1

MEANING, SCOPE & FUNCTIONS OF PHILOSOPHY OF EDUCATION

Unit Structure

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1.6 Functions of Philosophy of Education

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This unit deals with the concept of 'Meaning , Scope, Nature and Functions of Philosophy of Education' and hence by the end of the unit you will be able to:

1.0   OBJECTIVES

After reading this unit you will be able to :

•   Discuss the meaning of philosophy of education,

•   explain the unlimited scope of philosophy of education.

•   enumerate the various functions of philosophy of education.

•   State the various methods of Philosophical inquiry

•   describe the relationship between philosophy of teaching and teaching styles.

1.1 INTRODUCTION

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Hindu

philosophy is intensely spiritual and has always emphasized the need for practical realization of Truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration.As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. 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 the 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, from both the theoretical and practical aspects.

In order to understand the concept of Philosophy of education it is necessary to first understand the meaning of the two terms; Philosophy and Education.

1.2 MEANING OF PHILOSOPHY & EDUCATION

Meaning of Philosophy

The word *philosophy* literally means *love of wisdom*; It is derived from two Greek words i.e. 'phileo' (love) and 'Sophia' (wisdom). This tells us something about the nature of philosophy, but not much, because many disciplines seek 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 'lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation.

On the standard way of telling the story, humanity's first systematic inquiries took place within a mythological or religious framework: wisdom ultimately was to be derived from sacred traditions and from individuals thought to possess privileged access to a supernatural realm, whose own access to wisdom, in turn, generally was not questioned. However, starting in the sixth century BCE, there appeared in ancient Greece a series of thinkers whose inquiries were comparatively secular (see "The Milesians and the Origin of Philosophy"). Presumably, these thinkers conducted their inquiries through reason and observation, rather than through tradition or revelation. These thinkers were the first philosophers. Although this picture is admittedly simplistic, the basic

distinction has stuck: philosophy in its most primeval form is considered nothing less than secular inquiry itself.

The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question of reality. It is the search for understanding of man, nature and the universe. There are different branches of philosophy-Epistemology, Metaphysics, etc. There are different fields of philosophy such as educational philosophy, social philosophy, political philosophy, economic philosophy etc. There are also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

Meaning of Education

Etymologically, the word education is derived from *educare* (Latin) "bring up", which is related to *educere* "bring out", "bring forth what is within", "bring out potential" and *ducere*, "to lead". **Education** in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Webster defines *education* as the process of educating or teaching (now that's really useful, isn't it?) *Educate* is further defined as "to develop the knowledge, skill, or character of..." Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students.

In ancient Greece, Socrates argued that education was about drawing out what was already within the student. (As many of you know, the word *education* comes from the Latin *e-ducere* meaning "to lead out.") At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions with the city-state. Thus we see that there are different views and understandings of the meaning of the term education. In the modern times it has acquired two different shades of meaning namely:

(1) an institutional instruction, given to students in school colleges formally ;and

(2) a pedagogical science, studied by the student of education.

The words of Adam education is the dynamic side of philosophy. Philosophy takes into its orbit, all the dimensions of human life. Similarly education also reflects the multifaceted nature of human life. Therefore, education is closely related to various aspects of human life and environment. Hence, the term education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers

from Socrates to Dewey in west and a host of Indian philosophers have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by a mature through instruction, and discipline. It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group.

In the historical development of man, education has been the right of a privileged few. It is only in recent centuries that education has come to be recognized as a human right. All have equal right to be educated as education has become sine qua non of civilization.

Our discussion of the concept of education and the concept of philosophy form the basis of arriving at the definition of philosophy of education.

1.3   CONCEPT OF PHILOSOPHY OF EDUCATION

All human societies, past and present, have had a vested interest in education; and some wits have claimed that teaching (at its best an educational activity) is the second oldest profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality—and for good reasons. For one thing, it is obvious that children are born illiterate and innumerate, and ignorant of the norms and cultural achievements of the community or society into which they have been thrust; but with the help of professional teachers and the dedicated amateurs in their families and immediate environs (and with the aid, too, of educational resources made available through the media and nowadays the internet), within a few years they can read, write, calculate, and act (at least often) in culturally-appropriate ways. Some learn these skills with more facility than others, and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

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somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nation-states of which they are part; for as John Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916), in its broadest sense education is the means of the "social continuity of life" (Dewey, 1916, 3). Dewey pointed out that the "primary ineluctable facts of the birth and death of each one of the constituent members in a social group" make education a necessity, for despite this biological inevitability "the life of the group goes on" (Dewey, 3). The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats.

It is not surprising that such an important social domain has attracted the attention of philosophers for thousands of years, especially as there are complex issues aplenty that have great philosophical interest. abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

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Is Education as transmission of knowledge versus education as the fostering of inquiry and reasoning skills that are conducive to the development of autonomy (which, roughly, is the tension between education as conservative and education as progressive, and also is closely related to differing views about human "perfectibility"—issues that historically have been raised in the debate over the aims of education); the question of what this knowledge, and what these skills, ought to be—part of the domain of philosophy of the curriculum; the questions of how learning is possible, and what is it to have learned something—two sets of issues that relate to the question of the capacities and potentialities that are present at birth, and also to the process (and stages) of human development and to what degree this process is flexible and hence can be influenced or manipulated; the tension between liberal education and vocational education, and the overlapping issue of which should be given priority—education for personal development or education for citizenship (and the issue of whether or not this is a false dichotomy); the differences (if any) between education and enculturation; the distinction between educating versus teaching versus training versus indoctrination; the relation between education and maintenance of the class structure of society, and the issue of whether different classes or cultural groups can—justly—be given educational programs that differ in content or in aims; the issue of whether the rights of children, parents, and socio-cultural or ethnic groups, conflict—and if they do, the question of whose rights should be dominant; the question as to whether or not all children have a right to state-provided education, and if so, should this education respect the beliefs and customs of all groups and how on earth would this be accomplished; and a set of complex issues about the relation between education and social reform, centering upon whether education is essentially conservative, or whether it can be an (or, *the*) agent of social change.

It is here that that philosophy of education plays an important role in providing direction to education on the following issues as well as providing a theory of knowledge tfor education to work upon.

Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic.

Therefore,

1] Philosophy of education is the criticism of the general theory of education.

2] It consist of critical evaluation and systematic reflection upon general theories.

3] It is a synthesis of educational facts with educational values.

In brief, it is a philosophical process of solving educational problems through philosophical method, from a philosophical attitude to arrive at philosophical conclusions and results. Thus, it aims at achieving general as well as comprehensive results.

1.4   SCOPE OF PHILOSOPHY OF EDUCATION

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education.

These problems mainly include -

• interpretation of human nature, the world and the universe and their relation with man,

• interpretation of aims and ideals of education,

• the relationship of various components of the system of education,

• relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.],

• educational values,

• theory of knowledge and its relationship to education.

The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

a] Aims and Ideals of Education Philosophy
Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, -development of citizenship, -utilization of leisure, training for civic life, training for international living, achieving social and national integration, -scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

These and other aims of education presented by educational thinkers in different times and climes are scrutinized and evaluated. Thus, philosophy of education critically evaluates different aims and ideals of education to arrive at.

b] Interpretation of Human Nature:-

A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.

c)Educational Values:-

Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy-of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are' determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.

d] Theory of Knowledge:-

Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.

e] Relationship of education and various area of national life and various components of the system of education:-

One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgment everywhere are determined by philosophy, therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

1.1.6 Nature of Philosophy of Education

Philosophy of education is one of the areas of applied philosophy. There are three branches of philosophy namely 'metaphysics, epistemology and axiology.

- **Metaphysics** is a branch of philosophy that investigates principles of reality transcending those of any particular science. It is concerned with explaining the fundamental nature of being and the world. *Metaphysics* is the study of the nature of things. Metaphysicians ask what kinds of things exist, and what they are like. They reason about such things as whether or not people have free will, in what sense abstract objects can be said to exist, and how it is that brains are able to generate minds.

- Axiology: the branch of philosophical enquiry that explores:

  o Aesthetics: the study of basic philosophical questions about art and beauty. Sometimes philosophy of art is used to describe only questions about art, with "aesthetics" the more general term. Likewise "aesthetics" sometimes applied even more broadly than to "philosophy of beauty" :to the "sublime," to humour, to the frightening--to any of the responses we might expect works of art or entertainment to elicit.
  o Ethics: the study of what makes actions right or wrong, and of how theories of right action can be applied to special moral problems. Subdisciplines include meta-ethics, value theory, theory of conduct, and applied ethics.

Epistemology is the branch of philosophy that studies knowledge. It attempts to answer the basic question: what distinguishes true (adequate) knowledge from false (inadequate) knowledge? Practically, this question translates into issues of scientific methodology: how can one develop theories or models that are better than competing theories? It also forms one of the pillars of the new sciences of cognition, which developed from the information processing approach to psychology, and from artificial intelligence, as an attempt to develop computer programs that mimic a human's capacity to use knowledge in an intelligent way. When we look at the history of epistemology, we can discern a clear trend, in spite of the confusion of many seemingly contradictory positions. The first theories of knowledge stressed its absolute, permanent character, whereas the later theories put the emphasis on its relativity or situation-dependence, its continuous development or evolution, and its active interference with the world and its subjects and objects. The whole trend moves from a static, passive view of knowledge towards a more and more adaptive and active one.

As you can tell, the different branches of philosophy overlap one another. A philosopher considering whether people ought to give excess wealth to the poor is asking an ethical question. However, his investigations might lead him to wonder whether or not standards of right and wrong are built into the fabric of the universe, which is a metaphysical question. If he claims that people are justified in taking a particular stance on that question, he is making at least a tacit epistemological claim. At every step in his reasoning, he will want to employ logic to minimize the

chance of being led into error by the great complexity and obscurity of the questions. He may very well look to some of the ethical, metaphysical, and epistemological writings of past philosophers to see how his brightest predecessors reasoned about the matter.

Aspects of each branch of philosophy can be studied in isolation, but philosophical questions have a way of leading to other philosophical questions, to the point that a full investigation of any particular problem is likely eventually to involve almost the whole of the philosophical enterprise.

One view on education believes or subscribes to the view that philosophy of education comes under the umbrella of axiology. As a branch of philosophy it utilizes philosophical methods for the solution of philosophical problems with a philosophical attitude to arrive at philosophical conclusion. In this comprehensive process it includes facts concerning education and synthesizes them with values. The other school of thought believes that education as a discipline utilizes or needs to incorporate all modes of philosophical inquiry; metaphysical, axiological and epistemological. As individuals involved in the process of education right from the aims, purpose, functions and building theory we need to look at any body of knowledge or generate new knowledge based on the three modes of philosophical inquiry.

1.6 FUNCTIONS OF PHILOSOPHY OF EDUCATION

Philosophy of education performs various functions. They area discussed below:

a] Determining the aims of education

Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

b] Harmonizing old and new traditions in the field of education-

In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.

c] Providing the educational planners, administrators and educators with the progressive vision to achieve educational development:-

        Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

d] Preparing the young generation to face the challenges of the modern time:-

        Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time.

1.7   RELATIONSHIP BETWEEN PHILOSOPHY OF TEACHING AND TEACHING STYLES

        Philosophy guides the process of education in different ways. A teacher approaching education philosophically needs to answer four basic questions that guide the teaching learning process. They are:

What is the nature of the learner?

What is the nature of subject matter?

How should one use the subject matter to guide students towards meaningful learning activities?

What behavior trend should one exhibit in order to carry out one's philosophical position?

        The answers to these questions only will help the teacher to identify a series of preferences, as opposed to a set of behavior that belong to mutually exclusive categories for the following questions. An attempt to answer these questions is nothing but philosophy of teaching.

Philosophy and various philosophical view points inform us that each of these questions have different philosophical perspectives that can be considered as extremes in a continuum.

o   **Nature of the Learner**

        For the question about the nature of Learner, It will be defined in terms of extremes of the continuum by using the terms "Lockean" (passive) and "Platonic" (active)

"Lockean" is a position because it was John Locke, in his Essay Concerning Human Understanding, who first wrote about mind, is a *tabula rasa*. He envisioned the operation of the mind as similar to a blank wax tablet on which data taken in through the senses would make "impressions". Sensory data which a learner absorbed formed the true source of knowledge. Any complex mental operations involving association, interpretation, or evaluation of secondary data led to the formulation of increasingly complex knowledge.

"Platonic" Image is that of a teacher who has so much respect for what the learner can contribute to the learning environment that he or she definitely does not want them to "absorb" prescribed subject matter, as the teacher sees the subject matter. Under such circumstances learners are viewed as the most important ingredient of the classroom environment because they teach each other and their teacher about problems which are meaningful to them. It is almost that learners have the knowledge which is locked inside them which is released through interaction. Platonic concept believes in the doctrine of Reminiscence.

o **Nature of Subject Matter**

   The terms "Amorphous" or "Structured" are used to delineate extremes on the continuum of teacher's view on the nature of subject matter. The term 'amorphous label has been reserved for rote learning, which emphasizes that each item to be learned is equal in importance to every other item to be learned ; hence youngsters are not encouraged to find relationships among items to be learned and no item is seen to be more important than the other.

   The other extreme "structured" we may expect to find a position represented by those who have a quite realistic view of what the subject matter can never accomplish. The term "Structured" as used in this context, is from Bruner's understanding that any subject matter should be viewed as having a natural structure which can help to explain relationships among its components and which can be used to find new information.

o **How should Subject matter guide students learning activities?**

The two end points of the continuum is "cognitive" and "affective".

   These concepts are not mutually exclusive categories, but rather matters of emphasis and preferences. In order to illuminate factors involved in any teacher's decision to emphasize cognitive or affective learning activities it is useful to consider the following addendum.
Cognitive Domain – fact, concept and generalization
Affective Domain- belief and value

   Evidence abounds that students bring into the classroom attitudes which influence the way they perceive facts, concepts and generalizations. Sometimes teachers are fortunate to have students who bring with them

positive attitudes towards the subject matter at hand. Most often we have students who bring with them not very positive attitudes. In such situations the teachers' role will be to help students think critically by transforming generalization, beliefs and values into hypotheses that can be tested. Then the teacher resorts to the affective domain.

o **Behavior trend in order to carry out one's Philosophical Position**

The terms authoritarian and non-authoritarian are two extremes of the continuum, but should be understood as not merely being 'strict' or 'permissive'. These words should go beyond the aspect of classroom management as it is more inclusive approach to classroom management. It is an over view of the student and the subject matter which this indicator has been designed to examine.

For instance, suppose some teachers encourage students to view subject matter only as experts in that field might view it; hence these teachers habitually accept for each major question under examination only one right answer which all students are excepted to adopt and understand. We can thus say that these teachers are said to encourage convergent thinking and hence in this context we can term them as 'authoritarian' teachers.

The converse can be said of 'non authoritarian teachers'

Teacher need to be aware of the 'Philosophical Positions' that they take and have taken while they enter into classrooms or plan to enter into classrooms Philosophical positions affect the way they interact with students and facilitate learning in learners individually or collectively.

Thus we see that the way we answer the questions of nature of learner, subject matter etc. definitely affects our teaching style. Whether a teacher is authoritative or non authoritarian, whether teaching methods are constructivist or lecture method are influenced based on the philosophical position that they hold.

Background for approaching the educational problems effectively. Therefore, it is essential for the educators to have the deep insight into the philosophy of education.

1.8 UNIT END EXERCISE

Q.1] What is the meaning of the tem philosophy?

Q,2] Discuss and elucidate, "All educational questions are ultimately questions of philosophy"-Ross.

Q.3] Why should a teacher study philosophy of education ?

Q.4] Define education in your own words based on the various definitions of educational thinkers.

Q.5] "The scope of philosophy of education is unlimited" Critically evaluate this statement.

Q.6.) Discuss the relationship between Philosophy of teaching and teaching styles

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2

EASTERN PHILOSOPHIES OF EDUCATION

Unit Structure
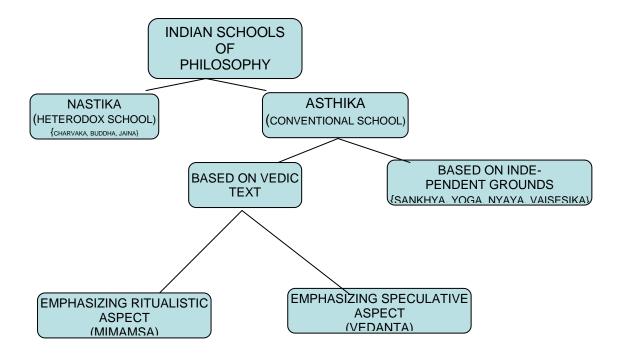
2.0 OBJECTIVES :

After reading this unit you will be able to:

1) Acquire knowledge about Eastern philosophies of education.

2) Develop an understanding about Vedanta and Yoga.

3) Understand the impact of philosophy of Vedanta and Yoga in the field of Education.

4) Realize the educational Implications of Vedanta and Yoga.

2.1 INTRODUCTION

The Indian schools of philosophy may be classified broadly into two Asthika (orthodox) and Nastika (heterodox). The first group believed in the Vedas and the second school rejected the Vedas. The first one's are called the Asthika systems which have the schools of Mimansa, Vedanta, Sankhya, Yoga, Nyaya and Vaisesika. The latter schools are Charvaka, Buddha and Jaina.

INDIAN SCHOOLS OF PHILOSOPHY.

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                    │   PHILOSOPHY    │
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        │     NASTIKA      │   │       ASTHIKA        │
        │(HETERODOX SCHOOL)│   │(CONVENTIONAL SCHOOL) │
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                        │    TEXT      │   │  PENDENT GROUNDS    │
                        └──────────────┘   │{SANKHYA, YOGA, NYAYA,│
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        │EMPHASIZING RITUALISTIC │   │EMPHASIZING SPECULATIVE │
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        │      (MIMAMSA)         │   │       (VEDANTA)        │
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Eastern schools of philosophy

Eastern philosophies are concerned with all aspects of life. Indian philosophies both orthodox and heterodox are more concerned with the perennial problems of life. So philosophy is "Tattva Darshan" or vision of life.

Let us outline, now, briefly the salient features of the Indian philosophical tradition.

1. **The Indian philosophical schools have developed more a synthetic outlook. There is no separate treatment of ontology (Theory of Reality), Epistemology (Theory of Knowledge), or Ethics and Aesthetics as distinct branches of philosophy. These questions are approached generally and relatively, some schools stressing more the metaphysical point and some the logical approach to knowledge.**

2. **Indian philosophical tradition is indifferent to History. Every attempt is made to go into contribution and content of each school by clear exposition and sequential arrangement of things.**

3. **The underlying spiritual and moral basis is uniform to all the schools generally, except perhaps the philosophy of charvaka or the materialistic philosophy.**

4. **Philosophy is a practical necessity for understanding how life can be used . the broad human ends (Purusharthas) are Dharma, Arhta, Kama and Moksha. These are far different from mere intellectual pursuits.**

5. **Indian philosophy starts with a pessimistic note but builds up a positive approach to realize one's values in life.**

6. **The doctrine of Karma or a doctrine of action finds a firm faith. The doctrine of births and deaths is common to Vedic Buddhist and Jaina tradition.**

7. **There is a reference to the universal stage outside the individual self. The content of "Para- Brahma" is the external universal transcendental edition of the spiritual development of the individual.**

8. **The terms 'bondage' and liberation are used in the sense that the former means the cycle of births and deaths and latter means release from the process.**

9. **Self- control and concentration are needed to remove passions and develop techniques of yoga and contemplation**

10. **The highest aim of life is ' Moksha' or 'Nirvane' which means liberation positively as the Eternal Bliss and negatively as destruction of all sufferings.**

2.2 PHILOSOPHY OF VEDAS

The vedas, upanishads, puranas and epics are the sources oto know the ancient Indian philosophy and education. With a view to understand the philosophy of vedas, it is very necessary to understand the meaning of the word 'veda'. Veda is derived from the root of sanskrit word 'Vid'.

- Vid means to :
- ➢ **To know {God, soul, nature & mind}**
- ➢ **To be {one with God}**
- ➢ **To obtain {salvation}**
- ➢ **To consider {various relationships}**
- ➢ **To feel {oneness with God}**
- ➢ **To tell {glories of God}**
- ➢ **To dwell {into the mysteries of universe}**

Vedas believe in:

- **The concept of one God and one world**
- **God is one & only one (omniscient, omnipotent and ever present)**

- There are three entities in tthis universe – God, Soul and Matter.
- Ultimate aim of life is to obtain salvation (moksha) in union with god
- Actions are followed by their results. The 'Law of Karma' is an important teaching of Vedas.
- This universe is formed by god.
- The theory of rebirth and immortality of soul
- Universe is real, universal fraternity should be promoted
- Knowledge of truth should be acquired and dissipated
- Justice should be done to all creatures and we should live in peace & harmony.
- Vedas was the basic education during those days.
- Each Veda was divided into further three broad sections :
- ✓ Mantras
- ✓ Brahmans
- ✓ Aryanakas

Mantras (Hymns of God)

It contains expressions of wonderments, joy at the visions of beauty in nature around. The dignity of mountains, the majesty of sunrise, the beauty of Moon and such phenomenal powers were worshipped through Mantras.

Brahamans : (Prose, Rituals, prayers)

It contains detailed scientific description of method of various ritualistic performances and secret methods to invoke the mighty powers.

(Aryanakas (Appendages of Brahamanas)

Aryana means forest. Aryanakas were studied and composed only in the quiet Himalayan valley. This section is also known as Upanishads .. The upanishads are also known as " *The Ved anta"* as it comes at the end of vedas.

The word Upanishad is derived from the root 'sad' which means to:
- ❖ Sit down
- ❖ To loose
- ❖ To destroy
- 'Upa' means nearby
- 'Ni' means devotedly

The word Upanishads therefore means sitting down of the disciple near his teacher in a devoted manner to receive instruction

about the highest Reality which loosens all doubts and destroys all ignorance of the disciple.

There are as many as 1180 Vedic literature, each school has Upanishad . Of about 280 Upanishad unearthed so far 108 have been generally accepted as authentic texts.

All Upanishads have one goal which is Liberation and prescribe techniques of achieving this goal Vedic literature comprising 'shruti' & 'smriti' literature is storehouse of knowledge which throws light on the intellectual, economic, political, religious, social and spiritual life. Shruti is that part of vedic literature which acc. To Hindu belief was revealed to certain sages by God and then passed on orally from generation to generation. Smriti was composed by Rishis on the basis of their memory.

- **The Vedic literature consists of:**

1) Four vedas **:**

Rigveda (consisting of 1028 hymns), Yajurveda (lays down the procedure of sacrifices), Samveda (history of Indian music), Atharvaveda (deals with medical sciences).

2) The Vedangas

Vedangas are sort of help books to pronounce and understand correctly the words contained in the Vedas.
  i. **Shiksha (science of phonetics)**
  ii. **Chandas or metres**
  iii. **Vyakarna**
  iv. **Nirukta or Etymology**
  v. **Jyotish or astronomy**
  vi. **Kalpa or rituals**

3) The Upvedas **: There are four upvedas each deal with four subjects viz**
  i. **Ayurveda (deals with medicine)**
  ii. **Dhanurveda (Military science)**
  iii. **Gandharvavea (Music)**
  iv. **Shilpaveda (Architecture & Arts)**

4) Brahamana Granthas**:**

They provide supplememtary matter. Brahamana Granth are written in prose and composed by Rishis and Acharayas. Some of known Brahma granths are Satpath Brahaman, Gopatha Brahman, Sam Brahman, Aitareya Brahmana etc. The Satpath Brahaman is a

voluminous prosework and provides valuable information about the Geography, History, Philosophy and Rituals etc of vedic age.

5) The Upanishads**:**

Deal with the relation of matter , soul and God. Out of 108 upanishad, the following ones are most important:

1) **Isha Upanishad (emphasizes on spiritual unity)**
2) **Kenya Upanishad (illumines the nature of knowledge)**
3) **Katha Upanishad (deals with philosophical Questions put by Nachiketa, the student and answers given by Yama, his guru.)**
4) **Mundaaka Upanishad (clarifies higher & lower knowledge)**
5) **Mundakya Upanishad (related to the true self of the man)**
6) **Chandougya Upanishad (provides an important account of mans spiritual education)**
7) **Brihadaryanka Upanishad (explains the nature of the divinity of man)**

6) Six systems of philosophy

  I. **Nyaya system deals with knowledge. It is the science of sciences. According to it knowledge can be acquired through 4 methods:**

   Pratyaksha (Intuition)
   Anumana (Inference)
   Upma (comparison)
   Shabda (verbal testimony)

 II. **Shankhya system of philosophy by Rishi Kapil deals with matter.**
III. **Vaisheshika system of philosophy by Rishi Kanad deals with theory of atom.**
 IV. **Yoga system of philosophy by Rishi Patanjali is related with self control through yoga.**
  V. **Purva-Mimansa system by Rishi Jamini deals with scheme of right living through appropriate action.**
 VI. **Uttar-Mimansa or Vedanta system of philosophy by Rishi Vatsayana elucidates the concept of supreme being.**

7) Bhagwat Geeta **:**

Bhagwat Geeta is a collections of teachings of Lord Krishna to his disciple Arjuna. The essence of the philosophy as contained in the Gita is with innerconvictions. We should discharge our duties diligently and honestly irrespective of the consequence and leave the rest to Almighty we must fight for Justice and right cause.

8) Sutras **: There are three sutras :**

i) **Ashtadhyayi (14 sutras of grammar composed by Panini)**
ii) **Dharma sutras (rules laid down for conduct of both teachers and students)**
iv) **Grah sutras (related to art of living)**

Characteristic of Vedas :

1. **Vedas are representative of the Indian society and culture and point to a unique socio-economic civilization where all are equal irrespective of status and gender.**

2. **Vedic people had simple and pure living.**

3. **Worshipped one God whom the wise described as many. It was a religion of nature which held man central.**

4. **Vedic outlook is optimistic and positive.**

5. **Vedic outlook on life is revealed**

6. **profess and practice ideal moral life without seduction and sin.**

7. **People were religiously and spiritually simple, kind and honest.**

8. **Students were given special attention and treatment by teachers, depending on their interests, aptitude, proficiency and performance, thus acting as a forerunner of the modern theory and practice of education.**

2.3 VEDANTA IN EDUCATION

Education during vedic period was the third eye, the eye of insight and source of illumination. The system of education generally advocated emanated from the Vedas and was called vedic system of education, which insisted on code of conduct both for the student and the teacher and placed the child under the care and direction of the teacher.

Aims of Education during vedic age

1. **Citta-Vritti- Nirodh : Education must aim at self- fulfillment and provide freedom from material desires and attachment.**

2. **Education of Mind : Education must provide knowledge for creativity and pursuit of culture and civilization.**

3. **Make living worthy : Education should make life worthwhile, purposeful and relevant.**

4. **Tamso-ma-Jyotirgamaya : Knowledge should dispel doubts, dogmas and darkness.**

5. **Religion centred : Religion dominated every aspect of life all national, personal, social and educative procedures and practices, hence education should be wedded to religion.**

6. **Individual- Centred : Education was for individual which was its chief concern. Education should therefore aim at overall development of an individual.**

7. **Nature- Oriented : The centres of education were located from the populated and crowded areas, more in natural and sylvan surroundings. Education should make man one with nature.**

Educational System

- **Primary**: **Education was first provided at home then a ceremony (vidya Arambha Sanskar) before beginning education was performed. Education period was upto age of five years.**

- **Child was made to pronounce vedic mantras, knowledge of sandhis (connective rules), elementary grammar, elementary airthmetic.**

- **After primary education children were sent to Gurukulas and ashramas for higher education.**

- **Higher education:**
  Entry age varied between 8 to 12 for different varnas and completed by the 25th year of age. Upanayan ceremony was performed to enable the child to enter into studentship

Curriculum

According to Kathoupanishad, the subjects fell into two categories:

   Para-vidya or (spiritual learning)
   Apara-vidya or (worldly learning)

Paravidya:
   Into this study fell the essential study of 4 vedas.
   Also included vedangas, upanishads, puranas, Pitrya (rules for sacrifices for ancestors), vakovakya (logic),Ekayana (ethics), Devavidya (etymology), Brahmavidya etc.

Apara-vidya **:**
   This included subjects like History, Ayurveda, Economics, Astrology, Physics, zoology, chemistry, science, kalpavidya, the rashi (science of numbers), bhutvidya (sci. of demons).

Methods of Teaching

Two methods of Teaching were being practiced during vedic period. The first method was Maukhik (oral) and second was based on chintan (thinking or reflection). In the oral method students were to memorize the mantras (vedic hymns) and Richayas (verses of Rigveda).

The process of education passed through three stages of comprehension i.e Shravan (Hearing), Manan (meditation) and Nidhi-dhyasan (realization and experience).

Methods of teaching was based on apprenticeship and was psychologically sound. Teaching followed some strategies such as simple to complex, activity and skill oriented procedures. Question-Answer technique and illustration . Self-study (Swnadhyaya) was considered more important.

Discipline

- **Rules for conduct of both teachers and pupils were listed down.**
- **Rules also for respect due from pupils to teacher were framed.**
- **Rigid rules were laid for conduct of pupils**
- **Code of dress was observed**
- **Observation of Brahmacharya or celibacy was compulsory for all pupils.**

Teacher

During Vedic period the teacher occupied very important place in the scheme of education. He was the centre of education and without him no education could be conceived of. He was called Guru or Acharya and he was respected as a god by the student as well as the society. Even the king did not enjoy so much respect as the teacher enjoyed.

2.4 EDUCATIONAL IMPLICATIONS

1) Pride in civilisation and culture

We are living in modern age, but we feel proud of the civilization and culture of our ancestors inherited to us. We give more preference to character, spiritualism philosophy rather than wealth, power, violence and diplomacy. We wish to lead an ideal life. Educational aims of vedic age are accepted in principle as aims of modern education to build character and make life worth living for our young ones.

2. Discipline and pupil teacher relationship **:**

The sense of discipline and cordial relation between teacher and pupil of vedic age is well known to the world. Today's scenario

can be revived back by taking efforts to adopt the ideal relationship between teacher and pupil.

3. Subject of studies **:**

Vedic literature is enriched by the sense of peace, humanity, universal brotherhood which is also vital part of our curriculum.

4. Teaching Methods **:**

As discussed above ,some methods of teaching are still used fruitfully in our classrooms.

5. All round development of child:

The nature of education was much more individualistic rather than joint in groups. All round development of a childs personality was the chief aim of education. Same aim is kept in view in modern education also.

6. Equality of opportunity:

There was no discrimination on the basis of caste, creed, colour etc and the students of all strata of society received education on an equal footing. In modern too, the constitution has adopted the principle of equality in the field of education.

7. Education for self- sufficiency**:**

Apart from intellectual aspect of education its practical side was not lost sight of and along with art, literature and philosophy, students got a working knowledge of agriculture and other vocations of life. Modern education also lays stress upon preparing students to prepare themselves for their future life. Vocational subjects are included in the curriculum.

9. Commercial education and vedic mathematics :

Commercial education and Mathematics Education is one of the chief features of vedic period. The ideas of the sope and nature of commercial geography, needs of the people of various localities, exchange value and quality of articles and language spoken at different trade centres were considered necessary.
Vedic mathematics have become more popular now. More and more parents are aware about the significance of vedic mathematics and are taking keen interest to offer the opportunities to their child to learn vedic mathematics.

2.5 TO SUM UP

Terms such as knowledge, awakening, humility, modesty etc are often used to characterize Vedic education. Education leads to the development of personality. The word 'Veda' originates from the root 'vid ' which bears the meaning of knowledge. Sayana declares that the

veda is a means to the obtaining of the adored, that which is worthy of worship, as well as a means to the banishment of the undesired, the evil. Knowledge of the four Vedas Rigveda, yajurveda, samaveds and atharvaveda, along with the knowledge of shruti, smriti etc provided an individual with new knowledge which broadened his intellectual horizon. In the Vedic period, education had an idealistic form, in which the teachers (acharyas) laid stress upon worship of God , religiousness, spirituality, formation of character, development of personality, creation of an aptitude for the development of culture, nation and society.

2.6 UNIT END EXERCISE

QI) **Describe various salient features of vedic education.**

Q2) **Discuss the impact of vedic education in the present system of education.**

Q3) **Discuss educational implications of Vedanta education**

Q4) **Multiple Choice Questions:**

1. **The method of teaching in vedic education is _____.**

   a) **Sravana**   b) **Manan**

   c) **Nidhidhyasana**   d) **All of the above**

2. **The aim of education of vedic system is _____.**

   a) **Citta-Vritti- Nirodh**   b) **Tamso-ma-Jyotirgamaya**

   c) **Education of Mind**   d) **All of the above.**

3. **The subjects of study in vedic education is _____.**

   a) **Devavidya**   b) **Brahmavidya**

   c) **Rashi**   d) **All of the above.**

 Key : 1. (d) 2.(d) 3. (d)

CONVENTIONAL SCHOOL OF PHILOSOPHY YOGA

2.7 INTRODUCTION

Since time honoured the lore of Yoga was developed and refined by the Indian sages in search of the real-most state of human nature. In course of time that traditionally evolved system of Yoga has been a science of conciousness development and finally in modern time yoga was seen as the science of possibilities, latent within oneself and and helpful in dealing with crucial problems of human life. After

the popularization of health promotion potentials of Yoga practices among masses, certain other applied aspects of the yoga system, concerned with human resource development, have been remained to be substantiated scientifically. That's why modern educationists are taking interest in improving the quality of education with the help of yoga system. It is seriously being felt that besides the development of national strength and scientific mentality among the students, the aim of education should be the liberation of mind and soul as well.

2.8 CONCEPT OF YOGA

It is one of the six ancient Indian philosophy other being (Nyaya, Vaisishika, Mimansa, vedanta & Sankhya).The word Yoga is derived from the word 'YUJ' which means to unite or to combine or to bind yoke with the individual self with the universal self. To bring out the balance & harmony on every level viz. physical, mental & spiritual to transform human into super human.

- Types of Yoga :

  ✓ **Bhaktiyoga**
  ✓ **Gyanayoga**
  ✓ **Karmayoga**
  ✓ **Mantrayoga**
  ✓ **Layayoga**

To attain physical, moral , mental and spiritual perfection, the following eight fold steps of yoga discipline are recommended which help in controlling and sublimating attachment which distract the body and mind:

1. Yama **: It is discipline to control will-power. It includes restraint of injury to anyone through thought, word or deed. Absentism from falsehood (satya), from stealing (asteya), from passions and lust, from greed and avarice (aparigraha).**

2. Niyama **: it is moral culture and aims at cultivation of good habits . Individual discipline, regulates one's own behaviour. It leads to satisfaction .**

3. Asana **:it means steady & comfortable posture. Yogic posture does not involve physical strain or violence, but in turn tones up our body & mind. Reduces our fatigue, soothing nervous system and discipline of the mind.**

4. Pranayama **: controlling breath to win overtime, is the discipline of breath control. It aims at regulation of inhalation, retention and exhalation of breath. Not only beneficial to health but also conducive to concentration and meditation.**

5. Pratyahara **: controlling senses from their objects. Withdrawal of senses and turning the senses inwards.**

6. Dharna **:it is the discipline of fixing the mind without any modification on the object of meditation.**

7. Dhyana **: means meditation, the steady contemplation of the object of meditation without any break. Concentrating on a point to reach higher self.**

8. Samadhi **: It is the state of mind in which contemplative conciousness disappears and has no awareness of itself.**

Thus samadhi is ultimate goal of life, being in that state means being in universe. The first five are external aids to yoga while last three are internal aids. The remarkable part of vaidic literature, Kathopanishad elucidates that Yoga is a system of holistic life where all the facets of human life as well of personality get due consideration as inevitable elements of a whole system. In Bhagwad-Gita, composed by the sage Ved-Vyasa , the practical implication of Yoga in active life situations has been wonderfully elaborated. In the modern period, after having been redefined as a system of modern sciences, yoga is presently being defined as a system of personality development, transformation of consciousness and integration within the human system leading to complete well-being.

The outstanding figure of contemporary Yoga, Sri Aurobindho defined yoga as a methodical effort towards self- perfection. It is a process by which the limitations and imperfections in man are washed away which result into all round personality development at the physical , mental, intellectual emotional and spiritual levels.

There is a great relationship between holistic health and yoga has been proved by present scientists, educationists, psychologist not only in India but by the **practioners all over the world**

2.9 EDUCATIONAL IMPLICATIONS OF YOGA

Commonly, the term Yoga Education has been referred to as the training and teaching process of Yoga, though it should also be seen as the application of Yoga techniques to bestow better support to the education process. The target of both the disciplines is the same and that is enhancement of socially useful potentials of human personality. To achieve this target, the system of Yoga lays foundation stones whereupon the education system may flourish in all areas. Modern educationists are taking interest in improving the quality of education with the help of yoga system. Yoga in education should lead

to the development of harmonious personality and behaviour at all levels. An atmosphere needs to be created where the students study yoga with their own enthusiasm. To the whole the higher level of education is the fittest for integration of yoga.

In the current Indian perspective, the role to be played by the education system is facing new challenges. Normally the main aims of education have been the physical, psychological, interpersonal, professional and spiritual refinement of a personality. In modern Indian perspective it is deemed that the system of education should also be helpful in the attainment of the objectives of socialism and democracy mentioned in Indian constitution too. Besides , to attain refinement at the level of thoughts (intellectual development) and feelings (affective aspect), contributing to the development of national character and scientific mentality among the people, at present it is seriously being felt that the aim of education should also include the liberation of mind and soul as well. Acharya Vinobha Bhave , the spiritual heir of Mahatma Gandhi suggested the same that ' Education in India should be based on three principles i.e yoga (spiritual training), udyoga (vocational training) and sahayoga (social training)

Areas of educational processes

Certain thrust areas positively concerned with educational process have been identified, where the potential of yogic practices are duly proved:

Treatment of physical difficulties. Improvement of mental health,and developing resistance to strain. Promotion of emotional balances and control on Hyperactivity.

Positive aspects of yoga :

1. Promotion of willpower
2. Development of perseverance in students
3. Education and training about inner self
4. Unfolding creative consciousness
5. Promotion of uniqueness or talent in the students

- Aims of Education
  ✓ Comprehensive development of Human personality
  ✓ Free child from bodily, mental and supernatural miseries
  ✓ Physical , mental, intellectual and spiritual growth
  ✓ Moral preparation of pupil
  ✓ Understanding of human nature

✓ **Development of scientific attitude and logical and intellectual faculties**

<u>Teacher & Taught</u>

- **Great importance to teacher**
- **Not only a theoretician but also a demonstrator**
- **Give practical demonstration to the student (scientific notion)**
- **Teacher has power of knowledge, power of will and power of action.**
- **Role is that of scientist in our age**

<u>Student</u>

- **Surrender to his teacher for his total cure**
- **Without teacher nothing can be obtained by the student.**

<u>Curriculum</u>

Not explicitly laid down

- ➢ **System stands for psycho-physical training of human child**
- ➢ **Provides literature which arouses interest amongst students in moral life.**
- ➢ **Embodies such specific sciences as medicine, clinical psychology, social sciences**
- ➢ **Yoga approves all those subjects which deal with human physiology, true human nature and hidden laws of nature**
- ➢ **Comprehensive**
- ➢ **Most appropriate to the evolution of individual and society**
- ➢ **If society are highly evolved divine culture can be happily fostered**

<u>Methods Of Education</u>

- **'cittavrthinirodha' (concenthration/ meditation) involves right cognition, wrong cognition, imagination, memory.**
- **Concentration as the most essential method**
- **Scientific attitude development method**
- **Yoga adopts not only the scientific attitude but also the Programmatic one**

- **The system also believes in Discriminative method in acquiring knowledge.**
- **The law of Association in education constitutes great importance in the yoga.**

Discipline

- **Education & Discipline are identical**
- **Discipline is the means of which yoga is the aim**
- **One has to discipline oneself bodily, mentally and intellectually whether he is a teacher or taught so that he may learn.(Teacher & Taught both)**
- **Disciplining of body and mind is the core of educational process.**

    Education system not only in India but the modern globalizing world also really is in great need of taking help of yoga system. Therefore it is high time to think seriously on inclusion of yoga and yogic values in education system.

Self education **(education of self – realization): Yoga renders self education. It is nothing but education of self awareness. Yoga teaches us how to live with wisdom, not with the worldly orientations, present education system should inculcate this yogic value intensively. Yoga system can impart progressive training for the development of self awareness and educate us about the realities of our being and becoming.**

Pursuit of the Transcendental state of Psyche**: The paramount aim of yoga system is the pursuit of the transcendental state of psyche I.e Nidhidhyasana, assumed as an essential aspect of the ancient Indian system of study and education. Samadhi leads to the Nidhidhyasana state which further escorts the wisdom. The experience of Samadhi is not a very difficult or rare stage. Like other components of yoga it is also attainable. Samadhi is a state of consciousness, which begets energy, awareness and delight to the experiencing being for his/her creative thoughts and actions. Morever, the real creativity is impossible to achieve without attaining Samadhi state. A creative Samadhi is again hard to achieve without adopting high moral values in daily life.**

    Samadhi (transcendental state) further leads to wisdom. Yoga teaches how to attain wisdom. Knowledge through real vision or wisdom, accomplished by profound meditation, directed to the Samadhi is the real attainment. Learning through mind and senses is a shallow class of knowledge, which leads to complexity. In most of the institutions today, we find that majority of the student are growing with a complexity. Complex living patterns leads to tensions.

Methods of peaceful living are not being included in present education system.

Development of General Awareness**: The objectives of Yoga , besides causing physical, mental and spiritual unfoldment in an individual, are also the inculcation of social and ecological awareness within oneself. Yoga system emphasizes on awareness of very subtle aspects, hardly attainable subject of single pointed focus. It leads to the awareness of the external environment in its fullest extent and awareness of the external environment in its full depth as well as awareness of internal environment in its full depth as well as awareness of those aspects, which are beyond internal and external attainability. Normally people are so absorbed in self-centred endeavors and materialistic sensual enjoyments around their world that they are unable to see the pros and cons or good and bad effects of their conducts. With the awareness of Yogic values, slowly one experiences the joy present in his surrounding and after a time finds himself deeply connected with his external environment and starts appreciating the truths of ecology.. so the general awareness leading to the deeper appreciation and realizations should be the essence of yoga in education.**

Promotion of will Power and Perseverance: **The path of Yoga is a test as well as the training of will power. Will power is a quality that plays its major role in every creative performance and success.**

Management of Mental Health : In the Eight-limbic system of yoga, Patanjali recommended the observance of Yama and Niyama, for the management of conscious emotional conflicts, whereas, as far as the subconscious emotional are concerned he recommended Asana and Pranayama. stability of body , brought about by the practice of Asana may lead to the emotional stability and psychological wll-being. Many psychologists on the basis of their experimental results and clinical experiences found that Yoga is an effective instrument of modification of human behavior.

Treatment of Physical Difficulties**: From the period of later Upanishads it was duly emphasized that the practice of yogic postures and yogic breathing, in addition to mental and ethical disorders are also able to alleviate physical pains and problems.**

Management of Stress Disorders **: Stress can be controlled by recommended Yogic techniques. Yoga appears as a system of self-healing, causes remarkable reduction in anxiety and hypertension.**

2.10 TO SUM UP

The aim of entire education formal and informal is to attain bliss that comes after the empirical self ismerged in the transcendental self or God. But the process of self-discipline implies that without the well-being of human body and moral preparation on the part of man yoga is not possible. This aspect makes education a social necessity. The yoga lays stress on Yama- Niyama, Asana and pranayama and these four aspects point out how social values such as truth, non-violence, non-steeling, non-collection and celibacy are needed. The aim of education according to the Yoga is the comprehensive development of human personality. Yoga is entirely a philosophy of doing with concentration.. Hence doing with concentration in education has value of great order. Also disciplining of body and mind is the core of educational process and modern educators must know the inevitability of this factor in any kind of education. Discipline in education is of far reaching importance in the sense hat if a teacher or student does not discipline himself he cannot concentrate on the subject and cannot know about it.

Educational process requires , by implication, an expert teacher in every subject. When a teacher gives any thing to a student from his inner experiences with great confidence and demonstrations it is impossible that education should not take place. The system is therefore a challenge to a theoretical teacher of today who simply transmits knowledge from books to students.

2.11   UNIT END EXERCISE

Q1. **Enumerate eightfold path of Yoga (Asthanga yoga).**
Q2. **Discuss Yoga education with specific reference to aims of education, curriculum, methods of teaching and role of a teacher.**
Q3. **Discuss in detail the educational Implications of yoga education.**
Q4. **Discuss the role of Yoga in education.**

❖❖❖❖

3

HETERODOX SCHOOLS OF INDIAN PHILOSOPHY

Unit Structure

3.0 Objectives
3.1 Introduction
3.2 Buddhist Philosophy
3.3 Educational philosophy of Buddhism
3.4 Educational Implications of Buddhist Philosophy.
3.5 Philosophy of Jainism
3.6 Educational Implications of Jainism
3.7 To Sum Up
3.8 Unit End Exercise

3.0 OBJECTIVES

After reading this unit you will be able to

1) **Know about heterodox schools of Indian Philosophy**

2) **Understand the educational philosophy of Buddhism and Jainism**

3) **Identify distant features of Buddhism and Jainism**

4) **To understand about the contribution of Buddhism and Jainism in Education.**

3.1 INTRODUCTION

Strictly speaking it is not proper to use such a blanket tem as Indian tradition of philosophical thinking. The Vedanta might be the dominant philosophical tradition in India, but it is not the sole system of thought. To emphasize and highlight the Vedanta only in lieu of Buddhism and Jainism is to omit a vast chunk of Indian tradition of philosophical thought.

Schools that do not accept the authority of vedas are by defination unorthodox (nastika) systems.   The following schools belongs to heterodox schools of Indian Philosophy.

<u>Carvaka</u> : **It is characterised as materialistic and aesthetic school of thought. Accepted direct perception as the surest method to prove the truth of anything. Insists on joyful living**.

<u>Buddhist Philosophy</u> : **It is a system of beliefs based on the teachings of Siddhartha Gautma. Buddhism is a non-theistic philosophy whose tenets are not especially concerned with the existence or non-existence of God.**

<u>Jain Philosophy</u> : **Already in existence by 6th century B.C , it was revived by Mahavira , the 24th Jain Tirhthankar.**

3.2 BUDDHIST PHILOSOPHY

Buddhism is one of the most remarkable development of Indian thought. It is an offshoot of later vedic thought.Buddhism is founded on the rejection of certain orthodox Hindu Philosophical concepts. It has many philosophical views with Hinduism, such as belief in Karma, a cause and effect relationship between all that has being done and all that will be done. Events that occur are held to be direct results of previous events. The ultimate goal for both is to eliminate Karma (both good & bad) , end the cycle of rebirth and suffering and attain freedom (Moksha or Nirvana).

Buddhist education system (200B.C to 200 A.D) was founded by Lord Gautam Buddha. Gautam Buddha was primarily an ethical teacher and reformer and not a philosopher. He was concerned mainly with the problems of life. He avoided the discussion of metaphysical question because they are ethically useless and intellectually uncertain. He always discussed the most important questions of suffering, its cessation and the path leading to its cessation.

Thus Buddha's enlightenment which he tried to share with all fellow-beings has come to be known as the four Noble Truths. Four Noble truths are:
- There is suffering
- There is cause of suffering
- There is cessation of suffering
- There is a way to cessation of suffering

- **Buddhists philosophy of life to get 'Nirvana' from suffering is based on the following eight principles:**

- Right Faith (Samyak Dristi)

- ✓ Right Resolve (Samyak Sankalpa)
- ✓ Right Speech (Samyak Vakya)
- ✓ Right Action (Samyak Karmanta)
- ✓ Right Living (Samyak Ajiva)
- ✓ Right Thought (Samyak Smriti)
- ✓ Right concentration (Samyak Samadhi)
- ✓ Right Effort (Samyak Vyayama)

3.3 EDUCATIONAL PHILOSOPHY OF BUDDHISM

Buddhist Education offered to impart education to all. Many people shifted to Buddhist system of education. It was for the first time in India that education was institutionalised on a large scale during Buddhist movement. It is also a historical fact that with the arrival of Buddhist era great international centres of education like Nalanda, Takshashila, Vikramshila, Ballabhi, Odantapuri, Nadia, Amravati, Nagahalla and Saranath were in prominence. Educational centres in Buddha period developed in Viharas and Sanghas.

Aims of Education

The Buddhist educational aims were comprehensive based on knowledge, social development, vocational development, religious development, character development aims which were as follows :

- • **To follow the moral values of Buddhist religion**

- • **To adopt good conduct and violence**

- • **To achieve the final goal of Nirvana**

- • **To propagate Buddhism**

- • **To eradicate Vedic karmakanda or ritualism**

- • **To give up caste system**

- • **To take the teachings of Buddhism to the masses.**

- • **To leave yajna and sacrifices for achieving knowledge**

- • **To provide education in the language of masses i.e Pali**

- • **To emphasise the progress and development of the society rather than the individual**

- • **To provide education through the new system this was stated by Buddha.**

Principles of Education

- • **Avidya that is ignorance must be removed through education as it is the root cause of sufferings**

- **Education should be provided in peaceful sorroundings in Buddhists monastries, viharas and organised educational institutions instead of Gurukulas.**

- **Pupils should be educated in a democratic atmosphere**

- **Things of luxury must be prohibited for students.**

- **Framed few commandments for the Suddhvi, Harika (new entrant) at the time of 'Pabajja' ceremony. A ritual called as "pabajja ritual was necessary for admission to a monastery for education. Educational period for this phase was 12 years.**

- **After 20 years of age Upsampada ritual was performen to gain an entry into higher education.Rules for second ceremony 'Upasampada were also laid down.**

Education System

- Two tier system:
1) Popular Elementary Education
2) Higher Education

Elementary Education:
Popular Elementary education was religious in nature, included wordly education, upto the age of 12 years, pupils received instructions in reading, writing, arithtmetic and religion.

- Curriculum of Elementary education :
Thorough learning of Grammar,Hetu vidya (Logic), Nyaya (science of reasoning), Adyatma vidya (philosophy), shilpa sthan (arts & crafts) & chikitsya vidya (medicine)

Higher education :
Well organised, carried out at Buddhist monastries & Buddhist universities. Higher education was given to only those students who intended to be monks or nuns. Emphasised both theortical and practical aspects.

Following subjects were included in the syllabus of higher education:

Buddhism, Hinduism, Jainism, Theology, Philosophy, Metaphysics, Logic, Sanskrit, Pali, Astronomy, Astrology, Medicine, Law, Politics, Administration, Tantrik philosophy

Methods of Teaching

- **Mostly verbal.**

- **Question, answer, discussion and debates.**

- **Agra shishya pranali (Monitorial system)**

- **Travelling and Nature study method**

- **Book method.**

- **Preaching and conference method**

- **Medium of instruction was pali and also importance to vernacular dialects were given.**

Teacher Taught Relationship

- **Close , Pure, good and affectionate**

- **Teacher besides being a scholar of repute must have in himself inspiring ideals.**

- **Like his students the teacher also used to spend life in simplicity, constant study, celibacy, following ideals and strength of character.**

- **Both teacher and student were required the authority of reason and experience.**

- **Students were required to maintain the freedom of thought**

- **Disciplined in matter of morals and conduct**

- **Maintain self restrained life**

3.4 EDUCATIONAL IMPLICATION OF BUDDHIST PHILOSOPHY

- Cosmopolitan: **Buddhist education was free from communal narrowness, there was no favouritism on the basis of caste , creed in the centres**.

- Total development of personality: **Buddhist education laid much emphasis on the physical, mental and spiritual development of the novice, even today the aim of education is integration of personality that can develop the various aspects of the individual which are interlinked.**

- No corporal punishment: **corporal punishments were absolutely forbidden which is also very true in the present   scenario of education.**

- Positivism: **Buddhist philosophy is positivistic and has a careful logical systematisation of ideas**

- Ethical: **it is ethical, the eightfold path to Nirvana makes a universal appeal.**

- Democratic: **it is democratic as it believed in freedom of enquiry. Democratic and republican procedures were followed while running the educational institutions.**

- Development of good conduct: **the entire techniques of Buddhism provide directions to develop good conduct and which is also the essence of a sound system of education. Also its belief in Karma lays stress on the necessity to be constantly on the vigil to maintain one's conduct in the present life.**

- Moral Discipline : **The Buddha Bhikku (monk) took the vows of chastity and of poverty. Character was the basis of moral discipline.**

- Emphasis on Manual skills : **Training of manual skills like spinning and weaving was emphasized to enable men to earn for living.**

- Pragmatic : **It is pragmatic, everything is in a state of flux as it is only momentary. Change is the rule of the universe. It does not believe in the absolutism. It is witnessed in the present era of globalisation.**

- Methods of Teaching : **the methods of Instruction was oral . Preaching, repetition, exposition, discussion and debates were all used. Buddhist council organised 'seminars' to discuss the major issues at length. Learned conferences, meditation, educational Tours.**

- International impact : **Buddhist education helped India to gain international importance. It also developed cultural exchange between India and other countries of the world. international exchange of scholars attracted students and scholars from far off lands.**

- Value education & Character development: **To be moral being one must follow noble path, the eightfold path as preached in Buddhism provides guidance for moral education and peace. The entire techniques of Buddhism provides directions to develop good conduct which is also the essence of sound system of education.**

- Curricullum: **Curricullum included secular as well as religious subjects.**

- Organisation and Structure of Universities : **Universities established during this period are still serving as a guiding force. The organization of Nallanda and Ballabhi university was advanced that it continues to influence the organization**

and structure of university till present day. The system of determining a minimum age for higher education, providing a set of rule and taking a test for admission are even today guiding the educational structure.

- Education as a social Institution : **Education as a social institution got its existence as a result of Buddhist system of education.**

- Imparting education in practical subjects : **An important contribution of this period is the imparting of education in various practical subjects , a tradition which has come down to the present day also.**

- Collective Teaching Methodology : **It was in this period that the method of collective teaching and the presence of numerous teachers in single institution was evolved.**

3.5 PHILOSOPHY OF JAINISM

Jainism is independent of Buddhism yet it resembles it in several aspects, such as in its repudiation of the authority of the Vedas, its pessimistic outlook on life, and its refusal to believe in supreme God. But the differences it exhibits are equally noticeable, such as its recognition of permanent entities like the self (jiva) and matter. Derived from the word 'jina' with root in 'ji' it means 'victor' i.e, the one who has successfully subdued his passions and obtained mastery over himself.

The origin of Jain philosophy traces back to the pre-historic time. It is said 24 tirthankars or liberated persons preached this truth which was handed over one by one in course of time. The last of them was Vardhamana also called Mahavira, a contemporary of Gautam Buddha. Jainism is the smallest of the major world religion, but in India its influence is much more. Jain philosophy and culture have been a major cultural and philosophical, social and political force since dawn of civilisation in Asia. Metaphysically, Jainism believes in plurality of souls and not in the existence of God. It holds that there are as many souls as there are living beings. They also accept the existence of souls even in animals and plants, with degrees of difference in the level of consciousness. They believe that every soul is capable of attaining infinite conciousness, power and happiness by removing all 'Karmas' or bondages.

Infinite faith, infinite knowledge, infinite power and infinite bliss is the state of liberation. According to Jainism Nirvana or liberation is obtained through three jewels : Right Philosophy, Right Knowledge and Right Conduct. (Tri-ratna) **Right conduct implies 5**

absinences : not to lie, not to steal, not to strive for luxury and not to strive for possessions, not to be unchaste and not to injure (Ahimsa). Ahimsa is vital principle of Jainism. Jainism rejects the idea of creator of the world. It believes reality to be many sided. Jainism emphasises 'Syat-vada' or 'ane-kant-vada' which lays the mind open to truth coming from any quarter. No preposition about the truths ca be a absolute. This generates tolerance and regard for all. In the theory of knowledge Jainism accepted three sources of getting real knowledge, namely perception, inference and testimony.

Practical teachings of Jainism

1. **Triratna or three gems of its teaching were considered three precious principles of life.**

2. **Five vows (vrata) or absciences to indicate general character.**

3. **Ahimsa (Non-violence) is the foremost virtue in Indian thought but in Jainism it requires distinct meaning and depth; it is non-violence in word, thought and deed.**

4. **Emphasizing the individualistic aspect, Jainism emphasizes on the development of personality as the final aim. Jaina teachings are social and tolerant and believes in happiness of all.**

5. **There are two levels of discipline depending on the severity of the vows which are different for the monks and of lay life.**

6. **The aim of life is to get oneself disentangled from karma. Jainism believes in transmigration of soul. Soul united with karma is called a soul in bondage, and is to be redeemed and liberated.**

7. **Moksha means dissolution of partnership between soul and matter, restoring the ideal character of the jiva.**

8. **Jainism rejects God as the creator of this world, as a need to create the world would be inconsistent with his necessary perfection, Jainism looks upon man himself as God when his inherent powers are fully in bloom.**

9. **Jaina views are both realativistic and pluralistic as it recognizes jivas and the material objects.**

10. **The primary aim of Jainism is the perfection of the soul, rather than the interpretation of the universe, hence it fails to find ultimate solutions of the metaphysical problem.**

Jaina Education :

Aims of Education

- **Truth is relativistic and pluralist, in a state of 'may be'. Knowledge , therefore may be viewed differently. Nothing fixed.**

- **Self-realisation as jiva is divine. Education must focus on his divinity and remove the material bond of soul.**
- **Education should lead to self-enlightenment and restore the full powers of jiva.**
- **Development of personality as an individual. Hence , more stress on individual aims.**
- **Teaching should give necessary jnana and penance to help jiva**
- **Cessation of Karma would disassociate jiva from it and regain its power and glory. Teaching must help train one for it.**
- **Believes in transmigration of soul , hence education may partly be the preparation for the next world.**

Curriculum :

- **'punya' and 'paap' are the two principles of the Nine categories. Hence , education should develop sense of discrimination .**

- **Education should include provision for attainment of Tri-ratnas, the precious principles of life, that bring happiness, success and love here and now.**

- **Education should inculcate non-violence as a virtue, practiced and not only aspired for, that would be socially desirable.**

- **Teaching of nine principles called as nine categories of Jainism to dissolve the partnership between soul and matter.**

Methods of Teaching

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

- **Teaching should be social and tolerant, and should bring happiness to all.**

- **Jiva is essentially karmic, therefore education must be action based and ideally oriented.**

Discipline :

- **Emphasis on self discipline and hard work**

- **Practical discipline (of a lower order meant for ordinary house-holders) is essential for release from the bondage.**

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

3.6 EDUCATIONAL IMPLICATIONS

- Major Contributions : **Jainism has made important contribution to art, architecture and literature. Jain philosophy and culture have been a major cultural and philosophical, social and political force since dawn of civilisation in Asia.**

- Strong emphasis on Non-Violence**: The distinguishing feature of jain philosophy is its strong emphasis on non-violence, accent on multiple facets of truth, morality and ethics.**

- Integrated **: he contribution of jain philosophy in the development of Indian philosophy has been significant. Jain philosophy concepts like Ahimsa, Karma, Moksha, Sansara and like has been assimilated into philosophies of other Indian religions like Hinduism and Buddhism.It is impossible to separate Indian religion , philosophy and education.**

- Concept of Compassion **: Sense of sympathy extends to all living beings even to animals as stated in in both jainism & buddhism.**

- Contribution to a strain of Pacifism **: Absolute respect for living beings is stressed, best way to resist evil is through non-violence, it is successfully used in jainism & buddhism.**

- Law of Karma (cause and effect) **: universe is ruled by moral law which punishes all sins and rewards good deeds, belief that our character creates its own heaven and hell is significant in nearly all schools of philosophy.**

- Aims of education **: The education has always aimed at some of the philosophical and religious objectives enlisted in indian philosophy of education. It is clear that main objectives of education in India since earliest days of civilization had been Man- making who is capable of self-realization.**

- Highest state of knowledge **: The highest state of knowledge is intuition through which man achieves a realization of oneness of the universe. Most of the Indian philosophies essence lies in this aspect.**

3.7 TO SUM UP

The education imparted during the Buddhist period in reality, reaction to the education of the preceding post-vedic period. During this period, educational institutions or general education were established. They made provisions for imparting primary as well as higher education. An important contribution of this period is the imparting of education in various practical subjects. Educational institutions were formally organized and established in this period. It may favourably compare with the modern Sarva Shiksha Abhiyan.

Summarizing Jaina education we can say that the distinguishing featyre of this philosophy is its strong emphasis on non-violence,accent on multiple facets of truth , morality and ethics. The education has always aimed at some of the philosophical and religious objectives enlisted in Indian philosophy of education. Education system according to jainism has nothing special to mention except the following the vedic and buddhistic system of schooling and discipline.

3.8 UNIT END EXERCISE

Q1. **Describe salient features of Budhhist education.**

Q2. **Comment upon the following in context of Buddhist Education :**
   1) **Pabajja ritual**
   2) **Upasampada ritual**
   3) **Higher Education**

Q3**. Discuss aims of education and the role of teacher with specific reference to Buddhist education.**

Q4.   **Discuss Buddhist education with specific reference to aims of education, curriculum, methods of teaching and role of a teacher.**

Q5 **Discuss in detail the educational Implications of Buddhist education.**

Q6. **Discuss Jaina education with specific reference to various components of education.**

Q7. **Discuss in detail the educational Implications of Jaina education.**

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ISLAMIC PHILOSOPHY OF EDUCATION

Unit Structure

4.0 Objectives

4.1 Introduction

4.2 Basic Tenets of Islamic World View

4.3 Features of Islam

4.4 Islamic Education in relation to Components of Education

4.5 Educational Implications of Islamic Thought.

4.6 To sum up

4.7 Unit End Exercise

4.0 OBJECTIVES

After reading this unit you will be able to :
1) **Define the basic tenets of Islam**
2) **Identify the major features of Islam**
3) **Understand the Islamic education in relation to components of education**
4) **Understand the educational Implications of Islamic thought.**

4.1 INTRODUCTION

Islam is a religion for all mankind and is relevant for both spiritual and mundane life. Islam does not recognize the differences on the basis of caste, creed, wealth, language , race, region etc. Islam contains just economic system, a well-balanced social system, codes of civil, criminal, international law and a philosophical outlook on the mission of life. Islam essentially stands for deep religious life and at the same time defines a good living for the mankind.

4.2 BASIC TENETS OF ISLAMIC WORLD VIEW

- **Man is the creation of God who can choose to conform to his ordinates**

- **Man has intelligence, will and speech. But man is also weak and forgetful. Through revelation's guidance he can seek to overcome his imperfections.**

- **Conformity with God's will determines a man's destiny in this life and the next.**

- **The right way to live is according to God's will, which he has revealed through the prophets.**

- **Islam is a restatement of what god has to say to man as a set of beliefs**

- **Law is prescribed in Islam for every sphere of life**

- **Islam has provided the social framework for a great culture for more than a thousand years.**

- **The Muslim world is one unit.**

- **Islam is not only to be apprised of, even carefully acquainted with, its pattern, institutions and history but also to apprehend what these mean to those who have the faith.**

4.3 FEATURES OF ISLAM

- Islam is universal : **The Islamic system is such that it makes all men as one community and does not make any distinction on the basis of language , race, colour , culture or history.**

- Islam is comprehensive : **It provides a complete code of conduct for living . It is not merely for individuals but nation as well.**

- Islam is eternal **: From the beginning of the universe , Islam has been the only true religion . Islam is not a novel religion that appeared in Arabia four centuries ago, preached by the Prophet Muhammad. It is the religion God made known on the day when man first appeared on the earth.**

- Islam is dynamic : **Islam is not a static RELIGION. It's principles are not confined to any one particular period of history or particular set of circumstances, Islamic principles cannot be outdated. They are capable of meeting the demands of the modern age.**

- Islam is rational : **Several verses quoted from Holy Quran and sayings from Prophet clearly ask human beings to observe, to think, to analyse and to judge. All these are symptoms of rationalism and reasoning.**

- Islam is realistic : **Islam is a religion which does not make discrimination between theory and practice. It does prohibit from such action which is difficult to do. Islam knows the characteristics and nature of human beings.**

- Islam does not make any distinction on the basis of colour : **Islam considers all human beings on the same footing and does not discriminate on the score of colour.**

- **Islam promotes harmony between the individual and the society, faith and science, the material and the spiritual**

- Islam is misunderstood : **It has been the misfortune of Islam that it has been misunderstood by various religions and their followers. The causes of misunderstanding are improper interpretations old Jihad, the alleged use of sword in spreading Islam, imposition of Jizya, polygamy, divorce etc. if non-Muslim try to understand how misgivings have arisen about these terms then Islam can be properly understand.**

4.4 ISLAMIC EDUCATION IN RELATION TO DIFFERENT COMPONENTS OF EDUCATION

Education system was essentially religious in character. It was patronised by the Muslim rulers. The sole aim of Muslim education became spread of Islam, perpetuation and preservation of Muslim culture. The Muslim rulers and beneficiaries established "Maktabs' and 'Madarsas' where the study of Holy Quran became a prominent feature. The Islamic laws, opinions, customs and doctrines were subjects of study and all students were required to master them.

The object of Muslim education was attainment of worldly prosperity and social distinction. The main aim of education is 'to understand the relation of man with God as revealed in the Holy Quran'.

Aims and Objectives

- **To provide the teachings of Holy Quran as first step of education**

- **To provide experiences which are based on fundamentals of Islam.**

- **To provide experiences in the form of knowledge and skills with clear understanding that these experiences are likely to be changed in the light of changes in society.**

- **To develop understanding that knowledge without the basis in faith and religion is incomplete education**

- **To develop commitment towards the basic values which have been prescribed in religion and scripture.**

- **To develop sense of accountability towards Almighty creator so that man passes his life like a faithful servant**

- **To encourage international brotherhood irrespective of differences in generations, occupations and social class.**

- **To foster great consciousness of the Divine presence in the universe**

- **To bring man nearer to an understanding of God and of the relation in which man stands to his Creator**

- **To develop piety and faith amongst the followers**

- **To produce man who has faith as well as knowledge in spiritual development**

- **To develop such qualities of a good man which are universally accepted by the societies which have faith in religion**

Nature of Elementary & Higher Education

- **Maktaba & Primary education :**

Maktaba is a Arabic word which means a place where writing is taught. Thus Maktaba is a place where pupils learn reading & writing. Here pupils are made to learn Ayats & verses of Quran Like the vedic ' Upanayana' and Buddhists 'pabajja' in the Islamic education a ceremony called "Bismillah" was performed when the child attained the age of 4 years, 4 months & 4 days .

Curriculum :

The child was taught the letters of alphabets of Urdu, persian and Arabic languages. Recitation sutras or chapters of Quran. Stories of muslim fakirs and the poems of persian poets were also taught. For character building, the books Gulistan and Bostan written by sheikhsaddi were taught. Grammar and literature, history of laws of Islam, logic, philosophy, Law, Astrology, History, Geography, Agriculture, Unani system of medicine,

Teaching Methods

- **Recitation ,learning kalama & collective repitition.**
- **Writing, reading and oral methods and also Monitor methods in Maktabs and madarsas.**

Madarsas and Higher Education**:**

The word "Madarsa" is derived from Arabic word "dars" which means a lecture. Thus Madarsasas mean a place where lectures are delivered. Madarsa was an educational institution for imparting Islamic education and higher learning in which students sought admission after completing Maktab education.

- **Lecture method was supplemented by discussions.**

- **Duration of education in Madarsas was 10 to 20 years.**

- **Curriculum was divided into two categories:**

  (Religious education & Secular education).

- **Religious education: The contents of religious curriculum included intensive and critical analysis of the Quran, intensive study of Islamic Law, suffism and the heritage of Mohammad Sahib.**

- **Secular education: The contents of secular education included the teaching of languages and literatures of Arabic and persian, logic, History, Geography, Astronomy, Astrology, Arithmetic, Agriculture, Medicine, Economics, Ethics, Philosophy,**

- **Teaching Methods : Lecture method, self study, practical method in subjects like music architecture.**

- **Teaching Methods : Lecture method, self study, practical method in subjects like music architecture.**

Discipline

Education was not imparted on psychological line. Students were forced to maintain strict discipline by giving them severe corporal punishments. Truants and deliquents were severely caned on palms. Good and intelligent students were rewarded.

Teacher- Pupil Relationship

The relationship between teachers and studens in Muslim period was as cordial as it was during Vedantic and Buddhist period. Students and teachers showed genuine kind of feeling of love and respect. There was constant and intimate relationship between teacher & student.

4.5 EDUCATIONAL IMPLICATIONS OF ISLAMIC EDUCATION

- Practical and useful Education **: Education was for preparation for the practical life . Education achieved more objectivity**

- Free- Education**: education in Maktabs and Madarsas was free and compulsory upto elementary level for all muslim children. Boarding and lodging in Madarsas was also free.**

- Individual Contact**:   Education was considered a personal process, the teacher had to live with his pupils.**

- Monitorial System : **Monitorial system was also more commonly used.**

- Status of Teacher **: Teacher had high status, they commanded respect in society. Were man of high moral character.**

- Patronage of Education **: Enjoyed state patronage. Almost all muslim rulers set up maktabs & Madarsa and showed their generosity, favour and love for education. Even learned persons, literary people, poets etc got patronage and encouragement from states and royal families.**

- Promotion of cultural Unity **: No restriction of caste and religion to get admission in Maktabs & Madarsas**

- Encouragement to persian language & Science: **Persian Language was the media of education, so special emphasis was given on the teaching of Arabic and Persian language, and the study of science subject was emphasized.**

- Development of Literature and History : **Great attention was given to the growth of History and art of writing History, infact tradition of writing history had its root in this period. Various forms of Literature also underwent significant growth.**

4.6 TO SUM UP :

The stream of Islamic education continued to flow in India for a period of almost 500 years. Its system passed through the hands and reign of many rulers. This process inevitably left an indelible mark on Indian life.

In this period a synthesis between wordly or materialistic and religious education began, and consequently a tendency toward professionalisation or vocationalisation emerged. During this period, great attention was paid to the growth of history and the art of writing history.

4.7 UNIT END EXERCISE:

Q1. Discuss various salient features of Islamic Education.

Q2. Discuss the organization of Islamic Education

Q3. Discuss Islamic education with specific reference to aims of education, curriculum, methods of teaching and role of a teacher.

Q4. Comment briefly on the Educational Implications of Islamic education.

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5

WESTERN PHILOSOPHIES OF EDUCATION

Sub-Unit-a. An Introduction to the conventional Philosophies of education and the educational implications of Essentialism.

Unit Structure

5.0   Objectives
5.1   Introduction
5.2   Beliefs of Traditional Philosophy
5.3   Beliefs of Progressive Philosophy
5.4   Essentialism
5.5   Basic Principles of Essentialism
5.6   Goals of Education
5.7   Curriculum
5.8   Method of Instruction
5.9   Essentialist classroom
5.10 Role of Teacher
5.11 Discipline
5.12 Conclusion
5.13 Unit End Exercise

5.0 OBJECTIVES:

After reading this unit, you will be able to:
- Differentiate between the beliefs of Traditional Philosophy and Progressive philosophy
- Explain the philosophical principles of Essentialism
- Discuss the educational implications of essentialism

5.1 INTRODUCTION:

Both Philosophy and education permeate the fiber and texture of culture. Philosophy does so because every culture, literate and non literate alike, symbolizes a basic pattern of beliefs providing those who accept

that culture with greater or lesser articulation and significance. Education does so because every culture endows its members with formal and informal symbols and training that aim to acculturate its philosophy into attitudes, habits and skills. If philosophy expresses the belief of culture, education helps to carry them out.

It is important to understand and have some knowledge of these two conflicting philosophies. These are usually described as the conventional and progressive philosophies. It must be emphasized that those who support the traditional philosophy are not old-fashioned. Major beliefs of the traditional and progressive philosophies are listed below:

5.2 BELIEFS OF TRADITIONAL PHILOSOPHY :

1) Education is reasonably authoritarian and hierarchical.

2) The curriculum is subject-centered.

3) Emphasis is on content in the process.

4) Knowledge and accuracy are essential.

5) Rationality and the consideration of factual evidence should predominate

6) Recognition of right and wrong.

7) There should be a product

8) The product, or knowledge of content, should be objectively tested or measured.

9) Choice between different curricula and/or different types of school is essential to maximize individual strengths.

5.3 BELIEFS OF PROGRESSIVE PHILOSOPHY :

1) Education is egalitarian.

2) It is child-centered and relevant,

3) Emphasis is on skills.

4) Experience, experiment and understanding are more important.

5) Creativity and feelings are more important than facts.

6) Criteria provide a framework for subjective assessment or tasks based on skills.

7) Co-operation gets the priority

8) Entitlement for all replaces choice and differentiation; equal opportunities can be used to construct equality of result.

The traditionalists believe that the purpose of education is to pass on a body of knowledge (both factual and cultural) to future generations;

The progressive believe that the purpose of education is to change attitudes and values, to construct a politically correct secular and socialist society. The progressives give particular attention to English, History and Research, because these subjects have enormous cultural importance.

5.4 ESSENTIALISM :

Educational Essentialism is a theory that states that, children should learn the traditional basic subjects and these should be learned thoroughly and rigorously.

An essentialist program normally teaches children progressively, **from less complex skills to more complex.**

William Bagley (1874-1946) was The founder of the Essentialist Movement.

The term essentialism as an educational philosophy was originally popularized in the 1930s by the American educator William Bagley.

Bagley completed his Ph.D. in 1900 and spent the following academic year, as an assistant in Kitchener's laboratory. In 1908 Bagley joined the faculty at the University of Illinois Urbana-Champaign. At Illinois, Bagley helped to develop the Department of Education to the point that it became one of the most well known in the nation.

The foundation of Essentialism took place in 1938 by William Bagley.

•Early in the twentieth century, essentialism was criticized as being too rigid to prepare students adequately for adult life.

•But with the launching of Sputnik in 1957, interest in essentialism revived.

Bagley's basic point with his role in the founding of essentialism was that the currently dominant theories of education were feeble and insufficient.

•He wanted these dominant theories complemented, and perhaps replaced, with a philosophy that was strong, forceful and positive.

•He did not, however, want to destroy completely the dominant theories that he was critiquing.

•Throughout his life, he supported both the academic disciplines and certain basic tenets of Progressive education.

Essentialism is a uniquely American philosophy of education which began in the 1930's and 1940's as a reaction to what was seen as a overemphasis on a child-centered approach to education and a concern that students were not gaining appropriate knowledge in schools.

Although essentialism, as a theory and program of education has developed to maturity before progressivism, it is considered mainly for its current formulations.

Most of the leading exponents are still strikingly devoted disciples of the two major systems of philosophical thoughts – idealism and realism – that emerged in the Renaissance and attained their matured formulations during the early parts of the 19th century. The expression into which each system matured is extremely diverged and not always internally consistent, with the consequence that essentialism, which include both idealism and realism, abounds with eclectic elements.

Despite their differences, idealistic and realistic philosophies are deeply concerned with the three chief areas of belief: reality, knowledge and value.

Essentialist believes in a critical core of information and skill that an educated person must have.

5.5 BASIC PRINCIPLES OF ESSENTIALISM:

In the Essentialist's Platform, which Bagley published in April 1938, the essentialists offered several basic educational principles.

•First, they recognized the right of an immature student to the guidance of a well-educated, caring, and cultured teacher.

•Second, they proposed that an effective democracy demanded a democratic culture in which teachers impart the ideals of the community to each succeeding generation of the children.

•Third, they called for a specific program of studies that required thoroughness, accuracy, persistence, and good workmanship on the part of the pupils.

Underlying Philosophical Basis:

• Essentialism is grounded in a conservative philosophy that accepts the social, political, and economic structure of American society.

• It contends that schools should not try to radically reshape the society.

Rather, essentialists argue, schools should transmit the traditional moral values and intellectual knowledge that make the students model citizens.

• Essentialists believe that teachers should instill such traditional virtues such as respect for authority, perseverance, fidelity to duty, consideration for others, and practicality.

Reflecting its conservative philosophy, essentialism tends to accept the philosophical views associated with the traditional, conservative elements of American society.

Metaphysics
- It acknowledges the primary of Essence.
- It is not dependent on objective facts and measurements and not limited to empirical understanding.
- It transcends self/other dualism to define the undivided source.

Epistemology
1. Truth exists in the classics and modern science.
2. Students must learn process and content.
3. Knowledge is gained through the interaction of experiences and rational thought.

Axiology
1. Determined by the natural order of things.
2. Values exist in the best of culture.
3. Rationality is best developed through interplay of deductive and inductive thinking.

5.6 GOALS OF EDUCATION :

The main aims of education are:
1. To prepare students to be productive, contributing members of the society.
2. To teach the young, the essentials they need to live well in the modern world.

5.7 CURRICULUM:

Essentialism is related to the cultural literacy movement, which advocates the teaching of a core set of knowledge common to (and assumed to be possessed by) members of a culture or society.

Strong emphasis is on basic skills in elementary schools. Emphasis is on knowledge and scholastic achievement in secondary schools.

Reflecting the essentialist emphasis on technological literacy, '**A Nation at** Risk' recommend that all high school students complete at least one semester of Computer Science.

Essentialism refers to the "traditional" or "Back to the Basics" approach to education.

Essentialism tries to instill all students with the most essential or basic academic knowledge, skills and character development.

It is so named because it strives to instill students with the "essentials" of academic knowledge and character development. The foundation of essentialist curriculum is based on traditional disciplines such as math, natural science, history, foreign language, and literature.

Essentialists frown upon vocational courses. In the essentialist system, students are required to master a set body of information and basic techniques for their grade level before they are promoted to the next higher grade.

The content gradually moves towards more complex skills and detailed knowledge.

5.8 METHOD OF INSTRUCTION:

Essentialist avoids methodological add-ons and soft pedagogy and concentrates on sound, proven instructional methods.

The students would learn passively by sitting on the desks and listening to the teacher. An example of essentialism would be lecture based introduction classes taught at universities. Students sit and take notes in a classroom which holds over one hundred students. They take introductory level courses in order to introduce them to the content. After completing one course, they will take the next level course and apply what they have learned previously.

• Elementary students receive instruction in skills such as writing, reading, measurement, and computers.

• Subjects most often associated with the development of creativity such as Art and Music to be provided.

• The students are required to master a body of information and basic techniques, gradually moving from less to more complex skills and detailed knowledge.

• Only by mastering the required material for their grade level, the students are promoted to the next higher grade.

Essentialism is different from what Dewey would like to see in the schools. Students in this system would sit in rows and be taught in masses.

5.9 ESSENTIALIST CLASSROOM

Essentialists urge that the most essential or basic academic skills and knowledge be taught to all the students.

The essentialist classroom is centered on students being taught about the people, events, ideas, and institutions that have shaped the American society. Essentialists hope that when students leave school, they will not only possess basic knowledge and skills, but they will also have disciplined, practical minds, capable of applying lessons learned in school in the real world.

In an essentialist classroom, students are taught to be "Culturally Literate,"

Essentialist programs are academically rigorous, for both slow and fast learners. Essentialists believe in strict classroom management for two reasons.

- The first being that students will team better and concentrate better if there are few distractions.
- Secondly the teacher can teach better with few distractions.
- If a student does something wrong then he or she needs to be punished.

5.10 ROLE OF A TEACHER :

Moreover, essentialists maintain that classrooms should be oriented around the teacher, who ideally serves as an intellectual and moral role model for the students.

•The teachers or the administrators decide what is most important for the students to learn and place little emphasis on student interests, particularly when they divert time and attention from the academic curriculum.

•Essentialist teachers focus heavily on achievement test scores as a means of evaluating progress.

Essentialists believe that the teachers should try to embed traditional moral values and virtues such as respect for authority, perseverance, fidelity to duty, consideration for others, and practicality and intellectual knowledge that students need to become model citizens.

5.11 DISCIPLINE :

• The report **A Nation at Risk** reflects that the essentialist emphasis on strictness.

• It calls for more core requirements, a longer school day, a longer academic year, and more challenging textbooks.

5.12 CONCLUSION :

Essentialism, a dynamic force in the earlier stage of modern history, becomes a conserving force as the culture that formerly nourished it and to which it has since been loyal and grateful strains towards further sweeping change.

5.13 UNIT END EXERCISE :

Answer the following questions:

1) Explain the differences between the beliefs of traditional philosophy and progressive philosophy.

2) Explain the philosophical principles of Essentialism.

3) Discuss the educational implications of Essentialism.

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6

AN INTRODUCTION TO LIBERAL PHILOSOPHY

Unit Structure

6.0   Objectives

6.1   Introduction-Historical Backround of liberal Philosophy.

6.2   Basic characteristics of Liberal Philosophy

6.3   Pragmatism – a modern school of thought

6.4   Basic principles of Pragmatism

6.5   Leaders in Pragmatism

6.6   Forms of Pragmatism

6.7   Chief affirmations of Pragmatism

6.8   Basic Rules of Pragmatism

6.9   Educational Implications of Pragmatism

6.10 Conclusion

6.11 Unit End Exercise

6.0 OBJECTIVES :

After reading this unit, you will be able to :

- Explain the historical back round of Liberal Philosophy.
- Explain the basic principles of liberal philosophy.
- Explain the chief affirmations of pragmatism.
- Discuss the educational implications of Pragmatism.

6.1 INTRODUCTION – HISTORICAL BACKROUND OF LIBERAL PHILOSOPHY :

Words such as liberal, liberty and libertarian all trace their history to the Latin word 'liber', which means "free". One of the first recorded instances of the word liberal occurs in 1375, when it was used to describe the liberal arts. The word "Liberalism" derives from liberty. Up to the end of the eighteenth century it signified only "worthy of a free man", so that people spoke of "liberal arts", "liberal occupations". Later the term was applied also to those qualities of intellect and of character, which were considered an ornament becoming those who occupied a higher social position on account of their wealth and education. Thus liberal got the meaning of intellectually independent, broad-minded, magnanimous, frank, open, and genial. Again Liberalism may also mean a political system or tendency opposed to centralization and absolutism. In this sense Liberalism is not at variance with the spirit and teaching of the Catholic Church. Since the end of the eighteenth century, however, the word has been applied more and more to certain tendencies in the intellectual, religious, political, and economical life, which implied a partial or total emancipation of man from the supernatural, moral, and divine order. Usually, the principles of the French Revolution (1789) are considered as the Magna Charta of this new form of Liberalism. The most fundamental principle asserts an absolute and unrestrained freedom of thought, religion, conscience, creed, speech, press, and politics. The necessary consequences of this are, on the one hand, the abolition of the Divine right and of every kind of authority derived from God; the relegation of religion from the public life into the private domain of one's individual conscience; the absolute ignoring of Christianity and the Church as public, legal, and social institutions; on the other hand, the putting into practice of the absolute autonomy of every man and citizen, on the lines of human activity, and the concentration of all public authority in one "sovereignty of the people". This sovereignty of the people in all branches of public life as legislation, administration, and jurisdiction, is to be exercised in the name and by order of all the citizens, in such a way, that all should have share in and a control over it. A fundamental principle of Liberalism is the proposition: "It is contrary to the natural, innate, and inalienable right and liberty and dignity of man, to subject himself to an authority, the root, rule, measure, and sanction of which is not in him". This principle implies the denial of all true authority; for authority necessarily presupposes a power outside and above man to bind him morally.

The essential elements of Liberalism are all-pervasive and touch every aspect of life. As far as matters of the spirit are concerned, tolerance, particularly tolerance of dissent, is basic. Whether an issue is religious, communal, regional, and national or pertains to small groupings like caste and linguistic groups, tolerance of the other point of view and willingness to argue about it are of the essence of Liberalism.

Liberals promote a wide group of views depending on their understanding of principles, but most liberals support such fundamental ideas as constitutions, liberal democracy, free and fair elections, human

rights, free trade, secularism, and the market economy. These ideas are often accepted even among political groups that do not openly profess a liberal ideological orientation. Liberalism encompasses several intellectual trends and traditions, but the dominant variants are classical liberalism, which became popular in the 18th century, and social liberalism, which became popular in the 20th century.

Liberalism first became a powerful force in the Age of Enlightenment, rejecting several foundational assumptions that dominated earlier theories of government, such as hereditary status, established religion, absolute monarchy, and the Divine Right of Kings. The early liberal thinker John Locke, who is often credited for the creation of liberalism as a distinct philosophical tradition, employed the concept of natural rights and the social contract to argue that the rule of law should replace absolutism in government, that rulers were subject to the consent of the governed, and that private individuals had a fundamental right to life, liberty, and property.

So far as religion is concerned, Liberalism is not anti- religious but it is non-denominational and perhaps skeptical. A good Liberal does not attack all religions equally as a 'secularist' would do. A good Liberal would tolerate and respect all religions equally. In that sense, Gandhiji's attitude to religion was much more liberal than that of those who call themselves 'secular' and who look at all religions with an equally malevolent eye. The Indian Constitution is, in that sense highly liberal and extends equal respect to all religions and religious institutions.

The 19th century saw liberal governments established in nations across Europe, Latin America, and North America. Liberal power increased even further in the 20th century, when liberal democracies triumphed in two world wars and survived major ideological challenges from fascism and communism. Conservatism and fundamentalism, however, remain powerful opponents of liberalism. Today, liberals are organized politically on all major continents. They have played a decisive role in the growth of republics, the spread of civil rights and civil liberties, the establishment of the modern welfare state, the institution of religious toleration and religious freedom, and the development of globalization.

Modern Liberalism adopts and propagates them under the deceiving mask of Liberalism in the true sense. As a direct offspring of Humanism and the Reformation in the fifteenth and sixteenth centuries, modern Liberalism was further developed by the philosophers and *literati* of England especially Locke and Hume, by Rousseau and the Encyclopedists in France, and by Lessing and Kant in Germany.. The legal position of the Church, according, both as a public institution and as a property-owner is a national arrangement and therefore entirely subject to the will of the nation; ecclesiastical property belongs not to the church but to the nation; the abolition of ecclesiastical privileges is entirely justified, since the clergy is the natural enemy of the principles of Revolution. The

ideal form of government is in smaller states the republic, in larger ones the constitutional monarchy after the model of England. The entire art of government in modern times, consists, according to Mme de StaÎl, in the art of directing public opinion and of yielding to it at the right moment.

6.2   BASIC   CHARACTERISTICS   OF   LIBERAL   PHILOSOPHY

Pragmatism

An important **basic characteristic of Liberalism** is its pragmatic approach to whatever problem there may happen to be at a particular time. The Liberal does not approach any problem with a dogmatic or preconceived attitude. He is open-minded on all issues. Thus, for instance, in so far as democratic socialism is concerned, the Liberal would be quite prepared to accept a large dose of State control as the circumstances of a particular country, case and time may warrant. While holding the view that competition, consumer preference and the laws of the market should predominate, the Liberal is flexible about the exact nature of the mixed economy which would be context, desirable in a particular

Pluralism

The Liberal is of necessity, a pluralist, that is, he does not accept the predominance of any one line of thought or dogma or even one class of society. In the Liberal's mansion, there are many chambers and there is room for everything. The Liberal, therefore, believes in a pluralistic society where there are checks and balances between different organs of government, such as the executive, the legislature and the judiciary. In a federal form of government, there have also to be checks and balances between the federal government on the one side and the state government on the other. In case of countries with multi-religious, multi- ethnic and multi-lingual groups, such as India, the Liberal believes in the protection of the rights of the minorities.

Justice and Modernity

The Liberal stands for justice for the little guy, whoever he may be. Thus, he is for equality of women with men, though he may not be for Women's Lib with all its aberrations. The Liberal stands up for the rights of children and decent treatment for them. So too, the Liberal pleads for sympathy for the criminal and the odd man out.

The Liberal is a modernist. He is an advocate of change. He welcomes and cheerfully accepts modern technology with all its

implications. He stresses the role of managerial skills in industry and business and other walks of life. He accepts the importance of science in modern society. It is not an accident that technology only thrives in freedom and, where freedom is denied to the scientist and technologist, there is stagnation.

"Bread Or Freedom?"

There is no known instance in human history where a country of slaves get bread. Now, by bread, we don't mean only bread. By bread we mean the good things of life – the material values of life, consumer goods, as we call them. There is no known example in human history till this day where, by denying people freedom, you give them a prosperous life. On the contrary the 'Affluent Society' comes only where there is maximum freedom.

A Free Economy

A free economy therefore means that government has to play a rather limited and restricted part. Social control must be limited to a minimum. The whole idea of control is to interfere with people when something is going wrong.

The second characteristic of a free society is that the consumer is the King. Everything must be done to serve the needs of the consumer, not of the industrialist, not of the businessman, not of the factory worker, but of the man who consumes, because he is the ordinary citizen. We all consume.

6.3 PRAGMATISM – A MODERN SCHOOL OF THOUGHT :

Pragmatism is a modern school of thought and plays an important role in educational system. "Pragmatism is essentially a humanistic philosophy maintaining that human creates his own values in course of activity, that reality is still in making, and awaits its part of completion from the future" Ross. Pragmatism as such , is an attitude of mind which views that reality is in flux, in a continuous process of action, making and dissolution, and is in the state of becoming responding vigorously to the need and demand of human experiences and fluctuating with the insight and progress that man may acquire during his journey on earth.

6.4 BASIC PRINCIPLES OF PRAGMATISM :

Philosophy of pragmatism is a movement consisting of varying but associated theories, and distinguished by the doctrine that the meaning of an idea or a proposition lies in its observable practical consequences. A

practical, matter-of-fact way of approaching or assessing situations or of solving problems.

The term is derived from the same Greek word pragma, meaning action, from which our words 'practice' and 'practical' come. It was first introduced into philosophy by Mr. Charles Peirce in 1878. In an article entitled How to Make Our Ideas Clear, in the Popular Science Monthly for January of that year Mr. Peirce, after pointing out that our beliefs are really rules for action, said that, to develop a thought's meaning, we need only determine what conduct it is fitted to produce: that conduct is for us its sole significance. The root of the word Pragmatism is a Greek word meaning "work". It is primarily a 20th century philosophy developed by Americans.

Let us discuss the basic principles of Pragmatism :

- Truth is what works in the real world. We must keep the desired end in mind.

- Ideas should be applied to solving problems; including social problems.

- Truth is that which works in Practical situation.

- Action is real, ideas are tools.

- Man is a Active being.

- No absolute values of life.

- Faith is mans ability to solve problems.

- Through logic of scientific methods.

- Rejects authoritarianism – govt religion edu.

- Knowledge is always tentative and functional.

- Child is the center of an activity.

- Stress on social and physical environment.

- Education should be preparation for life

- Solving problems is important; therefore use real-life situations

- Teaching methods should be varied and flexible

- Education should be action oriented

- Needs and interests of students should be considered

- Project approach to teaching is desirable

- Curriculum is varied.

- A broad education is more desirable.

6.5 LEADERS IN PRAGMATISM

- **Charles Darwin, 1809-1882**

  According to him,

  - Reality is not found in Being, but in Becoming

  - Reality is open-ended, in process, with no fixed end.

- **American Pragmatists**

- **Charles Sanders Peirce, 1839-1914**

- Widely acknowledged as the father of pragmatism

- Wrote an article on "How to make our Ideas Clear" in Popular Science Monthly that is regarded as the basis for pragmatism.

- True knowledge of anything depends upon verification of our ideas in actual experience

- **John Dewey, 1859-1952**

  - Need to concentrate on real-life problems

  - Sought practical solutions for practical problems

  - How We Think

    - Felt Difficulty

    - Define the problem

    - Formulate possible solutions

    - Examine & Evaluate possible solutions

    - Accept or reject solutions

6.6 FORMS OF PRAGMATISM:

Humanistic Pragmatism :- It considers only those things or principles as true which satisfy the needs, requirements, aspirations and goals of human beings thus furthering the cause of mankind. Truth is the index of human satisfaction. Hence truth is relative and contingent subject to satisfying human needs.

Experimental Pragmatism :- Only those things and principles are true which can be verified experimentally. Experientially verified things only are true. It is therefore, the outcome is verification.

Biological Pragmatism :- According to it ,whatever helps oneself to adjust and to adapt with environment or helps in changing the environment, is valuable and important. Truth, therefore, is biologically useful. It also may be called Instrumentalism as Idea are tools and instruments. They are meant to attain practical knowledge. It means a thinker, is a manipulator and not a beholder. Idea or thoughts enlarge their scope by testing themselves the practical issues.

6.7 CHIEF AFFIRMATIONS OF PRAGMATISM:

1. A revolt against Traditionalism & Absolutism:- They believe in change. To them reality is change which lies in man making- That which works in a practical situation.

2. Thought is Subordinate to action: - Believe in action rather than thought. Though thoughts create means for action yet it is passive to action. Ideas are the tools.

3. Rejects ultimate values:- Values are manmade, which are created in course of activities and experiences. They do not believe any ultimate values because these values are constantly changing with the passage of time, situation and need.

4. Pragmatism is instrumentalism:- Dewey says "the test is found in the function of thought, in adapting the human organism to its environment "It consider thoughts a mean, instrument, for solving problem-situations to achieve adjustment and harmony.

5. Pragmatism is Experimentalism:- It stands for testing every statement by finding out its practical implication. So they gave special emphasis on experimentation. Everything subjected to experiment is good.

6. Pragmatism is Humanism:- Pragmatism has total faith in man's power, capacities and initiative, as man is competent to mould his circumstances to his advantage as well as to that of society. Man is the creator of his environment and has uncontrolled initiative in this regard.

7. Faith in Democracy:- It is only through democracy that the individual develops his personality to a fullest extent. Because democracy gives importance on both individual and social development resulting in total national development.

6.8 BASIC RULES OF PRAGMATISM:

1. Changing nature of truth. Truth lies in successful application and result.

2. Problem act as motivations for truth.

3. Faith in social interaction.

4. Principle of utility.

5. No fixed values and ideas.

6. Human initiative.

7. Activity as central.

8. Forward looking.

9. Pluralistic and flexibility.

10. Reality in making.

6.9 EDUCATIONAL IMPLICATIONS OF PRAGMATISM :

Aims of education

The pragmatists do not consider any aims or values fixed in advance. These all emerge during reconstruction of experience, and as such no way to education is true way. Aims of education, therefore, are emergent and subject to change from time to time.

1. Social efficiency.

2. More & more education & continued growth.

3. Adaptation to environment.

4. Harmonious development.

Curriculum:

- Experience Curriculum, graded curriculum. (Activity curriculum)

- Utility as the prime mover in determination of career.(utilitarian curriculum)

- Assigns due place to the interest of the child.

- Provides problem solving activities.

- Integrated subjects, not static, include purposive, productive & socialized activities.

   (Integrated curriculum).

- Dynamic, Stress on Subject & studies like physical training, hygiene, social science, math, science.

Methods of Teaching

- Creative activities in teaching learning process (spontaneous, purposeful& socialized activities.)

- Learning by doing.

- Curriculum advocates powerful activities.

- Project method. This method is followed by certain principles and steps which are given below as principle of project method.

Life oriented.

Problem centred Purposeful in nature.

Activity based Manual or motor in nature.

   Types of educational project

1. Producer type.

2. Consumer type.

3. Problem type.

4. Drill type.

Role of Teacher :

As helper and guide Teacher's role to put a child in real life situation, so that he might be able to understand his life's problems and there by solve them. Doing is more important than knowing, the pragmatic teacher wants his pupil to think and act for themselves to do rather than to know, to originate rather than to repeat. Teaching should not be based on lecturing and repeating only. The teacher should create a problem solving attitude in his pupils.

Discipline

Pragmatism believes in Social discipline. Project method deals with all such essentials. They believe that play and work should be combined and this combination will perform a mental attitude – discipline, inner discipline cannot be maintained through force and domination. Discipline comes through purposive & Cooperative activities.

6.10 CONCLUSION :

Pragmatism is an attitude of mind and a way of life which opposes tradition in search of the greener pastures and creates a world of its own. It is an innovative, naturalistic, experimental and problem solving approach of life and education.

6.11 UNIT END EXERCISE :

Answer the following questions :

1) Explain the historical backround of Liberal Philosophy.

2) Explain the basic characteristics of Liberal Philosophy.

3) Explain the basic principles and chief affirmations of Pragmatism.

4) Which are the forms of pragmatism.

5) Discuss the educational implications of pragmatism.

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7

MARXISM

Unit Structure

7.0 PURPOSE OF RADICAL PHILOSOPHY:

1. To bring about fundamental, social, political, economic changes in society through education;
2. To change culture and its structure.

Learner:
1. Equality with teacher in learning process;
2. Personal autonomy;
3. People create history and culture by combining reflection with action.

Teacher:
1. Provocateur; suggests but does not determine direction for learning;
2. Equality between teacher and learner.

Source of Authority
Socioeconomic and sociopolitical imbalances.

Key Words/Concepts
Consciousness-raising, performance or application of skills, noncompulsory learning, autonomy; critical thinking, social action, de-institutionalization, literacy training.

Methods
Dialogue; problem-posing; maximum interaction; discussion groups.

People/ Practices
    Brameld, Holt, Kozol, Reich, Neill, Freire, Goodman, Illich, Ohliger; Freedom Schools; Summerhill, Freire's literacy training; free schools.

Time Frame
    Origins are found in the 18th c. anarchist tradition, Marxist thought, and the Freudian Left. Modern movement began in early 1960s in Brazil with Freire.

Marxism

    Marxism is a particular political philosophy, with economical and sociological worldview based upon a materialist interpretation of history. An analysis of capitalism, a theory of social change, and an atheist view of human liberation is the result of the work of Karl Marx and Friedrich Engels. The three primary aspects aspects of Marxism are:

1. **Dialectical and materialist concept of history –** Humankind's history is fundamentally that of the struggle between social classes. The productive capacity of society is the foundation of society, and as this capacity increases over time the social relations of production, class relations, evolve through this struggle of the classes and pass through definite stages (Primitive communism, slavery, feudalism, capitalism). The legal, political,, Ideological and other aspects (e.g. art) of society are derived from these production relations as is the consciousness of the individuals of which the society is composed.

2. **The critique of capitalism –** Marx argues that in capitalist society, an economic minority dominates and exploits the working class majority. Marx attempted to argue that capitalism was exploitative, specifically the way in which unpaid labor is extracted from the working class, extending and critiquing the work of earlier political economists on value. This forms the fundamental contradiction of capitalist society. Without the elimination of the fetter of the private ownership of the means of production, human society is unable to achieve further development.

3. **Advocacy of proletarian revolution –** In order to overcome the fetters of private property the working class must seize political power internationally through a social revolution and expropriate the capitalist classes around the world and place the productive capacities of society into collective ownership. Upon this,, material foundation classes would be abolished and the material basis for all forms of inequality between humankind would dissolve.

    Contemporarily, innovative analytical methods of Karl Marx – materialist dialectics, the labour theory of value, etc – are applied in archaeology, anthropology, media studies, political science, theater,

history, sociological theory, cultural studies, education, economics, geography, literary criticism, aesthetics, critical psychology and philosophy.

A system of government in which the state plans and controls the economy and a single, often authoritarian party holds power, claiming to make progress toward a higher social order in which all goods are equally shared by the people.

The Marxist-Leninist version of Communist doctrine that advocates the overthrow of capitalism by the revolution of the working class.

The year 1848 was also marked by the appearance of The Communist Manifesto of Karl Marx and Friedrich Engels, the primary exposition f the socioeconomic doctrine that came to be known as Marxism. It postulated the certainty of a communist society, which would result when economic forces (the determinants of history) caused the class war; in this struggle the exploited industrial workers would overthrow the capitalists and establish the new classless order of social ownership. Marxian theories and programs soon came to dominate left-wing thought. Although the German group (founded in 1847) for which The Communist Manifesto was written was called the Communist League, the Marxist movement went forward under the name of **socialism.**

An economic and social system envisioned by the nineteenth-century German scholar Karl Marx. In theory, under communism, all means of production are owned in common, 'rather than by individuals'. In practice, a single authoritarian party controls both the political and economic systems. In the twentieth century, communism was associated with the economic and political systems of China and the Soviet Union and of the satellites of the Soviet Union.

Communism is a term that can refer to one of several things: a social and economic system, an ideology which supports that system, or a political movement that wishes to implement that system.

As a social and economic system, communism would be a type of egalitarian (Affirming, promoting, or characterized by belief in equal political, economic, social, and civil rights for all people.)

Society with no state, no privately owned means of production, and no social classes. All property is owned cooperatively and collectively, by the community as a whole, and all people have equal social and economic status and rights. Human need or advancement is not left unsatisfied because of poverty, and is rather solved through distribution of resources as needed. This is thus often the system proposed to solve the problem of the capitalist poverty cycle.

Perhaps the best known maxim of a communist society is "From each according to his ability, to each according to his need." This economic model is also referred to as a gift economy. (This definition is rather too wide for many tastes, since it encompasses, as Karl Popper has pointed out, the early Christian church, as it is described in the Acts of the Apostles.)

7.1 MARXIST THOUGHT

The best-known form of communism is Marxism and its various derivatives. Among other subjects, Marxism proposes the materialist conception of history; there are stages of economic development: slavery, feudalism, capitalism, and communism. These stages are advanced through a dialectical process, progressing society as history progresses. This progress is driven by class struggle. Communism is the final form of class society as it results in one class, or conversely there are no classes as those divisions cannot exist if any one exists.

Although many small communist societies have existed throughout human history, Karl Marx and Friedrich Engels were the first to devise a rigorous theoretical basis for communism. The political theory they created, namely Marxism, became the chief advocate of communism in the modern world.

Marxism seeks to explain historical phenomena in terms of class struggle. According to Marxists, human society consists of a number of social classes, which are differentiated by their relationship to the means of production. For example, capitalist society consists of the bourgeoisie (the capitalists; those who own the means of production) and the proletariat (the workers; those who must work for wages in order to make a living, because they do not possess any means of production of their own). One social class is the ruling class, and it uses its wealth and power to exploit the other class(es). Eventually, one of the exploited classes rises up to overthrow the ruling class and the existing system, establishing itself as the new ruling class of a new system (for example, capitalism was established when the bourgeoisie overthrew feudalism and the feudal ruling class-the aristocracy). The formation of these classes are explained by Economic Determinism, in which human nature forms these classes in their will to protect the current modes of production.

According to the theory, class struggle is the engine of a cycle in which socio-economic systems are created, destroyed and replaced. **Marsism** identifies several systems that have been created and destroyed by it since the beginning of human history. However, social classes – and therefore class struggle- have not always existed. They were created at the dawn of human civilization, when nomadic tribes first settled down and started practicing agriculture. Before that, human beings lived in a kind of classless society that can be described as primitive communism. Primitive communism ended when agriculture created the conditions for private

ownership of the means of production (Which, at that time, simply meant private ownership of 5 <u>cultivated lands)</u>. This differentiated people into <u>land owners</u> and those who needed to work other people's land for a living and this in turn resulted in the <u>slavery</u>-based system of the <u>ancient world.</u> That system eventually gave way to <u>feudalism,</u> which eventually gave way to <u>capitalism.</u>

According to Marxism, the class struggle within capitalism will eventually lead to the proletariat overthrowing the bourgeoisie and establishing <u>socialism.</u> Socialism, in turn, will result in the gradual fading of social classes (as the means of production are made public property), which will lead to the final stage of human society-communisms.

This forms the basis for the Marxist foundation for communism. Communism cannot change into another system because class struggle – the mechanism that drives such changes-no longer exists.

7.2 MARXIST VALUES

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 this is possible only by inculcating specific values among the school children.

Respect for Public Property – Teachers should uphold the principle by using stories from history, but above all the 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 – in another moral 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 as essential part of the Marxist education. There virtues must be expressed in an unwavering devotion to one's country. This Devotion beings with love of parents, relatives, friends, the local community and then the government and the thinkers and leaders of the state- Marx, Lenin, Station 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. Stalin 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 lying. From early 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 – the common good is ranked very high in Marxist philosophy. There is public ownership of all land, resources and instruments of production, horsing, recreation and education. This is achieved through comradeship, friendship, sharing 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 in a most 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 – discipline.

The value of Labour – In Marxism, the true value of any object is be measured by the amount of human labour which has been performed in its production. Labour is not to be regarded as something distasteful of 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, valour and heroism". It gives man the opportunity to serve his fellow men, thus promoting the common good.

7.3 OBJECTIVES AND AIMS

Under Marxism, the ultimate purpose of education is to strengthen the State and 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 mid:

(1) The development of knowledge in the academic area such as mathematics, science, foreign languages and history, knowledge is not to e imparted of acquired for its own shake, it has a social purpose-namely the service o f the state.

(2) Encouraging competence in vocational fields, specially in scientific technology and in agriculture and technical trades.

(3) Development of good health habits.

(4) Respect for Public Property.

(5) Development of habits of Industriousness and persistence in learning.

(6) Development of initiative and courage.

7.4 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 Science 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 ten 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 – as sports, drama, music.

Education 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 in 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 centrally controlled and administered by the suite.

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

Education
It should be set up, managed & financed by the state.

Separation of church from education.

Promotion of science and technology because of material bases. Sub-structures are developed due to advancement of the science & technology.

Manual work

Mass education

Monistic state

Comprehensive / common school

The Marxist approach to education is broadly constructivist, and emphasizes activity, collaboration and critique, rather than passive absorption of knowledge, emulation of elders and conformism; it is student-centred rather than teacher centred, but recognizes that education

cannot transcend the problems and capabilities of the society in which it is location.

7.5 UNIT END QUESTIONS

1. How has Marxism contributed in introducing radical philosophies and state the educational implications of Marxism.

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7A

EXISTENTIALISM

Unit structure

7A.0   Objectives
7A.1   Introduction
7A.2   Distinct Features of Existentialism
7A.3   Exponents of Existentialism
7A.4   Themes in Existentialism
7A.5   Educational Philosophy of Existentialism
7A.6   Critical Evaluation
7A.7   Summary

7A.0 OBJECTIVES

After reading this unit you will be able to :

- Understand the concept of existentialism.
- Explain features of existentialism.
- Identify the exponents of existentialism & their views.
- Deliberate on some themes in existentialism.
- Describe the educational philosophy of existentialism.

7A.1 INTRODUCTION

Existentialism is a way of philosophizing that may lead those who adopt it to a different conviction about the world and man's life in it.

Existentialism is mainly a European philosophy that originated before the turn of the twentieth century, but became popular after World War II (1939 – 45).

The seeds of existentialism may be traced back to an earlier period of the history of philosophy. During the 18th century reason and nature were given more importance, objectivity was very much emphasized, leading to industrial and technological developments and science was given utmost importance. From the scientific viewpoint, man was also regarded as an object. Man became a slave to machines in developing industrial society. Against this situation existentialism emerged as a protest against the society and asserted the supremacy of individuality of man.

The existentialist philosophy is not a creation of any single philosopher. The existentialist writings scattered in the works of many philosophers, the important ones of which are : Friedrich Nietzsche, Soren Kierkegaard, Gabriel Marcel, Martin Heidegger, Jean Paul Sartre, Karl Jaspers, Abbagnamo, Bardyaev and Albert Camus etc.

In American education, such people as Maxine Greene, George Kneeler, and Van Cleve Morris, are well-known existentialists who stress individualism and personal self-fulfillment.

7A.2 FUNDAMENTAL RESEARCH

1. **Existence precedes Essence :** This philosophy begins from man, but from man as existent rather than man as a thinking subject, having a definite nature or essence. A man first exists, encounters himself, and defines himself afterwards. Existence comes before man is set with value or essence. It is because to begin with man is nothing, has no essence, he will be what he makes of himself. Man defines himself in his own subjectivity, and wanders between choice, freedom, and existential angst. Existentialism often is associated with anxiety, dread, awareness of death, and freedom.

2. **Importance of Subjectivity :** The Danish philosopher S Kierkegaard has said that truth is subjective, truth is subjectivity : objectivity and abstraction are hallucinations. Existentialism is the philosophy of subject rather than of the object. Each individual by probing into the depths of one's subjectivity can discover the truth of one's being and discover his authentic role in life. This is a creative process which gives rise to fresh insights.

3. **Man's Freedom :** The basic feature of human person is his freedom – unfettered and unrestrained. Society and social institutions are for the sake of man and not vice versa, as believed by idealists and others. There is no "general will" to which the "individual will" is subject.

4. **Criticism of Idealism :** Existentialism has emerged and developed as a reaction against idealism. Existentialist philosophers are highly critical of idealism and conceptualism. They criticize idealist's contention about universal element and man's good being subject to general good. They regard the search for essence a mistaken pursuit and according to them it is not the essence but existence which is real.

5. **Criticism of Naturalism :** The existentialist philosophers are also critical of the philosophy of Naturalism. According to naturalists, life is subject to physico – bio – chemical laws, which in turn, are subject to the universal law of causation. Human acts are mechanical as the actions of an animal. This, however, is anathema to the existentialists and they stoutly defend the freedom of man. As a matter of fact, man is so free, according to J. P. Sartre, that he is fearful of his freedom.

6. **Criticism of Scientific Culture :** With tremendous progress in science and technology, rapid industrialization and urbanization have taken place. This has given rise to crowded towns in which individual is lost. Everything is done or happens on a large – scale and all personal values, individual likes and dislikes are altogether lost sight of. Today, it is not the individual who chooses his end; rather all decisions are made by computer or statistical laws and data. Thus, science has made the value of man negligible. This is why the existentialists are opposed to scientific philosophy and culture.

7. **Attention on Human Weakness and Security :** In this scientific life of today, the individual is leading a life of tension, worries, frustrations, fear and sense of guilt. His individuality is getting continually blundered, therefore for security of individuality the individual should be given an environment free of worries, anxieties and tension.

Thus, existentialism is a philosophical movement that is generally considered a study that pursues meaning in existence and seeks value for the existing individual. It, unlike other fields of philosophy, does not treat the individual as a concept, and values individual subjectivity over objectivity. As a result, questions regarding the meaning of life and subjective experience are seen as being of paramount importance, above all other scientific and philosophical pursuits.

Check your progress – 1 :
1. What is meant by existentialism?

_____

_____

2. What were the consequences of industrial developments?

_____

_____

3. Bring out existentialist's criticism against idealism and naturalism.

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_____

4. Discuss importance of subjectivity and human freedom in terms of existentialism.

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_____

5. Existence precedes essence. Do you agree? Justify your answer.

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7A.3 CHIEF EXPONENTS OF EXISTENTIALISM

Soren Kierkegaard (1813 – 1855) is regarded as the father of modern existentialism and is the first European Philosopher who bears the existentialist label. In his view, subjectivity and intensity should be priced as the criteria of truth and genuineness. We touch reality in intense moments of existence especially moments of painful decision. These moments are characterized by deep anxiety, and life is known in such moments and cannot be reduced to just system of ideas.

Friedrich Nietzsche (1844 – 1900) is regarded as a key figure in the rise of existentialism. According to him Christianity is to be overcome by putting in its place the doctrine of Superman, that is, man surpassing himself.

Martin Heidegger (1889 – 1976) in his book Being and Time, gave a very impressive analysis of human existence, the prominence of the important themes of existentialism like care, anxiety, guilt and above all death is brought out here.

Jean – Paul Sarte stressed that man's existence precedes his essence. "Man is nothing else but what he purposes, he exists only in so far as he realizes himself, he is therefore nothing else but the sum of his actions, nothing else but what his life is."

7A.4 SOME RECURRING THEMES IN EXISTENTIALISM :

Themes such as freedom, decision, and responsibility are prominent in all existentialist philosophers. These matters constitute the core of personal being. It is the exercise of freedom and the ability to shape the future that distinguishes man from all other beings that we know on earth. It is through free and responsible decisions that man becomes authentically himself.

Another group of recurring existentialist themes includes such topics as finitude, guilt, alienation, despair, moods, changing feelings, emotional life of man and death. Discussions of these have not been prominent in traditional philosophy, yet they are discussed at length in existentialism.

For the existentialist man is never just part of the cosmos but always stands to it in a relationship of tension with possibilities for tragic conflict.

Check your progress – 2 :
1. Name some of the existentialists.

2. Bring out the views of Sartre and Nietzsche.

3. Which are the most frequently repeated themes in existentialism.

4. Write 10 sentences about the philosophy of existentialism in your words.

7A.5 EDUCATIIONAL PHILOSOPHY OF EXISTENTIALISM :

The object of education is to give man the unity of truth…

In the field of education the contribution of existentialism is as follows :

The aim of Education : Existentialists believe that the most important kind of knowledge is about the human condition and the choices that each person has to make, and that education is a process of developing consciousness about the freedom to choose and the meaning of responsibility for one's choices. Hence, the notion of group norms, authority, and established order – social, political, philosophical, religious, and so on – are rejected. The existentialists recognize few standards, customs to traditions, or eternal truths; in this respect, existentialism is at odds with the ideas of idealism and realism.

Total Development : The existentialists have aimed at total development of personality through education. Education should aim at the whole man. It should aim at character formation and self – realization. In the existentialist classroom, subject matter takes second place to helping the students understand and appreciate themselves as unique individuals who accept complete responsibility for their thoughts, feelings, and actions. Since feeling is not divorced from reason in decision making, the existentialist demands the education of the whole person, not just the mind.

Subjective Knowledge : The present age of science has made too much of objective knowledge, so much so, that the term has come to mean unreal, non-sense, ignorant and irrelevant. The existentialists rightly, point out that subjective knowledge is even more important than objective knowledge. They rightly hold that truth is subjectivity. It is a human value and values are not facts. Reduction of values to facts has led to widespread loss of faith in values. Therefore, along with the teaching of science and mathematics, the humanities, art, literature should be also be given suitable place in curriculum at every stage of education. Most of the ills of the modern man are due to over – objective attitude. This requires a subjectivist correction in the light of existentialist ideas.

Importance of Environment : The present industrial, economic, political and social environment is valueless. Therefore, it helps confusion and corruption, tensions and conflicts. The existentialists seek to provide an environment proper to self – development and self – consciousness. This environment in the school requires contribution from humanities, arts and literature. These will help in the development of individuality in the educand so that he may cease to become a cog in the social wheel. Rather he should develop to a self – conscious and sensitive individual.

Child – Centred Education : Existentialist education is child – centred. It gives full freedom to the child. The teacher should help the child to know himself and recognize his being. Freedom is required for natural

development. Education should convert imperfection into perfection. Education should be according to the individual's needs and abilities of the child. The relation of the child to himself should be strengthened by education.

Curriculum : Existentialists prefer to free learners to choose what to study and also determine what is true and by what criteria to determine these truths. The curriculum would avoid systematic knowledge or structured disciplines, and the students would be free to select from many available learning situations. The learners would choose the knowledge they wish to possess. The humanities are commonly given tremendous emphasis. They are explored as a means of providing students with vicarious experiences that will help unleash their own creativity and self – expression. For example, rather than emphasizing historical events, existentialists focus upon the actions of historical individuals, each of whom provides possible models for the students' own behaviour.

Existentialist's approach to education is almost an inversion of the realist approach. In the field of curriculum while the realists exclusively emphasize science, the existentialists find out that science and objective education severs our relation with ourselves. Science cannot help in inner realization and achievement of peace. This, however, does not mean that science education should be ignored. It only means besides science the curriculum must include humanities, ethics and religion. In keeping with this viewpoint contemporary engineering colleges have included some philosophy, ethics and social studies, in their curriculum. Without this synthetic approach to curriculum the aim of character formation and personality development will be defeated.

Learning Experiences : An existentialist curriculum would consist of experiences and subjects that lend themselves to philosophical dialogue and acts of choice making. Because the choice is personal and subjective, subjects that are emotional, aesthetic and philosophical are appropriate. Literature, drama, film – making, art, and so on, are important, because, they portray the human condition and choice – making conditions. The curriculum would stress self – expressive activities, experimentation, and media that illustrate emotions, feelings and insights.

The classroom would be rich in materials that lend themselves to self – expression, and the school would be a place in which the teacher and students could pursue dialogue and discussion about their lives and choices.

The Teacher : According to the existentialists the teacher creates an educational situation in which the student may establish contact with himself, become conscious of it and achieve self – realization. This requires existential approach in the teacher himself. He should also have an experience of self – realization so that he may be capable of guiding the students in this process. The teacher's role is to help students define their

own essence by exposing them to various paths they may take in life and creating an environment in which they may freely choose their own preferred way.

Existentialist methods focus on the individual. Learning is self-paced, self directed, and includes a great deal of individual contact with the teacher, who relates to each student openly and honestly.

The student : The student should feel completely free for realizing his 'self'. Under the guidance of the teacher, the student should try to realize his 'self' through introversion. The student accepts the discipline prescribed by the teacher and does not become irresponsible. The purpose of freedom given to him should be to enable him to effect the full development of his individuality.

Religious and Moral Education : The existentialists particularly lay emphasis upon religion and moral education. Religion allows a person to develop himself. Religious education gives him an understanding of his existence in the cosmos. It shows the religious path of self – realization. It also makes him capable of utilizing faith in self – development. Moral education is closely related to religious education. Both develop the inner self and help in the realization of the infinite within the finite.

7A.6 CRITICAL EVLAUATION

Some critics (mainly traditionalists or Conservatives) claim that existentialism as philosophy for the schools has limited application because education in our society, and in most other modern societies, involves institutionalized learning and socialization, which require group instruction, restriction on individual behaviour and bureaucratic organization. Schooling is a process that limits students' freedom and that is based on adult authority and on the norms and beliefs of the mass or common culture. The individual existentialist, exerting his or her will and choice will encounter difficulty in school – and in other large, formal organizations.

Check your progress – 3 :
1. What is the role of teacher and the student according to the existentialist?

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2. Bring out the importance of learning experiences in teaching – learning process.

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3. What is the aim of education according to the existentialist?

_____

4. What kind of curriculum do the existentialist recommend?

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5. Bring out the importance of existentialism in today's education system. Illustrate your answer.

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6. Critically evaluate existentialist general and educational philosophy.

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_____

7A.7 SUMMARY :

Philosophy and education are two sides of the same coin, and thus different philosophies bring out a different facet of education and as education can change the philosophy of man and his life. Existentialism as a philosophical idea was revolutionary, dynamic and passionate, it changed the way of thinking and brought to forefront the cause of individualism. Moreover its views on education may seem dramatic but taken in right sense and moderation is necessary in today's materialistic society.

In this unit, we have seen the philosophy of existentialism, the criticism of them prevailing traditional rigid systems. The philosophy of existentialism brought man, his existence, his emotions and his subjectivity into forefront, they were forerunners of individualism and uniqueness of each man.

The views of various exponents of existentialism and the themes they brought out makes their philosophy better understood.

The philosophy of education of existentialism speaks about aims, curriculum, the role of teacher, method of teaching, learning experiences and religious and moral education.

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8

PHILOSOPHY OF EDUCATION (DR. ZAKIR HUSSAIN)

Unit structure

8.0 OBJECTIVES

After reading this you will be able to:
- Explain his views on various aspects of his general philosophy.
- Understand his educational philosophy.
- Explain his expectations of good school.
- To appreciate his contribution to education.

8.1 INTRODUCTION

A graceful stylist, a sensitive soul vibrant with deep emotions, practicing educationist of long standing, Dr. Hussain is by far one of the best representatives of a secular, free and civilized India. Known for his devotion and sacrifice to the educational cause he is one of the chief exponents of Basic Education. It is a great privilege for the people of our country that two of her most eminent educationists, Dr. Radhakrishnan

and Dr. Zakir Hussain, have functioned as presidents of our country. By virtue of their office they have dignified the teaching profession and given a new leadership and direction in national practice.

8.2 A BRIEF LIFE HISTORY

Dr. Zakir Hussain was born on February 8, 1897 in Hyderabad. When he was hardly nine years old his father died and his family returned to his ancestral home in Qaimganj in Uttar Pradesh. After finishing his schooling in Etawa, he joined the Mohammedan Anglo-Indian College in Aligarh. While studying for M. A. zakir Hussain responded to the clarion call of Gandhiji and left the college to join the Non-cooperation Movement with the British. Along with other students, he founded Jamia Milia Islamia (National Muslim University) in 1920 at Aligarh. To satiate his hunger for higher education, he went to Berlin University wherein he earned his Ph. D. degree in Economics. On returning to India in 1926, he took over as Vice Chancellor of Jamia Milia Islamia, Delhi, at the age of 29 only. In 1948 he was made the Vice Chancellor of the Aligarh Muslim University. In 1952, he was nominated to the Rajyasabha. In 1957, he became the Governor of Bihar. In 1962, he was elected to the office of the Vice President of India. In 1967, he became the President of India and remained at this post till his death in 1969. On being elevated to the presidentship of India he said, "My choice of this high office has mainly been made on account of my long association with the education of my people. It is, indeed a great honour that the nation has bestowed on a mere teacher who some 47 years resolved to devote the best years of his life to national education".

8.3. DR. ZAKIR HUSSAIN'S PHILOSOPHY

Dr. Hussain was an idealist. A clear evidence to this is his zeal to translate Plato's Republic in Urdu. "Belief" to him was an essential prerequisite of character. He said, "Feeble beliefs must be replaced by healthier habits and irrelevant institutions by progressive institutions. Our will should get guidance not form the twilight of the intellect but from the broad daylight of true beliefs".

Secularist to the core, he was a humanist with a broad vision and never allowed his Islamic principles and his nationalism fall into narrow grooves but set them in the context where the East and West, the ancient and the modern, the Muslim and the Non-Muslim could find a happy meeting ground. In the words of Moraes, "He loved India, he loved the world". He loved truth, justice and humanity. He advocated humanistic education, the foundations of which are best laid in the early years of life.

About reality he says that this universe is real. There are two worlds; the material world and the spiritual world. Material world is of senses and deals with things of the world. The spiritual world is of soul

and spirit. Hence pleasures of world are considered secondary. The spiritual world is to be realized by mind through its ideas.

He attaches the highest value to man in his educational philosophy and seeks to evolve man to the best of his potentialities. He had faith in 'man' and it is clearly visible in his philosophy and educational ideas.

8.4. DR. HUSSAIN'S VIEWS ON EDUCATION

According to Dr. Zakir Hussain education in this country is sadly handicapped. He considers education as the very life sustaining sap of a cultured society. The problems for this state of affairs are as follows:

1. Sitting for long hours silently in the classroom receiving lessons in complete passivity in a manner, which is most un-child like conformity. This system kills the natural ardor the child once had and transforms him into a listless non-reaching entity.

2. Scarcity of good teachers. What is available in the system are teachers with cruelty, harshness and strict regimentation.

3. Another source of indiscriminate hardship is the heavy and meaningless curriculum.

4. The existing educational system enables the democratic educator to dispose of the mistaken notion that education must be the shaping of the educand according to a given generic type, according to a ready-made educational ideal with a sharp delineated content. He believes that education is not the process of pressing into shape but a letting loose and setting free which respects the the unique and specific individuality of the educand. The success of Indian education depends on the ideas and principles and how its evolution helps in the growth and development of the democratic way of life, on how it provides for the full growth and development of individuality, on how it harnesses harmoniously developed individuality to social ends, and how it masters the mysteries of selflessness.

To him the basic principle of education in a democracy should be reverence to the individuality of the child, the child who is to grow into the citizen through his intelligent and willing participation in education. For democracy is nothing but the full discharge of duties to himself and to the society by every citizen. This is possible only if the competencies are discovered and developed to their fullest by education.

Regarding the process of education, he compares it with the growing development of human body, from its embryonic beginnings grows and develops to its full stature by means of agreeable, assimilable food, movement and exercise, in accordance with physical and chemical

laws, so does the mind grow and develop from its original disposition to its full evolutionary cultivation by means of mental food and mental exercise according to the laws of mental growth. This development of individual human mind must start from infancy. He firmly believed that the process of education is a continuing one in which the journey is as important as the destination.

Dr. Hussain expresses his deep concern for the fact that more often than not the means become the ends in due course. It appears to him that schools are the creation of an evil mind; otherwise they could not have been what they actually are. He says, "Schooling is not equated with learning the three R's but it is on the other hand, a gradual initiation to life". He would like schools to be familiar with the society, family and individuals.

He believed in having and acquiring only that knowledge which is functional and in support of this he cites an English educator:- "knowledge is idle in a community if it becomes the private possession of an esoteric coterie". He wanted education to provide effective leadership in a world of change. Dr. Hussain's primary objective is to provide leadership to community, which gives sustenance to its academic organ.

His views on university education are very clear. He considers 'work' as the main instrument of education. He wants education to be life long. It should be relevant and provide effective leadership to the community to which they belong to. This is possible only by learning to respect 'work' and treat it as an instrument of educating mind so that universities could repay their debt to the society. In this connection Ramaswamy Iiyer observes that the principal purpose of university education is to enable one to serve the country in its variegated scientific and technological necessities.

He dislikes the peculiar reaction to a problem by an Indian, which he says, is 'evasion'. No matter a university has to face it must never evade an issue but face it boldly and squarely. A true university should possess a passion for excellence. He has reservations on the people having patience especially with poverty, dirt, disease and incompetence. He says, unless patience is combined with diligence, it is a crime. If a university discharges its obligations well, there is no earthly reason why a new world of which Dr. Hussain so fervently and sincerely dreams of may not come to pass.

Dr. Hussain has his clear view on the long-standing controversy between 'science' and 'humanities'. He believes that that the advance modern world has made in the recent past is entirely due to the application of scientific knowledge and its application to social and political problems that man is faced with. He laments that the specialization in each field of technology has reached to such an extent that the jargon of is hardly understood by those in the other field of specialization. This phenomenon

is rightly described by C. P. Snow, "never was the exclusion of one branch of knowledge from another so pronounced, and neither was one faculty so developed at the expense of the other as we find today". Dr. Hussain concludes that humanities and science are not something mutually contradictory but complimentary. One should realize the fact that science is devoid of values especially moral and ethical values. He points out that science is a system of philosophy without ethics. Science devoid of ethical judgment becomes an ally of everyone – of the good as well as the bad- and is of service in changing the world into a paradise or reducing it to a veritable hell.

Regarding the importance of education, he said in his speech after being sworn in as the President of India in the following words. "I maintain that education is a prime instrument of national purpose and that the quality of its education is inseparably involved in the quality of the nation".

Dr. Hussain laid stress on the following aims of education:

i. Education should develop a sense of common national ethos.

ii. Education should develop higher values of life.

iii. Education should develop qualities of citizenship.

iv. Education should also derive inspiration from traditional knowledge and real work experience.

v. Education should develop positive attitude.

vi. Education should develop a sense of social responsibility.

vii. Education should develop vocational efficiency.

His views on education and politics are that education is the master and politics is its servant. About education and morality he says it is necessary to combine power with morality as well as with science and technology. Regarding education, science and technology his views are very distinct. The scientists and technologists must keep in mind social welfare. Education thus should develop the totality of the child. He laments that Indian education is lacking in the following major drawbacks. (1) Indian education has been like stagnant water for quite some time. (2) Indian education ignores new ideas and fresh thinking in educational matters.

Check your progress

Answer the following in one or two sentences:

1. What are Zakir Hussain's views on 'belief'?

_____

_____

2. Why Zakir Hussain is considered a 'humanist'?

_____

_____

3. What is his view on reality?

_____

_____

4. Who does he attach the highest value in his educational philosophy?

_____

_____

5. Why does he say education in India is handicapped?

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_____

6. What is his view on the relationship between education and society?

_____

_____

8.5. THE FOUR ESSENTIAL VALUES

During a convocation address, Dr. Zakir Hussain gave four self evident values for the young people. They are health, strength, beauty, and cleanliness. These simple values tend to expand as one endeavors to realize them. When one pursues health, he finds himself pursuing the objectives of a healthy body, healthy mind and a healthy character. A strong vigorous body enables one to be strong, alert, disciplined mind and a strong character. Such a person possesses a firm, efficient, persevering and thorough personality. Beauty refers to beauty inside and outside as well as a beautiful world around. The objective of a clean body entails one to have an unblotted clean mind and a clean life.

8.6. EDUCATIONALLY PRODUCTIVE WORK :

Dr. Zakir Hussain in his own choicest words gave one of the finest statements about the meaning of work in education. He placed work on the niche of honor and worship. His idea of work has developed across the

years not through bookish knowledge but through devotion and experience. He says, "I have after years of thinking on the subject come to the conviction that work is the only instrument of effective education. It may sometimes be manual work and sometimes non-manual work. Although it is work alone that can educate, I have also come to the conviction by long observation and experience that all work does not educate". Only that work is educative which serves value. Dr. Hussain calls such work of educational value as 'educationally productive work'; work which helps in the cultivation of the mind.

Other views on education are: (i) productive work should be related to mental work. (ii) The sequence in work education is 'thinking and doing' and 'doing and thinking'. The real school work consists in training children to think before they take up an activity. He lays emphasis on the fact that work should be planned and executed. It's 'why' and 'how' must be carefully considered. He firmly believed that work is worship.

8.7. FREEDOM, DISCIPLINE AND AUTHORITY :

He reiterates that freedom and authority are not opposites. There is no authority in education without inner freedom. There is no freedom without creative work and orderly environment. The individual is helped by the school to go through certain stages. In the beginning the authority of teachers is of experience and maturity. At the end, the authority is of the values developed by the child. Responsibility, freedom and discipline go hand in hand and education should train the student in each of these.

8.8 THE TEACHER'S ROLE :

The teacher must make all efforts to lead his pupils to acquire higher values of life. This he should do through his personal conduct and character. The teacher is not to dictate or dominate, instead he is to help and serve the student. The teacher must also understand that the pupils have their own personality and the personality must be well looked after and nourished. The teacher should be an embodiment of love and patience in dealing with the children.

8.9. TEACHER AS THE CUSTODIAN OF VALUES :

What sort of am could be an ideal teacher? Dr. Hussain has clear vision about this. He has categorized human beings based on some dominating principles. The highest principle of theoretical man is truth, that of imaginative man is beauty, that of the economic man is gain, that of religious man is salvation, that of political man is power, and that of social man is love. It is rather difficult to find a pure type but they have some dominating principles. Dr. Hussain considers predominantly a character of the social type can make a good teacher. The teacher belonging to social

type is characterized by love for other fellow beings, a feeling of solidarity and belongingness with them, an urge to help them, and finds joy in giving oneself up for them. The teacher is not to dictate or dominate the pupils but help and serve them in order to mould and shape them in faith and love. The teacher should be the custodian of the highest values cherished by the society. It is his pious duty to transmit these values to his pupils through the charisma of his personality.

8.10. EDUCATION AND CULTURE :

History is the record of the past and in it are the roots of our inheritance. The depth and expanse of it is very vast. Our present should be based on a sound footing of the past experience taking into consideration of the present and aimed at a bright future. Our history is enriched by a variety of cultures and civilizations, a good number of world religions and great philosophers. It is the function of education to sift through the rich heritage and make them available for the moral and spiritual nourishment of growing generations. Dr. Hussain says "Education should be able to distinguish between the heritage that helps and that heritage hampers the tradition that undermines and the tradition that fortifies".

8.11. CHARACTERISTICS OF A GOOD SCHOOL :

In his speech on founder's day celebration of Modern School, New Delhi, on November 25, 1962, Zakir Hussain gave the following characteristics of a good school.

1. Knowledge of individuality of each child: A proper understanding of the individuality of each pupil should the prime concern of the school and the teacher. The children come from different social and family backgrounds, possesses different capabilities and tastes, different likes and dislikes and different personalities. The school and the teacher should make sincere attempts to understand these and deal with them in such a way that the students benefit fully from the school activities.

2. Understanding the stages of development: The second concern of the school should be directing the school programmes in consonance with the stages of development of the pupils.

3. All round development: Another characteristic feature of a good school is that it devotes its efforts to the growth and development of the three H's of the pupil.

4. Purposeful activities: Education is a purposeful activity and the programmes of the school should be leading to educationally productive work.

5. Social and individual development: The school should aim at the individual development as well as generating a sense of social responsibility.

6. Self-education: the school should take initiative in enhancing the process of self-learning in the pupils. In fact the best way to teach is to help the learner how to learn i.e. learning to learn.

8.12 CONTRIBUTION OF DR. ZAKIR HUSSAIN TO EDUCATION :

Dr. Hussain's contribution to education is worth noting. Some of them are given below.
1. Establishment of the Jamia Milia Islamia.
2. Formulation of the Wardha Scheme or Basic Education.

In 1937, Gandhiji expressed his views on education that literacy itself is no education. He therefore, wanted children to be taught useful handicrafts to enable them to produce and earn from the moment they begin training.

A conference of National Workers was held at Wardha in the same year under the presidentship of Gandhiji. The conference appointed a committee of eminent educationists under the chairmanship of Dr. Zakir Hussain to prepare a detailed syllabus. This report of the committee on education later came to be known as the 'Wardha Scheme of Education'. Dr. Zakir Hussain played an important role in the preparation of this report.

Salient features of Basic Education as suggested by the Committee
1. The duration of the course has to be seven years.
2. Students are free to choose one basic craft of their choice from among the options given.
- Spinning and weaving,
- Carpentry
- Agriculture,
- Gardening, (Fruits and vegetables)
- Leather work,
- Any other craft which the local and geographical conditions permit. Example: Cane work, coir manufacturing, handicrafts, etc.
3. Other subjects of the course: (i) Social studies, (ii) General science, (iii) Drawing, (iv) Music, (v) Hindustani.
4. The medium of instruction should be mother tongue.
5. Duration of work in the curriculum per day is 5 hours thirty minutes.
6. Total working days per year should be 228 days.
7. The school should be a residential one.

Check your progress

Fill in the blanks with the correct option given below.

1. According to Dr. Hussain, educationally productive work is that one -------------.

   a) Which helps in cultivation of knowledge.

   b) Which has devotion and experience.

   c) Which is placed at the niche of honor and worship.

   d) Which serves the society.

2. Education should train the students in -----------and ------------

   a) Responsibility and authority.

   b) Freedom and discipline.

   c) Discipline and creativity

   d) Authority and maturity.

3. According to Zakir Hussain the dominating principle that makes a good teacher is --------

   a) The truth of a theoretical man.

   b) The love of a social man

   c)The beauty of an imaginative man.

   d) The gain of an economic man.

8.13 SUMMING UP :

Economist by training, educationist by profession, humanist by temperament, Dr. Hussain is one of the most creative and distinguished sons of India. He has been an important liberating force in education enriching its purpose as well as contents, experimenting in methods and techniques, elucidating its true relationship and responsibility not only to society but also with the precious legacy of man as a whole. He has, on the one hand, shown sensitiveness to its social and psychological foundations and, on the other, has been deeply involved in its moral and spiritual implications. His views on work and aims of education are crystal clear. His contribution to education is no less than many other educationists by any standards.

8.14 UNIT-END EXERCISE

1. Explain Dr. Zakir Hussain's philosophical views and aims of education.

   Write short notes on the following.

1. Dr. Zakir Hussain's views on university education.

2. The four essential values for the young people.

3. The concept of work according to Dr. Hussain.

4. Relationship between 'freedom', 'discipline' and 'authority'.

5. Role of teacher according to Dr. Hussain.

6. Relationship between education and culture.

7. Salient features of Basic Education.

8. Characteristics of a good school.

9. Important contributions of Dr. Hussain to education.

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9

AUROBINDO GHOSH (1872 – 1950)

Unit Structure

9.0   Objectives
9.1   A Brief Life History
9.2   Sri. Aurobindo as a Philosopher.
9.3   The Two Negations
9.4   Aurobindo's Views on Reality
9.5   Aurobindo's on Mind
9.6   Functions of education
9.7   Integral Education
9.8   Aims of education
9.9   Integral Curriculum
9.10 Aims of education according to Integral education
9.11 Methods of Teaching
9.12 Methods of Teaching
9.13 Principles of teaching and learning.
9.14 The Teacher:
9.15 National system of education.
9.16 Let us sum up

9.0 OBJECTIVES

After reading this unit you will be able

- To understand the views of Sri Aurobindo on the controversies of materialistic and ascetic thoughts in philosophy.
- To understand the philosophical interpretation of Sri Aurobindo on Reality.
- To understand the various levels of mind and its functions.
- To understand the concept of integral education.
- To understand his views on aims of education, curriculum, role of teacher and methods of teaching.

9.1 A BRIEF LIFE HISTORY

Aurobindo was born in an educated middle class family in Calcutta on 15th Aug. 1972. He went to England at the age of 7 and lived there for 14 years. He received his education at Cambridge At the age of 18, he passed the entrance examination of the Indian Civil Service. Besides English, he mastered Latin and Greek and learnt French, German and Spanish.

In 1893, on his return from England, he joined as professor of English at Baroda College in Gujarat. Here, besides devoting himself to cultural and literary activities, learnt Bengali, Gujarati, Marathi and Sanskrit.

He joined the Indian National Congress and became an active freedom fighter. He was a revolutionary and was disappointed with the Moderates of the Indian National Congress. He started the Bengali daily 'Yugantar' and English daily 'Bande Mataram' to promote his revolutionary ideas. He was considered one of the most dangerous leaders by the British government.

From a revolutionary freedom fighter, he became a philospher and seer. In 1908, he was sent to jail for the Alipore Bomb case. During this time, he turned to yoga, meditation and study of religious, philosophical and spiritual literature. This changed him a lot. He went to Pondicherry and spent his remaining 40 years in his Ashram there. He changed himself and involved in several educational and social activities. He proposed theories of education which catered to Indian needs. He set up an International Ashram and International Centre of education and social activities. He also started a new experiment known as 'Aurowill' as a city of human unity.

9.2 SRI. AUROBINDO AS A PHILOSOPHER

Sri. Aurobindo cannot be considered a philosopher in the strict western sense though he had acquired the western philosophical traditions through his British education and later readings. It is also wrong to think of him as a traditional Indian ' holy man' though many in India recognized him not only as an accomplished 'yogi' but also as an avatar of new age. What we find in him is not a fusion of philosophical- religious types, but an appearance of a new kind of thinker whose methods are of spiritual inquiry derived from the Indian tradition with a completely new frame of intellectual reference to modern science and the challenge of transcending through the conflict between religion and materialism, tradition and modernization. It is also wrong to consider him as a 'Hindu thinker' for; Hinduism sought only 'eternal law,' 'sanatana dharma,' which is not an Indian monopoly.

His spiritual inquiry was aimed at clearing the weaknesses of current thinking about conflicts between the spiritual quest and functional materialism. He showed the new ways of seeing the relationship of man to

the natural environment and to the material aspects of existence. He is undoubtedly more 'systematic' a thinker than Gandhi and Tagore.

Like Jiddu Krishnamurti, Sri Aurobindo also believed that what we call as religious is not primarily a matter of doctrines or dogmas, but of experience. He says what validates a religious intuition is the experience of its spiritual authenticity. It is not a point of view or collection of ideas given down through generations, but is entirely first hand personal experience. Aurobindo wondered if one could discover the means to connect the personal religious experience to the modern world's larger but inherently religious analytical rationality.

Check your progress

Fill in the blanks with correct option.

i.   Aurobindo started a new experiment called_____ . (a)Bande   Mataram.   (b)   Aurowill   (c)   yoga. (d) Materialism.

ii.   Aurobindo   can   be   considered   as   a   _____. (a) Hindu thinker (b) Western philosopher.

     (c) Indian holy man. (d) New kind of thinker.

iii. Aurobindo's spiritual inquiry was aimed at clearing the conflicts between _____ .

     (a) The experience of the spiritual authenticity.

     (b) The spiritual quest and functional materialism.

     (c) Hindu thought and Islamic thought.

     (d) Sanatana dharma and eternal law.

9.3. THE TWO NEGATIONS

One of the cornerstones of Aurobindo's outlook is his concept of the two 'Negations'. He maintains that the ascetic ideal that became dominant in India after the spread of Buddhism was a withdrawal from the world, which he calls the 'revolt of Spirit against Matter'. This resulted in an over-emphasis on transcendent realization and undervaluing of the natural world. This tendency was strengthened in Hinduism by the Shankara School of the ninth century which taught that reality was spiritual and that the material world was merely 'qualified reality'. This illusion that dominated Hinduism resulted in social indifference to material progress thus loosing the balance between things spiritual and things material. Thus, the sub-continent lagged behind the western world with regard to material progress.

The other negation was materialism. Materialism denies the reality of the spirit, insisting that it is an illusion, a mere projection of personal fantasy. Both these negations are the result of exaggerating a part of the

truth to claim that it is the whole truth. In his book 'The Life Divine', Aurobindo wrote, both negations are opposite poles of the same error.

9.4. AUROBINDO'S VIEWS ON REALITY

The negation of materialism in India and refusal of the ascetic in Europe have sought to assert themselves as the sole truth and dominate the conception of life. In India, if this has lead to a great heaping up of the treasures of the spirit and a bankruptcy of life, it was just the opposite in Europe; accumulation of riches and world's powers moved towards a bankruptcy of things of the spirit.

Aurobindo is in total agreement with Vivekananda when he says that we progress not from error to truth, but from partial truth to more complete truth. It is characteristic of Aurobindo's intellectual method that he avoids simplistic juxtapositions of contrarieties, but finds a reasonable basis for recognizing that what appears inconsistent is actually compatible and are different aspects of the same reality which is more complex and subtle. Placing spirit and matter either on an analytical test of science or spiritual understanding by religion has failed to satisfy the people. What is needed, according to him, is to place both material world and spiritual world at the same realm.

Aurobindo argues that the world as it is must claim attention of religion, because this world is one part of the total cosmic domain transformable by the *Spirit*. He rejects the view of those who focus on the promises of the '*hereafter*' on the fulfillment of individual soul as a reward for renouncing evil and doing '*good*'. His objection is not based on a conviction that these views are spiritually false, but rather that the truth is partial. The error is not absolute, but it is in the aggregation of a part of the truth and considering it as the all embracing reality. He wrote, "The ascent of man in to heaven is not the key, the key is rather his ascent here into the spirit and descent of spirit into his normal earthly nature of humanity.

The second major element in Aurobindo's thought is that transcendence is to be sought in this world rather than the next. He maintains that just as humans evolved genetically from simpler to more complex organisms; it is possible for human beings to evolve continuously as spiritual beings. He makes no concession to the well established convention of thought that matter is here, spirit there, and only when the threshold of death is traversed may we expect a higher existence. For him, both can be achieved in this world by rising above the blindness of selfishness and by achieving a higher consciousness.

Fundamental to Aurobindo's message is that no single perspective on man or God is able to disclose more than partial truth. Hence, his work is filled with subtle and complex distinctions between levels of consciousness in man, and different aspects of Brahman. He strongly

believes that the natural world is not separate from the all embracing *'Absolute'*.

If Divine is everywhere, then certainly it is there in man also, may be a partially concealed spirit. Through spiritual disciplines, one is able to uncover this spirit which is hidden by our ego. What is new in Aurobindo is the firm conviction that a new spiritual discipline is necessary to achieve the next stage in spiritual evolution of humanity. The divine in man can be obtained by the spiritual discipline called yoga. The task is to find it, develop it and use it. His concept of yoga is not that of a 'sanyasi' who turns away from life in order to turn towards God. Yoga is a spiritual discipline. In it mental intuitions are admitted only as a first step for realization. They must be confirmed and adjusted by experience. The obstacle in achieving this spiritual discipline is not the material limitations of the natural world, but our failure to seek the inner self that is already a higher consciousness. Aurobindo wrote, "Because man is wrapped up in his own outward going mind, because he has not learned to live within; he is not conscious of this self". Yoga is for the ordinary man, while he carries out his worldly pursuits. If a merchant wishes to follow yoga, he regards his work as Divine; he does not use unfair practices to earn money. If a student looks for higher values, he must observe *'brahmacharya'*.

Check your progress

Answer the following in one or two sentences

1. What was the result of the so called 'revolt of the spirit against matter?

    _____

    _____

2. What was the reason for India lag behind the western world with regard to material progress?

    _____

    _____

3. What according to Aurobindo is the obstacle in achieving the spiritual discipline of 'yoga'?

    _____

    _____

4. What is fundamental to Aurobindo's message?

    _____

9.5 AUROBINDO'S VIEWS ON MIND

His concept of mind is different from others. To him, the mind is the primary means of manifestation in man. Mind is not a thing. It should not be equated with the brain. It is a function or a process. The function of mind expresses itself in higher mental processes in feelings, emotions, attention, and memory etc. In his writings he brings out the different planes of mind. They are :- 1) The ordinary mind 2) the higher mind 3) The illuminated mind 4) The intuitive mind 5) The over mind 6) The super mind.

Ordinary mind is divided into three different parts—thinking mind, dynamic mind, and externalizing mind; the first is concerned with ideas and knowledge, the second is concerned with forces of realization of ideas, and the third with expression of them in life. Aurobindo also writes about thinking mind and vital mind which may then be considered as functions of mind. The action of the thinking mind is to doubt, to question, to argue to reason, to be bold enough to reject if it is uncertain and repeat the process again and again.

Man's mind is an imperfect instrument to catch the full integral truth. According to Aurobindo, the errors of conceptual mind must be corrected by the super mind which acts as a link between 'sachidananda' and universe, knowledge and ignorance.

Super mind is the divine gnosis (having special knowledge). This super mind creates, governs and upholds the world. It is omnipotent, omniscient and omnipresent. It is the Lord within. In it there is no distinction of knowledge known or unknown.

According to Sri Aurobindo, super mind is a state of consciousness. One can acquire it gradually. After acquiring it, one must use it for transforming his entire being, his body, mind and soul which one attains through the super mind; he becomes a superman, a 'jnani' or Gnostic at our own plane of being. Ordinary mind can become super mind by yoga

Check your progress

Answer the following a sentence or two.

1. What is the function of mind?

_____

_____

2. What are the different planes of mind?

_____

_____

3.   What according to Aurobindo one should do after acquiring super mind ?

_____

_____

4.   How can an ordinary mind become a super mind?

_____

_____

9.6. FUNCTIONS OF EDUCATION

The main functions of education can be summarized as follows.

i.   To bring out the real man in oneself.
ii.   To build the power of the human mind and spirit i.e. evoking of knowledge, character and culture.
iii.   To enable the individual to establish a clear continuity between the past, present and future.
iv.   To enable the individual to establish right relationship within himself and outside-world.

9.7. INTEGRAL EDUCATION

True education, according to Sri Aurobindo, is not only spiritual but also rational, vital and physical. In other words it is integral education. This integral education has been explained by Sri Aurobindo's closest collaborator, the Mother in these words. "Education to be complete must have five principal aspects relating to the five principal activities of human being: the physical, the vital, the mental, the psychic and the spiritual. This education is complete, complimentary to each other and continued till the end of life. Aurobindo's scheme of education is integral in two senses. Firstly, it is integral in the sense inculcating all the five aspects of the individual being. Secondly, it is integral in the sense of being an education not only for the evolution of the individual alone, but also of the nation and finally of the humanity. The ultimate aim of education is the evolution of total humanity. In this scheme of evolution, the principle of growth is unity in diversity. This unity again, maintains and helps the evolution of diversity.

The integral School

The ultimate aim of education is man-making. It prepares the educand to work first as a human being and then as a member of a nation and finally as an individual. The circles of moral responsibility and loyalties proceed from wider to narrower and vice-versa. The man has to develop first as a human being then as a citizen and finally as an

individual. Most of the present confusion of values is due to an inversion of this order.

That education which comes naturally, easily, effectively and without strain is called integral education. Integral education is complete education. Important aspects that constitute integral education are:-

i.   Strengthening of mental and physical aspects.

ii.   Achievement of five principal aspects – the physical, vital, mental, psychic and spiritual. All the above five aspects have to be developed together.

iii.   Development of the four aspects of truth namely; love, knowledge, power, and beauty.

iv.   Development of the vehicles of truth namely psychic for love, mind for knowledge, vital for power and physical body for expression of physical beauty.

Shri Aurobindo believes in these ultimate principles of individuality, commonality and essentiality. These, in other words, are the educand, the society and the humanity. Integral education, according to him, must include evolution of all these three elements. These should develop together. This is the purpose of the school. In his lectures at Baroda college, Shri Aurbindo observed that the colleges and universities should educate through their academic as well as social activities. The school cannot be isolated from society. If cannot give total education in isolation. Its teachings have to be practiced in the society outside it. In the integral school four types of rooms are required to carry on various activities: 1. Rooms of silence, 2. Rooms of collaboration, 3. Rooms of consultation, 4. Lecture room. Thus the school will develop different types of activities such as silence, collaboration, consultation and lectures. It will provide play, activity, discovery, innovation and finally development of the powers of the body, mind and spirit of the educand. In brief, the integral school will provide opportunities for integral development.

In fact, the aims, curriculum and methods of teaching are in the light of these concepts of integral education.

Check your progress

Say whether the following statements are true or false. If false correct the statement.

1. To Aurobindo, one of the main functions of education is to establish right relationship with past, present and future.

2. According to 'Mother' complete education must have five aspects relating to the five principal activities of human beings.

3. Integral education is meant for the individual only.

4. The purpose of school is the simultaneous development of the educand the society and humanity

9.8 AIMS OF EDUCATION ACCORDING TO INTEGRAL EDUCATION

i. **Perfection of soul:** The main aim of education is to" help the growing soul to draw out that is best and make it perfect for a noble caus**e"**

ii. **Realization of inner self:** Education should enable him to realize his inner self which is a part of the universal consciousness. He has to enter into right relationships not only within himself but also with the people of country and with the universal society to which he belongs

iii. **Physical development:** Physical development of the child is another important aim of education. It will be misguiding to say that those who are physically strong are mentally weak. Without physical development no other development is possible.

iv. **Development of morality:** Without moral and emotional development mental developmental becomes harmful to human progress. The three essential factors for the moral development of a child are emotions, impressions or habits and nature. So it is necessary that the ideals of a teacher should be so high that the child by mere imitation is able to reach higher stages of development.

v. **The development of senses:** Education should aim at the training of senses. According to him senses can be trained fully when manas, chitta and nerve are pure.

vi. **Development of consciousness:** another important aim of education is to develop consciousness. According to him it has four

levels.   (i) Chitta (ii) Manas (iii) Intelligence (iv) Knowledge. A teacher should develop all these four levels harmoniously. This will promote the development of conscience.

vii.   **Harmony of the individual and collectivity:** Most of the socio-political thinkers have either laid emphasis upon the individual or collectivity. But Aurobindo aims at realization of harmony between individuals and also between nations. His scheme of education therefore is truly international. Explaining this ideal of Sri Aurobindo's scheme The Mother said, "For all world organizations, to be real and to be able to live, must be based on mutual respect and understanding between nation and nation as well as between individual and individual. It is only in the collective order and organization, in a collaboration based upon mutual goodwill that lies the possibility of man being lifted of the painful chaos where he is now. It is with this aim and in this spirit that all human problems will be studied at the university centre, and their solution will be given in the light of the supra-mental knowledge which Aurobindo has revealed."

viii.   **Cultivation of values:** The present crisis of man is due to the chaos of values. Old values have been challenged while new values have not firmly taken their place. Character formation very much depends on value. The supreme value in Sri Aurobindo's thought is harmony. Other values are spirituality, divinity, evolution, ascent, transformation etc. the most important value for required for all growth is sincerity. Once that is developed, the rest follows.

9.9 INTEGRAL CURRICULUM

Sri Aurobindo Ghosh prescribed a free environment for the children to develop all the latent faculties to the full and suggested all those subjects and activities of child's interest to be included in the principles of curriculum.

i All life is education. So curriculum is not confined to a limited syllabus and a few text books.

ii It should include all those subjects which promote mental and spiritual development.

iii It is a means towards an end, not an end in itself, the end being the development of integral personality.

iv It should provide for leisure pursuits.

v There should be flexibility to meet individual needs.

vi Subjects of curriculum should be able to motivate children.

vii Curriculum should involve creativity of life and constructive activities

viii Curriculum should be interesting

On the basis of the above principles, Aurobindo has prescribed the following subjects in the curriculum

1. **For primary stage:** Mother Tongue, English, National History, Art, Painting, General Science, Social Studies, and Arithmetic.

2. **Secondary stage:** Mother tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Social Studies, Physiology, Health Education.

3. **University Stage:** Indian and western philosophy, History of Civilization, English, Literature, French, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.

4. **Vocational Education:** Arts, painting, photography, sewing, sculptural, drawing, type, shorthand, collage industries, carpentry, nursing, mechanical and electrical engineering, Indian and European music, and dramatization.

Check your progress

Attempt the following in short.
1. List the aims of integral education.

2. How does education in the realization of universal consciousness?

3. When can senses be trained fully according to Aurobindo?

4. What solution does Aurobindo suggest for lifting man out of the chaos in which he is now?

5. What are the different levels of consciousness according to Aurobindo?

6. What is the supreme value in Sri Aurobindo's thought?

7. Why should curriculum be not confined to a limited syllabus?

_____

_____

8. Why does Aurobindo say that curriculum is not an end in itself?

_____

_____

9. What is the justification for Aurobindo including art, painting, music, etc. in the curriculum?

_____

_____

9.10. METHODS OF TEACHING

The following principles of methods of teaching have been stressed by Sri. Aurobindo.

1. Love and sympathy for the child
2. Education through mother tongue
3. Education according to the interests of the child
4. Education through self experience
5. Emphasis on learning by doing
6. Education through co-operation of teacher and students in the education process
7. Education according to the nature of child- considering the divinity in the child and latent gifts of mind and spirit
8. Freedom of child- free environment to gain more knowledge through his own efforts.

9.11. PRINCIPLES OF TEACHING AND LEARNING

i. The first principle is that "nothing can be taught, but everything can be earned". The teacher is a helper and guide, not an instructor or task master. He doesn't impart knowledge but shows him the way to acquire Knowledge which is already within him.

ii. The second principle is that the mind has to be consulted in its growth. It is wrong to mould the child into the shape desired by the parent or teacher ignoring and destroying the divine in the child. To face the nature of the child to abandon its own dharma is to do permanent harm says Aurobindo.

iii. The third principle of teaching is to work from near to far, from the known to unknown. Education should be according to the nature of the child. He says man's nature is molded by his souls past, his

heredity and his environment. The past is the foundation, the present is the material and the future is the aim and each should find its due place in any national system of education.

9.12 THE TEACHER

Sri Aurobindo has assigned a very important place to the teacher. However, he has not made him central as in the ancient Indian scheme. The teacher remains the philosopher and the guide. The Guru does not have absolute authority. He aims at turning the disciple's eye towards the beacon light of his own Godhead. In fact the real teacher is within the educand. He is the God. He is the ultimate guide and yet the teacher plays an important role in arousing the educand towards God within. He has not to impose his opinions or demand passive surrender from the educand. Sri Aurobindo compared the teacher to a gardener. Sri Aurobindo emphasizes an inner relationship the educator and the educand.

Describing as to who is a teacher, The Mother has laid down the following qualifications.

- One must be a saint and a hero to become a good teacher.
- One must be a good yogi to become a good teacher.
- He should be absolutely disciplined and have an integrated personality.
- He should be absolutely disciplined and have an integrated personality.
- One must have the perfect attitude in order to be able to exact a perfect attitude from one's pupils.
- A teacher who does not possess a perfect calm, an unflinching endurance and who are full of self-deceit will reach nowhere.
- He should be able to eliminate his ego, master his mind and develop an insight into human nature.
- The most important thing in a teacher is not knowledge but the attitude.
- The teacher also should grow along with the pupils.
- The Mother says, " If a teacher is to be respected, he must be respectable.

9.13 NATIONAL SYSTEM OF EDUCATION.

Aurobindo strongly argued for national system of education. He put forward the following elements.

i. Education does not become national by tagging the word '*national*' to the system.

ii. Education should pay due attention to sacrifice, progress and increasing knowledge.

iii. Mere knowledge of science doesn't make us educated in the true sense. This must be related to powers of the human mind and spirit.

iv. There should be a balanced understanding of the national and international relationship of universal relationship.

Check your progress

State whether the following statements are true or false. If wrong correct the same.

1. Sri Aurobindo proposes education through experience.

_____

2. ~~A child can gain knowledge through his own efforts in a free~~ environment.

_____
_____

3. The teacher has no role to play in the child's development.

_____
_____

4. A saint is a good teacher.

_____
_____

5. A teacher must have an insight into human nature.

_____
_____

6. Education does not become by not tagging 'national' to the system.

_____
_____

7. Knowledge science must be related to powers of mind and spirit to become education in the true sense.

_____
_____

8. The most important thing in a teacher is his attitude.

_____
_____

9. Education should pay due attention to sacrifice, progress and not knowledge.

___

9.14. LET US SUM UP

The synthesis of the great philosophy of Sri Aurobindo can be summed up in one phrase: "Realization of the sublime 'Truth' which can be achieved through the *Integral view of life, Being a superman and the Gnostic individual, Descent of Divine Power, intuition, yoga and super mind.* By integral view of life, he implied "*a healthy integration of God and man".* Aurobindo placed premium on intuition and not on logical reasoning and preached the gospel of "*intuition and more perfect intuition".* His idea on yoga was aimed at divinizing the whole man and for this he advised the education of the mind.

To Aurobindo only such education was true and living which helped one to develop his latent powers and enabled him to entre into the right relationship with life, mind soul of his nations well as with the total life, mind and soul of humanity. Information cannot be the foundation of intelligence, but can help build knowledge, the starting point of further discovery and creation of fresh knowledge. An education that confines itself to imparting knowledge is no education. Education must be based on the psychology of the child's nature. Parents and teachers must enable the child to educate himself, to develop his own practical, intellectual, moral and aesthetic capacities and to grow independently as an organic being.

9.15 UNIT END EXERCISE

1. What are the different opinions about Sri Aurobindo as a philosopher? What is your opinion?
2. Explain the two negations. Which one do you support?
3. What is the controversy between materialism and spiritualism according to Aurobindo's thoughts? What is his solution?
4. Give the main functions of education as perceived by Aurobindo.
5. Explain the concept of integral education and the aims as laid down by Sri Aurobindo.

6. Write short notes on the following:
   (i)   Curriculum in integral education.
   (ii)   Methods of teaching according to Aurobindo.
   (iii)   Principles of teaching and learning.
   (iv)   Role of teacher in integral education.
   (v)   Views of Sri Aurobindo on National system of education.

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10

JIDDU KRISHNAMURTI (1895- 1986)

Unit Structure

10.0   OBJECTIVES

After reading this unit you will be able to:

- Discuss Krishnamurti's philosophy of life.
- Explain his views on religion.
- List down the shortcomings of the prevailing system of education according to J. Krishnamurti.
- Explain the characteristics of 'integral learning'.
- Explain the role of a teacher according to Krishnamurti's scheme of education and the Concept of ideal school.

10.1 A BRIEF LIFE HISTORY

Jiddu Krishnamuryi's family migrated from Telugu Desam and settled in Madanapalli in Tamil Nadu, His bouts of fever and his father's frequent transfers interrupted his schooling. Like Rabindranath Tagore, he also did not like book learning and the school atmosphere, but was a keen observer. About his school he wrote in his memoir "I cannot say I was particularly happy at school, for the teachers were not very kind and gave me lessons that were too hard for me. He made three unsuccessful attempts to pass matriculations.

At the age of 15, Krishnamurti accompanied Miss Annie Besant to England in 1911. Like his father he also became a member of the Theosophical Society. In 1912, he wrote a book entitled '*Education as Service*' in which he described the life of an ideal school where love rules and inspires, where the students grow in to noble adolescents under the fostering care of teachers who feel the greatness of their vocation.

10.2 KRISHNAMURTI'S PHILOSOPHY OF LIFE

Krishnamurti claimed no authority or religions. He did not initiate any new faith or dogma and launch any social reform. What he proposed was nothing more than a total transformation of individual self as a cure for conflict and suffering in the world. He suggested his audience to think for themselves to feel passionately, to shed the burdens of the past or future so that their mind is free from fear. His message to mankind was "First understand the purpose of our existence, the purpose of our life, and understand what we were thriving for. Then utilize everything, to strengthen us.

To find out what you really love to do is one of the most difficult things. That is part of education. (Krishnamurti 1974) (Part 1, Chapter 8)

Krishnamurti described the relationship between 'being' and 'doing' frequently. It is not 'doing is being' but 'being is doing' For Jiddu Krishnamurti, 'doing' derived from 'being' rather than 'being' derived from 'doing' - the reverse of convention. Much more needs to be said about the consequences of reversing the roles of 'being' and 'doing'. Observe the modern convention of a question like, "Who are you?" (a question about being) which is answered by, "I'm a lawyer, engineer, etc." (a statement about doing) suffice it to say that this reversal or confusion usually leads to a highly developed 'doing' (which is easier to accomplish) with impoverished 'being,' and Krishnamurti felt that dysfunction was the usual consequence of such imbalance.

FREEDOM :

Freedom is at the beginning, it is not something to be gained at the end. (Krishnamurti 1953c) (Chapter 6) There is no freedom at the end of compulsion; the outcome of compulsion is compulsion. (Krishnamurti 1953b). If you dominate a child, compel him to fit into a pattern, however idealistic, will he be free at the end of it? If we want to bring about a true

revolution in education, there must obviously be freedom at the very beginning, which means that both the parent and the teacher must be concerned with freedom and not with how to help the child to become this or that. (Krishnamurti 1953b)

MIND YOUR MIND:

He observed that it is necessary to encourage the development of a *good mind* that is capable of dealing with many issues of life *holistically,* instead of trying to run away from them. For this, one should be well aware of one's own conditioning, motives and purpose of life. Thus knowledge is essential only as a means of cultivating the mind and not an end in itself.

Like Gestalt psychologists, Krishnamurti believed in the totality of perception. Generally, we see things in fragments, we function as a nationalist, as an individualist, as Catholics, as Hindus, as Muslims as Germans, Russians, French etc. We fail to see the mankind as a whole; instead, we see things broken up into fragments.

Mind is to be freed from fragmentation. Energy of mind is wasted when there is fragmentation. When we accept or follow any ideology, we are caught by a fragmentation of authority. The truth is beyond it and it should be found in the totality. A mind is confused in fragments. A confused mind will continue to be confused and will lead to danger and thereafter will lead to inaction.

The images about us, our friends, our wives are so strong in our minds that only these images have relationships and there is no direct relationship. Mind is to be freed from these images in order to establish direct relationship.

Pleasure is not to be condemned. It should be understood well. Without understanding the nature of pleasure and pain, one cannot be free from fear. A mind, not free from fear, lives in confusion and in conflict. In order to pursue pleasure and to be free from fear, one must be aware of oneself, accept oneself as one is. We have to live with actuality. There is no love, if there is fear. Even if we are physically secure, we may be feeling insecure psychologically from within. Immaturity lies only in one's ignorance. Here Krishnamurti talks about bringing a revolution in our thinking.

The real issue is the quality of our mind: not its knowledge but the depth of the mind that meets knowledge. Mind is infinite, is the nature of the universe which has its own order, has its own immense energy. It is everlastingly free. The brain, as it is now, is the slave of knowledge and so is limited, finite, and fragmentary. When the brain frees itself from its conditioning, then the brain is infinite, then only there is no division between the mind and the brain. Education then is freedom from conditioning, from its vast accumulated knowledge as tradition. This does

not deny the academic disciplines which have their own proper place in life. (Krishnamurti 1985)

Contrary to the perspective that has shaped much in conventional education, Jiddu Krishnamurti felt that each person needs to explore themselves and reveal themselves to themselves rather than be shaped into something by others. This is not a new perspective, and again has links to the educational theories of Rousseau, Pestalozzi, Frobel, and Montessori. We have to reflect on our minds, hearts and actions daily. There is no tomorrow for us to be peaceful or orderly. Instead, we have to be so, on the instant.

ACTION: PAST, PRESENT AND FUTURE

Action implies our active present, but actually it is the result of yesterday's knowledge and experience. We simply act out these past ideas and formula. When we act according to our memory, we, no doubt, claim to act in the present and create the future, but there is no active present. Action here is based on a dead thing *(past ideas and experiences).* Action according to memory only is not action at all. Action on a dead thing makes tomorrow also dead.

We only are responsible for wars in the past and present. To live in peace means to live peacefully every day. To live peacefully every day, we should not develop hatred towards different nationalities, religions, dogmas or authorities. Peace means to love and to be kind.

10.3   DIFFERENCE   BETWEEN   LISTENING   AND LEARNING

Jiddu Krishnamurti lays stress on understanding the meaning of communication. It means understanding verbal utterances of what is being said. But the fact is that the understanding is only at the intellectual level. According to Krishnamurti this concept includes listening and learning. Understanding the difference between the two is of great benefit to the teachers.

In listening the most important thing is the way, the method or 'how' of listening. Generally, when we listen, we simply try to project on our own impressions of the past, our opinions, prejudices and ideas. When we listen, we listen to what is being said with our own images and background. Here, we are not listening at all.

Listening takes place when there is silence. Silence is very much emphasized by this great teacher. In silence, mind concentrates. Actual communication takes place when there is silence. Learning does not imply accumulation of ideas. Learning takes place when there is communication and when the whole mind and heart are involved in the process. Only when one listens without any previous image or intention, learning takes

place. Listener and learner then understands what is the truth or fallacy and if true immediate action takes place and if false no action takes place.

Check your Progress:

Say whether the following statements are true or false. If false correct the same.

1. To find out what one really loves to do is not in the purview of education.

   _____

   _____

2. The concept of our being can be understood if we know what we are doing.

   _____

   _____

3. A revolution in education is possible if only there is freedom at the beginning.

   _____

   _____

4. The truth should be found in the totality and fragments simultaneously.

   _____

   _____

5. The mind is infinite in the nature of universe and is everlastingly free.

   _____

   _____

6. According to Krishnamurti the main function of education is to shape the child by others.

   _____

   _____

7. Actual listening takes place when we listen with our background and images of the past.

   _____

   _____

10.4 THE CONCEPT OF SELF

The self is made up of a series of defensive and expansive reactions. Its fulfillment is always in its own projections and gratifying identifications. Experience cannot be free from conflicts, confusion and pain as long as we translate experience in terms of the self, the ego i.e. me, mine and I and try to maintain itself through its reactions. Freedom comes only when one understands the ways of the self, - the experience. Experience takes on an entirely different significance and becomes creation only when the self with its accumulated experiences do not influence the reactions.

What is essential for man is to live fully and integrally. Undue emphasis on any part of our total make up gives a partial and distorted view of life. It is this distortion which is causing most of our difficulties. Any abnormal growth of any part of our own body is bound to cause constant anxiety and worry. So is the development of only intellect which is only one aspect of our total make up. Similarly any partial development of our temperament is bound to be disastrous both for ourselves and for the society. Hence it is very important that we approach our problems with an integrated point of view.

To be an integrated human being, one should understand the entire process of one's own consciousness. This is not possible if we give undue emphasis to the intellect. Living in the intellect is the way of disintegration.

For most of Jiddu Krishnamurtis life, what he said and wrote sparked both interest and controversy. His observations on religion, nationalism, tradition, organization and relationships often ran counter to the convention of the day. He was always ahead of his time. But his thoughts on education are still radical and frequently misunderstood or dismissed as impractical. This is probably larger due to the fact that Krishnamurti presents education as a religious activity at a time when most people still see it as preparation for succeeding in a secular world.

Through the ages, sages have cautioned us that what we see is not true even though they appear to be so. We see things the way we have been taught to see and what we expect to see or hear. We always tend to choose what is familiar or what we like most over what is true or sacred as in the Bible the Jews chose Barabbas, a proven criminal and murderer over Jesus for Jesus' thinking and teachings were not akin to the established traditions of the then Jewish society.. This is true in matters related to education also.

Modern education fails to solve the world's problems or preparing the people for the fundamental challenges of living. It also fails to meet the society's aspirations. Krishnamurti says; "To overcome these problems we need educational insight which has a close alliance with the sacred, and with the secular. Krishnamurti's insights are radical, that they meet the challenges of living at a profound level.

10.5 KRISHNAMURTI'S VIEWS ON RELIGION

Krishnamurti's approach to religiousness is free of religion. He firmly believed that what is sacred or truly religious cannot be conditional, culture-bound or time-bound. He said what is religious cannot be contained or subjected to any dogma, rituals, belief or authority. One may ask a question 'How can man make contact with the sacred if sacred cannot be related to dogma, authorities or symbols? He clarifies, the bridge from secular to sacred is a particular consciousness; a consciousness that has transcended the imperatives of the self or ego, a consciousness which knows compassion or selfless love, a consciousness which knows silence, sees beauty and lives joy, a consciousness which is free from conditioning and limitations of thought.

Krishnamurti felt that the sacred is the foundation of all things it lies at the origin of all things and so cannot be fragmented into more fundamental elements. He says all things are part of an integrated whole and that unity is sacred.

Check your Progress:

Choose the correct option and fill in the blanks.

a) To be an integrated human being, one should understand the entire process of one's own ----------- 1) growth of body. 2) Intellect 3) consciousness 4) confusion.

b) Modern education fails to solve the world's problems because of -- ------------

(1) Deviation from the convention (2) lack of insight related to sacred and secular 3) insights which are radical. (4) society's aspirations.

(c) What is truly religious or sacred cannot be ------------.

(1) dogmatic (2) free of religion (3) unconditional (4) unselfish love.

10.6 AIMS OF EDUCATION

For Krishnamurti education is: (i) Educating the whole person. (ii) Educating the person as a whole (not as an assemblage of parts). (iii) Educating the person within a whole. (As part of society, humanity, nature, etc.). For him education is about preparation for the whole life and not preparation for part of life (like work).

Jiddu Krishnamurty, like Rabindranath Tagore, Mahatma Gandhi, Swami Vivekanand and others founded his own educational institutions to

put into practice what he preached. In his educational institutions, he insisted that children must be educated rightly in order to make them religious human beings of course, according to his interpretation of religiousness. He wanted these centers to be the places of learning the ways of life, which is not based on pleasures, on self centered activities instead on the understanding of correct action, on the depth of relationships and on the sacredness of a religious life. These places should be meant for only the enlightened ones. Education should awaken the capacity to be self aware and not merely, indulge in gratifying self expression. The right kind of education is not concerned with any ideology, however much it offers to future Utopia. It is not based on any system, however carefully thought out, nor is it a means of conditioning the individual in some special manner.

Education in the true sense is of helping the individual to be mature and free, to flower greatly in love and goodness. That is what we should be interested in, and not in shaping the child according to some idealistic pattern. According to this great teacher the main aim of education is to enable the child to develop mentally in such a way that he should know himself. Education should help one to feel freedom of mind and fearlessness.

For Jiddu Krishnamurti, the intentions of education must be the inner transformation and liberation of the human being and, from that, society would be transformed. Education is intended to assist people to become truly religious. These intentions must not be just pleasant sounding ideals to which one pays lip service, and they are not to be arrived at by their opposites. And the religious intentions are not for some eventual goal, but for life in educational centers from moment to moment. The function of education is to help us from childhood not to imitate anybody, but to be ourselves all the time. So freedom lies...in understanding what we are from moment to moment. We are not [normally] educated for this; our education encourages us to become something or the other...

To understand life is to understand ourselves, and that is both the beginning and the end of education. Krishnamurti felt that not only was a person's nature and deepest aspects to be uncovered, but each person also has a unique vocation that needs to be discovered; what he/she really loves to do has to be found and pursued, and to do anything else is a deprivation of the worst kind, especially if such deprivation is in order to pursue success or other such cultural aspirations. The discovery of the natural vocation for an individual student and the student's understanding what he really loves to do may not fit into the plans of the parents or society, but it is an important part of understanding oneself and, consequently, of education.

Modern education is making us into thoughtless entities; it does very little towards helping us to find our individual vocation.

(Krishnamurti 1964) (Chapter 3) To find out what you really love to do is one of the most difficult things. That is part of education. (Krishnamurti 1974) (Part 1, Chapter 8) Right education is to help you to find out for yourself what you really, with all your heart, love to do. It does not matter what it is, whether it is to cook, or to be a gardener, but is something in which you have put your mind, your heart. (Krishnamurti 1974) (Part 1, Chapter 8)

10.7 SHORTCOMINGS OF THE PREVAILING SYSTEM OF EDUCATION

Krishnamurti observed the following shortcomings of the Indian education.

The conventional education:

1. Makes independent thinking extremely difficult.
2. Strangulates spontaneity.
3. Leads to dull and lackluster mind.
4. Develops fear in the mind to deviate from established standards even if they are legitimate.
5. Fails to enable us to understand the higher and wider significance of life.
6. Fails to integrate thoughts and feelings.
7. Is lopsided and doesn't provide overall growth of the individual.
8. Trains us only to seek personal gains and security and fight for ourselves.
9. Considers examinations and degrees as criteria for intelligence.
10. Merely train the mind to be cunning and avoid vital human issues.
11. Helps in making us subservient, mechanical and thoughtless.
12. Though it awakens intellectually, leaves us incompetent and uncreative.

10.8 CHARACTERISTICS OF INTEGRAL LEARNING

Integral education enables a learner for the following:

1. Development of capacities to face challenges.
    If the individual is to grapple with life's problems, intricacies, mysteries, and sudden demands, he must be free from theories and particular patterns of thoughts.

2. Development of self knowledge.
    Education should help an individual discover the true values which come with unbiased investigation and self-expression becomes self

assertion with all its aggressive and ambitions conflicts. To Krishnamurti the individual is of first importance; not the system, and as long as the individual does not understand the total process of himself, no system can bring order and peace to the world. Understanding comes only through self knowledge which is awareness of one's total psychological process. Education in the true sense is the understanding of oneself for it is within each one of us that the whole of existence is gathered.

3. Integrated experience.

Krishnamurti says "the right kind of education which encourages the language of technique should help man to experience the integral process of life which is of greater importance. It is this experiencing that will put capacity and technique in their right place".

4. Freedom from readymade ideas.

According to Jiddu Krishnamurti ideas have no place in education for they prevent the comprehension of the present and escaping into the future cannot make one aware of what is to be after an idea indicates sluggishness of mind and a desire to avoid the present.

Pursuit of a readymade utopia is denial of the freedom and integration of the individual. What we need is not an idealistic entity or mechanical minds but integrated human beings who are intelligent and free.

5. Development of free and mature human beings.

To jiddu krishnamurti, the right kind of education is free from ideology and conditioning. Education in true sense should help the individual to be free and mature and to blossom in love and goodness. The conditioning of the child's mind to fit a particular ideology whether political or religious breed's enmity between man and man will not help to bring about brotherhood and change in the society. The Indian scenario gives ample examples of lack of brotherhood understanding and resistance.

6. Re-education

Right education comes with transformation of ourselves. We must learn to be compassionate, to be content with little and to seek the supreme for, only then can there be the true salvation of mankind.

7. Development of Right Understanding of Environment.

We must realize the fact that we are not conditioned by the environment, but we are the environment. We never see that we are the total environment because there are several entities in us, all revolving round the 'me', the self. The self is made of these entities, which are merely desires in various forms. From this conglomeration of desires arises the central figure, the thinker, the will of the 'me' and the 'mine'. A division is thus established between the 'self' and the 'non-self', between

the 'me' and the environment i.e. the society. This separation is the beginning of conflict, inward and outward.

8. Development of Wisdom and not Acquiring Knowledge.

In our desire to acquire more knowledge, we are losing love, feeling for beauty and sensitivity to cruelty. When we become more and more specialized, we are becoming less and less integrated. Wisdom cannot be replaced by knowledge and no amount of explanation or accumulation of facts will free man from suffering. Our education is making us more and more shallow and is not helping us to overcome the deeper meanings of our being and our lives are becoming increasingly meaningless, disharmonious and empty.

Knowledge of facts though ever increasing is limited by its very nature, whereas wisdom is infinite. It includes knowledge and the way of action. What we normally do is holding a branch; assume it is the whole tree. Through the knowledge of the past, we can never realize the joy of the whole. We are like the blind men who tried to describe the elephant after feeling different parts of the elephant. Intellect alone can never give a holistic view because it is only a segment of the whole.

9. Development of Love towards Others.

Only true love and right thinking will bring about revolution within oneself. But it cannot be achieved through pursuit of the ideal of love. What can be done is to keep ourselves free from hatred, greed, exploitation envy and ego.

10. Development of Right Relationship.

Education should help an individual to cultivate right relationship between individuals and society and this is possible only if he understands his own psychological process. Intelligence lies in understanding oneself and going above and beyond oneself.

11. Development of freedom and integration.

To educate a child is to help him to understand freedom and integration. To have freedom, there must be order and order is achieved only through virtue. Integration is achieved through simplicity- simplicity in both our inward life and outward needs.

12. Development of creative intelligence.

The spirit of constant inquiry and the feeling of discomfort in the existing system can bring forth creative intelligence. To keep this spirit alive is cumbersome task. Most people do not want their children to have this kind of intelligence, the reason being the uncomfortability they have to face when the established values are questioned.

13. Development of International understanding.

As long as the glaring disparities like rich and poor, exploiters and exploited powerful and powerless exist in our society and divisions like

nationality religion, caste, color and various dividing loyalties prevail, it is not possible to have brotherhood among men.

If we are to change radically our present human relationship, our only and immediate task is to transform ourselves through self-knowledge. Thus we come back to the central point which is 'oneself'. We normally dodge this point and instead of owning up the responsibility, put the government, religious and ideologies responsible. The government is what we are. The religious and ideologies are but projection of us. Until we change ourselves fundamentally there can neither be right education nor a peaceful world.

14. Freedom from ideology.

Jiddu krishnamurti says conditioning of the child's mind to fit a particular ideology, weather political or religious breed's enmity between man and man. In a competitive society we cannot have brotherhood.

15. Freedom and discipline.

It is only in individual freedom that love and goodness can blossom. Only the right kind of education offers this freedom. One of the dangers of freedom is that this system becomes important than the human beings. Here, discipline becomes a substitute for love. It is because our hearts are empty that we cling to discipline. Freedom can never be achieved through discipline. Freedom is not a goal or an end to be achieved. Freedom is at the beginning and not at the end. A sincere teacher will protect and help the children towards the right kind of freedom. For this he himself should be free from ideologies and dogmas.

16. Rewards and punishments.

Sensitivity can never be awakened through compulsion. Compulsion breeds antagonism and fear. Reward and punishment in any form only make the mind subservient and dull. Discipline may be an effective way to control a child, but it doesn't help him to understand the problems in living. If a child persists on disorderliness or is unreasonably mischievous, the educator should inquire into the cause which may be found in wrong diet, lack of rest, family wrangles or some hidden fear.

17. Spiritual Training and not Religious Education.

To him dogmas, mysteries and rituals are not conducive to spiritual life. Religious education in the true sense is to encourage the child to understand his own relationship to people, Things and to nature. There is no existence without relationships. It is rather impossible to explain this to a child. But the educator and parents can grasp its significance and the meaning of spirituality and covey the same to the child through their attitude, conduct and speech. There is hope for a better world only if the youth have the spirit of inquiry and the urge to to search out the truth of all things.

10.9 METHODS OF TEACHING ACCORDING TO KRISHNAMURTI :

- We should not teach the student 'what to think' and 'how to think'. Allow him freedom to think for himself.

- Study the child thoroughly and employ such methods that suit him best.

- The student should be treated as an equal partner.

- Problem solving and explorative methods should be encouraged.

- Repetition encourages the mind of the child to be sluggish.

10.10 ROLE OF THE TEACHER

1. Understanding the child

According to Krishnamurti "The right kind of education consists in understanding the child as he is without imposing up on him an ideal of what we think he should be. Ideals are an actual hindrance to our understanding of the child and to the child's own understanding of himself.

The right kind of a teacher doesn't depend on a particular method. He will study each pupil closely. He is fully aware of the fact that the pupils are living beings who are impressionable, volatile, sensitive, affectionate and often timid. He knows that he should have a lot of patience and love to deal with them. The absence of these qualities makes a teacher mechanical in his attitude and shirks away the demands of the profession.

2. Keen observer

The best way for a teacher to understand a child is to observe him at play, work, and at different moods. The teaher should not be tempted to project upon the child his prejudices, hopes and fears. The ideal teacher will desist from molding him to fit his idiosyncrasies, prejudices and ideas which gratifies himself.

3. Integrated Educator

If a lamp doesn't burn itself, it cannot light other lamps. If the teacher himself / herself is not an integrated personality, we cannot expect him to help the children become integrated personalities.

10.11 THE TRUE TEACHER

According to Krishnamurti, a true teacher not simply a giver of information, but is the one who shows the way to wisdom and truth. Truth is more important than the teacher himself. The search for truth is religion. Truth is of no country and of any creed. It is not to be found in any temple

or church or mosque. Without the search for the truth, the society will decay. To create a new society each one of us has to be a true teacher. This means that we have to be both the pupil and the master.

If a new social order is to be established, we need teachers who do not work merely to earn a salary. To regard education as a means of livelihood is to exploit the children for one's own advantage. A true teacher is not a subservient to politicians, not bound by the ideals and beliefs of a country, and not a power monger or after positions. He is inwardly rich and above the compulsions of society.

There can be no real hierarchy between the staff and students. There are, of course, differences between staff and students in their responsibilities and experience; but in all that is most important in education, the staff and the students are really in the same boat. Staff members may know more about academic subjects, or gardening, or administration and therefore have a certain authority in those areas, but these are not the central concerns of education. In the central concerns of education, which is to do with inner liberation, both the students and the teachers are learners and therefore equal, and this is untouched by functional authority.

Authority has its place as knowledge is concerned, but there is no spiritual authority under any circumstances... That is, authority destroys freedom, but the authority of a doctor, mathematics teacher and how he teaches, that doesn't destroy freedom. (Krishnamurti 1975)

In thus helping the student towards freedom, the educator is changing his own values also; he too is beginning to be rid of the "me" and the "mine", he too is flowering in love and goodness. This process of mutual education creates an altogether different relationship between the teacher and the student.

A good teacher must possess a good conduct. Six points of good Conduct which are specially required by a teacher are given by the Master. They are: 1. self - control as to the mind. 2. Self - control in action. 3. Tolerance. 4. Cheerfulness.   5. One - pointed ness.6.Confidence.

1. Self-control as to the Mind

It means control of temper, so that we may feel no anger or impatience; of the mind itself, so that the thought may always be calm and unruffled. The calm mind means also courage and steadiness; so that we may face the trials and difficulties of the Path without fear. This will help us to make light of the troubles which come into everyone's life, and avoid the incessant worry over little things. The Master teaches that it does not matter in the least what happens to a man from the outside; sorrows, troubles, sicknesses, losses - all these must be as nothing to him, and must not be allowed to affect the calmness of his mind. They are the result of past actions, and when they come, we must bear them cheerfully,

remembering that all evil is transitory, and that our duty is to remain always joyous and serene. 'Think of what you are doing now, rather than the past or future.' Never allow us to feel sad or depressed. Depression is wrong because it infects others and makes their lives harder. Therefore, if ever it comes to us, we must control our thought and we must not let it wander.

One must hold back one's mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great; the wise man knows that only God is great, and that all good work is done by God alone.

2. Self-control in Action

If your thought is what it should be, you will have little trouble with your action. Yet remember that, to be useful to mankind, thought must result in action. There must be no laziness, but constant activity in good work. Leave every man to do his own work in his own way; be always ready to offer help if need be, but never interfere in others work. For many people the most difficult thing in the world to learn is to mind their own business; but that is exactly what we must do. Because we try to take up higher work, we must not forget our ordinary duties, for until they are done we are not free for other service.

3. Tolerance

It is necessary to feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as one's own. But in order to gain this perfect tolerance, one must first be free from bigotry and superstition. We must learn that no ceremonies are necessary. Yet we must not condemn others who still cling to ceremonies. Let them do as they will; only they must not try to force upon us that which we have outgrown. Make allowance for everything: be kinds towards everything. Now that our eyes are opened, some of our old beliefs, our old ceremonies, may seem to us absurd; perhaps, indeed, they really are so. Yet respect them for the sake of those good souls to whom they are still important. They have their place, they have their use; they are like those double lines which guided us as a child to write straight and evenly, until we learnt to write far better and freely without them. There was a time when we needed them; but now that time is past.

A great Teacher once wrote: 'When I was a child I spoke as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things.' Yet he who has forgotten his childhood and lost sympathy with the children is not the man who can teach them or help them. So look kindly, gently, tolerantly upon all; but upon all alike, Buddhist or Hindu, Jain or Jew, Christian or Mohammedan.

4. Cheerfulness

'You must bear your karma cheerfully, whatever it may be, taking it as an honor that suffering comes to you. However hard it is, be thankful that it is no worse. Remember that you are of but little use to the Master

until your evil karma is worked out, and you are free. Yet another point, you must give up all feeling of possession. Karma may take from you the things which you like best - even people whom you love most. Even then you must be cheerful - ready to part with anything and everything. Often the Master needs to pour out His strength upon others through His servant; He cannot do that if the servant yields to depression. So cheerfulness must be the rule. '

5. One-pointed action

The one thing that we must set before us is to do the Master's work. Yet nothing else can come in our way, for all helpful unselfish work is the Master's work. And we must give all our attention to each piece as we do it, so that it may be our very best. That same Teacher also wrote: 'Whatsoever ye do, do it heartily and with all might as to the Lord, and not unto men.' One-pointed action means, that nothing shall ever turn you, even for a moment, from the Path upon which you have entered. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. For you must become one with the Path; it must be so much part of your nature that you follow it without needing to think of it.

6. Confidence

Unless there is perfect trust there cannot be the perfect flow of love and power. We must trust ourselves. If we say we know ourselves too well then we do not know ourselves; we know only the weak outer husk. We are a spark of God's own fire, and because of that there is nothing that we cannot do if we will. Say to yourself: ' I can do this thing, and I will.' Our will must be like tempered steel, if we should tread the Path.

10.12   JIDDU KRISHNAMURTI'S CONCEPT OF AN IDEAL SCHOOL

According to Krishnamurti an ideal school should have limited number of students because mass instruction cannot help develop integrated personality.

The school will have teachers who are dedicated, thoughtful and alert. The school takes interest in a careful study to understand the child of his potentials and limitations. The ideal school is maintained through spirit of self-sacrifice.

The school of his vision functions without the influence of any ideology. In his school, there is an atmosphere of collective responsibilities. There is sincere co-operation among all the teachers. A student council is formed to discuss all matters relating to the wellbeing of the whole group. The school has an atmosphere where the students can discover what is and what he is interested in. There is a provision for proper guidance for all. An atmosphere of confidence and co-operation prevails in the school.

Check your Progress:
Underline the option which doesn't suit the given statement.

a) The right kind of teacher is fully aware of the fact that the pupils are living beings who are (1) sensitive (2) timid (3) patient (4) impressionable.

b) A true teacher is one ----------------------- .

   (1) who does not work only for a salary. (2) who is not subservient to politicians. (3) who is not bound by the ideals of a country. (4) who does not have self control in action.

c) According to Jiddu Krishnamurti --------------------- .
   (1) Teachers and students are not equals. (2) Teachers and students are learners. (3) There is no hierarchy between staff and students. (4) Mutual education creates an altogether different relationship between the teacher and students.

d) Krishnamurti,s ideal school -------------
   (1) has limited number of students. (2) Has an atmosphere of collective   responsibility. (3) Has dedicated, thoughtful and alert teachers. (4)Is maintained through spiritual sacrifice.

10.13   KRISHNAMURTI'S   CONTRIBUTION   TO EDUCATION

Education was always close to Krishnamurti's heart. He established nearly a dozen co-educational schools in India and abroad to translate his ideas into practice. Ten percent of the seats in these institutions were reserved for non-paying pupils. He used to visit them every year for discussion with the students and teachers.

Although the ordinary curriculum was followed in these schools, his main objective in starting these schools was to provide children adequate opportunities and freedom to grow up without any of the national, racial class and cultural prejudice that build barriers between one human being and another and give rise to violence.

Krishnamurthi's conception of methods of teaching, school organization and the role of a teacher is truly progressive of education. His emphasis on the development of an integrated personality through integral approach to education is highly commended by almost all thinkers.

10.14 SUMMARY :

Krishnamurti was neither a religious authority nor a social reformer. But his contribution to education is unique. As a cure for the conflict and suffering of the world, he exhorted people to change themselves. As part of it one should understand one's purpose of life and use every thing to achieve it. Knowing what one 'loves' to do is part of education. He says it is not 'doing is being', but 'being is doing'.

He advocated total freedom for the child to choose what he wants to become not that others impose upon the child their ideas on them. We must try to see things in totality and not in fragments. The truth should be found not in fragments but in the totality. According to him education is freedom from conditioning. Man should grow above divisions to live in peace.

Actual communication takes place when there is communication and the whole mind and heart are involved. What is essential for us is to be an integrated person. To be an integrated person one should understand the total process of one's consciousness. Undue emphasis on intellect will make the person disintegrated. To understand life is to understand ourselves. About religion he says, true religion cannot be conditional. He believed in free religion. Education should help people to become *truly* religious. But his understanding on religion is different. It is not tied to any dogmas, culture or time. He identified the shortcomings of the present education system and suggested integrated education, integrated learning and integrated man as a solution.The central concern of education is to do with inner liberation. Both the students and the teachers are learners and therefore equal. Each child is a unique creation and allow each child to grow according to his ability and leanings. The problem is that this aspect has not received attention it deserves. He has envisaged the qualities of a true teacher. Teacher shouldn't be a giver of knowledge but should show the way to wisdom and truth. Truth is more important than the teacher himself. The search for the truth is religion. Without the search for truth the society will gradually decay. To create a new society each one of us has to be a teacher. A good teacher must possess self-control of mind, control on action, quality tolerance, confidence and cheerfulness.

10.15 UNIT END EXERCISE

1. Explain the concept of religion according to Jiddu Krishnamurti.

2. What are the functions of education according to Krishnamurti?

3. What is integrated education as conceived by Krishnamurti?

4. List down the shortcomings of the present system of education.

5. Give a detailed account of a true teacher as given by Jiddu Krishnamurti.

6. Write short notes on the following:

   1) Concept of self. 2) Listening and learning. 3) 'Being and doing'.4) nature of our relationship according to Krishnamurti.

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11

PLATO 'S EDUCATIONAL PHILOSOPHY

Unit Structure

11.0 OBJECTIVES

After reading this unit, you will be able to:

1   Explain the historical background of Plato's philosophy.

2   Recognise the distinct terminology of Plato's philosophy

3   Explain the philosophical foundation of Plato's educational theory

4   Explain the sociological foundation of Plato's educational theory

5   Explain Plato's elementary education

6   Discuss the impact of Plato's philosophy on

      a. Aims of Education

11.1 PLATO – AN INTRODUCTION

Plato was born in Athens in 427 B.C in a wealthy and influential family. Plato began his philosophical career as a student of Socrates. When the master died, Plato travelled to Egypt and Italy, studied with students of Pythagoras, and spent several years advising the ruling family of Syracuse. Eventually, he returned to Athens and established his own school of philosophy at the Academy.

About 387 BC, Plato founded a school in Athens, in a grove sacred to the demigod Academus, called the Academy (which is where we get the word academics from today).

11.2 PLATO'S ACADEMY

It was, in effect, a university of higher learning, which included physical science, astronomy, and mathematics, as well as philosophy. In addition to presiding over the Academy, Plato delivered lectures, which were never published. The site of the academy was sacred to Athena and other immortals and contained a sacred grove of olive trees. Plato possessed a small garden there in which he opened a school for those interested in receiving his instruction. Details of the organization of the academy are unknown, but it appears to have employed a method of teaching based on lectures, dialogue, and seminars.

11.3 THE WORKS RELATED TO EDUCATION

Republic is a dialogue which discusses the education necessary to produce such a society. It is an education of a strange sort – he called it paideia. Nearly impossible to translate into modern idiom, paideia refers to the process whereby the physical, mental and spiritual development of the individual is of paramount importance. **It is the education of the total individual**.

He discusses early education mainly in **the Republic**, written about 385 B.C.E., and in the **Laws**, his last work, on which he was still at work at the end of his life.

11.4 PLATO'S METAPHYSICS

Plato argued that reality is known only through the mind. There is a higher world, independent of the world we may experience through our senses. Because the senses may deceive us, it is necessary that this higher world exist, a world of Ideas or Forms -- of what is unchanging, absolute and universal. In other words, although there may be something from the phenomenal world which we consider beautiful or good or just, Plato postulates that there is a higher unchanging reality of the beautiful, goodness or justice. The task of education is to live in accordance with these universal standards -- to grasp the Forms is to grasp ultimate truth.

11.5 PLATO'S EPISTEMOLOGY

He distinguishe between the reality presented to us by our senses – sight, touch, taste, sound and smell – and the essence or Form of that reality. In other words, reality is always changing – knowledge of reality is individual, it is particular, it is knowledge only to the individual knower, it is not universal.

There are 3 sources of knowledge:

❖ Knowledge obtained from senses,i.e. knowledge of objects , colours, taste, touch etc. But Plato does not consider this as real knowledge.

❖ An opinion regarding any object , but this knowledge cannot be relied upon as the views of every person differs regarding the same object.

❖ Knowledge through mind or wisdom – it is the **highest degree of knowledge** which includes virtues like truth , goodness and beauty. This knowledge is idealistic and is based on original thinking. The characteristic of knowledge is that it is found in the form of universal truth.

The highest goal of education, Plato believed, is the **knowledge of Good**; to nurture a man to a better human being, it is not merely an awareness of particular benefits and pleasures.

11.6 FORMATION OF THE SOCIETY

Plato argued that societies are invariably formed for a particular purpose. Individual human beings are not self-sufficient; no one working alone can acquire all of the genuine necessities of life. In order to resolve this difficulty, we gather together into communities for the mutual achievement of our common goals. This succeeds because we can work more efficiently if each of us specializes in the practice of a specific craft: I make all of the shoes; you grow all of the vegetables; she does all of the carpentry; etc.

- Thus, Plato held that separation of functions and specialization of labor are the keys to the establishment of a worthwhile society.

DIVISION OF THE STATE ON SPECIALISATION OF LABOUR

guardians follow virtue of wisdom	• small group of citzens, who were concerned with law making and to detemine education. • they had highest intellectual insight and most exalted moral character. • philosopher kongs
police force or the warriors follow virtue of courage	• maintenance of order within the state and standing defence against any attack
tradesmen, artisans follow virtue of moderation	• conduct menial work, seek nad find their greatest happiness in gain and in sensuous pleasures. • do not possess intellectual and moral fitness. this class corresponds to slaves. • no rights , under strict subordination and control

When each of these classes performs its own role appropriately and does not try to take over the function of any other class, Plato held, the entire city as a whole will operate smoothly, exhibiting the harmony that is genuine justice. (Republic 433e) it leads to ideal state.

But the smooth operation of the whole society will require some additional services that become necessary only because of the creation of the social organization itself—the adjudication of disputes among members and the defense of the city against external attacks, for example,

Plato proposed the establishment of an additional class of citizens, **the guardians** who are responsible for management of the society itself.

While Plato's methods were autocratic and his motives meritocratic, he nonetheless prefigure much later democratic philosophy of education. Plato's belief that talent was distributed **non-genetically** and thus must be found in children born to all classes moves us away from aristocracy, and Plato built on this by insisting that those suitably gifted were to be trained by the state so that they might be qualified to assume the role of a ruling class. What this establishes is essentially a **system of selective public education** premised on the assumption that an educated minority of the population are, by virtue of their education (and inborn educability), sufficient for healthy governance.

11.7 EDUCATION ACCORDING TO CLASSES :

Faced with the problem of determining the class of each individual, Plato suggested various kinds of tests to be conducted at different age levels.

- In the first place, primary education will be given to all between the ages of seven and twenty, following which a test shall be administered to everyone. Those who fail the test are to be sent to labour in the various occupations and productive trades.

- The successful candidates will be sent to the armed forces where training will be imparted to them for the next ten years. This will again be followed by a test, the failures will be compelled to remain in the armed forces while the successful ones will be sent to join the government.

- Then this governing class will be subjected to further education in science. Later on, one from among the governing class will be elected as the philosopher administrator whose task will be to look after government and education of the state.

- This individual will occupy the highest position in the land, his word will be the law of the land. Apart from this supreme individual, all other members of the governing class will continue to receive education throughout their lives, most of this education consisting of teachings in philosophy. It is thus evident that Plato was granted highest place

Check your Progress

1. 'Minding one's own business' has conservative implications if government is the business of a select few. Is specialisation of functions the basic principle in social life? Discuss.

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2. Write notes on

    a. Plato's metaphysics

    b. Plato's concept of true knowledge

    c. Education according to classes.

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3. Compare Plato's education according to classes and varna system in India.

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11.8 EDUCATION SYSTEM :

Children enter school at six where they first learn the three Rs (reading, writing and counting) and then engage with music and sports. Plato's philosopher guardians then follow an educational path until they are 50. At eighteen they are to undergo military and physical training; at 21 they enter higher studies; at 30 they begin to study philosophy and serve the polis in the army or civil service. At 50 they are ready to rule. This is a model for what we now describe as lifelong education (indeed, some nineteenth century German writers described Plato's scheme as **'andragogy').** It is also a model of **the 'learning society'** - the polis is serviced by educators. It can only exist as a rational form if its members are trained - and continue to grow.

- The object of Platonic education is therefore moral and political. it is not an apprenticeship for know-how but an education in life skills.

- Since the health and beauty of both body and mind are essential goals of Platonic education (see Laws, 788c), education, in keeping with Greek custom, is divided into two parts: **gymnastics and music (i.e. culture).**

➢ Physical education begins before birth. Pregnant women are advised to walk around and move about as much as possible.

PLATONIC SYSTEM OF SCHOOLS

AGE	SCHOOL	SPECIAL DEVELOPMENT OR STUDIES
Birth to 3years	Infancy	Bodily growth, sensory life, no fear, child reacts to pleasure and pain
4 to 6 years	Nursery	Play, fairy tales, nursery rhymes, myths, get rid of self-will
6 to 13 years	Elementary school	Play, poetry, reading, writing ,singing, dancing, religion, manners, numbers, geometry
13 to 16 years	Instrumental Music	Play the cithara, religious hymns, memorize poetry (esp religious and patriotic), arithmetic (theory)
16 to 20 years	Gymnastics and the military	Formal gymnastics and military training. No intellectual training.
20 TO 30 years	Sciences	Coordination of reason and habits; interrelating the physical sciences
30 to 35 years	Dialectic	Philosophy, Psychology, Sociology, government, law , education
35 t0 50 years	Service to State	
50 to end	Philosophers	Higher Philosophy

11.9 ORGANIZATION AND CURRICULUM :

a. **Elementary.** All boys and girls would be educated together. They would study mathematics, literature, poetry, and music until they were eighteen years of age.

b. **Military Training**. The next two years of the youth's life would be devoted to physical education alone. Thereafter, the best youths would be selected for the higher education given to future guardians of the state.

c. **Higher Education**. Between the ages of twenty and thirty-five, the future guardian would receive a higher education to prepare him for ruling the state. His studies would include mathematics, music, and literature. At the age of thirty he would have enough maturity to begin his study of philosophy. At thirty-five, his formal education would cease and he would enter upon a minor administrative position, prior to undertaking more important governing position.

11.10 TEACHING METHODS :

Plato recommended play method at elementary level; student should **learn by doing.** And when he/she reaches the higher level of education, his reason would be **trained in the processes of thinking and abstracting.**

Plato wanted **motivation and interest** in learning. He was against the use of force in education."Knowledge which is acquired under compulsion obtains no hold on the mind."

According to Plato "Do not then train youths by force and harshness, but direct them to it by what amuses their minds so that you may be better able to discover with accuracy the peculiar bent of the genius of each."

Plato wanted a place where children love to go and stay there and they play with things which enhance their education by playing. Plato gave importance to nursery education, as nursery education plays a vital role in the education of man and it helps to build his moral character and state of mind "The most important part of education is proper training in the nursery."

The **Socratic method is a dialectic method of teaching,** named after the Greek philosopher Socrates, in which the teacher uses questions to get the student to think about what he/she already knows and to realize what they do not know. This question and answer session stimulates the brain, engages the learner, and can bring new ideas to life.

Both the Didactic and Dialectic methods are necessary for teaching. There are many times when telling the student what he/she needs to know is the only way to impart information. However, the dialectic method is essential for engaging students in interactive learning, in giving them some ownership of discovery in the learning process. The dialectic method can provide an opportunity for debate of issues, exploration of ideas and use of higher thinking skills. Since the object of learning is to be able to discern and make decisions based on knowledge, the dialectic method is critical for growth of the knowledge

According to Plato it will be hard to discover a better method of education than that which the experience of so many ages has already discovered, and this may be summed up as consisting in gymnastics for the body, and music for the soul... For this reason is a musical education so essential; since it causes Rhythm and Harmony to penetrate most intimately into the soul, taking the strongest hold upon it, filling it with beauty and making the man beautiful-minded.

The above quotation of Plato show, how he sees education, he wants the total development of a man, mind, body and soul by using every possible mean.

Storytelling and literature: In Plato's view, Storytelling is the main tool for the formation of character. Stories should provide models for children to imitate, and as ideas taken in at an early age become indelibly fixed, the creation of fables and legends for children, true or fictional, is to be strictly supervised. Mothers and nurses are not to scare young children with stories of lamentations, monsters, and the horrors of hell, to avoid making cowards of them. (Republic, bk. 2, 377-383).

Play: In Plato's view child's character will be formed while he or she plays. One should resort to **DISCIPLINE**, but not such as to humiliate the child. There should be neither a single-minded pursuit of pleasure nor an absolute avoidance of pain–not for children and not for expectant mothers (Laws, bk. 7, 792). Luxury makes a child bad-tempered and irritable; unduly savage repression drives children into subserviency and puts them at odds with the world. Children and adults should not imitate base characters when playing or acting, for fear of forming a habit that will become second nature (Republic, bk. 3, 395).

Those being educated are to be restricted from wrong thought and action, until such time as they are able to understand why it is favourable to be in harmony with the good. At that time, they will be able to understand why corruption is an evil.

According to Plato **Self discipline** is essential, whereby a man should be temperate and master of himself, and ruler of his own pleasures and passions.

Teachers must provide children with miniature tools of the different trades, so that they can use the children's games to channel their pleasures and desires toward the activities they will engage in when they are adults (Laws, bk. 1, 643).

Children are to be brought together for games. The sexes are to be separated at the age of six, but girls too should attend lessons in riding, archery, and all other subjects, like boys. Similarly, both boys and girls should engage in dancing (for developing grace) and wrestling (for developing strength and endurance). Plato attached much importance to

children's games: "No one in the state has really grasped that children's games affect legislation so crucially as to determine whether the laws that are passed will survive or not."

Change, he maintained, except in something evil, is extremely dangerous, even in such a seemingly inconsequential matter as children's games (Laws, bk. 7, 795-797).

Physical education: "Physical training may take two or three years, during which nothing else can be done; for weariness and sleep are unfavorable to study. At the same time, these exercises will provide not the least important test of character" (Republic, bk. 7, 537). Children who are sturdy enough should go to war as spectators, if one can contrive that they shall do so in safety, so that they can learn, by watching, what they will have to do themselves when they grow up (Republic, bk. 5, 466; bk. 7, 537). Girls should be trained in the same way and learn horseback riding, athletics, and fighting in armor, if only to ensure that if it ever proves necessary the women will be able to defend the children and the rest of the population left behind (Laws, bk. 7, 804-805,813).

Reading and writing, music, arithmetic: In Plato's educational system, a child, beginning at the age of ten, will spend three years on reading, writing, the poets and another three learning the lyre, and will study elementary mathematics up to the age of seventeen or eighteen, all with as little compulsion as possible, in order to learn "enough to fight a war and run a house and administer a state" (Republic, bk. 7, 535-541). Enforced exercise does no harm to the body, but enforced learning will not stay in the mind (Laws, bk. 7, 536). Special stress is next placed on the study of the four disciplines that prepare the student for philosophy: **arithmetic, geometry, astronomy and harmony.** These disciplines lift the soul to the level of the immutable.

Check your Progress
Answer the following questions:

1. Evaluate the curriculum as given by Plato.

2. 'Importance given to physical training and sports is far sightedness of Plato'. Discuss.

3. What is the difference between Socratic method(Dialectic method) and the Didactic method ?

4. Examine the role of story telling in Plato's system of education.

5. 'Plato's organization of curriculum satisfies modern pedagogy'- Do you agree? Justify your answer.

11.11 OBJECTIVES AND FUNCTIONS OF EDUCATION

1. **The first objective was state unity:**

   The first objective of education must be to develop *esprit de corps*, that is , the sense or feeling of community life, for the state is superior to the individual. Every citizen must be trained to dedicate himself unreservedly to the state and to forgo private interests. All people must be ideal citizens.

2. **Second objective was to develop virtue or civic efficiency:**

   Education should instill habits of temperance, courage and military skill into the youth. Plato aimed to prepare for the higher duties of civil and social life by imparting to the youth accurate knowledge of the government and of the absolute truth. Education should train an individual in his duties and rights as a citizen.

3. The next objective is to establish the rule of reason in the growing life of a child.

4. Another function is the development of the aesthetic sensibility. Education must aim to produce a love for the truth, the beauty and the goodness. The child should be kept in a beautiful environment.The higher soul must learn to place the ideal above the actual, the abiding above the transient, the eternal above the temporal. The child must become a man with passionate interest in ideal reality.

5. Another function of education is to teach children to live in harmony. The school should be the greatest humanizing and socializing agency.

6. The aim of education is achieving human perfection. It involves the total training of character and aims at producing a morally mature individual. It is, in other words, fundamentally moral in nature. It involves the total training of character. Its goal is to produce people who are attracted to the good and repulsed by the evil.

   "The object of education is to turn the eye, which the soul already possesses, to the light. The whole function of education is not to put knowledge into the soul, but to bring out the best things that are latent in the soul, and to do so by directing it to the right objects. The problem of

education, then, is to give it in the right surrounding." This is the **insight model** of philosophy.

11.12 ROLE OF THE TEACHER :

In Plato's plan of education , the educator is considered to have greatest importance. He is like torch bearer who leads a man lying in the dark cave, out of the darkness into the bright light of the outside world. The teacher is thus the constant guide of the students. The teacher must be a person of high integrity and must possess high self worth. He must have pleasing personality, indepth knowledge and professional training. He should be deeply committed to his profession, have high sense of responsibility and a true role model. Teachers should lead a true moral life. They should practice what they preach.

11.13 WOMEN EDUCATION

Plato also emphasised on women education. Women should have the same physical and educational training; they should know the art of war. The main aim of education was that each member of the society should undertake his work and responsibilities.

In Socrates opinion, in an ideal city men and women will be used for the same purposes. 'We educated the men both physically and intellectually; we shall have to do the same for women, and train them for war as well, and treat them in the same way.'

Plato believed that women are equal to men and that, although some women are physically smaller or weaker and some women are physically equal to men. Therefore those women who are physically strong should be allowed to learn the same skills that men do. In his book Republic Plato describes how male and female receive the same education and be given the same duties in society as given to the male member. These people are the ones who will be in charge his republic which would be an ideal society, where philosophers are the kings. In other words, who know what is good for the people and for the mankind and take their decisions based on that knowledge.

Check your Progress
Answer the following questions:

1. What do you think of Plato's views on women?

2. What are the functions and objectives of education, according to Plato?

3. 'The objectives of education aims at all round development of the children? Do you think these aims are fulfilled? Discuss.

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4. What is the role of a teacher according to Plato?

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5. What is insight model of philosophy?

11.14 EDUCATION AS A STATE FUNCTION

According to Plato, education is primarily a state function. Therefore, the philosophy of education forms the heart of any discussion of government. In the *Republic* and the *Laws*, Plato emphasized that the education should be completely under the control of the state. The state provides the teachers, buildings, and controls the curriculum and methods of teaching.

The failure of the old Athenian education was due to the failure of parents to inculcate the virtues and training the children. Plato he was intolerant towards tender sentiments and individualising tendencies of family life. His conclusion was that the family training cannot be trusted; the good of the state demands public control of breeding, nursing and training of the children.

In a nutshell, Plato's **polis (state) is essentially an educational community.**

- o It is created by education. It can survive only on condition that all its citizens receive an education that enables them to make rational political decisions.

- o It is up to education to preserve the state intact and to defend it against all harmful innovations.

o   The aim of education is not personal growth but service of the state, which is the guarantor of the happiness of its citizens for as long as they allow it to be the embodiment of justice.

This state is a strict meritocracy, where the citizen body is divided into the functions (commonly but erroneously called "classes") of producers, auxiliaries (in charge of internal and external security), and philosophers, the last two jointly referred to as "guardians."

- The Republic is concerned with the education of the guardians, but in the Laws, where Plato draws up an actual system of laws for a state conforming as much as possible to that standard, the same education is provided to all citizens, according to their abilities.
  As such, he believes that the child belongs to the state and its education is the responsibility of the state (Republic, bk. 2, 376.)

- Education must be compulsory for all. State funds should pay for gymnasiums and for instructors, officials, and superintendents in charge of education, both cultural and physical

11.15 EVALUATION OF PLATO'S PHILOSOPHY OF EDUCATION :

1. **Little Education for Productive Classes:**
   In Plato's scheme of education the productive class is granted only primary education which implies, higher education is intended for soldiers and governing classes and the labour class has no need for such an education.

2. **No individual differences:**
   Plato suggested same kind of education to be given to an entire class of people, according to uniform curriculum. This will lead to creation of only one kind of citizen leading to lack of variety and static monotony.

3. **Neglect of Literary Education:**
   Plato's curriculum also neglects training in literature by stressing the importance in mathematics.

4. **Stress on Philosophy:**
   Some people get the impression that Plato's insistence on philosophy is exaggerated, and that it could lead to an increase in the number of contemplative individuals at the expense of more practical members. But it must be remembered that Plato has stressed the importance of both bodily and mental development and in this respect, he has achieved a remarkable harmony of both.

In spite of the above defects, Plato's concept of education has influenced educational philosophy in almost all ages. In particular, his influence can be seen in the idealist philosophy of education. And, many of the finest teachers still consider Plato as the only true guide.

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11.16 UNIT END EXERCISE

Answer the following questions:

1. 'Plato's conclusion was that the family training cannot be trusted.'- Evaluate and justify your answer.

2. Explain Plato's Educational Philosophy.

❖❖❖❖

12

KARL JASPERS (1883-1969)

Unit Structure

12.0 OBJECTIVES

After reading this unit you will be able to:

1. To gain understanding into the background of Jasper's educational philosophy

2. To justify Jasper as an Existentialist

3. To explain the educational aspects of Jaspers Philosophy

4. To evaluate the role of university in Jasper's philosophy of education.

5   To relate education to democracy, tradition and family

6. To critically evaluate Jasper's philosophy of education

12.1 INTRODUCTION

Karl Jaspers (pronounced "Yaspers") was born on 23 February 1883 in Oldenburg, Germany.

After being trained in and practicing psychiatry, Jaspers turned to philosophical inquiry and attempted to discover an innovative philosophical system. He was often viewed as a major exponent of existentialism in Germany.

Among psychiatric patients, Jaspers began to formulate a link between psychology and philosophy. Psychoanalysis and existentialism were also linked in the works of philosopher Jean-Paul Sartre and analysts Viktor Frankl and Rollo May. Karl Jaspers asserted that people give meaning to their lives through their choices and actions. Karl Jaspers' role in existentialism is sometimes ignored, but he contributed significantly towards existentialism. He coined the term "Existenzphilosophie" — a forerunner of the term existentialism — and this alone makes his contribution unique. Jaspers viewed his philosophy as active, forever changing.

Jaspers's major work in three volumes,

- Philosophy (1932), gives his view of the history of philosophy and introduces his major themes. Jaspers identified philosophy with philosophical thinking itself, not with any particular set of conclusions. His philosophy is an effort to explore and describe the margins and limits of experience. He used the term das Umgreifende ("the encompassing") to refer to the ultimate limits of being, the indefinite horizon in which all subjective and objective experience is possible, but which can never be rationally apprehended.

- Another important work is Existenzphilosophie (1938; Philosophy and Existence, 1971). The term Existenz designates the indefinable experience of freedom and possibility that constitutes the authentic being of individuals who become aware of the encompassing by confronting such limit-situations as chance, suffering, conflict, guilt, and death. Jaspers also wrote extensively on the threat to human freedom posed by modern science and modern economic and political institutions.

- Among his political works is The Question of German Guilt (1946; trans. 1947)

DIMENSIONS OF MAN

The many different dimensions of man can be defined conceptually as being, pure consciousness, intellect and possible existence, without losing sight of his essential unity.

Man as pure consciousness: this term denotes man with the unique possibility of moving beyond his consciousness as an individual living creature and focusing that consciousness on the nature of *being* as such. This consciousness is the 'locus of valid thinking of which only man is capable.

Man as intellect: i.e. man with the ability to 'generate ideas' which create order among the confusing profusion of disparate knowledge that can be extended at will, which highlight the relationship between individual factors and whose aim is to establish unity among the diversity of phenomena

Man as existence: i.e man in his unconditional resolve to become himself. Existence is the sign that being, pure consciousness and the mind cannot be understood on their own and do not have their own reason, that man is not confined to immanence but remains essentially dependent on the transcendental.

However existence is impossible without being, pure consciousness and the mind. These are essential conditions if existence is to come into its own and become reality. 'It is embodied in being, made clear by the pure consciousness and its content is revealed in the mind'

12.2 JASPERS AS AN EXISTENTIALIST

- Jaspers used Existenz to describe the state of freedom and possibility for authentic being of individuals who have become consciously aware of "the encompassing" and confront limiting situations in human life like guilt, conflict, and even death. Reason may create the boundaries for contemplating the objects in life, but Existenz creates the boundaries for contemplating the personal subject which does the contemplating.

- The Transcendent is "pure personal experience," something we can become aware of, as we also become aware of our finite natures. Awareness of the Transcendent produces awareness of the radical freedom in each person — the freedom to choose, the freedom to decide, and most of all the freedom to commit oneself to a particular course of action that brings meaning and purpose to life.

- In this, Jaspers echoes the ideas of Kierkegaard where he emphasized the importance of a "leap of faith" which transcends rational, objective considerations. They shared, however, the basic idea that a person is ultimately faced with an either-or decision without the aid of objective proof or knowledge about what the right choice might be.

Check your Progress

Answer the following questions:

1. Why is Jaspers said to belong to school of existentialism?

2. Give examples of encompassing.

3. What are the different dimensions of man according to Jaspers?

12.3 JASPERS ON EDUCATION

Jaspers discovered the special nature of education as distinct f**rom making, shaping, tending and ruling.**

- By the process of **'making'**, something usable is manufactured from a material.

- of a rational calculation; by **'shaping'**, man creates a work whose form is infinite and impossible to calculat**e** in advance. In our modern technical world, '**tending' or 'rearing'** have acquired an uncanny resemblance with 'making'; nevertheless, they can only succeed by listening to the living being which remains incalculable as an organism.

- The process of **'ruling'** means subjecting the other, be it nature or a human being, to an extraneous will and purpose.

Karl Jaspers touches on the decisive dimension of **education** when he defines it **as 'helping the individual to come into his own in a spirit of freedom and not like a trained animal' .**

'Education is accomplished when contents are freely acquired; but it fails when it is authoritarian'

Hence it follows that 'from an early age, children must be called upon to act of their own free volition; they must **learn through personal insight into the need for learning and not out of mere obedience'**

The unique nature of Jaspers' reflection on education becomes remarkably clear when he speaks of love as the driving force and true authority as the source of genuine education. He does not believe that these two factors are mutually exclusive. On the contrary, they are inseparable. Love protects education from the will to dominate and shape pupils for finite purposes, and makes it a personal encounter instead: 'Loving communication between individuals embraces all love of things, of the world and of God.

Different strokes of education

Education is not a uniform process. It changes in the course of history and assumes different forms in different societies. Jaspers perceives three recurrent basic forms**.**

Scholastic education of the kind that prevailed in the Middle Ages is confined to the transmission of a fixed subject matter, compressed into formulae and simply dictated with an accompanying commentary.

Education by a master is a different form in which a dominant personality is honoured as an unimpeachable authority by students who are totally submitted to him.

Socratic education contains the deepest meaning since it involves 'no fixed doctrine, but an infinity of questions and absolute unknowing' (1947, p. 85). The teacher and his pupil are on the same level in relation to ideas.

According to Jaspers **'Education is maieutic,** i.e. it helps to bring the **student's latent ideas into clear consciousness;** the potential which exists within him is stimulated, but nothing is forced upon him from outside'. Here education is understood as 'the element through which human beings come into their own through interpersonal contact by revealing the truth that is latent in them'.

Check your Progress

Answer the following questions:

1. How is Jaspers' concept of education different from making, shaping, tending and ruling?

2. What is the difference between scholastic education and Socratic education?

3. Explain the task of education as maieutic.

12.4 AIMS OF EDUCATION :

Total Human Being:
- Education, as an aid to becoming **a total human being**, takes place by allowing for the existence of the whole man. Education that is directed at the indivisible human being is conceptually articulated into different modes when it concerns man as a being, man as pure consciousness, man as intellect and man as possible existence. Particular items of knowledge must be brought together within a conceptual unity. Education has the supreme task of helping man to achieve his **selfness**.

- The other aims of education must necessarily be integrated into that task within their own limits. Setting out from this highest goal, the indispensable nature of the individual 'phases' becomes apparent in their own relative right and according to their own limited laws.

If man is understood **as being**, education appears to consist of, concern for, and protection of, growing life which is to be developed, enhanced and brought to maturity. Education seeks **to consolidate physical strength and mental health**. It enhances vital energy through competition, encourages the individual to attain ever-higher levels of performance, arouses pleasure in aesthetics and secures the frame for natural enjoyment of life. It takes care of weak and endangered life, tends and cures illness. But education is not confined to the preservation, enhancement and safeguarding of vitality as such. Education is more than mere biological upbringing.

If man is understood **as pure consciousness**, education means leading him on to clear perceptions, imparting usable knowledge, training in vital thinking and disciplining him to take part in an orderly dialogue with others. It puts across modes of thought which help to gain a conceptual mastery of the world in its manifold manifestations. It seeks restrained speech, clear reasoned thinking, accurate judgments and acute conclusions.

Social aim of education - Since man as a being always lives with other beings, education involves process integration into the forms and structures, groups and institutions of the society. Individuality is enhanced through this integration into the social structure. Education imparts familiarity with forms of social intercourse, with morals and customs, with rules and laws. It associates the ability to adapt with the courage to resist. Education seeks to safeguard the individual citizen in his profession and in politics, but it is not confined to imparting familiarity with forms of public behaviour, to the acquisition of professional expertise and to the generation of an understanding of politics. Education **extends beyond integration into society.**

Education facilitates critical thinking, using methods skillfully and reliably to guide objective action. It sharpens the ability to distinguish and creates a potential for objectivity that does not preclude personal involvement. However, education is more than the creation of an ability to behave rationally.

12.5 ROLE OF TEACHERS

Jaspers was in no doubt about the fact that the value of a school is directly bound up with the quality of its teachers who can only perform their task of educating young people through lifelong **self-education and training. '**The only true educator is the one who is permanently engaged in a process of self-education through communication. Education can only be correct if its addressees acquire the ability to educate themselves through stringent and tenacious learning' Neither scientist nor scholar is concerned with what is merely fashionable or current; they cannot let others decide if their procedures are correct, but must rely on their own intellectual consciences. In their teaching they recognize the need of "teaching for substance" that only research can give. Here Jaspers **states that "only he who himself does research can really teach."**

12.6 EDUCATION AND SCHOOL

• Children must be educated according to their own inclinations and abilities' (p. 32). Here Jaspers objects to the idea that psychology as a science should be the 'foundation of pedagogical planning and decisions'. However, he does concede that it has an 'ancillary role to play under the guiding hand of the educator'.

The **essential role of the school** in training children to become useful members of the community has two implications' (p. 33). Jaspers defines the first task as 'arousing **the historical spirit of the community** and of life through the symbols of that community' (p. 33). This may be done through consideration of the previous history of such a community and through contact between young people and their educators, although this aim cannot be a deliberate and reasoned intention. The second task, on the other hand, is to **'learn and practice everything** which is necessary for work and a profession '(p.33)'. This is a matter for deliberate planning. Both tasks are indispensable. He emphasizes the exceptionally **important role of the primary school** that lays the moral, intellectual and political foundations for the entire population. The intellectual renewal imparted by teachers is the determining factor if the population at large and that in government are to recognize the justification of the necessary financial resources. Decisive importance attaches to the educational content that must be based on the **great traditions of the human mind.**

Jaspers advocates the need for a **moral content in all teaching**; reading and writing will then cease to be mere technical attainments and become instead a spiritual act—a miracle.

When **that spirit is alive, effort and hard work, practice and repetition,** which are often experienced as a burden, will acquire new meaning and become a real pleasure. Secondary schools, in all their different forms, must also pursue the same goal.

12.7 EDUCATION AND UNIVERSITY

Jaspers' university where research is its major purpose, discovery and research is an indivisible whole and scholarship depends on a relation to the whole. Jaspers writes that the university is meant to function as an "**intellectual conscience of an era" and is, in many respects, the "meeting place of different disciplines and world outlooks.**

Science and scholarship, as viewed by Jaspers, are meaningful only when they are part of a **comprehensive intellectual life that is "the very life blood of the university.**
The objectives of the university are identified as research, education, and instruction; to reach these objectives, scholars must communicate with each other and with students who, in turn, must communicate with each other.

Throughout his life, Jaspers remained committed to the idea that the university does not have a mere teaching function; the student must also 'learn from his professors to engage in personal research and therefore acquire a scientific mode of thought which will colour his whole existence'.

Jaspers paints a broad canvas of the tasks of the university: research, teaching and education; training; communication; the whole world of the sciences.

This internal cohesion is apparent in a number of statements made by Jaspers:

1. To the extent that the university seeks truth through science, research is its fundamental task. Since that task presupposes the passing on of knowledge, research is bound up with teaching. Teaching means allowing students to take part in the research process;

2. The correct method of imparting knowledge and skills in itself contributes to the intellectual training of the whole being;

3. Performance of this task is bound up with communication between thinking beings, i.e. between researchers, between teachers and

pupils, between pupils and, in some circumstances, between all of them;

4. Science is essentially a whole. The structure of the university must be such that all the different sciences are represented (1923: 1961, pp. 64-65).

The university can only create the preconditions and foundations required for specific vocational training if its aim is not to 'impart a self-contained body of knowledge but to train and develop scientific modes of thought.

'The techniques of questioning must have been practised. A thorough grounding must have been acquired in a particular discipline, but there is no need for the student to memorize all kinds of specialized facts as is demanded by foolish examinations' .The emphasis must rather be placed on the sense of judgement **which is gained through research**, proves its worth in the everyday practice of a profession, directs the gaze towards all that is knowable and opens out onto the broadest horizon.
As Jaspers emphasizes, university education is 'by nature Socratic' (p. 86) because the student's sense of responsibility and freedom come into play. 'It is only through freedom that we can acquire experience of the original desire for knowledge and hence of human independencewhich is the gift of God and bound up with God' (p. 86). **The freedom of learning has as its counterpart the freedom of teaching.**

While others occupied themselves with the study of philosophy, Jaspers encouraged his students to engage in the **act of "philosophizing**." For Jaspers, debate and discussion were more important than analyzing what was written in the past or how two famous men might relate on a theoretical level.

Communication with the researcher and participation in the research process can stimulate a scientific attitude in the student himself or herself which Jaspers characterizes as 'objectivity, a devotion to the subject, reasoned balance, investigation of contrasting possibilities, self-criticism'. It is 'education in reason' which takes place without deliberate intent or planning.

12.8 EDUCATION AND DEMOCRACY

A democracy that is totally formal may itself generate total domination. He therefore constantly reminds us that confidence in the people is essential and that democracy presupposes an attitude of reason on the part of the people which it must itself take care to foster. Here Jaspers refuses to idealize, or at the other extreme defame, the people. He considers the people to be sovereign, but in need of self-education to attain that sovereignty.

People become ripe for democracy by becoming **politically active and by accepting responsibility for solving concrete problems**. Jaspers considers it self-evident that democracy demands the education of the entire people.

'Democracy, freedom and reason all hang by that education. Only through such education it is possible to preserve the historical content of our existence and deploy it as a generative force underpinning our life in the new world situation' (1958, p. 444). It may seem surprising when this self education begins by 'thinning out the undergrowth of unclarity'. It always endeavours to ensure that the constitution is firmly rooted in the hearts of citizens. In all this, the vital need is to arouse an awareness in each individual that he bears responsibility for himself' (p. 52).

12.9 EDUCATION AND TRADITION

For Jaspers himself the existential appropriation of tradition was given lasting encouragement through his personal encounter with Max Weber, as a result of which he came to recognize the fundamental role of the past and its consequences for education.

'Education through the study of great men has the purpose of permitting the individual's own existence to be rediscovered in them, to enable him to come to fruition through them until the human being which has become genuine and original in itself moves on to acquire objectivity and reach decisions without the detour of a hypothetical identification with the other person' . The following maxim was often confirmed for Jaspers: 'He who sees greatness, experiences a **desire to become great himself**'

12.10 EDUCATION AND THE FAMILY

From personal experience and conviction, Jaspers **ascribes to the family the task of laying the groundwork for all education.** It is in the family that children experience, through the love of their parents and the constant concern for their welfare, that 'humanity' which helps them to master the difficulties of daily life and gives the next generation courage to pursue a responsible life in future, strengthened by all that is handed on to them. Here children experience solidarity and piety, faith and dependability in which all provide support for each other. Here the growing child receives impressions that shape his/her life, impressions of an order that is not constricting but grants freedom to everyone.

12.11 CONCLUSION

Education to achieve existence can mean only one thing: not hiding the possibilities of becoming oneself, not missing the path towards existence, not overlooking the need to achieve man's highest goal by

falling victim to cleverness and fitness. It remains impossible to predict whether and to what extent man will gain mastery of himself in his selfness.

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12.12 UNIT END EXERCISE

Answer the following questions:

1) Explain Karl Jasper's educational Philosophy.

2) Discuss the relationship between Education and Democracy, Education and Tradition and Education and family.

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13

PAULO FREIRE (1921-1997)

Unit Structure

13.0   Objectives
13.1   Introduction
13.2   Paul Freire's concept of Education
13.3   A set of political and Pedagogical Principles
13.4   Banking Education
13.5   Problem Posing model
13.6   Learning circles
13.7   Teaching aids
13.8   Dialogue
13.9   National Literacy Programme
13.10   Paulo Freire's Methodology
13.11   Conclusion
13.12   Unit End Exercise

13.0 OBJECTIVES

After reading this unit, you will be able to:

1. To gain understanding into the background of Freire 's educational philosophy

2. To justify Paulo's criticism of prevalent education system

3. To explain the educational aspects of Freire 's Philosophy

4. To evaluate the Banking Education.

5   To relate pedagogical and political principles

6. To gain understanding of codification

7. To evaluate the learning circles

8. To gain insight into the functioning of Literacy Program of Freire's

9. To critically appreciate Freire's philosophy of education

13.1 INTRODUCTION

The Brazilian educator Paulo Freire's is one among the most of the influential educational thinkers of the late 20th century. Born in Recife, Brazil, on September 19, 1921, Freire's died of heart failure in Sao Paulo, Brazil on May 2, 1997. After a brief career as a lawyer, he taught Portuguese in secondary schools from 1941-1947. He subsequently became active in adult education and workers' training, and became the first Director of the Department of Cultural Extension of the University of Recife (1961-1964).

Freire quickly gained international recognition for his experiences in literacy training in Northeastern Brazil. Following the military coup d'etat of 1964, he was jailed by the new government and eventually forced into a political exile that lasted fifteen-years.

In 1969 he was a visiting scholar at Harvard University and then moved to Geneva, Switzerland where he assumed the role of special educational adviser to the World Congress of Churches. Hereturned to Brazil in 1979. Finally, in 1988 he became the Minister of Education for Sao Paulo (Rage and Hope: Paulo Freire's, n.d.). This position enabled him to institute educational reform throughout most of Brazil.

13.2 PAULO FREIRE'S CONCEPT OF EDUCATION

Freire's most well known work is *Pedagogy of the Oppressed (1970).* Throughout this and subsequent books, he argues for system of education **that emphasizes learning as an act of culture and freedom**.

Paulo Freire is neither an idealist, nor a realist or a mechanist. Freire denies the view that man is abstract, isolated, independent and unattached to the world. He also denies that the world exists as a reality apart from men. In his view consciousness and world are simultaneous. Consciousness neither precedes the world as the idealist hold nor it follows the world as the materialist believe, Paulo's position is near to **the existentialists** who give much emphasis on existential man equipped with strong will power who can transform the world with his own efforts . In short, the role **of man as a Subject in the world and with the world**."

Freire's work mainly concerned literacy and the desire to help men and women overcome their sense of powerlessness by acting in their own behalf. The oppressed, as he called them, could transform their situation in life by thinking critically about reality and then taking action. Freire believed that the educational system played a central role in maintaining oppression and thus it had to be reformed in order for things to change for the oppressed.

Knowledge is not an isolated phenomenen. It comprehends both action and reflection. In his words the act of knowing involves the

dialectical movement which goes from action to reflection and from reflection upon action to a new action.

13.3 A SET OF POLITICAL AND PEDAGOGIC PRINCIPLES

A SET OF POLITICAL PRINCIPLES :

- the principal goal of popular education is to change the power relationships in our society

- the objective is to create mechanisms of collective power over all the structures of society

- the means of attaining this goal cannot be in contradiction with the final objective—to construct a really democratic society you cannot use authoritarian methods

- the projects, strategies and tactics used in the political process have to be produced collectively by the participants themselves

A SET OF PEDAGOGIC PRINCIPLES :

- the learners are the SUBJECTS, not the objects of the learning process; through this approach they can become the SUBJECTS of society

- the educator and the learners are equal participants in the learning process; all are the producers of knowledge

- the learning process is developed by a continuous dialogue between the educator and the learners

- the objective of the learning process is to liberate the participants from their external and internal oppression; to make them capable of changing their reality, their lives and the society they live in.

Check your Progress:

Answer the following questions:

1. Describe the historical context of Pedagogy of the oppressed.

_____

_____

2. Why is Freire considered an existentialist?

_____

_____

3. Discuss the political and pedagogical principles.

13.4 BANKING EDUCATION

In this form of education, it is the job of the teacher to deposit in the minds of the learners, considered to be empty or ignorant, bits of information or knowledge, much like we deposit money in a **[empty] bank account**. This is why Freire called this model of education 'banking education'.

Freire criticized this model of education because he believed that it makes the students into passive objects to be acted upon by the teacher. He argued that the goal of 'banking education' is to demobilise the people within the existing establishment of power by conditioning them to accept the cultural, social, political status quo of the dominant culture.

In the banking education model knowledge/education is seen as a gift given to the student by the teacher who considers the learner as marginal, ignorant and resource-less. Freire saw this as false generosity from the dominant group (oppressors) and a way of dominating and controlling the people (the oppressed) to improve or maintain their own interests.

Freire put forward the notion that authoritarian forms of education such as banking education prevented learners from 'knowing' the world and from seeing it as something which can be changed. He believed that authoritarian forms of education inhibited the liberation and freedom of the oppressed.

The banking education maintains and even stimulates the contradiction through the following attitudes and practices, which mirror oppressive society as a whole:
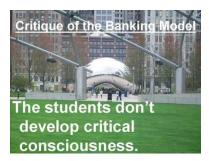
(a) the teacher teaches and the students are taught;

(b) the teacher knows everything and the students know nothing;

(c) the teacher thinks and the students are thought about;

(d) the teacher talks and the students listen-meekly;

(e) the teacher disciplines and the students are disciplined;

(f) the teacher chooses and enforces his choice, and the students comply;

(g) the teacher acts and the students have the illusion of acting through the action of the teacher;

(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;

(i) the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the students;

(j) the teacher is the Subject of the learning process, while the pupils are mere objects.

It is not surprising that the banking concept of education regards men as adaptable, manageable beings, The more the students work at storing the deposits entrusted to them, the less they develop **the critical consciousness** which would result from their intervention in the world. The more completely they accept the passive role imposed on them, the more they tend simply to adapt to the world as it is and to the fragmented view of reality deposited in them.

Freire argued that change could come through a process of dialogue and reflection leading on to change through action or intervention and or political change. Freire called this process Praxis.

13.5 A PROBLEM-POSING MODEL

To challenge the banking education model, Freire proposed a problem-posing model of education. In this model, the teacher and the learner discuss and analyse their experiences, feelings and knowledge of the world together. Instead of the belief that learners' and teacher's situation in the world is fixed, as the banking model suggests, the problem-posing model explores problems or realities people find themselves in as something which can be transformed.

Paulo Freire's "problem posing concept of education" is based on his "anthropological concept of culture" which is based on Freire's

distinction between animals and humans. For Paulo Freire, "man is the only one to treat not only his actions but his very self as the object of his reflection; the capacity distinguished him from the animals, which are unable to reflect upon it." Animals are "beings in themselves", are "ahistorical", are "merely stimulated", "animals cannot commit themselves". Paulo Freire's "anthropological concept of culture" is

It is not the job of the teacher to provide answers to the problems, but to help the learners achieve a form of critical thinking about the situation (Freire called this conscientization). This makes it possible to understand that the world or society is not fixed and is potentially open to transformation. It becomes possible to imagine a new and different reality. In order for students to be able to confront oppression, they must first become **critical think**ers.

❖ Freire believes that critical thinking is not possible in a banking education framework, but only in a problem-posing educational framework. In the banking system of education, students are primarily asked to memorize and regurgitate often meaningless and disjointed facts; whereas in a problem-posing framework, students are asked to use critical thinking skills to investigate various problems that exist in the world.

Freire made the distinction between these two types of educational frameworks in POTO (Pedagogy of the Oppressed)

✓ Whereas banking education anesthetizes and inhibits creative power,
• Problem-posing education involves a constant unveiling of reality.

✓ The former attempts to maintain the submersion of consciousness;
• The latter strives for the emergence of consciousness and critical intervention in reality.

Students under this framework would pose problems and then critically investigate why those problems exist. (For example, students may ask: Why does poverty exist in the United States? Freire believes that a problem-posing education will not only allow students to become critical thinkers, but reveal that the world is constantly undergoing change.

"In problem-posing education, people develop their power to perceive critically the problem. In order to undertake this process successfully, the people (oppressed) must challenge their own perception of the dominant group (oppressor) Freire argued that the oppressed think of themselves as 'less than' or something lacking. He suggested that they have been conditioned to view the practices and behaviours of the dominant groups as complete, whole and correct. To become whole complete and correct means to simulate the practices of the dominant culture. To counter this perception means engaging the learner in a process

of **dis-identification** with dominant culture/oppressor and to help the learner to imagine a new being and a new life according to their own rationality.

13.6 LEARNING CIRCLES

The learning circle is a non-hierarchal 'class' model where participants can discuss generative themes which have significance within the context of their lives. This involves creating a democratic space where every ones' voice has equal weight age. The conditions needed for this have to be actively created as it does not often occur naturally. This can mean challenging cultural, gender and other status related power relationships and stratifications.

This "critical and liberating dialogue," also known as "culture circles," is the heart of Freire's pedagogy. The circles consist of somewhere between 12 and 25 students and some teachers, all involved in dialogic exchange. The role of the "teachers" in this civic education is to participate with the people/students in these dialogues. "The correct method for a revolutionary leadership…is, therefore, not 'libertarian propaganda.' Nor can the leadership merely 'implant' in the oppressed a belief in freedom…The correct method lies in dialogue".

Generative themes and codifications:

As Freire worked with illiterate adult peasants, he insisted that the learning circles use the ways of **speaking and the shared understandings** of the peasants themselves. In the circles the learners identify their own problems and concerns and seek answers to them in the group dialogue. Dialogue focuses on what Freire called "codifications," which are representations of the learner's day-to-day circumstances. Participants explore generative themes which are of interest to them. A generative theme is a cultural or political topic of great concern or importance to participants, from which discussion can be generated. These generative themes are then represented in the form of 'codifications' (either represented by a word or short phrase or a visual representation - a picture or photograph). Participants are able to step back from these visual representations of their ideas or history and decode or explore them critically by regarding them objectively rather than simply experiencing them. This makes it possible for the participants to intervene and initiate change in society.

Freire initially concerned himself with literacy learning. The codifications (visuals) prompted discussion, phrases and words which learners would use to develop their skills.

This method of learning literacy through meaningful discussions generated from 'codifications' has been very successful. However, Freire

emphasises that the process should not be carried out mechanically but through creatively "awakening [the] consciousness" of the learner .

Codifications may **be photographs, drawings, poems, even a single word.** As representations, codifications abstract the daily circumstances. For example, a photograph of workers in a sugar cane field permits workers to talk about the realities of their work and working conditions without identifying them as the actual workers in the photograph. This permits the dialogue to steer toward understanding the nature of the participants' specific circumstances but from a more abstract position. Teachers and learners worked together to understand the problems identified by the peasants, a process that Freire calls "decoding," and to propose actions to be taken to rectify or overturn those problems. The circles therefore have four basic elements: 1) problem posing, 2) critical dialogue, 3) solution posing, and 4) plan of action. The goal, of course, is to overcome the problems, but it is also to raise the awareness, the critical consciousness (conscientization), of the learners so as to end oppression in their individual and collective lives.

13.7 TEACHING AIDS

Some of the tools a banking education model might use include a pre-prescribed curriculum, syllabus or course book, which either takes no account or makes assumptions of learners' views or knowledge of the world. Freire called these pre-prescribed plans and course books as primers. Paulo Freire saw no use for traditional primers. How does a person benefit from repetition "Eve saw the grape", this statement has nothing to do with reality. Freire stated that "There will be no significant learning if the pupil fails to establish a relationship with the object, if he doesn't act towards it."

❖ As a result of this belief, Freire wrote cultural primers in the late 1950's with the object of building a revolutionary society. His basic objective with the primers was to present concrete reality to be transformed. Program content should be presented to allow the pupils to take control of it little by little rather than just receiving the content. Teaching materials should be written regionally or even locally. He believed that the universalization of teaching material to reading is an absurdity scientifically and an act of authority politically (Gadotti, 1994).

The Freirean cultural circle made use of slide projectors – imported from Poland at – which were used to display film slides that were the centerpiece of Freire's literacy training because of their ability to foster a collective learning environment and amplify reflective distancing (Sayers & Brown, 1993, pp. 32-33). For the slides, Freire enlisted the well-known artist Francisco Brenand to create 'codified pictures' that were designed to help peasants semantically visualize the 'culture making capacities

composed of 10 situations that intended to reveal how peasant life is cultural (and not natural) and thus human (and not animal). Freire's film slides were displayed on the walls of peasants' homes, whereupon dialogues were conducted that analyzed the slides' various pictorial elements. The pictures themselves depicted a range of premodern and modern technologies, as well as other cultural artifacts.

Freire's film slides were displayed on the walls of peasants' homes, whereupon dialogues adopt technology pedagogically to demonstrate people's inherent productive and communicative abilities, as well as the possibility of their utilizing modern technologies critically and as part of a means to rehumanized ends.

13.8 DIALOGUE

A central theme of Paulo Freire is that of dialogue. Dialogue is a part of human nature, we need each other to discover and discovery is a social process and discussion is the cement. He thought that the moment of dialogue was the moment of transformation.

Freire saw the dialogue **of the elite as vertical**. He called it "banking" pedagogy. The person who is learning only needs to listen while the educator"deposits" knowledge. This narrative form of education maintains the division between those who know and those who don't. Freire viewed **dialogue as a horizontal** relationship based on love respect and tolerance. It follows then that Banking education and problemitazation are opposite methods "Finally," comments Freire, "true dialogue cannot exist unless the dialoguers engage in critical thinking…thinking which perceives reality as process, as transformation, rather than as a static activity" (Ibid, 92).

True dialogue is for Freire what civic education must be about. If civic education does not include it, then there is little hope that the future will be anything for the oppressed but a continuation of the present. "Authentic education is not carried on by 'A' for 'B' or by 'A' about 'B,' **but by 'A' with 'B'…"**

Essential to such education are the experiences of the students, whatever their ages or situations.

"The act of knowing involves a dialectical movement that goes from action to reflection and from reflection upon action to a new action." (Freire 1972).

"If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects. It is not a matter of memorising and repeating given syllables, words and

phrases but rather, reflecting critically on the process of reading and writing itself and on the profound significance of language" (Freire 1985)

That power is to be used **to liberate themselves from oppression**. This pedagogy to end oppression, as Freire writes, "must be forged with, not for, the oppressed" (1970, 48; emphases in original), irrespective of whether they are children or adults. Freire worked primarily with illiterate adult peasants in South America, but his work has applications as well to schools and school-aged children. It is to be a pedagogy for all, and Freire includes oppressors and the oppressed.

Freire wanted his students, whether adult peasants or a country's youth, to value their cultures as they simultaneously questioned some of those cultures' practices and ethos. This Freire referred to as "**reading the word"—**as in ending illiteracy—and **"reading the world**"—the ability to analyze social and political situations that influenced and especially limited people's life chances. For Freire, to question was not enough; people must act as well.

Liberation, therefore, is a "praxis," but it cannot consist of action alone, which Freire calls "activism." It must be, instead, action combined with "serious reflection" (Ibid, 79, 65). This reflection or "reflective participation" takes place in dialogue with others who are in the same position **of realization and action.**

The oppressed thereby use their own experiences and language to explain and surmount their oppression. They do not rely upon others, even teachers, to explain their oppressed circumstances. "Through dialogue, **the teacher-of-the-students and the students-of the-teacher cease to exist and a new term emerges: teacher-student with students-teachers**" (Ibid, 80). The reciprocity of roles means that students teach teachers as teachers teach students. Dialogue encourages everyone to teach and everyone to create together.

Check your progress:

Answer the following questions:

1. What is meant by Banking Education?

_____

_____

2. Write short notes on:

   a. Learning Circles

   b. Dialogue

   c. A problem posing Model

   d. Codification

_____

_____

_____

3. Give reasons for:

    a.. Freire believed that the educational system played a central role in maintaining oppression .

    b. Critical thinking is not possible in a banking education framework.

    c. Paulo Freire saw no use for traditional primers.

    d. There is a difference between horizontal and vertical dialogue.

    e. The Freirean cultural circle made use of slide projectors.

_____

_____

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13.9 LEADING THE NATIONAL LITERACY PROGRAM :

In 1962 the mayor of Recife appointed Freire as head of an adult literacy program for the city. In his first experiement, Freire taught **300 adults to read and write in 45 days**. This program was so successful that during the following year the President of Brazil appointed him to lead the National Literacy Program. This program was on its way to becoming similarly successful, with expected enrollments to exceed two million students in 1964. Under Brazil's constitution, however, illiterates were not allowed to vote. The O Globe, an influential conservative newspaper, claimed that Freire's method for developing literacy was stirring up the people, causing them to want to change society, and formenting subversion. As a consequence of a military overthrow of the government in 1964, Freire was jailed for 70 days, then exiled briefly to Bolivia and then to Chile for five years.

Paulo and his group of Educators had a double task: to develop an efficient literacy method for adults, and to raise the social consciousness of the Brazilian workers. They found out that the workers were fatalists, resigned to their situation in society, and thinking that it was impossible to change this situation.

It was only in 1969 that Paulo Freire wrote about his methodology in his book Pedagogy of the Oppressed, when he was a political exile in

Chile. In this and his other books, Freire developed the theory of his practice as **Popular Educator**. They are books about the philosophy of this work, about the concepts, the general directives, not about the practice, the lessons, the activities in the classroom. And this has to be so: for each practical experience with each group of learners is different from the others.

There are no ready-made formulas to apply the Paulo Freire methodology in the classroom and this is perhaps the biggest difficulty to many educators. They have to free themselves of the traditional concepts of the educational process where the educator is the sole origin of knowledge and the students are only the receptors of this knowledge, and they only way they have to learn this is also the practice.

They have to practice the Freire Methodology in order to learn to use it. Theory and Practice are inseparable: Theory is a moment of practice; from the practice is born the theory, and the theory goes back to the practice to be changed and reformulated.

THEORY
ACTION + REFLECTION = PRAXIS
A CONCEPT OF EDUCATION – A CONCEPT OF THE PROCESS OF PRODUCATION OF KNOWLEDGE

The most important precept of this methodology is:
The learners are the **Subject** in the learning process, and **not the object** – as they have to be Subjects of their destiny, and not objects.

The educator and the learners **are equal participants** in the learning process.

This process is developed by **a continuous dialogue** between the educator and the learners.

13.10 PAULO FREIRE METHODOLOGY

- TO SEE the situation lived by the participants
- TO ANALYZE this situation, analyzing the root causes (socio-economic, political, cultural, etc.)
- TO ACT to change this situation, following the precepts of Social Justice.

PAULO FREIRE METHODOLOGY INDEPTH
"PROBLEMATIZATION"
I. FIND THE PROBLEMS (GENERATIVE THEMES)
- participants research – get to know participants and their life and work settings
- get the background and facts about the issues that affected them
- understanding / READING the World in which we live together

II. PRODUCE THE CODES (CODIFICATION)
- create a material representation (a drawing, a video, a photo, a puppet show, an audiotape, etc.) to capture the GENERATIVE THEMES.
- create a play or skit including many or all of the GENERATIVE THEMES
- what are your ideas?

III. THREE STEPS INDUCTIVE QUESTIONING PROCESS
A. TO SEE THE SITUATION AS PARTICIPANTS EXPERIENCE IT

- describe the situation shown in the CODE
- define the problems in the situation
- make the link between the participants and the problems

B. TO ANALYZE THE SITUATION (The Problem Tree)
- Why did this happen?
- How is this perpetuated and/or sustained?
- What are the immediate effects and the root causes of these problems? (socioeconomic, political, cultural)

C. TO ACT TO CHANGE THE SITUATION
- short term ACTion (next 3 days, 3 weeks, 3 months: affecting one of the Problem Tree's leaves)
- long term ACTion (next 3 months, 3 years: affecting one of the Problem Trees' source roots)

The 3 Basic Steps of this Methodology are: to SEE, to ANALYZE, to ACT.

These steps are repeated over and over again, following the changes in the situation as experienced by the participants.

13.11 CONCLUSION :

Paulo Freire is often described as a humanistic, militant educator who believed that solutions in education are always found in concrete context. Students should be asked what they want to learn. There must be a collaboration, union and cultural synthesis. The educator should not manipulate students but should also not leave them to their own fate. He should direct tasks and study not order students. He believed that the liberating educator invites students to think. This allows the student to make and remake their worlds and become more human. Freire believed that communication should be simple even if the information is complex. Simplifying, allows for deeper accessibility by the students.

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13.12 UNIT END EXERCISE :

Answer the following questions:

1. Describe Freire's Methodology.

2. Why did Freire's group of Educators have a double task?

3. What are Popular Educators?

4 Critically evaluate Freire's philosophy of education.

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14

AUTONOMY IN HIGHER EDUCATION: MEANING AND PURPOSE

Unit Structure

14.0   Objectives

14.1   Definition & Meaning of the Term Autonomy

14.2   Purpose and Assumptions of Institutional Autonomy

14.3   Reasons behind Institutional Autonomy

14.4   Unit End Exercise

14.0 OBJECTIVES

This unit deals with the concept of autonomy in Higher Education and hence by the end of the unit you will be able to:

- Define the term 'Autonomy'

- Justify the need of 'Autonomy' for the present system of Education in India

- Explain the implications of Autonomy for individual institutions

- Describe the advantages and challenges that autonomous Institutions for the quality of education at large

14.1 MEANING OF THE TERM AUTONOMY

Etymogically autonomy means 'self norm'

1. The condition or quality of being autonomous; independence.

   a. Self-government or the right of self-government; self-determination.

   b. Self-government with respect to local or internal affairs: granted autonomy to a national minority.

2. A self-governing state, community, or group.

[Greek autonomiā, from autonomos, self-ruling.]

Political Dictionary: autonomy

Self-government: The term may be applied both to the individual person and to a group or an institution. An autonomous person is, fundamentally, one able to act according to his or her own direction the prerequisite for rational human action, according to Kant. An autonomous institution is one able to regulate its own affairs. The relation between the self-government of a group and individual autonomy is complicated by the need to distinguish between the collective self-government of a group and the self-direction of an individual member of that group, as Rousseau's writings illustrate. Ideas about individual autonomy are closely linked to conceptions of freedom. For example, to act according to my own direction may (on some views of freedom) require access to resources I presently lack, in which case to provide me with them would enhance both my liberty and my autonomy. Further, this problem is connected to notions of the constitution of the self. For example, it may be held that I am not truly 'self'-governing if my action is driven by powerful phobias 'I' cannot regulate, any more than if my actions are determined by external circumstances beyond my control. (*Andrew Reeve*)

To guarantee higher quality and to attain better performance in teaching and learning processes it is necessary to encourage the involvement and commitment of all those involved with the process like teachers, students and the management. Foisting of orders and command would necessarily be a factor impeding the innovation, competence and commitment of those involved in the very process and such a course for achieving excellence is therefore, undesirable.

The autonomy basically means:
Providing freedom to all people who are responsible for the execution of the job itself.

The autonomy is expected to provide a better framework through a decentralized management culture. The delegation of authority with accountability for the academic as well as the associate management function is therefore, essential for the success of autonomy.

Autonomy, when exercised with the sense of responsibility and accountability will inevitably lead to excellence in academics, governance and financial management of the institutions. If it does not lead to this, it can be safely concluded that autonomy has been misused.

Academic autonomy is the freedom to decide academic issues like curriculum, instructional material, pedagogy, techniques of students' evaluation.

Administrative autonomy is the freedom to institution to manage its own affairs with regard to administration. It is the freedom to manage the affairs in such a way that it stimulates and encourages initiative and development of individuals working in the institutions and thereby of the institution itself.

Financial autonomy is the freedom to the institution to utilize the financial resources at its disposal in a prudent way keeping in view its priorities. Autonomy and accountability are two sides of the same coin.

14.2 PURPOSE AND ASSUMPTIONS OF INSTITUTIONAL AUTONOMY

Institutional autonomy is based upon the argument (based on long experience) that the institutions can properly undertake the work expected of them by the community which supports them only if they have freedom of choice and of action. This does not exempt them from public interest and criticism, nor does it mean that their policies should not be under review by themselves, and by others.

One of the more important areas of institutional autonomy is in the selection of staff and students. Although pay scales and, under certain circumstances, conditions of employment may require government approval, the individuals appointed to posts, even at the highest level, are ultimately a matter for the institutions' Councils alone. Student numbers are determined by government on the advice of the UGC, but the acceptance or rejection of applicants for places is entirely a matter for the institutions.

Another aspect of institutional autonomy lies in the determination of curricula and the setting of standards. Although choices will necessarily depend upon prior educational achievement at school and upon employers' and professional bodies' needs and expectations of graduates, and there will be financial limitations in some disciplines, responsibility for what is taught and how well it is taught lies with the institutions.

Institutions can react to society's needs by the provision of new courses or the modification of existing ones much more effectively through their own network of contacts (including lay members of governing bodies and alumni) than through inflexible official channels concerned with manpower planning.

14.3 REASONS BEHIND INSTITUTIONAL AUTONOMY

There are several reasons why the issues of academic freedom and university autonomy have re-emerged on the agenda in the last few years. First of all, there is the spiraling increase in the number of students[1] since the end of the Second World War with, as its corollary, the explosion in most countries — whatever their political or social system — of the number of higher education institutions, a phenomenon that has gained momentum over the years.

But three other phenomena have also played just as decisive a role:

1. the fall of many dictatorial or authoritarian regimes, and more especially the Communist regimes in the former Soviet Union and Europe;

2. the growing, and no doubt sometimes excessive, influence of the economic world, be it on teaching or research, with applied and basic research contracts being more and more entrusted to universities, and the creation of 'universities' by or within large firms, and more especially multinationals;

3. the ever more rapid development, thanks to the new means of communication offered by today's technology, of distance education and, as a corollary the creation *de facto* or by law of 'virtual' universities whose activities extend to many countries and are almost universal. They escape all control, including state control, but also at least for the moment control beyond the national.

4. Draw backs of the university affiliating system: The causes can be summarized as

- In this system the actual teaching and learning process takes place in affiliated colleges. But no power to decide whom to teach, who to teach, what to learn and how to evaluate; etc.,

- The colleges have a subsidiary character with no function as catalyst in education for social change and progress

- Teachers have hardly any role in generating knowledge and absolutely no recognition in research undertakings.

- Students have limited options with hardly any provision for individual's aptitudes and aspirations.

- The development needs an qualified manpower requirements of the country hardly find any place in the educational process

- Changes in curriculum and syllabi are very slow in the affiliating system due to difficulty of bringing together large number of people involved in the process.

- Communication channels are very slow moving and cumbersome in an era of communication revolution

14.4 UNIT END EXERCISE

Q.1. What does Autonomy mean? How does Autonomy enable an institution to enhance their   performance?

Q.2. What are different factors that have contributed to Autonomy in India?

Q.3. Discuss the concept of Autonomy. Explain the assumptions for granting autonomy to institutions.

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15

QUALITY IN EDUCATION- ASSESSMENT AND ENHANCEMENT

Unit Structure

15.0   Objectives

15.1   Introduction

15.2   Definition of the term Quality

15.3   Approaches to Quality in Education

15.4   Key Terms associated with Quality in Education

15.5   Indian Initiatives for Assessment and Enhancement of Quality

15.6   Quality Enhancement Ways of Enhancing Quality

- Benchmarking
- Internal Institutional Audit

15.7   Barriers to Quality

15.8   Unit End Exercise

15.0 OBJECTIVES

At the end of the Unit you will be able to;

- develop a definition of quality based on different perspectives to Quality;

- analyze the various causes for quality to become a foremost concern in education;

- differentiate between the key concepts/ terms associated with quality;

- justify the various initiatives taken in India to raise the quality of higher education

- explain the meaning of quality enhancement

- site various initiatives of different institutions to enhance their quality

- suggest different ways of assessing and enhancing the quality of the institutions that you are a part of.

15.1 INTRODUCTION

'Quality' has evolved from a marginal position to being the foremost concern in higher education alongside funding issues. The evolution of quality has been one from vague concept to articulated procedures. Furthermore, there is considerable conformity of procedures

across national boundaries and the tendency to a dominant model of external scrutiny of quality in higher education.

Approaches to quality in higher education in most countries have started with an assumption that, for various reasons, the quality of higher education needs monitoring. At root, governments around the world are looking for higher education to be more responsive, including:

* making higher education more relevant to social and economic needs;
* widening access to higher education;
* expanding numbers, usually in the face of decreasing unit cost;
* ensuring comparability of provision and procedures, within and between institutions, including international comparisons.

Quality has been used as a tool to ensure some compliance with these concerns. However the rationale and policy often tend to be worked out after the decision to undertake an audit, assessment or accreditation process has been made. Thus approaches to quality are predominantly about establishing quality monitoring procedures.

15.2 DEFINITION OF THE TERM QUALITY

Quality is an elusive attribute of values, which cannot be easily measured or quantified.

Webster's dictionary describes it among the other things as 'degree of excellence' and 'superiority in kind'. In reality it is a relative concept that means different things to different people (Sallis,1993: Green and Harvey, 1993; Green, 1994). Thus in the field of education, while addressing quality, the focus of the students may be the facilities provided, of teachers an the teaching / learning process, of the management and parents on the score or grades achieved, and of prospective employers on the nature of the output.

An essential requirement of… products is that they meet the needs of those members of society who will actually use them. This concept of fitness for use is universal…The popular term for fitness for use is quality, and our basic definition becomes quality means fitness for use. – (Management of Quality Control, New York, New York: Joseph M. Juran, 1967)

Product and service quality can be defined as: The total composite product and service characteristics of marketing, engineering, manufacturing, and maintenance through which the product and service in use will meet the expectations of the customer – (Feigenbaum, A. V. (1951), Quality Control: Principles, Practice, and Administration, McGraw-Hill)

Ishikawa's Definition of Quality

Narrowly interpreted, quality means quality of product

Broadly interpreted, quality means quality of work, quality of service, quality of information, quality of process, quality of division, quality of people, including workers, engineers, managers, and executives, quality of system, quality of company, quality of objectives, etc. To control quality in its every manifestation is our basic approach (Quality. Contributors: John Beckford - author. Publisher: Routledge. Place of Publication: London. Publication Year: 2002. Page Number: 93.)

Principles of Quality
- Quality is directed at customer satisfaction
- Quality means "meets requirements"
- Quality applies to every product
- Quality is a profitable investment
- Quality requires changing an organization's culture
- Quality requires top management leadership

15.3 APPROACHES TO QUALITY IN EDUCATION

Green and Harvey (1993) have identified five different approaches to quality in the field of Higher Education. Quality may be viewed:

- In terms of the exceptional (highest standards), in terms of consistency (without defects and getting it right the first time)
- As fitness of purpose,
- As transformative

Naudeau (1992) 'Call for quality and excellence, have its origins within the institutions whether coming from students, faculty, administrators, or service personnel. They also come from alumni, interest groups, the community, the media and the Governmental bodies, in many ways, shapes and forms'.

The concept of quality has been drawn from industry. Not very long ago education and industry functioned independently of each other and displayed a very contrasting ethos and values. This is no longer true as the two have moved towards each other borrowing ideas and practices. The British standards BS 5750, Its international equivalent ISO 9000, and Indian equivalent IS 14000, have attracted attention in educational circles.

Quality has defined by them as " the totality of features and characteristics of a product service that bear on its ability to satisfy stated or implied needs" (Bureau of Indian standards, 1988)

15.4 THE KEY TERMS ASSOCIATED WITH QUALITY ARE AS FOLLOWS:

Academic standards:

Academic standards are a way of describing the level of achievement that a student has to reach to gain an academic award (for example, a degree). It should be at a similar level across the UK.

Academic quality:

Academic quality is a way of describing how well the learning opportunities available to students help them to achieve their award. It is about making sure that appropriate and effective teaching, support, assessment and learning opportunities are provided for them.

Quality assurance (QA):

Quality assurance refers to a range of review procedures designed to safeguard academic standards and promote learning opportunities for students of acceptable quality.

There are various interpretations of what exactly constitutes acceptable quality: e.g., an institution's provision should be "fit for purpose"; should make effective use of resources; should offer its stakeholders value for money; etc… but it is increasingly agreed that it is important to promote improvement of quality, not just to ensure that quality is maintained. This shifts the emphasis from quality assurance to quality enhancement.

Quality enhancement (QE):

Quality enhancement is taking deliberate steps to bring about continual improvement in the effectiveness of the learning experience of students.

Check Your Progress

Q1. What are the different factors in the current system of education that has made the concept of Quality evolve from a marginal position to a subject of foremost concern?

_____

_____

Q2. Analyze the various definitions of Quality and bring out the various 'Principles' of Quality with suitable examples

_____

15.5 INDIAN INITIATIVES FOR QUALITY ASSESSMENT AND EVALUATION

In recent years, the Indian Higher Education System has become fully aware of the need for quality. Quality and Excellence could not be attained overnight. Organized and focused efforts are needed to achieve this goal. The unplanned growth of higher education coupled with lack of resources affects the quality of education. A careful distribution of resources is mandatory to achieve quality and excellence along with access and equality. The UGC has taken upon itself this onerous task and has succeeded in maintaining the quality of education. It has launched many schemes, which have made some impact in the system viz.

1. Innovative Programmes including Emerging Areas

2. International Cooperation

3. Identification of Universities and Colleges with Potential for Excellence

During the X Plan period the UGC has taken several initiatives to assist the colleges. Some of them are: to assist the colleges located in the backward regions of the country, to assist those colleges which have been recently established (during 9th Plan) under the Scheme "Young Colleges", to assist old colleges (50 years & above), to provide internet connectivity under UGC Infonet initiative, to provide computers to the colleges, etc. Apart from the above schemes, the Commission has been promoting, from V Plan, the scheme of "Autonomy to the Colleges" so as to enable them to introduce innovations in the field of curriculum designing, teaching and evaluation. While the General Developmental grant is given to all the colleges, those colleges which are awarded autonomous status are given additional funds so as to implement the objectives listed above. With the establishment of National Assessment and Accreditation Council (NAAC) by UGC in the year 1994, the colleges have been encouraged to find out

their strengths and weaknesses through a peer team visit to the colleges and make necessary improvements.

During the IX Plan period, the Commission had introduced a scheme entitled, " Universities with Potential for Excellence" to encourage selected universities to reach world class standard in their chosen field. Five universities were identified and Rs. 30 Crores were allotted to each of the Universities. During X Plan period, four Universities have also been identified under the above scheme. The Commission has been contemplating to introduce a corresponding scheme in respect of colleges. Accordingly, during X Plan period the UGC introduced a new Scheme entitled "Colleges with Potential for Excellence" (CPE) to identify the colleges which are doing good work and have the potential to do excellent work in teaching and research and award them the CPE status. Since around 16,100 colleges are eligible to receive financial assistance from UGC, it was desired that at least 1% of the colleges (161) may be identified as CPE colleges in respect of college sector. As per the guidelines prepared for the above scheme, each college which is awarded CPE status will be eligible for financial assistance ranging from Rs.35 lakhs to Rs.100 lakhs depending upon whether they are affiliated, autonomous and/or accredited colleges.

4. Networking of Universities and Colleges

5. Faculty Improvement Programme

6. <u>National Eligibility Test (NET)</u>

7. Schemes for Strengthening of Research

8. Programmes for the development of Engineering and Technical Education

9. Programme for the Development of Management Education

10. Programme for the Development of Computer Education and Up gradation / Augmentation of Computer Facilities

11. Accreditation System

15.6 QUALITY ENHANCEMENT

Quality enhancement is taking deliberate steps to bring about continual improvement in the effectiveness of the learning experience of students.

"……… taking deliberate steps to improve the quality of learning opportunities made available to students' The core aspects of the student learning experience are:

- The curriculum – its structure, aims, intended learning outcomes and types of assessment;
- institution's educational provision; and relevant training and development activities for staff and students.

The promotion and support of effective learning – to include types of teaching and learning; provision of student support services, library and IT facilities; measures to involve students in monitoring and enhancing the 'Quality enhancements (QE) in higher education is a deliberate process of change that leads to improvement …. QE is an inclusive concept and a collective enterprise. It involves everyone who teaches, support and guides students and the managers and administrators of HE institutions. It includes significant strategic initiatives and many small things that people do to try to make things better.' Learning and Teaching Support network(LTSN).

Quality enhancement is 'fundamentally trying to make things better' Jackson (2002).

In higher education at least QE has traditionally been seen as acceptable face of quality revolution. In the comprehensive subject review round it was a chance for departments to highlight what they were doing to develop staff, promote innovation and share good practice. The overall relatively poor scores across many disciplines under quality management and enhancement (QME) aspect under that methodology masked much important work in QE.

'Enhancement' principle can mean anything from updating the module reading list, through improving laboratory facilities, to staff training in sign language, to the introduction of peer assessment right up to scrapping the entire provision and franchising it out to with a revamped curriculum through a private agency.

Some changes can be seen happening on a daily basis (such as updating reading lists); others are complex and may be long term projects with significant resource implications.

Some Ways of Enhancing Quality are:

Benchmarking in Higher Education: Adapting Best Practices To Improve Quality Increasing competition, demands for accountability, and higher volumes of available information are changing the methods of how institutions of higher education operate in the mid-1990s. For higher education to enact substantial and sustainable changes in efficiency and productivity, a new way of thinking or paradigm that builds efficiency and a desire for continual learning must be integrated into institutional structures. Tools are also being developed that measure or benchmark the progress and success of these efforts (Keeton & Mayo-Wells 1994). Among the improvement strategies and techniques such as Total Quality

Management (TQM), Continuous Quality Improvement (CQI), and Business Process Reengineering (BPR), benchmarking has emerged as a useful, easily understood, and effective tool for staying competitive.

What is Benchmarking?

Although the use of comparative data has been used for years in some industries, including higher education, benchmarking as defined today was developed in the early 1980s at the Xerox Corporation in response to increased competition and a rapidly declining market (Camp 1989).

The strategy of benchmarking is important both conceptually and practically, and is being used for improving administrative processes as well as instructional models at colleges and universities by examining processes and models at other schools and adapting their techniques and approaches (Chaffee & Sherr 1992; Clark 1993). More concisely, benchmarking is an ongoing, systematic process for measuring and comparing the work processes of one organization to those of another, by bringing an external focus to internal activities, functions, or operations (Kempner 1993).

The goal of benchmarking is to provide key personnel, in charge of processes, with an external standard for measuring the quality and cost of internal activities, and to help identify where opportunities for improvement may reside. Benchmarking is analogous to the human learning process, and it has been described as a method of teaching an institution how to improve (Leibfried & McNair 1992). As with other quality concepts, benchmarking should be integrated into the fundamental operations throughout the organization and be an ongoing process that analyzes the data collected longitudinally. Benchmarking attempts to answer the following questions:

*How well are we doing compared to others?

*How good do we want to be?

*Who is doing it the best?

*How do they do it?

*How can we adapt what they do to our institution?

*How can we be better than the best? (Kempner 1993)

Previously, questions like these may have not have seemed important to institutions of higher education. However, in the competitive and rapidly changing markets of the 1990s (characterized by declining enrollments and funding in higher education), organizations are learning never to be satisfied with the status-quo, and to continually question their internal operations and relative position in the eyes of prospective customers.

Internal Institutional Audit

Core definition

Internal institutional audit is a process that institutions undertake for themselves to check that they have procedures in place to assure quality, integrity or standards of provision and outcomes across the institution.

The UNESCO definition implies institutional internal audits:

Internal Audit: There are currently three main modes for the provision of internal audit within higher education: (i) in-house teams employed as staff members by the respective institutions; (ii) audit consortia (which may provide services to a number of clients both within and outside the sector); and (iii) accountancy firms that undertake internal audits. (Vlãsceanu et al., 2004, p. 23)

Woodhouse (1999, p. 31) refers to this as validation audit:

Validation audit: The institution reviews its own processes (as it should do from time to time), and reports the results of the review in special documentation. In determining whether the result is valid, the EQR [External Quality Review] agency will inevitably do some direct [external institutional] auditing, i.e. it will check whether processes claimed to be effective in fact are.

Staffordshire University (2004) has an Internal Quality Audit Handbook, which states:

Quality Audit has a crucial role in helping to ensure that the procedures and, as a consequence, the systems which exist in the institution are understood by those involved in them, followed by those operating them and regularly reviewed with a view to improving them.

The core aspects of the student learning experience are:

- The curriculum – its structure, aims, intended learning outcomes and types of assessment;

- The promotion and support of effective learning – to include types of teaching and learning; provision of student support services, library and IT facilities; measures to involve students in monitoring and enhancing the institution's educational provision; and relevant training and development activities for staff and students.

The main aim of an institutional audit is to improve the procedures and consequences of a system taking into account students learning

experiences and the curriculum with the aim of strengthening an institution to reach desired goals.

15.7 BARRIERS TO QUALITY

Passive resistance is the most potent weapon ever wielded by man.

(Benjamin Tucker)

Four principal barriers to quality: systems and procedures, culture, organization design, management perspectives.

Systems and procedures: supporting or inhibiting the pursuit of quality?

Culture: attitudes, values and beliefs. Is the culture supportive of quality?

Organization design: does the organization design support or inhibit quality achievement?

Management perspectives: is quality recognized as a problem? Is the focus right for achieving quality? Is the mind-set holistic or reductionist?

15.8 UNIT END EXERCISE

Q1. Discuss the various initiatives taken to assess the Quality of Higher Education.

Q2. Critically analyse the merits and demerits of the implementation of Quality Assessment procedures at the institutional level and at the national level.

Q3. What is Benchmarking? Why is Benchmarking said to be method of quality enhancement?

Q4. Discuss the advantages and limitations of Internal Institutional Audit as a Quality Enhancement method.

Q5. For a particular institution that you are involved in, suggest different quality enhancement strategies that can be used in order to raise the quality of that institution.

Q6. Discuss the various barriers to Quality. Suggest ways to overcome them.

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16

MULTICULTURAL EDUCATION: PURPOSE: NEED AND PRINCIPLES OF TEACHING AND LEARNING IN MULTICULTURAL SOCIETY

Unit Structure

16.0   Objectives

16.1   Meaning and Concept of Multicultural Education

16.2   Scope of Multicultural Education

16.3   Approaches to Multicultural Education

16.4   Principles of Teaching and Learning in a Multicultural Society

16.5   Conclusion

16.6   Unit End Exercise

16.0 OBJECTIVES

This unit deals with the concept of 'Multicultural Education' and hence by the end of the unit you will be able to:

Define the term 'Multicultural Education'

Explain the purpose of 'Multicultural Education' as a philosophy to be followed by the present system of Education in India

State the principles of 'Multicultural Education'

Describe the advantages of using the different approaches to multicultural education in a democratic society

16.1 MEANING AND CONCEPT OF MULTICULTURAL EDUCATION

Numerous definitions of multicultural education have been proposed or espoused by scholars, researchers and organizations over the past 30 years. To assist researchers, teachers, educators, and parents in

understanding and implementing multicultural education, the National Association for Multicultural Education defines multicultural education below.

Multicultural education is a philosophical concept built on the ideals of freedom, justice, equality, equity, and human dignity as acknowledged in various documents, such as the U.S. Declaration of Independence, constitutions of South Africa and the United States, and the Universal Declaration of Human Rights adopted by the United Nations. It affirms our need to prepare student for their responsibilities in an interdependent world. It recognizes the role schools can play in developing the attitudes and values necessary for a democratic society. It values cultural differences and affirms the pluralism that students, their communities, and teachers reflect. It challenges all forms of discrimination in schools and society through the promotion of democratic principles of social justice.

Multicultural education is a process that permeates all aspects of school practices, policies and organization as a means to ensure the highest levels of academic achievement for all students. It helps students develop a positive self-concept by providing knowledge about the histories, cultures, and contributions of diverse groups. It prepares all students to work actively toward structural equality in organizations and institutions by providing the knowledge, dispositions, and skills for the redistribution of power and income among diverse groups. Thus, school curriculum must directly address issues of racism, sexism, classism, linguisism, ageism, heterosexism, religious intolerance, and xenophobia..

Multicultural education advocates the belief that students and their life histories and experiences should be placed at the center of the teaching and learning process and that pedagogy should occur in a context that is familiar to students and that addresses multiple ways of thinking. In addition, teachers and students must critically analyze oppression and power relations in their communities, society and the world.

To accomplish these goals, multicultural education demands a school staff that is culturally competent, and to the greatest extent possible racially, culturally, and linguistically diverse. Staff must be multiculturally literate and capable of including and embracing families and communities to create an environment that is supportive of multiple perspectives, experiences, and democracy. Multicultural education requires comprehensive school reform as multicultural education must pervade all aspects of the school community and organization.

Recognizing that equality and equity are not the same thing, multicultural education attempts to offer all students an equitable educational opportunity, while at the same time, encouraging students to critique society in the interest of social justice.

16.2 SCOPE OF MULTICULTURAL EDUCATION

Sleeter (1996) delineates five approaches to multicultural education:

a. Advocates of the *Teaching the Culturally Different* approach attempt to raise the academic achievement of students through culturally relevant instruction.

b. In the Human Relations approach students are taught about commonalties of all people through understanding their social and cultural differences but not their differences in institutional and economic power.

c. The Single Group Studies approach is about the histories and contemporary issues of oppression of different people, women, low socioeconomic groups, and gays and lesbians.

d. The Multicultural Education approach promotes the transformation of the educational process to reflect the ideals of democracy in a pluralistic society. Students are taught content using instructional methods that value cultural knowledge and differences.

e. Educators who use the *Social Reconstructionist* approach to multicultural education go a step further to teach students about oppression and discrimination. Students learn about their roles as social change agents so that they may participate in the generation of a more equitable society.

16.3 APPROACHES TO MULTICULTURAL EDUCATION

These categories overlap, and educators may use more than one approach simultaneously.

Banks (1997b) describes the dimensions of multicultural education in five overlapping areas in which researchers and practitioners are involved. Content integration is the inclusion of materials, concepts, and values from a variety of cultures in teaching. Knowledge construction is the recognition that all knowledge is socially constructed, created in the minds of human beings to explain their experience and thus, can be challenged. Ideas that shape society do change. As such, knowledge construction is a primary aspect of multicultural education because before teachers can effectively teach multiculturally, they must reconstruct their world views. Equity pedagogy is involved when teachers alter their teaching methods to accommodate the various cultural differences of diverse students to stimulate academic achievement. Prejudice reduction concerns changing the students' attitudes towards differences of race and ethnicity. Prejudice reduction can also include teaching tolerance about

religion, physical and mental abilities, and sexual preference. An empowering school culture is the dimension of multicultural education that enables the other four dimensions. Educators must examine the structures of education that impede learning and empower students and families from "diverse racial, ethnic, and gender groups" (p.24). The aim is to create schools that encourage the full development of all students. Essentially, multicultural education is about social change through education. It requires deep and critical thinking, imagination, and commitment to another tomorrow, inclusive of the wealth of all of our stories and peoples. It is another aspect of the continuous human journey toward justice and pushes us toward the fulfilment of the promises of democracy. It gives us new questions to ask and directions to follow to uncover human possibilities in the new millennium. As stated by Greene (1995), "People trying to be more fully human must not only engage in critical thinking but must be able to imagine something coming of their hopes; their silence must be overcome by their search" (p. 25). Multicultural education harbors a place for a multitude of voices in a multicultural society and a place for many dreams.

16.4 PRINCIPLES OF TEACHING AND LEARNING IN A MULTICULTURAL SOCIETY

Principle 1: Professional development programs should help teachers understand the complex characteristics of different groups of children in the Indian society and the ways in which race, ethnicity, language, and social class interact to influence student behavior.

Principle 2: Schools should ensure that all students have equitable opportunities to learn and to meet high standards.

Principle 3: The curriculum should help students understand that knowledge is socially constructed and reflects the social, political, and economic contexts in which they live and work.

Principle 4: Schools should provide all students with opportunities to participate in extra- and co-curricular activities that develop knowledge, skills, and attitudes that increase academic achievement and foster positive interracial relationships.

Principle 5: Schools should create or make salient superordinate crosscutting group memberships in order to improve intergroup relations.

Principle 6: Students should learn about stereotyping and other related biases that have negative effects on racial and ethnic relations.

Principle 7: Students should learn about the values shared by virtually all cultural groups (e.g., justice, equality, freedom, peace, compassion, and charity).

Principle 8: Teachers should help students acquire the social skills needed to interact effectively with students from other racial, ethnic, cultural, and language groups.

Principle 9: Schools should provide opportunities for students from different racial, ethnic, cultural, and language groups to interact socially under conditions designed to reduce fear and anxiety.

Principles related to School Governance, Organization and Equity

Principle 10: A school's organizational strategies should ensure that decision-making is widely shared and that members of the school community learn collaborative skills and dispositions in order to create a caring environment for students.

Principle 11: Leaders should develop strategies that ensure that all public schools, regardless of their locations, are funded equitably.

Principle 12: Teachers should use multiple culturally sensitive techniques to assess complex cognitive and social skills.

16.5 CONCLUSION

Diversity in the nation's schools is both an opportunity and a challenge. The nation is enriched by the ethnic, cultural, and language diversity among its citizens and within its schools. However, whenever diverse groups interact, intergroup tension, stereotypes, and institutionalized discrimination develop. Schools must find ways to respect the diversity of their students as well as help to create a unified nation-state to which all of the nation's citizens have allegiance. We hope these design principles will help educational policy makers and practitioners realize this elusive and difficult but essential goal of a democratic and pluralistic society.

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16.6 UNIT END EXERCISE

1) Define Multicultural Education and Discuss its Scope.

2) Why is it necessary to adopt a Multicultural approach to teaching in a country like India?

3) What are the Principles of Multicultural Education?

4) What do you think are the major hindrances to Multicultural Education in India?

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17

HUMAN RIGHTS AND EDUCATION: HUMAN RIGHTS EDUCATION, CONCEPT, TYPES AND NEED, GOVERNMENT'S LEGISLATION TO ENSURE HUMAN RIGHTS EDUCATION

Unit Structure

17.0   Objectives
17.1   Introduction
17.2   Nature, Meaning and Concept of Human Rights & Human Rights Education
17.3   Types of Human Rights
17.4   Need to Ensure Human Rights Education
17.5   Unit End Exercise

17.0 OBJECTIVES

This unit deals with the concept of Human Rights and Human Rights Education and hence by the end of the unit you will be able to:

Explain the term 'Human Rights'

Give reason for the need of Human Rights Education

List the different human rights listed in the Universal Declaration of Human Rights

17.1 INTRODUCTION

Human Rights have become an established reality since the establishment of the United Nations in 1945, which has as its central concern reaffirmed its faith in fundamental human rights, in the dignity and worth the human person, in the equal rights of men and women and of nations large and small.

In other words, human rights being eternal part of the nature of human beings are essential for individuals to develop their personality,

their human qualities. Their intelligence, talent and conscience and to enable them to satisfy spiritual and other higher order needs. The purposes of securing human rights as such are to provide protection to these rights against the abuse of power committed by organs of state such; to promote institutions that promote the living conditions of human beings for the development of their personality and to provide effective remedial measures for obtaining redress in the event of these rights being violated.

The history and development of human rights is very fascinating. The origin is traced, by some scholars, back to the times of ancient Greeks. The fact that human rights were recognized as natural rights of man is illustrated in a Greek play *Antigone.* In philosophy the development of the notion of natural rights of man was contributed by the stoic philosophers. They first developed natural law theory which states that every human being possessed rights by virtue of being human beings. However this concept of natural rights and natural law went progressively through various changes before the concept of Human Rights finds its mentionin the Universal Declaration of Human Rights of 1948, is of course the revival of the eighteenth century concept of 'Rights of Man'.

17.2   NATURE, MEANING AND CONCEPT OF HUMAN RIGHTS & HUMAN RIGHTS EDUCATION

Human rights are commonly understood as being those rights which are inherent to the human being. The concept of human rights acknowledges that every single human being is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Human rights are legally guaranteed by *human rights law,* protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity. They are expressed in treaties, customary international law, bodies of principles and other sources of law. Human rights law places an obligation on States to act in a particular way and prohibits States from engaging in specified activities. However, the law does not establish human rights. Human rights are inherent entitlements which come to every person as a consequence of being human. Treaties and other sources of law generally serve to *protect* formally the rights of individuals and groups against actions or abandonment of actions by Governments which interfere with the enjoyment of their human rights.

The following are some of the most important characteristics of human rights:

• Human rights are founded on *respect for the dignity and worth of each person;*

• Human rights are *universal,* meaning that they are applied equally and without discrimination to all people;

• Human rights are *inalienable,* in that no one can have his or her human rights taken away; they can be limited in specific situations (for example, the right to liberty can be restricted if a person is found guilty of a crime by a court of law);

• Human rights are *indivisible, interrelated* and *interdependent,* for the reason that it is insufficient to respect some human rights and not others. In practice, the violation of one right will often affect respect for several other rights. All human rights should therefore be seen as having equal importance and of being equally essential to respect for the dignity and worth of every person.

Human Rights Education

Human rights education is an integral part of the right to education and is increasingly gaining recognition as a human right in itself. Knowledge of rights and freedoms is considered a fundamental tool to guarantee respect for the rights of all. UNESCO's work in human rights education is guided by the World Programme for Human Rights Education.

Education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance and respect for human dignity. Quality education based on a human rights approach means that rights are implemented throughout the whole education system and in all learning environments.

17.3 TYPES OF HUMAN RIGHTS

Article 1:
All human beings are born free and equal in dignity and rights. They are endowed with reason
and conscience and should act towards one another in a spirit of brotherhood.

Article 2:
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3:
Everyone has the right to life, liberty and security of person.

Article 4:
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5:
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6:
Everyone has the right to recognition everywhere as a person before the law.

Article 7:
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8:
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9:
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10:
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11
1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12:
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13:
1. Everyone has the right to freedom of movement and residence within the borders of each State including his own, and to return to his country.

Article 14:
1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.

2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15:
1. Everyone has the right to a nationality. 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16:
1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.

2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17:
1. Everyone has the right to own property alone as well as in association with others.

2. No one shall be arbitrarily deprived of his property.

Article 18:
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19:
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek receive and impart information and ideas though any media and regardless of frontiers.

Article 20:
1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21:

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

2. Everyone has the right of equal access to public service in his country.

3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secrete vote or by equivalent free voting procedures.

Article 22:
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23:
1. Everyone has the right to work, to free choice of employment, to just and favourable condition.

17.4 NEED TO ENSURE HUMAN RIGHTS EDUCATION

Needs-based development approaches to education have, to date, failed to achieve the Education for All goals. Because it is inclusive and provides a common language for partnership, a rights-based approach – although certainly not without tensions and challenges – has the potential to contribute to the attainment of the goals of governments, parents and children. Girls' right to education, for example, can be achieved more effectively if measures are also implemented to address their rights to freedom from discrimination, protection from exploitative labour, physical violence and sexual abuse, and access to an adequate standard of living. Equally, the right to education is instrumental in the realization of other rights. Research indicates, for example, that one additional year of schooling for 1,000 women help prevent two maternal deaths.

• **It promotes social cohesion, integration and stability:**
Human rights promote democracy and social progress. Even where children have access to school, a poor quality of education can contribute to disaffection. Basing education on human rights education, which emphasizes quality, can encourage the development of school environments in which children know their views are valued. It includes a focus on respect for families and the values of the society in which they are living. It can also promote understanding of other cultures and peoples, contributing to intercultural dialogue and respect for the richness of cultural and linguistic diversity, and the right to participate in cultural life. In this way, it can serve to strengthen social cohesion.

• It builds respect for peace and non-violent conflict resolution:

Human Rights Education is founded on principles of peace and non-violent conflict resolution. In achieving this goal, schools and communities must create learning environments that eliminate all forms of physical, sexual or humiliating punishment by teachers and challenge all forms of bullying and aggression among students. In other words, they must promote and build a culture of non-violent conflict resolution. The lessons children learn from school-based experiences in this regard can have far reaching consequences for the wider society.

• It contributes to positive social transformation:

Human rights education empowers children and other stakeholders and represents a major building block in efforts to achieve social transformation towards rights-respecting societies and social justice.

• It is more cost-effective and sustainable:

Treating children with dignity and respect – and building inclusive, participatory and accountable education systems that respond directly to the expressed concerns of all stakeholders – will serve to improve educational outcomes. In too many schools, the failure to adapt to the needs of children, particularly working children, results in high levels of dropout and repeated grades. Children themselves cite violence and abuse, discriminatory attitudes, an irrelevant curriculum and poor teaching quality as major contributory factors in the inability to learn effectively and in subsequent dropout. In addition, health issues can diminish the ability of a child to commence and continue schooling, and for all children, especially girls, an inclusive education can reduce the risk of HIV infection. A rights-based approach is therefore not only cost-effective and economically beneficial but also more sustainable.

• It produces better outcomes for economic development:

Human rights education can be entirely consistent with the broader agenda of governments to produce an economically viable workforce. Measures to promote universal access to education and overcome discrimination against girls, children with disabilities, working children, children in rural communities, and minority and indigenous children will serve to widen the economic base of society, thus strengthening a country's economic capability.

• It builds capacity:

By focusing on capacity-building and empowerment, a rights-based approach to education harnesses and develops the capacities of governments to fulfil their obligations and of individuals to claim their rights and entitlements.

17.5 UNIT END EXERCISE

1) What is Human Rights? Why is it necessary for an individual to know the different human rights that are there?

2) Why is Education considered as an important tool for ensuring that human rights are safeguarded?

3) Discuss the various characteristics of human rights.

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18

EMERGING PERCEPTIONS IN VALUE EDUCATION, NURTURING VALUES AS AN INSTRUMENT TO COUNTER TERRORISM

Unit Structure

18.0   Objectives

18.1   Introduction

18.2   Definition & Meaning of the Value

18.3   Classification of Values

18.4   Emerging Perceptions in Value Education

18.5   Values as an Instrument to Counter Terrorism

18.6   Unit End Exercise

18.0 OBJECTIVES

This unit deals with the Emerging Perceptions in Value Education, Nurturing values as an Instrument to Counter Terrorism and hence by the end of the unit you will be able to:

Define the term 'Value'

Discuss the various types of values that are necessary for an effective functioning of society

Explain different approaches to value education

Describe the advantages of using the various approaches of value education

Explain the need for education to counter terrorism

18.1 INTRODUCTION

The inculcation of values has been cherished as a noble goal of all societies of all times and India has been no exception to this. In India like many other societies values are a national concern. The Constitution of India lays the firm foundation of a sovereign, socialist, secular and democratic republic. It secures for all citizens: social, economic and political justice; liberty of thought, expression, faith, belief and worship; equality of status and of opportunity; fraternity, assuming the dignity of the individual; and the unity and integrity of the nation. All these

provisions along with the supremacy of the judiciary are the cornerstones of peace and harmony (H S Srivastava, Professor and Former Dean, National Council of Educational Research and Training, New Delhi)

These values have played and are playing an important role in safeguarding the interest of every citizen in this culturally diverse nation. In order to ensure that these values are guaranteed to every citizen Education is seen to have an important role in the transmission of these values and establishing these values as a part and parcel of the fabric of society.

Values are our subjective reactions to the world around us. They guide and mould our positions and behaviour. Values have three important characteristics. First, values are developed early in life and are very resistant to change. Values develop out of our direct experiences with people who are important to us, particularly our parents. Values rise not out of what people tell us, but as a result how they behave toward us and others. Second, values define what is right and what is wrong.

According to Reid "Education is part of life and clearly our questions about values and education are inseparable from larger questions of values in life. Values are embodied in educational practices". Thus education develops a sense of discrimination between good and bad. This discrimination is based on values and these values are tested in schools. Aims are an end in themselves and values are the product. Values of education are the same as of life. These educational values are individual as well as social. Before we see the perceptions in value Education, and the ways in which education can nurture value, let us see the meaning of the term value.

18.2 DEFINITION AND MEANING OF THE TERM VALUE

Values are defined in literature as everything from eternal ideas to behavioral actions. As used here values refer to criteria for determining levels of goodness, worth or beauty. Values are affectively-laden thoughts about objects, ideas, behavior, etc. that guide behavior, but do not necessarily require it (Rokeach, 1973). The act of valuing is considered an act of making value judgments, an expression of feeling, or the acquisition of and adherence to a set of principles. We are covering values as part of the affective system. However, once they are developed they provide an important filter for selecting input and connecting thoughts and feelings to action and thus could also be included in a discussion of the regulatory system.

Values are a person's (a) fundamental preferences and commitments, (b) standards for determining worth or merit, and (c) basic concepts of goodness, rightness, and fairness. Values serve as criteria that

guide three kinds of choices an individual makes: What is preferable here? What is of highest quality? and, What is right? The answers to these questions in specific instances -- the choices and conclusions and judgments a person makes, the actions she takes in her day-to-day life -- reflect this person's basic values. They represent them. They concretize them. As human beings, each of us has the power -- and, I believe, the responsibility -- to choose our values and then use them to guide our life.

Values are those characteristics of human society which set norms, exert control and influence the thinking, willing, feeling and actions of individuals.

18.3 CLASSIFICATION OF VALUES

H S Srivastava, Professor and Former Dean, National Council of Educational Research and Training, New Delhi conducted a study and developed a list of values which can be classified as and described as:

'**Me and me**' attributes, are practised by the individual alone, without reference to his or her social relationships, and without assistance from others. The attributes clustered in this category were: (a) Cleanliness; (b) Dignity of labour; (c) Diligence; (d) Perseverance; (e) Determination; (f) Fortitude; (g) Courage; (h) Self-reliance; (i) Excellence; (j) Hope; (k) Meditation; (l) and Self-analysis.

'**Me and you**' attributes, are those attributes that necessitate interaction between two or more individuals: (a) Patience; (b) Dutifulness; (c) Courtesy; (d) Love; (e) Indian core values of peace and harmony ; (f) Humility; (g) Being a good sports-person; (h) Honesty; (i) Tolerance; and (j) Charity.

'**Me and society**' attributes, involve wider interactions with the society, nation and the world. These include: (a) Sharing; (b) Team spirit; (c) Dialogue; (d) Justice; (e) Sympathy; (f) Hospitality; (g) Non-violence; (h) Peace; and (i) Harmony.

'**Me and God**' attributes, involve an individual's relationship with her or his maker. These include: (a) Prayer; (b) Worship; (c) Gratitude; (d) Service; (e) Witnessing God in nature; (f) Righteous behaviour; and (g) Pursuits for salvation.

Brubacher has classified educational values in two categories:

1. Related to likes or Immediate values: fulfil biological & psychological needs. These values to achieve immediate satisfaction.
2. Related to Intelligent likes or Remote values: Related to intelligent & rational needs. These values are further divided into two categories: Instrumental & Intrinsic values.

Instrumental values are sometimes also called "*extrinsic values*". Something is supposed to have instrumental value when it is not valued for its own sake, but because it contributes to some further purpose, or because it helps bring about something else of value. So a particular kitchen knife might be said to be very valuable in this instrumental sense- it is valued not for its own sake but because it can be used to satisfy certain cookery purposes that we treasure

Intrinsic values:

The concept of intrinsic value has been characterized in terms of the value that something has "in itself," or "for its own sake," or "as such," or "in its own right."

Something is valuable for its own sake as opposed to being valuable for the sake of something.

Something has instrumental value if and only if it has value as a means to promote some ends. Something has intrinsic value (ornon-instrumental value) if and only if it has value regardless of whether it is also useful as a means to promote some other ends. Note that one and the same thing something may have instrumental value as well as intrinsic value. The two very different notions can be true of the same object.

18.4   EMERGING   PERCEPTIONS   IN   VALUE   EDUCATION

Values education is an explicit attempt to teach about values and/or valuing. Superka, Ahrens, & Hedstrom (1976) state there are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning. Let us briefly look into these perspectives.

Inculcation

Most educators viewing values education from the perspective of inculcation see values as socially or culturally accepted standards or rules of behavior. Valuing is therefore considered a process of the student identifying with and accepting the standards or norms of the important individuals and institutions within his society. The student "incorporates" these values into his or her own value system. These educators take a view of human nature in which the individual is treated, during the inculcation process, as a reactor rather than as an initiator. Extreme advocates such as Talcott Parsons (1951) believe that the needs and goals of society should transcend and even define the needs and goals of the individuals.

However, advocates who consider an individual to be a free, self-fulfilling participant in society tend to inculcate values as well, especially values such as freedom to learn, human dignity, justice, and self-

exploration. Both the social- and individualistic-oriented advocates would argue the notion that certain values are universal and absolute. The source of these values is open to debate. On the one hand some advocates argue they derive from the natural order of the universe; others believe that values originate in an omnipotent Creator.

In addition to Parsons (1951), the theoretical work of Sears and his colleagues (1957, 1976) and Whiting (1961) provide support for this position. More contemporary researchers include Wynne and Ryan (1989, 1992). The materials developed by the Georgia Department of Education (1997), the work of William Bennett (e.g., 1993) and The Character Education Institute (CEI) also promote the inculcation viewpoint.

Moral Development

Educators adopting a moral development perspective believe that moral thinking develops in stages through a specific sequence. This approach is based primarily on the work of Lawrence Kohlberg (1969, 1984) as presented in his 6 stages and 25 "basic moral concepts." This approach focuses primarily on moral values, such as fairness, justice, equity, and human dignity; other types of values (social, personal, and aesthetic) are usually not considered. It is assumed that students invariantly progress developmentally in their thinking about moral issues. They can comprehend one stage above their current primary stage and exposure to the next higher level is essential for enhancing moral development. Educators attempt to stimulate students to develop more complex moral reasoning patterns through the sequential stages.

Kohlberg's view of human nature is similar to that presented in the ideas of other developmental psychologists such as Piaget (1932, 1962), Erikson (1950), and Loevinger et al. (1970). This perspective views the person as an active initiator and a reactor within the context of his or her environment; the individual cannot fully change the environment, but neither can the environment fully mold the individual. A person's actions are the result of his or her feelings, thoughts, behaviors, and experiences. Although the environment can determine the content of one's experiences, it cannot determine its form. Genetic structures already inside the person are primarily responsible for the way in which a person internalizes the content, and organizes and transforms it into personally meaningful data.

The moral development technique most often used is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Students are presented with alternative viewpoints within these discussions which is in hypothesized to lead to higher, more developed moral thinking. There are three critical variables that make a dilemma appropriate:

1. The story must present "a real conflict for the central character", include "a number of moral issues for consideration", and

"generate differences of opinion among students about the appropriate response to the situation."

2. A leader who can help to focus the discussion on moral reasoning.

3. A classroom climate that encourages students to express their moral reasoning freely (Gailbraith & Jones, 1975,   p. 18).

Analysis

The analysis approach to values education was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of the analysis approach is to help students use logical thinking and the procedures of scientific investigation in dealing with values issues. Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the personal moral dilemmas presented in the moral development approach.

The rationalist (based on reasoning) and empiricist (based on experience) views of human nature seem to provide the philosophical basis for this approach. Its advocates state that the process of valuing can and should be conducted under the 'total authority of facts and reason' (Scriven, 1966, p. 232) and 'guided not by the dictates of the heart and conscience, but by the rules and procedures of logic' (Bond, 1970, p. 81).

The teaching methods used by this approach generally center around individual and group study of social value problems and issues, library and field research, and rational class discussions. These are techniques widely used in social studies instruction.

A variety of higher-order cognitive and intellectual operations are frequently used (similar in many ways to those advocated members of the critical thinking movement). These include:

1. stating the issues;
2. questioning and substantiating in the relevance of statements;
3. applying analogous cases to qualify and refine value positions;
4. pointing out logical and empirical inconsistencies in arguments;
5. weighing counter arguments; and
6. seeking and testing evidence.

Values Clarification

The values clarification approach arose primarily from humanistic psychology and the humanistic education movement as it attempted to implement the ideas and theories of Gordon Allport (1955), Abraham Maslow (1970), Carl Rogers (1969), and others. The central focus is on helping students use both rational thinking and emotional awareness to

examine personal behavior patterns and to clarify and actualize their values. It is believed that valuing is a process of self-actualization, involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one's choices. Values clarification is based predominately on the work of Raths, Harmin & Simon (1978), Simon & Kirschenbaum (1973), and Simon, Howe & Kirschenbaum (1972).

Whereas the inculcation approach relies generally on outside standards and the moral development and analysis approaches rely on logical and empirical processes, the values clarification approach relies on an internal cognitive and affective decision making process to decide which values are positive and which are negative. It is therefore an individualistic rather than a social process of values education.

From this perspective, the individual, if he or she is allowed the opportunity of being free to be his or her true self, makes choices and decisions affected by the internal processes of willing, feeling, thinking, and intending. It is assumed that through self-awareness, the person enters situations already pointed or set in certain directions. As the individual develops, the making of choices will more often be based on conscious, self-determined thought and feeling. It is advocated that the making of choices, as a free being, which can be confirmed or denied in experience, is a preliminary step in the creation of values (Moustakas, 1966).

Within the clarification framework a person is seen as an initiator of interaction with society and environment. The educator should assist the individual to develop his or her internal processes, thereby allowing them, rather than external factors, to be the prime determinants of human behavior; the individual should be free to change the environment to meet his or her needs.

Methods used in the values clarification approach include large- and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but unlike the inculcation and developmental approaches it does not posit any universal set of appropriate values.

Action Learning
The action learning approach is derived from a perspective that valuing includes a process of implementation as well as development. That is, it is important to move beyond thinking and feeling to acting. The approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning

experiences. In some ways it is the least developed of the five approaches. However, a variety of recent programs have demonstrated the effectiveness of the techniques advocated by this approach (e.g., Cottom, 1996; Gauld, 1993; Solomon et al., 1992).

Advocates of the action learning approach stress the need to provide specific opportunities for learners to act on their values. They see valuing primarily as a process of self-actualization in which individuals consider alternatives; choose freely from among those alternatives; and prize, affirm, and act on their choices. They place more emphasis on action-taking inside and outside the classroom than is reflected in the moral development, analysis, and values clarification processes.

Values are seen to have their source neither in society nor in the individual but in the interaction between the person and the society; the individual cannot be described outside of his or her context. The process of self-actualization, so important to the founders of the values clarification approach, is viewed as being tempered by social factors and group pressures. In this way it is more related to Maslow's (1971) level of transcendence which he discussed towards the end of his career.

A problem-solving/decision making model and related techniques that can serve as a sound beginning for this approach is presented by Huitt (1992):

- **Input Phase**--a problem is perceived and an attempt is made to understand the situation or problem

  1. Identify the problem(s) and state it (them) clearly and   concisely

  2. State the criteria that will be used to evaluate possible alternatives to the problem as well as the effectiveness of selected solutions; state any identified boundaries of acceptable alternatives, important values or feelings to be considered, or results that should be avoided

  3. Gather information or facts relevant to solving the problem or making a decision.

- **Processing Phase**--alternatives are generated and evaluated and a solution is selected

  4. Develop alternatives or possible solutions

  5. Evaluate the generated alternatives vis-a-vis the stated criteria

  6. Develop a solution that will successfully solve the problem (diagnose possible problems with the solution and implications of these problems; consider the worst that can happen if the solution is implemented; evaluate in terms of overall "feelings" and "values"

- **Output Phase**--includes planning for and implementing the solution

7. Develop plan for implementation (sufficiently detailed to allow for successful implementation)

8. Establish methods and criteria for evaluation of implementation and success

9. Implement the solution

- **Review Phase**--the solution is evaluated and modifications are made, if necessary.

  10. Evaluating implementation of the solution (an ongoing process)
  11.Evaluating the effectiveness of the solution
  12. Modifying the solution in ways suggested by the evaluation process

18.5 VALUES AS AN INSTRUMENT TO COUNTER TERRORISM

Defining Terrorism

Terrorism is difficult to define; in fact, more than 100 diplomatic or scholarly definitions exist. Since 1983, the U.S. Department of State has employed the following definition, which seems to capture what is considered terrorism by many governments and international organizations:

The term "terrorism" means premeditated, politically motivated violence perpetrated against non-combatant targets by subnational groups or clandestine agents, usually intended to influence an audience.

The term "international terrorism" means terrorism involving citizens or the territory of more than one country.

Definitions used by scholars tend to place more emphasis on the intention of terrorists to cause fear and terror among a target audience rather than the harm caused to the immediate victims. Also, scholarly definitions often include nation states as potential perpetrators of terrorism, as well.

We begin with an overview of theoretical considerations involved in the occupational choice to participate in terrorist-type activities. Although the rational choice model of participation in terrorism can yield valuable insights, it does not yield an unambiguous answer to the question of whether higher income and more education would reduce participation in terrorism. Evidence on the determinants of terrorism is just beginning to be assembled, and the following sections of the paper consider a variety of

types of evidence: the determinants of "hate crimes," which can be viewed as a close cousin to terrorism.

Theoretical Considerations of Participation in Terrorism

The extensive literature on the economics of crime offers some reason to believe that poverty and lack of education are connected to illegal activity, especially property crimes. However, although terrorism seems akin to crime, this literature does not necessarily predict a similar connection between poverty or lack of education and terrorism.

Economists have a well worked out and empirically successful theory of participation in criminal activities. After accounting for the risk of being caught and penalized, the size of the penalty, and any stigma or moral distress associated with involvement in crime, those who receive higher income from criminal activities would choose involvement in crime. In this model, crime increases as one's market wage falls relative to the rewards associated with crime, and decreases if the risk of being apprehended after committing a crime or the penalty for being convicted of a crime rises.

Available evidence suggests that individuals are more likely to commit property crimes if they have lower wages or less education (for example, Ehrlich, 1973; Freeman, 1996; Piehl, 1998). The occurrence of violent crimes, including murders, however, is typically found to be unrelated to economic opportunities (for example, Piehl, 1998; Ruhm, 2000). If violent crime is unrelated to economic opportunity, terrorism may be unrelated as well.

Landes (1978) and Sandler, Tschirhart and Cauley (1983) apply the economic model of crime to transnational terrorism. They focus on how an increase in penalties and law enforcement influences the incentive to partake in terrorist activities. The model, however, yields few concrete predictions insofar as the relationship between market opportunities and participation in terrorism is concerned because participation in terrorist acts by individuals with different characteristics depends on the probability that participation will bring about the desired political change and the differential payoff for the various groups associated with achieving the terrorists' desired aims versus the penalties associated with failure.

Other important considerations include the relative pay of skilled and unskilled individuals for participation in terrorist organizations and how it compares to relative pay in the legal sector, and the *selection* of terrorists by terrorist organizations from the pool of potential applicants. Terrorism may in some cases offer greater benefits for those with more education. For example, well-educated individuals may participate disproportionately in terrorist groups if they think that they will assume leadership positions if they succeed; or if they identify more strongly with the goals of the terrorist organization than less educated individuals; or if

they live in a society where the relative pay advantage of well-educated individuals is greater for participation in terrorist organizations than in the legal sector. (Labor economists will naturally think of the Roy (1951) model of occupational choice).

Furthermore, terrorist organizations may prefer to select those who have better education. Between 1996 and 1999, Nasra Hassan (2001), a relief worker for the United Nations, interviewed nearly 250 militants and associates of militants involved in the Palestinian cause, including failed suicide bombers, the families of deceased bombers and those who trained and prepared suicide bombers for their missions. One Hamas leader Ms. Hassan interviewed claimed, "Our biggest problem is the hordes of young men who beat on our doors, clamoring to be sent [on suicide missions]. It is difficult to select only a few." A planner for Islamic Jihad explained to Ms. Hassan that his group scrutinizes the motives of a potential bomber to be sure that the individual is committed to carrying out the task.

Apparently, the groups generally reject for suicide bombing missions "those who are under eighteen, who are the sole wage earners in their families, or who are married and have family responsibilities." A high level of educational attainment is probably a signal of one's commitment to a cause and determination, as well as of one's ability to prepare for an assignment and carry it off. The demand side of the terrorism phenomenon is often neglected. Suicide bombers are clearly not motivated by the prospect of their own individual economic gain, although the promise of larger payments to their families may increase the willingness of some to participate in suicide bombing mission.

Thus it can be concluded *that* suspect their primary motivation results from their passionate support for the terrorist movement, economic reasons as well as education could be the plausible reasons for terrorism.

It is important to note that the economic model or the analyses of the causes for terrorism given above is only done from the economic dimension, there are different other models and perspectives to understand the underlying causes for terrorism such as the psychological cause the structural cause etc. but all bring out clearly the need for education to deal with terrorism or the lack of education plays a crucial role in the perpetuation of terrorism.

18.6 UNIT END EXERCISE

1) What do you understand by the term 'Value' discuss the various types of values that are essential for the effective functioning of an individual in society?

2) Why is it essential to adopt different approaches for developing values in students? Discuss with the help of the advantage of each approach in value development?

3) Discuss the role of education in the process of combatting against terrorism.

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19

OPEN SCHOOLING

Unit Structure

19.0 WHY OPEN SCHOOLING?

The emergence of Open and Distance Learning (ODL) System has been a natural and phenomenal evolution in the history of educational development towards the latter half of the twentieth century. While the conventional system continues to be the mainstream of educational transaction, it has its own limitations with regard to expansion, access, Equity and cost effectiveness. Major challenges that India faces today in the educational arena are:

the challenge of numbers,

the challenge of credibility, and

the challenge of quality.

The revolution brought about by the growth of Information and Communication Technology (ICT) has greatly facilitated the expansion of Open and Distance Learning (ODL) System and permitted adopting a flexible, constructivist, learner friendly and multi perspective approach to teaching learning process which is so essential for creativity, leadership and scholarship leading to total development of human personality and in responding appropriately to the challenges identified above.

The Open and Distance Education is a new paradign with some elements of shift such as:

From classroom to anywhere

From teacher centric to learner centric

From teacher as an instructor to teacher as a facilitator

From mainly oral instructions to technology aided instruction

From fixed time to anytime learning

From "you learn what we offer" to "we offer what you want to learn".

From education as one time activity to education as life long activity.

The concerns for adoption of 'open schooling' programmes with the objective of providing "Education to All" include:

i.   To provide education to those who are unable to attend conventional schools for a variety of socio-economic reasons, as well as to those who for similar reasons missed opportunities to complete school and developmental education,

ii. To meet the educational needs of differently abled children,

iii. To provide wider choice of educational programmes to learners,

iv. To provide a 'safety net' to school drop-outs so that they do not remain under-educated.

Every region and state of India faces, more or less, the above mentioned educational challenges.

19.1 WHAT IS NIOS ?

NIOS is an "Open School" to cater to the needs of a heterogeneous group of learners up to pre-degree level. It was started as a project with in-built flexibilities by the Central Board of Secondary Education (CBSE) in 1979. In 1986, the National Policy on Education suggested strengthening of Open School System for extending open learning facilities in a phased manner at secondary level all over the country as an independent system with its own curriculum and examination leading to certification.

Consequently, the Ministry of Human Resource Development (MHRD), Government of India set up the National Open School (NOS) in November 1989. The pilot project of CBSE on Open School was amalgamated with NOS. Through a Resolution (No. F.5-24/90 Sch.3 dated 14 September 1990 published in the Gazette of India on 20 October 1990), the National Open School (NOS) was **vested with the authority to register, examine and certify students registered with it up to pre-degree level courses.** In July 2002, the Ministry of Human Resource

Development amended the nomenclature of the organization from the National Open School (NOS) to the National Institute of Open Schooling (NIOS) with a mission to provide relevant continuing education at school stage, up to pre-degree level through Open Learning system to prioritized client groups as an alternative to formal system, in pursuance of the normative national policy documents and in response to the need assessments of the people, and through it to make its share of contribution:

- To universalisation of education,
- To greater Equity and justice in society, and
- To the evolution of a learning society.

19.2 WHAT DOES NIOS DO?

The National Institute of Open Schooling (NIOS) provides opportunities to interested learners by making available the following Courses/Programmes of Study through open and distance learning (ODL) mode.

- Open Basic Education (OBE) Programme for Children (upto 14 years), adolescents and adults at A, B and C levels that are equivalent to classes III, V and VIII of the formal school system.
- Secondary Education Course
- Senior Secondary Education Course
- Vocational Education Course/Programmes
- Life Enrichment Programmes

The OBE programme envisages schooling by providing a learning continuum based on graded curriculum ensuring quality of education for children, neo-literates, school drop-outs/left-outs and NFE completers.

For implementation of OBE programme, the NIOS has partnership with about 341 Agencies providing facilities at their study centres. It is a sort of academic input relationship with partnering agencies. The NIOS provides **resource support** (such as adaptation of NIOS model curricula, study materials, joint certification, orientation of Resource Persons and popularization of OBE) to the **voluntary agencies and Zila Saksharta Samities (ZSSs)** etc., for implementation of its OBE programme.

At the **Secondary and Senior Secondary** levels, NIOS provides flexibility in the choice of subjects/courses, pace of learning, and transfer of credits from CBSE, some Board of School Education and State Open Schools to enable learner's continuation. A learner is extended as many as nine chances to appear in public examinations spread over a period of five years. The credits gained are accumulated till the learner clears required credits for certification. The learning strategies include; learning through printed **self-instructional material,** audio video programmes, participating in personal contact programme (PCP), and Tutor Marked

Assignments (TMA). Enrichment is also provided to the learners through the half yearly magazine "Open Learning". The Study Material is made available in English, Hindi and Urdu mediums. The On-Demand Examination System (ODES) is in operation at Secondary and Senior Secondary stage. NIOS offers 26 subject in seven mediums (Hindi, English, Urdu, Marathi, Telugu, Gujarati, Malayalam) for Secondary Examinations and 19 subjects in Hindi, English and Urdu mediums for Senior Secondary Examinations. Besides these, NIOS has provision of offering 10 Vocational subjects in combination with Academic subjects at secondary stage and 20 vocational subjects in combination with Academic subjects at Senior Secondary level.

Acknowledging the fact that the young entrepreneurs will be the wealth of the nation, the learner friendly **Vocational Education programmes** of NIOS provide excellent prospects for the learners. It offers 86 Vocational Education programmes in different areas such as Agriculture, Business and Commerce, Engineering and Technology, Health and Paramedical, Home Science and Hospitality Management, Teacher Training, Computer and IT related sectors, Life Enrichment Programmes and General Services. Knowledge, skills and qualities of entrepreneurship have been made essential components in curricula for Vocational Education with emphasis on practical and on the job training in related industrial units.
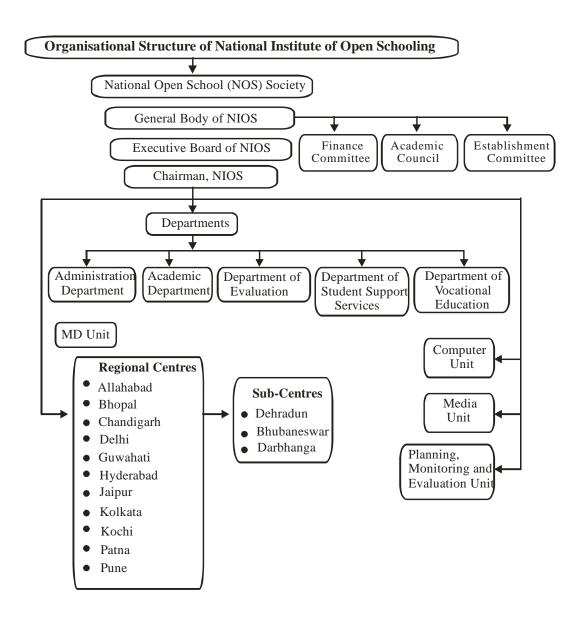
In order to upscale and place the Open Vocational Education Programme on a sound pedestal, NIOS is seeking collaboration with leading organizations in different educational development sectors like Industries, Medicines, IT etc.

Within the overall provisions of the National Curriculum Gramework (NCF-2005), NIOS has brought out a significant document titled **"Vocational Education and Training: A Framework on Curriculum Imperatives with a Focus on Knowledge Acquisition and Skills Development: Initiative through Open and Distance Learning".** It is hoped that this document with prove useful as the basis for preparing a well deliberated Programme of Action (POA) for implementation of Vocational Education Programmes through ODL.

The NIOS programmes pay special attention towards requirements of the first generation learners, physically and visually challenged learners and candidates from disadvantaged sections of the society.

19.3 FUNCTIONS OF NIOS ?

NIOS operates through a network of five Departments, eleven Regional Centres and 3367 Accredited Institutions (Study Centres) in India and abroad. It has a current enrolment of about 1.6 million students at Secondary and Senior Secondary levels which makes it **the largest open schooling system in the world.**

Organisational Structure of National Institute of Open Schooling

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National Open School (NOS) Society

General Body of NIOS → Finance Committee | Academic Council | Establishment Committee

Executive Board of NIOS

Chairman, NIOS

Departments

Administration Department | Academic Department | Department of Evaluation | Department of Student Support Services | Department of Vocational Education

MD Unit

Regional Centres
- Allahabad
- Bhopal
- Chandigarh
- Delhi
- Guwahati
- Hyderabad
- Jaipur
- Kolkata
- Kochi
- Patna
- Pune

→ **Sub-Centres**
- Dehradun
- Bhubaneswar
- Darbhanga

Computer Unit

Media Unit

Planning, Monitoring and Evaluation Unit

19.4 TRAINING OF PEN SCHOOLING FUNCTIONARIES ?

The NIOS has been organizing training of Open Schooling functionaries by organizing orientation/training programmes. In order to make the training programme more effective, a training packages has been prepared. The NIOS has setup an **International Centre for Training in Open Schooling (ICTOS)** in collaboration with the Commonwealth of Learning (COL) and UNESCO. It offers Certificate and Diploma courses in open schooling.

Open Schooling Association of Commonwealth (OSAC)

The Open Schooling Association of the Commonwealth of Learning (COL), and having its Secretariat at NIOS, New Delhi, functions **as a liaisoning agency** for information dissemination, coordination and mutual consultation **among member countries.** The mandate for OSAC is to organize **human resource development programmes** for functionaries of Open Schools, **Promote research and development activities** and take steps to **ensure quality of standards.** Through periodic meetings, the OSAC provides forum for discussion on issues of mutual interest and concerns.

To provide a forum across the world for scholarly discussions on concerns and issues in Open Learning/Open Schooling and for disseminating research, theory and practice, including inter-disciplinary studies, the half yearly **OSAC Journal of Open Schoolings** is being compiled, edited, published and circulated by NIOS since November 2001.

19.5   NATIONAL   CONSORTIUM   FOR   OPEN SCHOOLING (NCOS)

The NIOS alone with its limited infrastructure cannot provide adequate responses to the educational challenges that could be met through the Open and Distance Learning (ODL) mode in the area of open schooling/continuing education. There is a **need to create a network of apex organizations for open schooling at national and state level.** In order to translate this idea into practice, the **NIOS has been pursuing with the states** for quite some time **to set up the State Open Schools (SOSs). Fourteen States** (Andhra Pradesh, Haryana, Jammu and Kashmir, Karnataka, Kerala, Madhya Pradesh, Punjab, Rajasthan, Tamilnadu, West Bengal, Assam, Chhattisgarh, Uttar Pradesh, Delhi) **have already set up State Open Schools. Some more states viz.,** Orissa, Jharkhand, Goa, Bihar and Himachal Pradesh are also **in the process** of doing so.

To facilitate cooperation and interaction among **NIOS** AND **State Open Schools** and other concerned agencies for expansion of activities pertaining to Open Learning system, a **National Consortium for Open Schooling (NCOS)** has already been established with **NIOS as its Secretariat.**

19.6 FUTURE PERSPECTIVE

The Open Schooling system in India, which is at a take-off stage, has to have a great leap forward to meet the challenge of making the nation a learning society in a reasonable period of time.

Keeping in view the above, the **NIOS has prepared its Vision Document.** It provides a framework giving directions in which research,

development, training, programme delivery, networking, extension and other programmes of NIOS should be conducted in order to best serve the object of implementing and promoting the open schooling programme in the country.

The NIOS will work mainly as Resource Organisation in open schooling at national and international level with its usual programme delivery role. The State Open Schools (SOSs) are required to assume major responsibility for expansion of open schooling in India, particularly because the prospective students would generally opt for regional languages as mediums for their courses of study.

The NIOS, in collaboration with international organizations like COL and UNESCO, as well as at bilateral level, will strive for promotion of open schooling in the developing countries through various modes such as advocacy, consultancy, training of functionaries, dissemination of information, workshops, conferences etc.

The open schooling system with inbuilt flexibilities is going to be a major programme delivery mode of study up to pre-degree level. In India, we are at a crucial moment when a big thrust needs to be given to the open schooling system.

It is hoped that the State Education Departments, specially the State Open Schools (SOSs), would also take steps for preparation of their Vision Plans for promotion of open schooling. The NIOS would provide forum for SOSs to share information as also to deliberate on various issues and problems pertaining to formulation and implementation of Vision Plans on Open Schooling.

ADOLESCENCE EDUCATION PROGRAMME (AEP) :

This programmes aims at empowerment of adolescents through education and life skills development. It enables them to make informed choices, keep off infections like HIV/AIDS, and adopt a responsible behaviour leading to a healthy learning society. NIOS is implementing the Adolescence Education Programme (AEP) launched by the Ministry of Human Resource Development (MHRD), Government of India in 2005. The project is supported by UNFPA.

Steps have been taken to integrate adolescence issues and concerns in the printed Self Learning Materials (SLM), and support material like audio and video programmes. NIOS website and interactive Voice Response System (IVRS) provide information on life skills development among learners pursuing Secondary, Higher Secondary and Open Basic Education Programme. A Tutor's Training Manual on AEP has been prepared in collaboration with COL.

National Institute of Open Schooling
Over view of Role and Functions

Institutional Programme Delivery					
National Lead Role	International Role	Open Basic Education for children below 14 years and Adults above 14 years	Vocational Education	Secondary Education	Life Enrichment and Continuing education Programmes
• Interaction with States for promotion of open schooling programme. • Facilitating setting up of State Open Schools (SOSs). • Resource support to SOSs. • Training of personnel. • Setting up of a National consortium for open schooling (NCOS) and operationalisation of its roles and functions. • Co-	• Consultancy and Advocacy programmes for International Client Groups. • Organisation of training programmes (as per need, for open schooling functionaries from foreign countries.)	• Development of model Curricula, syllabi and learning materials and Media support programmes • Resource support to NGOs and Government organizations etc, for implementing open basic education (OBE) programme. • Identification and accreditation of Agencies for implem	Major areas 1. Agriculture 2. Technology 3. Health and Paramedical 4. Home Science 5. Business and commerce 6. Life Enrichment Courses 7. Miscellaneous Courses Development of Curricula. Syllabi and Instructional material in Vocational	Stages (i) Secondary (ii) Senior secondary Development of Curricula, Syllabi and instructional materials Delivery of secondary and senior secondary courses.	Development and dissemination of Life Enrichment materials. In-service training of personnel connected with life enrichment and continuing education programmes. Delivery of Life enrichment Programmes.

ordination and clearing house functions inter alia through National Conferences, seminars and other modes of interaction.		entation of the Open Basic Education Programme of NIOS.	education Delivery of Vocational educational programmes to the clientele groups.		
• Planning, Coordination and Maintenance of Standards in Open schooling. • Establishing a National Data Base on Open Schooling.	• Studies in open schooling and continuing education system of other countries.	• Training of personnel involved in OBE programme.			
	• Collaboration with International Organisations like UNESCO, COL, UNICEF, UNDP, UNFPA, World Bank	• Development of standards and methods of Pupil Evaluation and their dissemination • Joint certificate at OBE terminal levels (A, B and C).	Development of standards and methods of Pupil Evaluation.	Development of standards and methods of Pupil Evaluation.	
• Media support	• Media program	• Media support	Media support to	Media support to	Media support

to Open Schooling programmes	mes for International clientele	to Open Basic Education Programme.	Vocational Education programmes.	secondary and sr. secondary education programmes.	for Life Enrichment and Continuing Education Programmes.
• Dissemination of information about programmes and activities in Open Schooling through News Bulletin etc.	• Organisation of International conferences, meetings, workshops etc, on Open schooling and Continuing Education. • Bringing out a "Journal of Open Schooling" of International standards.	• Monitoring of Implementation of educational programmes in study centres of Accredited Agencies under OBE.		Bring out a half yearly Magazine 'Open Learning' mainly as enrichment material for NIOS students.	

Open University

Definitions of Open University

- A Open University that is open to people without formal academic qualifications and where teaching is by correspondence or broadcasting or summer school.
- Rapid advances in science and technology have driven organizations and institutions to develop their ample human resources in order to achieve improved productivity and better performances.

Open University or OU, is a distance learning university using distance as a mode of delivery. It is notable for having an open entry policy, i.e. student's previous academic achievements are not taken into account for entry to most undergraduate/post graduate courses. The majority of undergraduate students have the convenience of studying from home, both undergraduate and postgraduate can be studied anywhere in the world. There are a number of full-time postgraduate students based on campus where they take courses and attend the OU facilities for research.

Teaching methods

The OU uses a variety of methods for distance learning, including written and audio materials, the Internet, disc-based software and television programmes on DVD Course based television broadcasts. Materials are composed of originally-authored work by in-house and external academic contributors and from third-party materials licensed for use by OU students. For most coursed, students are supported by tutors who provide feedback on their work and are generally available to them at face-to-face tutorials, by telephone, and /or on the Internet. A number of short courses worth ten points are now available that do not have an assigned tutor but offer an online conferencing service (Internet Forum) where help and advice is offered through conferencing "Moderators".

Some courses have mandatory Personal Contact Program (PCP) lectures for certain courses. These are sessions which a student must attend in order to pass the course. One example of such a course is B.Sc-IT/ Computer Science- which has practical's related to computer at IDOL-University of Mumbai and many course have no mandatory face-to-face component.

The OU produces mainstream television and radio programming aimed at bringing learning to a wider audience.

Teaching at the OU has been rated as "excellent" by the Quality Assurance Agency for Higher Education. The English national survey of student satisfaction has twice put the Open University in first place.

In October 2006 the OU joined the Open educational resources movement with the launch of Open Learn. A growing selection of current and past distance learning course materials will be released for free access, including downloadable versions for educators to modify plus free collaborative learning-support tools.

The OU is researching the use of virtual worlds in teaching and learning, and has two main islands in Second Life. These islands are called Open University island and OU topia village. They are separated by a third region "OU Ocean." In May 2009 these regions formed the basis of a case study by Linden Lab, the company which owns Second Life.

Check your progress

1. What is an Open University?

_____

_____

_____

2. How does studying through a Open University help students?

_____

_____

_____

There are two types of Distance Learning Mode:

a) Single Mode: This is from Open Universities. Here each Universities decide upon the programs and medium of instructions for the convenience of students. Indira Gandhi National Open University at New Delhi and Yashwantrao Chavan Maharashtra Open University function as a single mode University.

b) Dual Mode: There are distance learning Institutes that are affiliated to the university and the students get their degrees from the main university. IDOL is an affiliation of University of Mumbai. Here the programs are similar to those offered in the conventional stream.

c) Community Colleges: These are the current trends in distance learning in India.

'Community Colleges' Around the World

"These institutions go by different names: community colleges, technical universities, polytechnics, further education (FE) institutions, technical and further education (TAFE) institutions, institutes of technology, colleges of technology, and junior colleges," writes George R. Boggs, president of the American Association of Community Colleges, in the preface to Global Development of Community Colleges, Technical Colleges and Further Education Programs. These institutions vary, he writes, in regards to whether they're public, private non-profit or private for-profit; whether they focus on vocational education or general liberal arts; whether or not they allow for transfer of credits into universities; whether they are considered distinct from the higher education system or a part of it; and whether they serve older or younger students. "What, then, defines this sector?" Boggs writes. "Common elements include, for the most part, open access, a nonelitist orientation, a focus on the success of students in their learning, responsiveness to the education needs of local communities and their industries, and a willingness to be creative and to avoid bureaucratic processes. In most countries, the institutions lack the prestige of the elite universities even though the well-being of a country and its people usually depend more on the education levels of the majority rather than of a small minority." Many partnerships to either new institutions, or build capacity at existing community colleges abroad, are ongoing.

State Open Universities

1. Dr. B.R. Ambedkar Open University (Braou), Hyderabad, A.P.
2. Vardhman Mahaveer Open University (VMOU), Kota, Rajasthan.
3. Nalanda Open University (NOU), Patna, Bihar.
4. Yashwantrao Chavan Maharashtra Open University (YCMOU), Nashik, Maharashtra.
5. Madhya Pradesh Bhoj Open University (MPBOU), Bhopal, M.P.
6. Dr. Babasaheb Ambedkar Open University (BAOU), Ahmedabad, Gujarat.
7. Karnataka State Open University (KSOU), Mysore, Karnataka.
8. Netaji Subhas Open University (NSOU), Kolkata, W.B.
9. U.P. Rajarshi Tandon Open University (UPRTOU), Allahabad, U.P.
10. Tamil Nadu Open University (TNOU), Chennai, Tamil Nadu.
11. Pundit Sunderlal Sharma Open University (PSSOU), Bilaspur, Chhattisgarh
12. Uttarakhand Open University, Haldwani, (Nainitail), Uttarakhand.
13. K.K. Handique State Open University, Guwahati, Assam

Unit End Questions

1) What is the contribution of NIOS in spreading School Education in India? Discuss in detail.

2) How does Open University help in spreading higher Education system in India elaborate?

Websites:
- www.dec.ac.in
- www.mu.ac.in/idol
- www.ignou.ac.in
- www.wikipedia.org

❖❖❖❖

20

INFORMATION TECHNOLOGY AND ONLINE LEARNING

Unit Structure

20.0 INTRODUCTION

It is clear that in a globalize world only those people with access to information and knowledge will have the best opportunities to improve their quality of life and gain power. We live in the information era where knowledge is power. The technological advancement and the Industrial competitions gear every one to be active and on the wheels of revolutions.

According to Prof. Irving H. Buchen the classic 3R's of education will be supplemented by the 3T's: Technology, Teaming and Transference. Hence Technology is defined as a systematic, development of methods, machines or process that help in the achievement of given objective. Transference refers to the communication of information.

Our own IT Savvy States of Andhrapradesh, Karnatak have their performances way down to Himachal Pradesh, Kerala, Punjab, Delhi etc.

once connectivity performance records are added to i)Infrastructural and ii)Socio Development performances.

In the Information age, Information literate students can only build the society. With the recent developments in Information and Communication Technologies and globalization of information it is easier for individuals to access information from anywhere and at any time. The society is undergoing numerous transformations due to rapid development and diffusion of Information and Communication Technologies (ICTs) in all walks of life.

ICT has changed the learning system and styles of learning and the influence is significantly high in education system. So the new technologies also demand new ways of teaching. ICT in education is a powerful tool that may be used effectively and efficiently within the class rooms to create more exciting learning environment and deliver a higher level of education expertise to students. The long term relevance of Information and Communication Technology (ICT) in education is characterized by the following possibilities.

- Global access to knowledge
- Sharing of experiences and best practices
- Consistent higher quality education
- Self paced and self based learning
- Crate computer based content con facilitate more effective delivery of curricular content and can also be an effective supplement for teachers to improve learning levels in the school.

According to Information Communication Technologies in Teacher Education, UNESCO (2002), national economies become more internationalized, with the increasing flow of information technology, products, capital and people between nations.

20.1 INFORMATION TECHNOLOGY

ICTs stand for Information and Communication Technology. ICTs are defined "as a diverse set of technological tools and resources used to communicate and to create disseminate, store and manage information", (UNDP, 2000).

ICT includes Radio, Television, Video, DVD, Telephones (fixed line & mobile), satellite systems computer and network, hardware and software (equipment and services associated with these technologies such as video conferencing and electronic mail.) UNESCO, 2002.

Information Technology is a frontier area of knowledge and also a critical tool for assimilating, processing and producing all others spheres of knowledge. Government therefore should launch an 'operational

knowledge' campaign to universalize computer literacy and also spread the use of computers and Information Technology in education.

20.1.1. Meaning and Definition

1. Information Technology (IT) - is the term used to describe the items and computer programmes (software) that allow us to access, retrieve, store, organize, manipulate and present information by electronic means.

2. Communication Technology (CT) - is the term used to describe telecommunications, equipment through which information can be sought and accessed for example, phones, faxes, modems and computers.

3. Information Literacy is the combination of knowledge, understanding, skills and attitude that students need to fully contribute as numbers of the society in the information age. When students become information literate, they develop an ability to select interprets, evaluate, manipulate and present information.

20.1.2. Information Technology and Teacher Education

Information Technology provides facilities for chat, e-mail, voice mail, video mail etc on internet. It can be used in teacher education for:

1. Updating information
2. Developing Teacher Competencies
3. Becoming acquainted with the latest techniques / methods of teaching
4. Sharing instructional materials
5. Enriching teacher education curriculum
6. Research and Development in Teacher Education

20.1.3. Updating Information

IT contains a lot of information in different web site, which may be accessed through Internet Majority of websites provide very useful information related to different aspects of teacher education, techniques of developing reasoning, thinking, vocabulary, reading comprehension etc.

ICT supported education can promote the acquisition of the knowledge and skills that will empower students for lifelong learning. When used appropriately, ICTs especially Computers and Internet technologies enable new ways of Teaching and learning rather than simple allow teachers and students to do what they have done before in a better way.
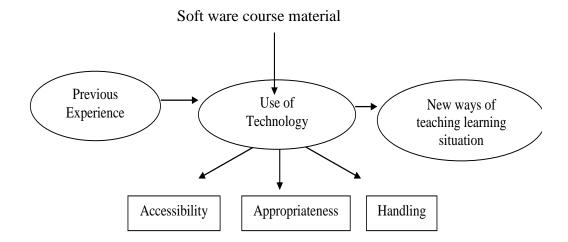
Soft ware course material

Diagram 1. shows the use of Technology

The newer ICTs computer, the internet and telecommunication have their distinct and significant role in education. ICT offers the opportunity for interaction learner support which is crucial in the success of distance education. The technology such as the distance. The technology such as the Communication satellite, Audio and Video etc are being used for a wide range of information resources for the welfare of the people thus taking them towards the information age with limited resources. India has setup three main priorities (Narula, 1986).

- To accelerate the pace of development by informing, education and motivating the people for development.

- The ensure that these technologies benefit a large number of the people and

- To provide efficient communication facilities to the masses.

Check your progress

Notes: a) Write your answers in the space provided
b) Compare your answers with those given at the end of this unit

1. write how ICT is a powerful tool in education?

_____

_____

ii) Why IT is important in Teacher Education?

20.2 NEED OF ICT IN EDUCATION

ICT can be used in teacher education for updating information, for developing teaching competencies for familiarizing the latest techniques / methods of teaching, for sharing instructional materials for developing research competencies for enriching teacher education, curriculum and for research.

ICT in Education is a Powerful Tool

ICT facilitates learner interaction through
- E-content
- Open Educational Resources (OER).
- Synchronous Communication channels.
- A synchronous communication channels.
- Facilitate collaborative and cooperative learning.
- Provide flexibility of space and time world wide.
- Connect to many peers / trainers / experts.

ICT has tremendous potential as a tool for school improvement (Gupta, N.K. 2003). Use of ICT has resulted in substantial add on capacity to generate, store, retrieve and distribute knowledge. Some educational benefits of ICT (Khan) are
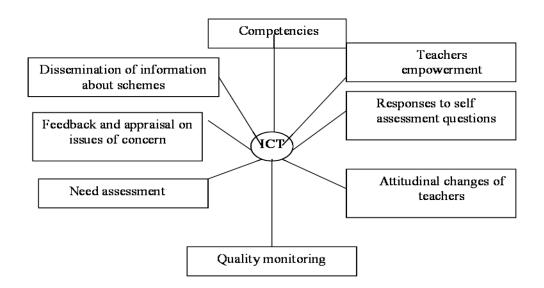
- Time space and socio economic factors are no longer barriers to learning

- Decentralized nature of new technologies frees learner from technology

   Provider

- Learners have access to a variety of learning resources

- Latest and up to date, authentic and reliable information can be accessed from any part of the world

- Interactivity of media makes the process active and knowledge can be accessed in a variety of formats (flexibility)

20.2.1. ICT and Professional Development

The major areas of concern through ICT in professional Development of Teachers are as follows

20.3.2. Teacher Competencies and ICT in Professional Development

Competencies are parameters in quality education and professional growth of teachers. The National Council of Teacher Education (1998) has identified number of teacher competencies for making the teachers professionally competent. Basically tow major aspects as professional Competencies and Academic Competencies are considered to meet the challenge of quality education with the decentralized nature of ICT.
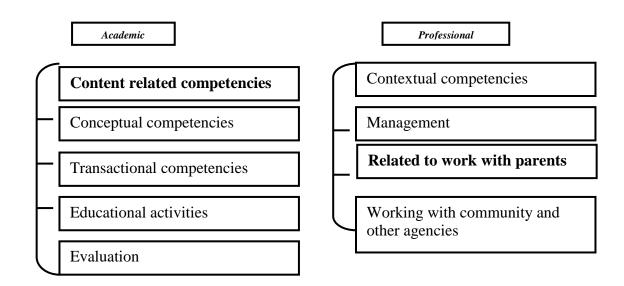
Diagram-III *(The entire process relates with the dynamic approach of ICT to acquire by the teacher for their professional development.)*

Check your progress

Notes : i) write your answer in the space given below.
ii) compare your answer with those given at the end of the unit .

1) Write learner interaction through

_____

_____

2) what are the ICT initiative in education ?

_____

_____

3) How do ICT help in professional development of teacher?

_____

_____

20.2.3. Communication Strategies

- Synchronous communication
- Asynchronous communication

  Synchronous communication
  -- Online chart   -- Videoconferencing
  -- Audio, Video   -- Mobile Technology
  -- Conferencing   -- Phone
  -- EDUSAT

  Asynchronous Communication
  --- Discussion Forum   -- E-group
  -- Blogs   -- Wiki

Wiki is a freely expandable collection of inter linked Web pages, a hypertext system for storing and modifying information a database. Users can visit wiki read and content to wiki or update and organize content (text, image, video link...) or structure of wiki.

-- Mobile Technology   -- SMS, MMS
-- Pod casting   -- iPod (Portable digital audio player)
-- Digital audio programmes that can be subscribed to and down loaded by users.

The advent of interactive technology offers the opportunity for learners to proceed at their own pace and to review material that they find difficult. Computer-based communications offer opportunity to provide much greater interactivity between students and with tutors, than print based distance learning.

Categories of communication and Information Technology –DDistributive

Distributive and Interactive
- i) Distributive-
     Postal service (all forms of hard copy)
     Broadcast Radio
     Broadcast TV
     Narrowcast radio or Television
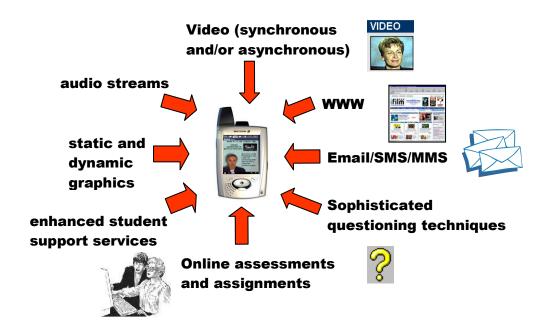   Simulation
  ii) Interactive

Telecommunication-basedinteractivecommunication   communication and information technology (audio, audio graphic and video, audio, audio graphic teleconferencing), computer mediated communication (maile-

mail,teleconferencing,bulletien boards,listerv,file transfer and database access),both real time(synchronous) and Delayed (asynchronous);

* *In-house work station or interactive* computer-based systems including laser disk, CD systems, Interactive Multimedia and virtual reality.

These types of technology are classified in this manner because of the implications of each category and support service. The two categories however, are not mutually exclusive in that various media may be combined, and the same transmission can be used for both general educational and non-educational purposes, as well as for distributive and interactive programmes.

Mobile Learning

Communication Technology

Communication is a fundamental human and social process. It makes the existence of societies possible, and by its nature, distinguishes between the human and other species (Schramm,1973). Now-a-days more emphasis is being given to the manufacture, storage, processing, editing interpretation and transmission of information to one and all. With the advancement in and access to a variety of Communication Technologies we are moving to a information-based society.

Audio-visual media

Audio visual technologies are rapidly expanding all over the world, especially in advanced countries. Beginning with the broadcast television, now we have the video cassettes, cable TV, computers, videotext, and video disc and so on, at our disposal.

More and more sophisticated technologies such as talk-back facility, videophone system, and fascimilate etc. are being put into practice all over the world. Depending on their economic conditions and level of technological development and requirements, various countries are in the race for acquiring as many audio-visual technologies as fast as possible. In fact the use of communication technology in education is based in the basic premise of the effectiveness of the audio-visual media in learning and therefore has a special place in distance education.

Telecommunication

The transmission of telegraphic signals over wires was the fast development in the field of telecommunications. In 1876,Alexander Graham Bell demonstrated his telephone set and the possibility of telephony- long distance voice transmission. This point-to-point telephone connection demonstrated by Bell was the beginning of the whole world of communication, which has almost changed the way people communicate. The technology, which as a medium to transmit audio at a distance, now can transmit full multi-media audio, video picture imager, text all combined together.

Multimedia Communication

The term 'broad band' is used to describe high speed transmission signal channel, which is measured in megabits per seconds (mbps). The traditional telephone services run in the speed of kilobits per seconds (kbps) and are usually referred as 'narrow band'. The development of very small Aperture technology, Integrated Services Digital Network (ISDN) and Broadband ISDN has made multimedia communication possible. The computing technology and the growth of Internet also play a very significant role in multimedia communication. In the multimedia communication environment, any number of services may be demanded and supplied simultaneously.

Broadband ISDN- Integrated services Digital Network (ISDN) is perhaps the most important organized development in the field of telecommunication pioneered and guided by CCITT (International Consultative Committee for Telegraphy and Telephony). Integration of many services on a common digital network, which is the basic idea behind ISDN, calls for digitalization of transmission, switching, signaling and end equipments which form the major subsystem of any telecom network.

Convergence of communication Technology

The World Communication Report (1997) presents a very clear picture of convergence of communication technology, which is in fig. given below. This is regarding interactive services and the technology is moving towards that. Computing power, telecommunication technology and media expertise are all converging into interactive services through a variety of media –be it mass media, interactive media or self media.

The convergence of various communication technologies has become possible due to the micro computer technology. Because of the developments, we can receive educational programmes at home through internet. Internet is an example of the convergent technology that can handle, text graphic, audio, video, animation etc altogether. It can also facilitate synchronous interaction. Technology undergoes constant change and improvement. The computer and laser technology were added to printing and distributing print media. The computer and other electronic devices have made it possible to store in large quantities, as the printed text materials, and use them as and when required.

Communication Technology demands a change in the role of teachers. The software for the new technology, (for instance, the talk-back system) will take unreasonably long time to get the new technology introduced. There are three communication technologies that are expected to play complementary roles in shaping the network: Optical fibers, Satellites and Short-haul radio. Each is capable of meeting certain important requirement of the network.
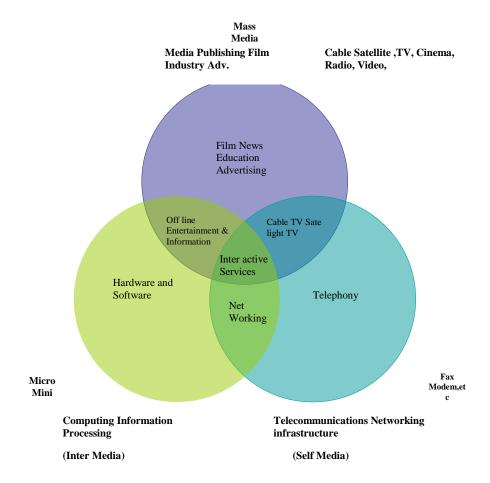
Diagram.4. Convergence of Communication Technology.
Source: World Communication Report (1997)

Check your progress
Notes :i) write your answers in the space given below.
      ii) compare your answer with those given at the end of this unit

1) What are the communication strategies?

_____

_____

2) Write the difference between synchronous and asynchronous communication.

20.3 TYPES OF TECHNOLOGY USED IN EDUCATION

- Terrestrial Mode (Broadcast, Telecast): Dooradarshan, AIR

- Satellite Technology: VSAT, INSAT, EDUSAT

- Open wire, optical fiber, broadband network (Telecommunication) : Cable Network

- Computers & IT

- Convergence of computing, broadcasting and telecommunication

20.3.1. Through Satellite

EDUSAT

The Govt. of India, Indian Space Research Organization (ISRO) has launched a dedicated satellite for education called EDUSAT on 20th September 2004. This is the first satellite in the world which is dedicated exclusively for educational purpose. The objective of EDUSAT is to provide support to education through low-cost ground segments and to reach the unreached in every nook and corner of India. It has 72 or more channels in c-band, extended c-band national beam, KU band national beam and five KU band regional beams. Thus each state will have two channels. The services of EDUSAT are useful to provide:

- Support for Multiple Independent and simultaneous networks for education

- Interactive classrooms with teleconferencing facilities

- Web based self learning materials

- Generation of educational materials on demand

- Sharing of scarce human resources

- Facilitating of exchange of research data

- Dissemination of communication

- Online examination, sending question papers.

EDUSAT may become a vehicle for promotion of e-learning, e-governance, e-administration and ultimately an experience of e-life.

Internet

ICT includes Internet WWW, E-mail and Interactive multimedia etc. The internet is a rapidly growing global communication network of inter connected computers. The internet is often called the 'Information Super Highway.' The most popular application of the internet is the World Wide Web uses transmission control protocol/ internet protocol to transport information from place to place, E-mail has the ability to send the information from one side of the globe to another to change the way of people, think about correspondence.

The Internet works on the Transmission Control Panel (TCP) and Internet Protocol (IP). These two are collectively called TCP/IP. For sending data into another machine TCP divides data into little packets and IP puts the destination address on each packets. The Internet addresses have two forms- one for the understanding of the user and the other for the machine. Typically, an address on the Internet looks like this: Username @jost.subdomain.domain where *username* is the log in name of the user, *host* is the local network server grouped into domains.

Strength and limitations of Internet

Strength:

- Wealth of Information resources: The internet provides a wide range of information resources in almost all fields of knowledge.

- Multimedia Capabilities: The multimedia capabilities to store, process and disseminate information in a variety of formats, make it highly convenient for education and training.

- Ease of use: The simplicity and ease to access and use.

- Fast and up to date: It provides fast and reliable communication infrastructure that provides up-to-date and real-time information.

- Number of people reached: Internet has millions of host computers which indicates the wide reach of the internet to a larger number of people.

- Affordability: As the technology matures, the cost also goes down.

- Technology Support: A worldwide community of experts is working on this technology round the clock. Many are also working in an individual capacity.

Limitations:

- Junk e-mail: Institutions connected to Internet are flooded with use-less and unwanted e-mails. This consumes a lot of subscriber's time.

- Security: Internet security is very important issues. As messages travel across several backbone infrastructures, there is the

possibility of hacking and leakage of sensitive information over the network.

- Computer Virus: Internet e-mail and downloads files from the WWW have been reported to certain viruses. This demands every computer should be installed with antivirus software.

- Less serious issues discussed: As the Internet is a public forum; every one can join it and share their views. Many a time the discussions are not too serious.

- Lack of support to rural people: The Internet is still an urban phenomenon.

E-learning

The concept of e-learning has become one of the popular modes in the teaching learning systems. It is undergoing changes from time to time with the developments that are taking place in the field of ICT.

Broadly e-learning may be stated as "The use of computer based technologies- data communications, telecommunications and electronic message technologies for the dissemination of teaching and learning materials and diffusion of information in an electronic form."

WWW

The World Wide Web (www) began in 1989 at The European Centre for Nuclear Research (CERN) as an application based on Hypertext, meaning a system which can link a various documents spread over millions of machines connected through Internet. However the application became operational only in December 1991. WWW makes it possible for a site to set up a number of pages of information containing text picture, sound and video with links to other pages. The WWW is a set of protocols that allows you to access any documents on the nets through a naming system based on URLs (Universal Resource Locators). Web protocol has three defining characteristics, which are:

- The use of URLs as addressing system (a typical URL starts with http ://);

- The hypertext Transfer Protocol(HTTP) by which the delivery of requested information is transacted; and

- The Hypertext Markup language (HTML) through which the links between documents and parts of documents are made.

WWW is the fastest growing market place, research facility and communication tool in the world. It is possible to find information about almost any subjects imaginable from todays sport scores and stock prices, listen to the news research a subject for a paper and hold conversations with people from all over the globe. One can download software, read online news papers and magazines and research topics. It is virtually impossible to access the web and not find something intriguing and

because the content is changing all the time, there is always something new to browse or new site to explore. "Web is the most phenomenally successful education tool to have appeared in a long time. It combines….text, text-based interaction, multi-way interactive audio and video."

E-mail

E-mail started in 1965. Electronic mail or e-mail is a service that allows users to send electronic messages to other users with electronic addresses regardless of the system. E-mail has ability to almost instaneously send written documents from one side of the globe to another. One of the most significant advantages of e-mail over traditional forms of correspondence is the ability to easily reply to mail received. Some of the free e-mail services /web mails are MSN HOT mail, Yahoo! Mail, G mail, Fast mail, Soft Home, Lycos, Logy Mails.

The lists of E–mail addresses with similar interests, known as listerv. LISTERV, newsgroup and E-mail develop functions on the time delayed communication, i.e. the communication does not take place in a real time but at a time convenient to the users. LISTERV are quite fast and it can be expected that messages sent to a LISTERV should reach its members within a few minutes to a few hours.

Email is primarily a store and forwarding service. The messages/data are sent and stored electronically into the user's mail box and remain waiting till they are retrieved: E-mail uses computer, text-processing and communication tools to provide a high speed information exchange services. The e-mail utility on a computer system enables one computer-user to communicate with another user or a group of users via the user's terminal.

E-mail, unlike paper based communication, is fast and can transmit information (mail as the term indicates). Email is text-based. Unlike fax or telephone, e-mail has no picture or sound component. Information can be conveyed only in a text like the normal postal mail, but unlike conversations, as the senders and the receivers do not attend to communication act simultaneously. Thus communication through a mail is asynchronous or non-simultaneous.

Internet Phone Using the internet one can talk to someone on real time mode. This is called *Web phone or Internet phone*. This technology is currently in the development stage and thus the quality of sound remains somewhat of a problem. Also there is as yet problem of inter-portability standards. You and your friend must all have the same software now to talk to each other. However, it allows international calls to be metered as local, thus being a very cost efficient method.

20.3.2 Emergence of Some More Technologies

- TV through telephone line

- FM Radios in mobile phone, visual radio (Photo image is supplemented through voice)

- Internet on TV and TV on Internet (IPTV: Internet protocol, TV Set top box)

- Availability of DTH sets with features of addressability (addressing each every subscriber without disturbing normal transmissions), interactivity, electronic programme guide, virtual channels, black out, parental control etc

- Video on demand (VOD) Programme: Repeat of programme, sending live data feels or local network

- Web casting or Video streaming : sending live data feeds or pre recorded, archived files over internet or local networks for immediate play back

- Data casting: Digital content such as graphics, video audio and web pages can be distributed by digital broadcasting on cellular network.

20.3.3. Online Learning

Why do students like online learning?

1. Students can 'attend' a course at any time, from any where. This means that parents can attend to their children, and then sit down to class; working students can attend classes no matter what their work schedule might be, folk that travels for business or pleasure can attend classroom anywhere in the world that has internet access.

2. Online learning enables student centered teaching approaches. Every students have their own way of teaching that works best for them. Some learn visual others to better when they "learn by doing."

3. Course materials are accessible 24 hours a day 7 days a week, students have the ability to read and read literatures, discussions, explanation and comments often spoken materials in the class room passes students, due to number of distractions, missed classes, tiredness or boredom.

4. Online instructor come with practical knowledge and may be from any location across the globe. This allows students to be exposed to knowledge that can't be learned in books and see how class concepts are applied in real business situation.

5. Using internet to attend class. Information & communication teaches skills in using technologies.

6. Participating online is much less intimidating than 'in the classroom'.

7. Online environment makes instructors more approachable.

8. Online course development allows for a broad spectrum of content.

9. Everyone gets a chance to contribute.

10. Online classrooms also facilitate team learning by providing classroom.

Online learning a unique Alternative

Internet has much online learning opportunity available that will allow one to gain a higher education, learn new skills and become more marketable. You can get an education according to your own schedule and can do it from the comfort of your own home. In fact thousands of working professionals have been able to increase their knowledge and jobs skills without ever having to enter a class room.

You will enrich your life and gain new skills at your leisure. Do not have spent thousands of dollars at a university and take hours out of your day and work schedule. This is a unique alternative to expensive universities and offers many adults with the chance to earn their degree from home.

In fact this type of study can be completed without ever having to step foot inside a classroom. The benefits of this type of learning also include the ability to set your own schedule.

Interactivity and Collaborative Learning

The Internet provides learning a much needed interactivity. It allows collaborative learning opportunities to the learner, who can interact with their teachers as well as with peer groups or co-learners. It could also be through mailing lists and e-mail. The learners have some control over the time and pace of their study and they can ask question at any time. Web based courses also provide instant feedback on tests.

The most important for *Online* courses (which are global in nature because of a diverse student group) is the possibility of collaborative learning for the global student body. Collaborative learning through computer mediated communication enhances team performances through tools for communicating each person's ideas structuring group dialogue and decision making, recording the rationale behind choices and facilitating collective activities (Pede,1996), students can complete group projects and assignments over the network. The internet provides the learner with constructivist experiences trough collaboration and facilitates comprehension, long-term retention and the ability to generalize instructional materials.

Check your progress

Notes: i) write your answer in the space given below.

ii) Compare your answer with those given at the end of the unit.

1) What is multi media communication?

_____

_____

2) What are the strategies adopted in www and Internet technology?

_____

_____

3) What benefits occur in online programme?

_____

_____

20.4 LET US SUM UP

"Information Technology" provides facilities for chat, E-mail, voice mail, video mail etc. It can be used for updating Information. Developing Teacher Competencies, Becoming acquainted with the latest techniques / methods of teaching, sharing instructional materials, Enriching teacher education curriculum, Research and Development in Teacher Education.

ICT supported education can promote the acquisition of the knowledge and skills that will empower students for lifelong learning. When used appropriately, ICTs especially Computers and Internet technologies enable new ways of Teaching and learning rather than simple allow teachers and students to do what they have done before in a better way.

ICT includes Internet WWW, E-mail and Interactive multimedia etc. The internet is a rapidly growing global communication network of inter connected computers. The most popular application of the internet is the World Wide Web uses transmission control protocol/ internet protocol to transport information from place to place, E-mail has the ability to send the information from one side of the globe to another to change the way of people, think about correspondence.

WWW is the fastest growing market place, research facility and communication tool in the world. It is possible to find information about almost any subjects imaginable from todays sport scores and stock prices, listen to the news research a subject for a paper and hold conversations with people from all over the globe.

The term 'broad band' is used to describe high speed transmission signal channel, which is measured in megabits per seconds (mbps). The traditional telephone services run in the speed of kilobits per seconds (kbps) and are usually referred as 'narrow band'. The development of very small Aperture technology, Integrated Services Digital Network (ISDN) and Broadband ISDN has made multimedia communication possible.

Internet has much *online learning opportunity* available that will allow one to gain a higher education, learn new skills and become more marketable. You can get an education according to your own schedule and can do it from the comfort of your own home. In fact thousands of working professionals have been able to increase their knowledge and jobs skills without ever having to enter a class room.

Email is primarily a store and forwarding service. The messages/data are sent and stored electronically into the user's mail box and remain waiting till they are retrieved: E-mail uses computer, text-processing and communication tools to provide a high speed information exchange services. The e-mail utility on a computer system enables one computer-user to communicate with another user or a group of users via the user's terminal.

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Syllabus

Module 1 – Philosophical Perspective to Education

1. Philosophy of Education

(a) Nature, scope and functions of philosophy of education

(b) Structure and modes of philosophical inquiry (Metaphysical, Epistemological and Axiological) in Education

(c) Philosophy of Teaching and Its Implications on Teaching Styles

2. Eastern Philosophies of Education

(a) Educational Implications of the following Conventional Schools of Indian Philosophy

    i) Vedanta

    ii) Yoga

(b) Educational Implications of the following Heterodox Schools of Indian Philosophy :

    i) Buddhism

    ii) Jainism

(c) Educational Implications of Islamic Thought

3. Western Philosophies of Education

(a) An introduction to the Conventional Philosophies in Education and the Educational Implications of Essentialism.

(b) An introduction to the liberal philosophies of education and the educational Implications of Pragmatism.

(c) An introduction to the Radical Philosophies of Education and the Educational Implications of Marxism and Existerntialism.

Module II : Thinkers

4. Educational Implications from the Contributions of the Following Eastern and Western Thinkers

(a) Eastern Thinkers :

    i) Dr Zakir Hussain

    ii) Sri Aurobindo Ghosh

    iii) Jiddu Krishna Murthy

(b) Western Thinkers

    i) Plato

    ii) Karl Jaspers

iii) Paulo Freire

Module III : Issues and Trends

5. **Issues and Innovations in Education**

   (a) Autonomy in Higher Education – Meaning, Purpose

   (b) Quality in Education – Assessment and Enhancement

   (c) Multicultural Education – Meaning, Purpose – Need and Principles of teaching and learning in multicultural society

   (d) Human Rights and Education – Human Rights Education, Concept, Types and Need, Governments' Legislation to ensure Human Rights Education

   (e) Emerging perceptions in Value Education, nurturing values as an instrument to counter terrorism.

6. **Emerging Trends in Alternative Education Systems**

   (a) Open systems of learning : Open Schools and Open universities.

   (b) Information technology and On-line learning

   (c) Philosophical Foundations of Teaching Styles :

      i)   Export

      ii) Formal Authority

      iii) Personal Model

      iv) Facilitator

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