- Free training should be imparted with stipends to all candidates of training institutions.

- In-service education training should be given to untrained women teachers who have put in at least two years of service. The period of training of education should be treated as on duty.

VII. **Proper supervision and guidance**: For providing proper guidance and supervision, following steps should be taken:

- Increase in the number of women inspecting officers, particularly in the backward states, at different levels including state level and directorate level.

- Provision of adequate transport for all district women inspecting officers should be laid.

- Adequate office staff and equipment should be provided.

- Residential facilities should be given to all women officers at all levels.

- Adequate funds for rural developments should be available at the disposal of the state councils.

VIII. **Facilities for education of adult women**: Girl's education and education of adult women suffers on account of lack of social education. This problem can be tackled in the following ways:

- By opening adult literacy classes in large number.

- By teaching simple skills like sewing, knitting, handicrafts and teaching basic principles of healthy living.

- By invoking better attitude towards community, family planning, fighting against superstitions and other social evils.

This programme can be more effective when the Education Department works in cooperation with other departments concerned, like the Community Development, Health and Social Welfare.

IX. **Eradicating social evils**: Eradicating social evils that stand in the way of girls' education, such as early marriage, bounded labour, dowry, domestic violence, prostitution, caste barriers and so on, will help in promoting women's education. Social activists, self-help groups and other voluntary organizations can play a crucial role in motivating people to educate their daughters.

X. **Wide systematic publicity**: For educating the parents to take an interest in the education of girls, press and electronic media may be used extensively.

XI. **Awards to panchayats**: Panchayats should be given some motivation to promote education of women in their areas.

13.4.3 Education and Woman Empowerment

Education can be used as a catalyst in bringing around change in the status of women. In order to neutralize the accumulated distortions of the past, there is now well-conceived edge in favour of women. The national education system now plays a positive and interventionist role in the empowerment of women. It now fosters the development of new values through redesigned curricula and textbooks; training and orientation of teachers; decision-makers and administrators; and active involvement of educational institutions. Women's studies is now being promoted as a part of various courses, and educational institutions are being encouraged to take up active programmes for further development of Indian women.

In recognition of the importance of education of women in accelerating socio-economic development, the government formulated a variety of measures from time-to-time in this direction. Some of the government initiatives have been discussed below.

1. Committee on Women's Education (1957–59)

At its meeting held in July 1957, Education Panel of the Planning Commission recommended, 'a suitable committee should be appointed to go into the various aspects of the question relating to the nature of education for girls at the elementary, secondary and adult stages and to examine whether the present system was helping them to lead a happier and more useful life'. This recommendation was placed before the Conference of the State Education Ministers (held in September 1957). They agreed that a special committee should be appointed to examine the issue of women's education. Accordingly, the National Committee on Women's Education was set up by the Government of India in the Ministry of Education.

2. Committee for Girls' Education and Public Cooperation (1963–65)

At its meeting held in April 1963, the National Council for Women's Education endorsed the suggestion made by the Union Education Ministry that a small

committee be appointed to look into the causes for lack of public support, particularly in rural areas, for girls' education and to enlist public cooperation. The Chairman of the National Council for Women's Education accordingly appointed, in May 1963, a committee to suggest ways and means of achieving substantial progress in this field. This committee was named Committee for Girls' Education and Public Cooperation. The Committee submitted its report in 1964 and it was published in 1965.

3. Committee on the Status of Women (1971–74)

Various new problems relating to the advancement of women which had not been visualized by the Constitution makers and the government in earlier days had emerged. Therefore, with the changing social and economic conditions in the country, the Government of India felt that a comprehensive examination of all questions relating to the rights and status of women would provide useful guidelines for the formulation of social policies including education. For this purpose, the Government of India, Ministry of Education and Social Welfare, constituted Committee on the Status of Women on 22 September 1971. The Committee submitted its report entitled 'Towards Equality' in December 1974.

4. National Policy on Education (1986) on Women's Education

Concerned about the status and education of women in the country, the major recommendations were made by National Policy on Education (1986) as under:

> 'Education will be used as an agent of basic change in the status of women. In order to neutralize the accumulated distortions of the past, there will be a well-positive, interventionist role in the empowerment of women. It will foster the development of new values through redesigning curricula, textbooks, the training and orientation of teachers, decision-makers and administrators and the active involvement of educational institution. This will be an act of faith and social engineering. Women's studies will be promoted as a part of various courses and educational institutions encouraged to take up active programmes to further women's development.

> The removal of women's illiteracy and obstacles inhibiting their access to, and retention, elementary education will receive overriding priority, through provision of special support services, setting of time targets, and effective monitoring. Major emphasis will be laid on women's participation in vocational, technical and professional education at different levels. The policy of non-discrimination will be pursued vigorously to eliminate sex-stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.'

5. National Policy on Education Review Committee (1990)

Considering women's education to be a vital component of the overall strategy of securing equity and social justice in education; National Policy on Education Review Committee (NPERC) states that:

The Committee reviewed National Policy on Education (NPE) and Programme of Action (POA) in the context of women's education and made recommendations with regard to the following dimensions:

   (i) Access to education and equality of learning

  (ii) Content of education and gender bias

 (iii) Vocational education

 (iv) Training of teachers and other educational personnel

  (v) Research and development of women's studies

 (vi) Representation of women in the educational hierarchy

 (vii) Employment of women

(viii) Adult education

 (ix) Resources

  (x) Management

6. Programme of Action (1992) and Women's Education

Programme of Action (1992) stated: 'Education for women's equality is a vital component of the overall strategy of securing equity and social justice in education. What comes out clearly from the implementation of NPE (1986) and its POA is the need for institutional mechanisms to ensure that gender sensitivity is affected in the implementation of all educational programmes across the board. It is being increasingly recognized that the problem of UEE is, in essence, the problem of the girl child. It is imperative that participation of girls is enhanced at all stages of education, particularly in streams like science, vocational, technical and commerce education where girls are grossly under-represented. The education system as a whole should be re-oriented to promote women's equality and education.'

Check Your Progress

7. What are the steps taken by the government to remove economic backwardness?

8. State the objective of opening condensed course centres in India.

13.5 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. Karl Marx has distinguished three classes, related to the three sources of income:

    a) Salaried workers: owners of simple labour power.

    b) Capitalists: owners of capital.

    c) Landowners: whose respective sources of income are wages, profit and ground rent.

2. Ethno-nationalism transcends the boundaries of state, religion, sect and class. It seeks to fragment established nationalities and communities and create new ones using ethnic indicators.

3. The three main qualities of human language are Productivity, Recursivity and displacement.

4. Secularism is the belief/ideology that religion and religious considerations should be deliberately kept out from temporal affairs. It speaks of neutrality.

5. 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.

6. The objective of Scheme of Area Intensive Programme for Educationally Backward Minorities is to provide basic educational restructure and facilities in areas of concentration of educationally backward minorities which do not have adequate provision for elementary and secondary schools.

7. The steps taken by the government to remove economic backwardness are as follows:
   a) Free uniforms and free books to the needy and deserving girl students should be provided.
   b) Mid-day meals should be made available free of charge.

8. The objective of opening condensed course centres is to open up avenues to the adult unqualified women for employment as teachers. Wherever possible, such centres should be attached to the training institutions.

13.6 SUMMARY

- Caste model is based on the ideas expressed by certain sections of society and not on the observed or recorded behaviour of people.

- The historicity of Indian society has been the hallmark of caste model. Everything is reduced to the all-pervasive principle of caste hierarchy.

- British ethnographers have defined caste in terms of its assumed or real functionality to Indian society and culture.

- Casteism is increasing and caste system is being encouraged by the method of election and the government protection of backward classes for political motives.

- Indian caste society has undergone tremendous transformation in modern India. Caste system has undergone and is still undergoing adaptive changes.

- Class consciousness emerged in India during the British Rule as they introduced modern education, civil services, legal system and means of transportation in India.

- With industrialization around the country, intermingling among people grew and they aspired to achieve a higher social status.

- Marxist notions of class and class conflict have become hallmarks of the studies of India's agricultural and urban structures.

- Some sociologists believe that the main classes in India are agrarian, industrial, business and mercantile and professional.

- Caste and class are polar opposites, as understood by the Western scholars and in particular by the British administrators and ethnographers.

- The terms ethnicity and ethnic group are derived from the Greek term '*ethnos*', which refers to a cultural or spiritual sense of belonging.

- Ethnic groups are those groups that are composed of a distinctive and collective identity based on shared experiences and cultural traits.

- Linguistic Diversity Index (LDI) or Greenberg's diversity index measures the diversity that exists in the languages of a country.

- Secularism is the belief/ideology that religion and religious considerations should be deliberately kept out from temporal affairs.

- Regionalism in India has both a positive and a negative dimension. In positive terms, regionalism embodies a quest for self-identity and self-fulfillment on the part of the people of an area.

- Decentralization of education management is another aspect that needs special consideration in the context of tribal areas.

- India is a secular state. Spirituality based on religion, had always been given a high esteem in India.

- Constitutionally, Indian women and men have been granted equal status and rights, but on practical grounds, women still lag behind men in various life activities due to gender discrimination.

13.7 KEY WORDS

- **Ethnic group:** It refers to those groups that are composed of a distinctive and collective identity based on shared experiences and cultural traits.

- **Sociolinguistics:** It refers to a field of linguistics that studies the effect of society on a language.

- **Linguistic Diversity Index (LDI):** It refers to an index which measures the diversity that exists in the languages of a country.

- **Religion:** It refers to a system of beliefs, practices, and values concerned with the sacred.

13.8 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the main features of a caste model?
2. Write a short note on untouchability.
3. How is a class determined in Marxian sense?
4. What are the two approaches related to the concept of ethno-nationalism?
5. How is liberalism different from fundamentalism?
6. Write a short note on education of rural population.

Long Answer Questions

1. Analyse the steps taken by the government to empower women.
2. Discuss the state of class consciousness in India in the existing times.
3. Explain the Marxist notion of class in India.
4. Analyse the status of regionalism in India.
5. Discuss in detail the measures taken to promote education of schedule castes and scheduled tribes in India.
6. Interpret the problems related to women's education in India.

13.9 FURTHER READINGS

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UNIT 14   EDUCATION AND SOCIAL MOBILITY

Structure

14.0 INTRODUCTION

Man has always desired an egalitarian society where all human beings have equality but this noble ideal has never been fully achieved in recorded history and certainly not in modern societies which are more concerned about equality than any other societies. The indicators of development devised by national and international organizations show that inequalities have, in fact, increased within countries and between the countries during the last century. A number of agencies at different levels are engaged in reducing economic and social equalities. The modern state has taken the major responsibility for reducing social inequalities. International organization like UNDP, World Bank, and Asian Development Bank also plays a major role in policy formulation and mobilization of resources to reduce poverty. Voluntary organizations are increasingly involved in the implementation of development programmes whose major purpose is to reduce poverty and empower people. Needless to say these efforts have been only partially successful.

Every complex society is faced with the difficult task of assigning roles to its members which are necessary for the society to survive. These roles must be filled as harmoniously and efficiently as possible. The people should be willing to perform jobs (roles) even though they do not have a lot of status or prestige. A community requires not only people who are doctors, lawyers, and teachers but also those who collect trash, direct traffic and put out fires. Although these roles are not as

prestigious, they are nonetheless very important for the efficient functioning of society.

In this unit, the factors responsible for social mobility and concept of social stratification has been discussed. The steps taken by the government to promote equality among the different the sections of the society has also been analysed. The importance of education for both national and international platform and the concept of education for peace have been dealt in the unit.

14.1 OBJECTIVES

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

- Analyse the factors responsible for educational and social mobility
- Discuss the types of social mobility
- Explain the concept of social stratification and its functions
- Discuss the steps taken by the government to minimise inequality
- Assess the importance of education in national and international understanding
- Explain the meaning of education for peace and the role of UNESCO and UNICEF in promoting world peace

14.2 EDUCATION AND SOCIAL MOBILITY OF THE INDIVIDUAL AND THE COMMUNITY

In this section, we will discuss the factors responsible for educational and social mobility.

(a) **The supply of vacant status:** The number of statuses in a given stratum is not always or even usually constant. For example, the expansion in the proportion of professional, official, marginal and white-collar positions and decline in the number of unskilled labour positions require a surge of upward mobility. These positions retain their relative social standing at times. Demographic factors also operate to facilitate mobility, when the higher classes do not reproduce themselves and hence create a demographic vacuum (Sorokin, 1959).

(b) **The interchange of rank:** Any mobility that occurs in a given social system which is not a consequence of a change in the supply of positions and actors must necessarily result from an interchange. Consequently, if we think of simple model for every move up, there must be a corresponding move down. Interchange mobility will be determined in a large part by the extent to which a given society gives the numbers of lower strata which means complete with those who enter social structure at a higher level. Thus, the

lesser the emphasis a culture places on the family background as a criteria for marriage, the more will be the class mobility that can occur both up and down through marriage. The occupational success is related to 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, monetised attitude to social status and western technology are popular among the people. This popularity for status upliftment, encourages the migration to places where economic opportunities in terms of urban trade, industrial occupations and jobs in different governments are available.

(d) **Migration:** Migration to urban areas also contributes to the change in the social status of 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.

14.3 SOCIAL STRATIFICATION AND MOBILITY

Individuals are normally recognized through the status 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 status in society, to rise upwards to higher positions, secure superior jobs. Sometimes, people of higher status and position may also be forced to come down to a lower status and position. Thus, people in society are in constant motion on the status scale. This movement is called 'social mobility'.

'Social mobility' may be understood as the movement of people or groups from one social status or position to another status or position. For example, the poor people may become rich, become big industrialists, 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.

14.3.1 Types of Social Mobility

Social mobility is of three types which are discussed as follows:

(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 mobility 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.

14.3.2 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. Second, education leads to the changes in the lifestyles of people. It modifies the attitudes, habits, manners and their mode of social living.

Third, 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.

14.3.3 Social Stratification

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

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

Functions of Social Stratification

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

(i) Encourages Hard Work

One of the main functions of class stratification is to induce people to work hard to live up to the values. Those who best fulfil the values of a particular society are normally rewarded with greater prestige and social acceptance by others. It is known that occupations are ranked high if their functions are high important and the required personnel is very scarce. Hard work, prolonged training and heavy burden of responsibility are associated with such occupational positions. People undertaking such works are rewarded with money, prestige, comforts, etc. Still

we cannot say that all those positions which are regarded as important are adequately compensated for.

(ii) Ensures Circulation of Elites

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

(iii) Serves an Economic Function

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

(iv) Prevents Wastage of Resources

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

(v) Stabilizes and Reinforces the Attitudes and Skills

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

(vi) Helps to Pursue Different Professions or Jobs

The values, attitudes and qualities of different classes do differ. This difference is also functional for society to some extent because society needs manual as well as non manual workers. Many jobs are not attractive to highly trained or 'refined'

people for they are socialized to aspire for certain other jobs. Because of the early influence of family and socialization the individuals imbibe in them certain values, attitudes and qualities relevant to the social class to which they belong. This will influence their selection of jobs.

(vii) Social Control

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

(viii) Controlling Effect on the 'Shady' World

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

Check Your Progress

1. What are the forms of descending mobility?
2. State one of the main functions of class stratification.
3. What are the two main types of stratification?

14.4 RESERVATION POLICIES OF THE GOVERNMENT TO MINIMIZE SOCIAL INEQUALITY

Education is the most important instrument for social and economic transformation. A well-educated population adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a pre-condition for growth to be inclusive since it is the educated and skilled person who can stand to benefit most from the employment opportunities which growth will provide. The Ministry of Human Resource Development has focused on an inclusive agenda, with a vision of realizing India's human resource potential to its fullest, with equity and excellence.

The objective of the Standing Committee and its Sub-Committees are, as under:

- To monitor the minority related schemes/programs being implemented by the Ministry of Human Resource Development

- To suggest modifications, if required, in the schemes of the Ministry of Human Resource Development with a view to cater to the specific needs and requirements of the minority community

- To study report of previous Committees which have gone into the issues of minority education and welfare and suggest ways and means to implement the recommendations/conclusions of those Committees

- To advice the Committee on setting up a monitoring mechanism for minority related schemes/programs being run by the Ministry of HRD

- Any other issues relating to minority education which the Committee may want to bring to the notice of the Government and NMCME

Ministry of HRD has taken several significant initiatives, as detailed below, during XIth Five Year Plan and the momentum of which are being continued/accelerated during the XIIth Five Year Plan:

- Scheme for Providing Quality Education in Madrasas (SPQEM)

- Scheme for Infrastructure Development of Private Aided/Unaided Minority Institutions (IDMI)

- SarvaShikshaAbhiyan (SSA)

- Kasturba Gandhi BalikaVidyalayas (KGBVs)

- Extension of Mid-Day-Meals (MDM) Scheme to Madarsas/Maqtabs

- 'Saakshar Bharat'

- Jan ShikshanSansathan (JSS)

- RashtriyaMadhyamikShikshaAbhiyan (RMSA)

- Strengthening of the National Council for Promotion of Urdu Language (NCPUL)

- Establishment of the National Commission for Minority Educational Institutions (NCMEI)

- List of Minority Concentration Districts

- Sub-Mission on Poly-techniques under the coordinated Action for skill development

- Girls Hostel Scheme

- Setting up model schools

In addition, Scholarship/Fellowship Schemes and Multi-Sectoral Development Programmes (MSDP) are being implemented by Ministry of Minority Affairs.

National Monitoring Committee for Minorities' Education (NMCME)

The National Monitoring Committee for Minorities' Education (NMCME) has been reconstituted vie Ministry's Resolution No. 6-4/2010-MC (Pt.) dated 23.12.2011. The first meeting of the reconstituted Committee was held on March 5, 2012 at New Delhi. At this meeting, a decision was taken to constitute a Standing Committee of NMCME and five sub-Committees of NMCME as under:

- Implementation of Schemes Aimed at Minorities
- Mapping of Educational Requirements of Minorities—Region & District-wise
- Vocational Education and Skill Development of Minorities
- Girls' Education
- Promotion of Urdu Language and enhance compatibility amongst minorities through knowledge of English

Affirmative Action for Promoting Equal Rights in Education

Reservation is a form of positive discrimination in India, much like affirmative action in the United States. It follows from equality of opportunity as contained in the fundamental rights of the Constitution of India. In terms of education, there are certain seats that are reserved to certain social groups in India. The basis of reservation is some sort of historical or contemporary social and educational disadvantage and the target groups are identified based on criteria like gender, caste, tribe and linguistic minority status etc. The primary beneficiaries of reservation policies in India are Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBC), and in some states Backward Classes among Muslims under a category called BC (M).

In India most of the scholarships or student aid is available only to—SCs, STs, BCs, OBCs, women, Muslims, and other minorities. Only about 0.7 per cent of scholarships or student aid in India is based on merit.

Moreover, the University Grants Commission (UGC) provides financial assistance to universities for the establishment of Special Cells for SC/STs. The cells help universities implement the reservation policy in student admission and staff recruitment processes for teaching and non-teaching jobs. They also help the SC/ST categories integrate with the university community and help remove the difficulties SC/ST individuals may have experienced.

14.5 EDUCATION FOR NATIONAL INTEGRATION AND INTERNATIONAL UNDERSTANDING

In Indian society, the development of national integration is the most important aim of education. Indian culture is a composite problem because of the factors like

difference in language of different states, regionalism, casteism, variety of value system and religious difference. The instances are there before independence and after independence when these factors attacked the unity of the nation. Feelings of disintegration developed because of the anti-national forces. These factors are the major ones to be handled. It is a hard fact that every nation has specific common aspects crossing all sorts of diversities. There is always a unity in diversity or there is always diversity in unity. This is the universal law. The lack of ignorance of this fact leads us to an undesirable situation i.e. the troubled India. There are a number of steps to handle this problem. The feeling of the composite culture or pluralistic Indian society can be integrated through education as an instrument.

Aims of national integration

- To maintain unity
- To add to the economic and social development of the nation
- To make national life prosperous and rich by developing the culture of various communities
- To check the fissiparous tendencies among the various communities of the country

In a country where diversity lies in its root, education is one of the most important factors that will help in bringing national integration. It is education which combines the people of vivid culture together and decides the future of a country, the security of the people and the level of prosperity. The quality of education provided to the people is responsible for raising the standard of living. In other words, the achievement of national integration is the vital objective of the system of education in a country. The steps that are needed to be taken for national integration through education are:

The common school

As a national aim, the concept of common school system of education should be adopted effectively and implemented in a planned manner.

Social and National Services

Social and national services should be made compulsory for all students at all levels. These programmes should be organized simultaneously with educational studies in colleges and schools such as:

- At the primary stage, the programme of social service should be developed in all schools on the lines of those developed in basic education.
- At the secondary school stage, social service should be made obligatory for a total period of 30 days at the lower secondary stage and 20 days at the higher secondary stage.
- At the under graduate level, social service for 60 days should be obligatory for all students.

- Every educational institution should try to develop a programme of social and community service of its own in which all the students would be suitably involved for periods indicated.

- Labour and social service camps should be organized by creating special machinery for students in each district. Participation in such campus should be obligatory for all students. For those where no programme of social service has been organized in the educational institutions, they cannot get their certification.

- It is recommended that N.C.C should be continued on its present basis.

- The development of an appropriate language policy can assist in national integration.

- Mother tongue should be recognised as the most important part in the curriculum of the school. It is good to have equalization in the medium of education in both schools and colleges. In addition, the adoption of regional language should also be introduced in the education system.

- The universities and the U.G.C. should work out a curriculum for the implementation of these recommendations.

- Vigorous act is necessary to produce literature and books in regional languages. This should be the responsibility of several universities and is to be assisted by U.G.C.

- As the means of instruction all educational institutions should use English language and also not forget to put Hindi as their secondary medium.

- For the regional matters and concerns, all educational institutions should adopt regional languages.

- Right from the school level, it is essential to promote the teaching and study of English.

- It is good to have certain world languages in schools and colleges as the medium of instruction.

- It is good to promote English as a link language for academic work and intellectual inter-communication in higher education system.

- There is no contradiction between the promotion of national consciousness and the development of international understanding which education should simultaneously strive to promote.

- The educational programme in schools and colleges should be designed to inculcate democratic values.

Education for International Understanding

International understanding means a happy official relation between nation-state as represented by their government. It was in this sense of the term that the League of Nations in the famous Article Eleven of the Covenant referred to 'that good

understanding between peoples upon which peace depends'. But after the Second World War, the meaning of the term changed and widened to include the understanding among the inhabitants of various countries and not only between their governments. The purpose of international understanding now is to create conditions in which relations between the people will be regulated and wars settled not by forces but by discussion and mutual give and take. The wars now to be settled are not only the armed conflicts but the war against poverty, illiteracy, hunger, famine, ill-health, injustice and all kinds of unjust oppression against mankind. The term therefore means, 'the free approval of free peoples to reside jointly in peace and to create, uncoerced, the extensive modification and indulgence to attain the perfect of universal brotherhood.' Its two main objectives are as follows:

- To create a desire among all people to live together within a social framework which provides equal justice for all irrespective of consideration of nationality, birth, class, race, colour and creed.

- To enable and encourage all people to work together constructively towards whatever aim may be mutually decided upon them. Its tangible outcome is co-operative planning and constructive work

The concept of international understanding will be clear if we attempt to answer the question i.e. who can help us to achieve this lofty ideal? One may answer that it is primarily the business of politicians and governments to establish good international relations in an era of peace and millennium among the nation. But history tells us that so far the attempts made by them to eradicate the cause of war and establish international understanding have invariably failed. They failed because they were based upon political and economic arrangements and were made by politicians who looked at the difficulty from a limited viewpoint. Their international and sectional interests dominated and obscured their vision of larger human interests. They were founded on the shaky sands of political treaties and precarious balance of power.

War is not just a military, a political or economic affair. It may be conditioned by an unjust or irrational socio-economic setup, but it is essentially a psychological problem, possibly a pathological problem, and therefore, it must be tackled from the educational end. It is in this respect that education plays an important role in international understanding.

Education can be one of the major sources for maintaining international understanding. It is not possible to provide education of international understanding in schools but education for international understanding can be given along with the usual schoolwork. It will be the end product of a full and balanced education and not a separate element in the educational programme. It will consist of developing some skills, interests and attitudes which are fundamental to all good education.

Through the education for international understanding, the skills that can be developed in pupils are the ability to read and understand about United Nations and the ability to analyse new situations by using relevant sources of information. The education for international understanding may also help to develop the ability to discuss problems unemotionally and objectively and the ability to contact strangers tactfully, impressively and confidently.

It is good to go to school and consider what activities can legitimately be carried on there to help education for international understanding. There are mainly two types of school programmes, which are as follows:

- Classroom teaching often designated as curricular programme
- Outdoor activities sometimes called as extracurricular programmes

Curricular Programmes

The subjects that easily lend themselves to teaching of international understanding are history, geography, civics and literature. They can help to make you realize your place in relation to space and time, rights and duties and develop attitudes of tolerance and sympathy towards other countries and races.

The teaching of these subjects can emphasize habits of clear thinking, logical reasoning, weighing of evidence and arriving at independent and balanced judgement. The press, the platform, the radio, the television, the cinema and the theatre sometime try to exploit a person by confusing, thinking and meddling with truth and teaching should enable the people to seek truth and stick to it in spite of all loud and tendentious talk.

In addition to these subjects, education of music and art also develop international understanding. Their appeal is universal and transcends all barriers. Music and art has a language that is international and touches the heart.

It should be noted that U.N.O and its agencies are producing lot of literature which will be useful for the people to develop international understandings.

Extra–Curricular Activities

The out-of-class activities have the advantage of ensuring voluntary participation of people, providing natural atmosphere for action and motivating the people towards international understanding. The school assemblies, clubs, societies, excursions, exhibitions, exchange schemes, games and sports are shared by other groups and schools and cultivate interests and co-operation which leads to better understanding.

The school may celebrate annual days of international importance. United Nations Day, Human Rights Day, World Health Day, and other important dates may be used to call assemblies in which the work of international co-operation may be explained. Lectures by foreigners in the neighbouring universities and embassies may be recognised. The mock assemblies of various organizations may

be arranged when people act as a representatives of different countries to put up their point of view on international issues.

Dramatic presentation and pageants of folklore, literature or drama of other countries may be promoted. Writing competition and elocution contests may be held on some important topics for international understanding.

Thus, all the above mentioned extracurricular activities are dynamic activities which are psychologically and educationally sound for education of international understanding.

Role of UNESCO

Education for international understanding is also an important task of UNESCO. In fact, various programmes have been arranged by UNESCO which help in strengthening the bond between people across borders. The UNESCO produces and circulates useful teaching material which helps to build international understanding among people.

The UNESCO has started the Associated School Project in the year 1953. The aim of the project is to promote general development of education for international understanding and cooperation and to provide substantial information on the effectiveness of different approaches, methods, and materials used in various associated schools for developing attitudes that are favourable to international understanding.

The expert committees called by the UNESCO to spell out education for international understanding have formulated eight ideals of education. The first ideal seeks to educate mankind for the world community, the second ideal inculcates the duty of co-operation in international organization, and the third lays stress on the necessity of these organizations and the fourth ideal demands the effective support of the people in their programme. The remaining ideals pertain to emphasizing interdependence, unity in diversity, responsibility for peace, and the development of healthy social attitudes. The first four ideals deal with the education of the organizations and may perhaps be more suitable for adults. The latter four are suitable for school population.

Check Your Progress

4. What are the aims of national integration?

5. Name the primary beneficiaries of reservation policies in India.

14.6 EDUCATION IN TACKLING TERRORISM AND MAINTAINING GLOBAL PEACE

Education for peace has many divergent meanings. For some, education for peace is mainly a matter of changing mindset; the general purpose is to promote

understanding, respect, and tolerance towards yesterday's enemies. For others education for peace is mainly a matter of cultivating a set of skills; the general purpose here is to acquire a non-violent disposition and conflict resolution skills. For particularly the Third World countries, education for peace is mainly a matter of promoting human rights; whereas, in more affluent countries, it is often a matter of environmentalism, disarmament and the promotion of a culture of peace. Whatever be the meaning of peace for an individual or for a country, we cannot deny the fact that if any country wants peace in its territory, the first step for reaching peace is children. Educating children about peace through the system of school builds a peaceful and sustainable environment for them. It draws out in people their natural inclination to live in peace.

While defining the concept of education for peace Dale Hudson states that 'peace education can be defined as the education that actualizes children's potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and with nature. This definition rests on the following principles:

1. The cardinal prerequisite for world peace is the unity of humankind.

2. World order can be founded only on the consciousness of the oneness of humankind.

Education for peace provides important strategies including peacekeeping and peacemaking. It is focused on peacekeeping strategies and translating the findings of peace researchers about alternative ways in which the international state system can manage conflict through diplomatic relation. It helps students to make a choice between what is right and what is wrong; what is good and what is bad. The teacher who teaches peace in educational institutions tries to get students to think of themselves as concerned global citizens willing to transcend national and ethnic differences in order to promote peace. They hope, through the study of peace, to teach how to construct laws and institutions that will help humans in avoiding the terror of war.

Education for peace develops peacemaking strategic thinking among children, which will help them to avoid violence by resolving interpersonal conflicts constructively. School personnel bring conflict resolution programme into school to address aspects of interpersonal violence and to teach peacemaking skills such as meditation, empathy and alternative dispute resolution methods. Peace educators who teach peace building strategies are concerned about building in children's minds a desire for peace so that their future will be safe in a peaceful environment.

14.6.1 Aims of Education for Peace

The aims of education for peace are mainly to develop knowledge, attitudes and skills, which are needed in order:

- To explore a range of different alternative futures, in particular, the ways of building a more just and sustainable world society.

- To resolve conflicts in ways that will lead towards a less violent and a more just world.

- To enquire into the obstacles to peace and the causes of peacelessness, both in individuals, institutions and societies.

- To explore the concept of peace both as a state of being and as an active process.

14.6.2 Role of UNESCO and UNICEF in Peace Education

The United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations Children's Fund (UNICEF) are energetic supporters of education for peace. UNICEF illustrates peace education in educational institutions as a subject which works on the following points:

- Functions as 'zone of peace', where children are safe from violent conflict

- Develops a climate that models peaceful and respectful behaviour among all members of the learning community

- Demonstrates the principles of equality and non-discrimination in administrative policies and practices

- Draws on the knowledge of peace-building that exists in the community, including means of dealing with conflict that are effective, non-violent and rooted in the local culture

- Handles conflicts in ways that respect the rights and dignities of all involved

- Integrates an understanding of peace, human rights, social justice and global issues throughout the curriculum whenever possible

- Provides a forum for the explicit discussion of values of peace and social justice

- Uses teaching and learning methods that stress participation, problem-solving and respect for differences

- Enables children to put peaces making into practice in the educational setting as well as in the wider community

- Generate opportunities for continuous reflection and professional development of all educators in relation to issues of peace, justice and rights

Besides UNESCO and UNICEF, there are several other national and international organizations and institutes in the world, such as New Era Development Institute (India) and several Non Government Organizations all around the world that also help in promoting peace education. In the entire world September 21st is celebrated as the International Day for Peace. On this very date, schools erect a Peace Pole with the messages 'May Peace Prevail on Earth' in different languages. In addition, several peace promotion activities and functions are held in schools and other educational institutions for the promotion of peace.

6. What do you understand by the term 'education for peace'?

7. State the aims of education for peace.

14.7 ANSWERS TO CHECK YOUR PROGRESS QUESTIONS

1. The descending mobility 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.

2. One of the main functions of class stratification is to induce people to work hard to live up to the values.

3. The two main types of stratification are class and caste.

4. The aims of national integration are as follows:
   a) To maintain unity
   b) To add to the economic and social development of the nation
   c) To make national life prosperous and rich by developing the culture of various communities
   d) To check the fissiparous tendencies among the various communities of the country

5. The primary beneficiaries of reservation policies in India are Scheduled Castes (SC), Scheduled Tribes (ST) and Other Backward Classes (OBC), and in some states Backward Classes among Muslims under a category called BC (M).

6. Education for peace is mainly a matter of changing mindset; the general purpose is to promote understanding, respect, and tolerance towards yesterday's enemies.

7. The aims of education for peace are mainly to develop knowledge, attitudes and skills.

14.8 SUMMARY

- 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.

- 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.

- 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.

- Migration to urban areas also contributes to the change in the social status of socially mobile individuals and groups.

- 'Social mobility' may be understood as the movement of people or groups from one social status or position to another status or position.

- 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.

- One of the main functions of class stratification is to induce people to work hard to live up to the values.

- To some extent, class stratification helps to ensure what is often called 'the circulation of the elite'.

- The stratification system prevents the wastage of scarce resources. Men belonging to the elite class actually possess scarce and socially valued abilities and qualities, whether these are inherited or acquired.

- The values, attitudes and qualities of different classes do differ. This difference is also functional for society to some extent because society needs manual as well as non manual workers.

- A well-educated population adequately equipped with knowledge and skill is not only essential to support economic growth, but is also a pre-condition for growth to be inclusive.

- Reservation is a form of positive discrimination in India, much like affirmative action in the United States.

- Indian culture is a composite problem because of the factors like difference in language of different states, regionalism, casteism, variety of value system and religious difference.

- The feeling of the composite culture or pluralistic Indian society can be integrated through education as an instrument.

- Education for international understanding is also an important task of UNESCO. In fact, various programmes have been arranged by UNESCO which help in strengthening the bond between people across borders.

- For particularly the Third World countries, education for peace is mainly a matter of promoting human rights; whereas, in more affluent countries, it is often a matter of environmentalism, disarmament and the promotion of a culture of peace.

- Education for peace develops peacemaking strategic thinking among children, which will help them to avoid violence by resolving interpersonal conflicts constructively.
- The United Nations Educational, Scientific and Cultural Organization (UNESCO) and the United Nations Children's Fund (UNICEF) are energetic supporters of education for peace.

14.9 KEY WORDS

- **Sanskritization:** It refers to 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.
- **Social mobility:** It refers to the movement of people or groups from one social status or position to another status or position.
- **Horizontal mobility:** It refers to the transition of an individual or social object from one social group to another situated at the same level.
- **Spatial mobility:** It refers to inter-generational mobility which is an outcome of migration or shifting of places.

14.10 SELF ASSESSMENT QUESTIONS AND EXERCISES

Short Answer Questions

1. What are the types of social mobility?
2. Write a short note on education and social mobility.
3. Why is class system known as 'open system'?
4. What are the objectives of the Standing Committee and its sub-committees?
5. Why is it considered that Indian culture is a composite problem?
6. What are the eight ideals of education according to UNESCO?

Long Answer Questions

1. Explain the factors responsible for social mobility.
2. Discuss the concept of social stratification.
3. Analyse in detail the steps taken by the government to minimise social inquality.
4. 'Education can be one of the major sources for maintaining international understanding'. Elucidate the statement.
5. Explain the role of UNESCO and UNICEF in peace education.

14.11 FURTHER READINGS

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