

**CURRICULAR MATERIAL  
FOR  
DIPLOMA IN ELEMENTARY EDUCATION (D.El.Ed) COURSE  
IN DIETs OF  
ARUNACHAL PRADESH**

**Course Code: 02**

**EDUCATION, SOCIETY, CURRICULUM AND  
LEARNERS  
(Philosophical and Sociological Perspectives of Education)**



**STATE COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING  
GOVT. OF ARUNACHAL PRADESH  
GOHPUR TINALI, VIDYA VIHAR, ITANAGAR**

## **RESOURCE TEAM**

### **Chief Advisor**

Gania Leij, Jt. Director, SCERT, Itanagar.

### **Academic Guidance**

Dr. Jayadeba Sahoo, Prof. & Dean, Dept. of Education, RGU, Itanagar.

Dr. Prashant Kumar Acharya, Associate Prof., Dept. of Education, RGU, Itanagar.

### **Core Committee**

G.C. Baral, Vice Principal, SCERT, Itanagar, Academic Co-ordinator.

S. Pradhan, SS, SCERT, Itanagar, Member.

V.R. Sharma, SS, SCERT, Itanagar, Member.

### **Material Developed By**

Shambhu Singh, Asstt. Director, SCERT, Itanagar.

The curricular material has been developed keeping in view the learning needs of the D.El.Ed Course trainees as per the current PSTE curriculum. While developing the material authentic textual/reference materials from various sources have been referred. As far as possible the content of the materials have been presented in an objective manner. The ideas and opinions as presented in the content of the materials are entirely of the developer of the material.

## FOREWORD

The Diploma in Elementary Education (D.El.Ed.) curriculum for 2 year PSTE course of the DIETs in Arunachal Pradesh was revised and updated as an exercise deemed necessary in the context of National Curriculum framework-2005 and enforcement of Right to Education (RTE) Act-2009. The curriculum was revised on the basis of recommendations of the National Council for Teacher Education, National Curriculum Framework for Teacher Education (NCFTE) and the guidelines of Bordia Committee Report entitled “Implementation of RTE, Act and Resultant Revamp of SSA” (2010). Since 2013-14 the revised D.El.Ed Curriculum is being implemented in all the eleven DIETs of the state. However, in view of change in the structure and content of the revised curriculum, there has arisen a pressing need for content specific and contextualized curricular materials which could be handy for both teacher educators and student teachers of the DIETs in the state. Further Justice Verma Commission Report on Teacher Education-2012, constituted by the Hon’ble Supreme Court of India observed,” our prospective teachers are educated through substandard readymade materials available in the form of ‘guides’ which are conceptually confusing and regressive in perspectives”. Hence, the commission strongly recommended for development of learner friendly curricular materials for different types of teacher education courses.

The D.El.Ed curricular material has been developed in workshop situation with participation of Resource Persons from Department of Education, Rajiv Gandhi University, Itanagar and faculty members of SCERT and DIETs of the state.

I am immensely grateful to the Joint Director, SCERT, Mr. GaniaLeij for his guidance, Professor JaydevSahu, Dept. Of Education, Rajiv Gandhi University, Itanagar for his academic support, members of SCERT Academic Team, Assistant Directors, Shri G.C.Baral, Sri S.Pradhan and Sri V.R.Sharma for supervision and finalisation of curricular materials. I am specifically thankful to the author on Education, Society, Curriculum and LearnersCourse code-02, Sri Shambhu Singh, Assistant Director, SCERT, Itanagar for his efforts in writing the texts of the course materials as per the need of the syllabus.

Lastly, it is hoped that the curricular materials will be highly useful as reference materials for the teacher educators and student teachers of the DIETs of the Arunachal Pradesh.

Moto Nyori,  
Joint Director,  
SCERT, Itanagar

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I shall be failing in my duty if I do not convey my indebtedness to all the fellow participants of the workshop and the members of the review team for their valued suggestions for bringing the material to its present shape.

**Shambhu Singh**

## INTRODUCTION

Philosophical and Sociological Perspective of Education is one of the foundation courses of the D.El.Ed. Programme of DIETs in Arunachal Pradesh. This book has been prepared in accordance with the present curriculum for Pre-Service Teacher Education (PSTE), Course Code- 02 , the Course title “Education, Society, Curriculum and Learners” for Diploma in Elementary Education (D.El.Ed) of DIETs of Arunachal Pradesh. It has been observed that there is hardly any book available for the D.El.Ed. Course of DIETs of Arunachal Pradesh which covers the entire syllabi. As a result not only the pupil-teachers but also the teacher-educators face a lot of problems in the teaching-learning process without proper learning materials. I hope, the present material may fill the gap. It is remarked that it is not a text book for the D.El.Ed. Course of DIETs but it is only helping materials.

The course title “Education, Society, Curriculum and Learners” has four units. The first unit “Philosophical Understanding of Education” deals with the analysis of various education processes in human society, schooling and education as visualized by different western and Indian thinkers. The conceptual understanding of the basic assumptions about human nature, society, learning and aims of education has been explained in the unit.

The second unit “Education and Society”, attempts to explain the major characteristics of education in India during the colonial rule, continuities and shifts from colonial legacy. In this unit, effort has also been made to examine the role of education in social stratification and social mobility with reference to class, caste, tribe, gender and religion. Nature of the social system, its stratification and differential access to education are also discussed in this unit.

The third unit comprises “Learning, Learners and Teaching” which deals with the concept and nature of Learning and Teaching. Level of learning, relationship with learning and learner, learning factors that shape the learners identity. This unit also deals with constructs of childhood.

In the fourth unit “Knowledge and Curriculum” child’s construction of knowledge through activity and experience has been explained. Going through this unit, pupil-teachers will develop the concepts of belief, information, knowledge and understanding. They will learn the process and criteria for curriculum selection and construction. This unit deals with the knowledge and power representation, inclusion and exclusion of knowledge of different social groups in curriculum and textbooks.

All possible efforts have been made to collect relevant materials from various sources for the development of the course materials as per the requirement of the syllabus. However, the pupil-teachers and teacher educators are suggested to go through relevant reading materials for more comprehensive learning.

**Shambhu Singh**

<b>CONTENTS</b>	<b>Page</b>
Foreword	i
Acknowledgement	ii
Introduction	iii
<b>UNIT 1: Philosophical Understanding of Education</b>	<b>1-15</b>
1.1. Exploring and inquiring into nature and need of education	
1.2. Various education processes in human society	
1.3. Relationship between Schooling and Education	
1.4. Schooling and Education as visualized by different Western and Indian thinkers- Rousseau, Dewey, Montessori, Gandhi, Tagore and Aurobindo	
1.5. Understanding the basic assumptions about Human nature, Society, Learning and aims of Education	
<b>UNIT 2: Education and Society</b>	<b>16-22</b>
2.1. Major characteristics of education in India during colonial rule	
2.2. India's contemporary education: continuities with and shifts from colonial legacy (inbrief)	
2.3. Role of education in reproducing dominance and challenging Marginalization (with reference to class, caste, tribe, gender and religion)	
<b>UNIT 3: Learning, Learners and Teaching</b>	<b>23-31</b>
3.1. Concept and nature of Learning	
3.2. Different ways of Learning	
3.3. Levels of learning- Knowledge, Understanding, Application and Skill	
3.4. Meaning of Teaching and its relationship with learning and learner	
3.5. Socialization and learning-factors that shape learner's identity	
3.6. Constructs of childhood	
<b>UNIT 4: Knowledge and Curriculum</b>	<b>32-40</b>
4.1. Child's construction of knowledge attaining knowledge through activity and experience.	
4.2. Concepts of belief, information, knowledge and understanding	
4.3. Process and criteria for curriculum selection and construction	
4.4. Knowledge and power-representation, inclusion and exclusion of knowledge of different social groups in curriculum and textbooks.	
<b>References</b>	<b>41</b>

# UNIT 1

## Philosophical Understanding of Education

### Course outline

- 1.1. Exploring and inquiring into nature and need of education
- 1.2. Various education processes in human society
- 1.3. Relationship between Schooling and Education
- 1.4. Schooling and Education as visualized by different Western and Indian thinkers- Rousseau, Dewey, Montessori, Gandhi, Tagore and Aurobindo
- 1.5. Understanding the basic assumptions about Human nature, Society, Learning and aims of Education

### Introduction

This unit (Philosophical Understanding of Education) comprises five sub-units which deal with philosophical understanding of Education. After studying this unit, the student-teachers will be able to understand Philosophy of Education, Education processes and Views of the few Western and Indian thinkers about Schooling and Education. They will also be able to understand the basic assumption about human nature, society, learning and aims of Education.

#### 1.1: Exploring and inquiring into nature and need of education

##### (a) Nature of education

Education ‘etymologically’ is derived from the two Latin words: ‘Educare’ and ‘Educere’. ‘Educare’ means ‘to nourish’, ‘to bring up’, ‘to raise’. Thus educating a child means to bring him up or nourish him according to certain aims. ‘Educere’ means ‘to bring forth’, ‘to lead out’, ‘to draw out’. Accordingly, education means drawing out or leading out what is there inside the child.

According to;

- i) Rig Veda, “Education is something which makes a person self-reliant and self-less.”
- ii) Swami Vivekananda, “Education is the manifestation of a divine perfection already existing in man.”
- iii) Mahatma Gandhi, “ By education I mean, all round drawing out of the best in child and man- body, mind and spirit.”
- iv) John Dewey, “Education is the process of living through a continuous process of reconstruction of experiences. It is the development of all the capacities in the individual which will enable him to control his environment and fulfill his possibilities.”

- v) Pestalozzi, "Education is a natural, harmonious and progressive development of man's innate powers."

Education is a dynamic and a life-long process. It is a deliberate and systematic process which involves various types of experiences gained through interaction with the environment and influences of care and guidance. Education is also a process of integrated and harmonious development of a person. It means education takes into account all aspects of human development, viz; the physical, intellectual, social, moral, spiritual and aesthetic development in a balanced manner.

Thus, nature of education may be summed up as follows.

- i) Education is an attempt to develop the human beings.
- ii) Education is an active and dynamic process.
- iii) Education is a process of modification of human behavior.
- iv) Education is an act of training.
- v) Education is a process of reconstruction through experiences.
- vi) Education is a process of integrated and balanced development of human beings.
- vii) Education is emancipation and liberation.

#### **(b) Need of education**

Education is needed to serve many purposes in life. Some of the needs of education are given hereunder.

- I. **Education as means to acquire knowledge and wisdom:** Knowledge gives power to the weaker intellect, satisfies the hunger of the stronger intellect and gives harmony to the normal human curiosity. C.E.M Joad regards education as of vital importance in the spreading of knowledge.
- II. **Education promotes holistic development of human beings:** Intellectual development is not all development. Besides intellectual development, other aspects of development such as; physical, emotional, social, and moral development takes place through education.
- III. **Education is an essential basis for good life:** Willmot has said, "Education is the apprenticeship of life. It assumes the full burden of bringing men 'up-to-date.'" Education helps in their transformation of man as an animal being into a human being improving the quality of his life.
- IV. **Education is a need for modification of behaviour:** Education is a process of modification of human behavior. Human beings need education to develop intelligence and reasoning using which he acquires knowledge, skills that help him showing rational and responsible behavior in life.
- V. **Education helps in employability of a person:** Earning one's livelihood is the basic need of life. Education enables a person with necessary skills and competence to earn better means of livelihood.



- VI. **Education is a means for preservation, transmission and enrichment of culture:** Mahatma Gandhi believed that culture is the foundation, the primary thing which should be reflected in the smallest detail of one's conduct and personal behavior. Inner culture must be reflected in one's speech, the way in which a person treats visitors and guests and behave with others. Education helps in preservation, enrichment and transmission of culture for future generation..
- VII. **Education is a need for nation's future:** Education is needed to develop the spirit of nationalism and the means of promoting peace, harmony and prosperity of the nation. Nehru rightly said that "no nation can be great whose people are narrow in thought and action. Similarly, emphasizing the need of education Indira Gandhi said that, "Education has to be seen in the larger perspective of the nation's future and the sort of society which we are planning to build".

## 1.2. Various education processes in human society

There are various education processes in human society. These are Formal, In-formal and Non-formal ways of education. Education has also bipolar and tri-polar processes.

- ❖ **Formal Education:** Formal education is a consciously and deliberately planned process of education with a particular purpose. It is limited to a specific period, extent, stage and is provided in the framework of certain rules and regulations through a specialized and formal agency such as school. In the school, planned and guided instruction is given in a systematic manner. Such education is well defined and based on established curriculum with certain aims and objectives set by the society and the state. Formal education is given by qualified, trained and efficient teachers in a well-organized way.
- ❖ **Non-formal Education:** Non-formal Education is an alternative process of education for those who are either deprived of the formal education or could not take advantage of formal education. It is semi-structured, partly intentional and partly incidental. It is an open system of education. People of different age groups are benefitted according to their needs, interests and aptitudes. Philip H. Comps said, "Non-formal education is any organized systematic educational activity carried on outside the framework of the established formal system (School)". Non-formal education is a life-long process integrated with life and work. It is self-motivational. The learner is motivated by his growth and development. His growth in learning makes him confident and self-reliant. Multiple agencies are involved in non-formal education. Mass media, Non-Government Organizations (NGOs), open schools, open universities, correspondence education centers- all can help in providing non-formal education. Sakshar Bharat Mission (SBM) is also an example of non-formal education system.
- ❖ **In-formal Education:** In-formal education is incidental and takes place consciously as well as unconsciously. It is not pre-planned or deliberate. It takes place through imitation and interaction. The children learn habits, manners, and patterns. While living with others or moving in different spheres like home, society, groups etc. There is no prescribed course, no fixed time-table, no age limit and no formal means of education. There is no specified agency to impart this education. There is no examination system.

Informal education exerts significant influence in the personality development of children. The transmission of cultural heritage and life experiences takes place in a natural way. Informal education is a lifelong process.

- ❖ **Education as a Bipolar Process:** In the bi-polar process of education, two persons are involved, the educator and educand. There is interaction between the two and the result of their efforts is education. Education is a shared activity or sharing of experiences. John Adams called it a bipolar process. Ross said, “Like a magnet education must have two poles”. Education is a conscious and deliberate process in which one personality acts upon another in order to modify the development of the other through communication and manipulation of knowledge.
- ❖ **Education as a Tri-polar Process:** In the tri-polar process of education, there is involvement of the teacher, the taught and the environment. In this process, the role of the teacher is to create situations and provide opportunities for learner’s actual participation. John Dewey rightly remarked, “All education proceeds by the participation of the individual in the social consciousness of the race”. The whole environment of the individual becomes the source of education. The teacher consciously designs and plans educational experiences on the basis of the learner’s environment for active participation and effective learning of the learners.

### **1.3. Relationship between Schooling and Education**

Schooling is the process of being formally educated at school. Education is the process of acquiring knowledge and developing skills and attitudes. It may be formal, non-formal and informal. Thus, education is a lifelong process. Many people use the two terms, education and schooling interchangeably; others subsume schooling under education.

Schooling basically refers to the education system (schools, colleges, training centers, universities etc.) where in-house education, training, professional and personal development occur.

Education is the process of exploring alternative ways of thinking, doing, believing and expressing one’s self. It is the process through which one forms one’s own opinion and judgment independently.

Schooling is a process in which institutionalized education is provided in a structured manner by the teachers through following specific curriculum, text books etc. Schooling is about following norms and standards of behaviour as prescribed in the curriculum set by the Governments and examination boards etc. schooling is time bound. Every stage of schooling has fixed duration of time such as Primary, Upper Primary, Secondary level etc. After completion of every stages of schooling students are certified on the basis of their performance. The end results of schooling are literates and responsible citizens

Education is a natural, continuous and lifelong process. The scope of education is vast and varied. It provides the individual abundant opportunities to explore, analyse and imbibe knowledge and acquire wisdom freely on his own. The end results of education are good citizens, cultured individuals and good human beings.

There must be integration between schooling and education. Schooling and education should be complementary and supplementary to each other. The system of schooling needs to be based on the real life experiences of a child for all round development of his/ her personality.

#### **1.4. Schooling and Education as visualized by different Western and Indian thinkers- Rousseau, Dewey, Montessori, Gandhi, Tagore and Aurobindo**

##### **(A) Rousseau:**

Jean Jaques Rousseau (28 June 1712- 02 July 1778) was a German philosopher, writer and composer of the 18<sup>th</sup> century. His novel Emile (on Education) is a treatise on education for citizenship.

##### **Schooling:**

Rousseau objected to the system of school education. He contended that the child is born innocent and pure, that he is only defiled and distorted by the defective environment of the school. According to him there cannot be one suitable environment for the child. It is defective and impure. It is better to separate the child from his parents, take him away from school, and leave him by himself in a natural environment. The educator's only task is to look after the child, because in natural surroundings the child will himself look after the development of his natural abilities. Even if schools are created, they can be utilized by stressing the natural surroundings instead of insisting on creating a social environment.

##### **Education:**

According to Rousseau, "Education is the child's development from within". In his book 'Emile' (The ideal child) Rousseau wrote, "The noblest work in education is to make a reasoning man, and we expect to train a young child by making him reason; this is beginning and the end; this is making an instrument of a result. If children understood how to reason they would not need to be educated".

Rousseau regarded Emile as an ideal child and divided her education in different stages (namely, infancy- from birth to five; childhood- from 5 to 12; pre-adolescence- from 12 to 15; Adolescence- from 15 to 18 and Young adulthood- from 18 to 20)

**Education for Infancy:** During this stage the main stress is laid on the physical development of the child. He remarked, "A feeble body makes a feeble mind. All wickedness comes from weakness. Give his body constant exercise, make it strong and healthy".

**Education for Childhood:** He pleaded that the principle of negative education should be applied during this period. Negative education consists in the free development of one's organs and the exercise of senses. No formal education should be given. "Education consists not in the teaching of virtue or of truth, but in the preservation of heart from vice and mind from error".

**Education for Pre-adolescence:** It is the period of intellectual education- the age of reason and formal education. Physical Science, Language, Mathematics, Manual work, Social relations,

and trade should be taught. Rousseau remarked, "If instead of making a child stick to his books I employ him in a workshop; his hands work for the development of his mind". The great secret of education is to use exercise of mind and body as relaxation to one another.

**Education for Adolescence:** During this period, a child should be prepared to receive social training. His moral and religious education also starts. It is at this stage that positive education takes place. To know the world, the child must travel through different countries and study their languages and mode of life of the people. Rousseau also recognized the importance of sex education during adolescence.

**Education of Sophy**(an ideal girl): Rousseau prescribed a separate curriculum for the education of females. He regarded women as the chaste guardian of our morals, the sweet security for our peace. He prescribed passive education for women. His views about girl's education are not suitable in the modern era.

**Education from Nature:** Rousseau was a naturalist. To Rousseau, education comes from nature, from men and from things. The process of education is the relationship of man to his physical and social environment. Meaningful education takes place in the process of one's interaction with the physical and social environment. Education from men and things should be subordinated to education from nature.

### **Rousseau's concept of Negative Education:**

According to Rousseau, education at the early stage ought to be purely negative. It consists not in teaching virtues or truth but in shielding the heart from vices and mind from errors. Thus Rousseau was against imparting education to the child of age group 02 to 12 years. No positive education should be given during the childhood period. There is no need for the tutor to worry because his pupils can neither read nor write. Rousseau wrote, "Do not save time, but lose it". The child will naturally learn through play and through the exercise of his senses. There should be no book learning and habit formation. No direct moral education should be given. The child's mind is premature to receive positive and direct moral education. According to him, "Much more harm than good is done by your ceaseless preaching and moralizing. Let the child learn through his contact with nature and through experiences, activities and senses". He said, "Take the reverse of the accepted practice and you will almost always do right".

## **(B) Dewey**

John Dewey (1859-1952), the pragmatist remains one of the greatest thinkers of modern times who was born at Vermont, a small town in New England in the USA. He had a long and significant influence on the actual practice of education, not only on American education but also on the total educational scene in the world.

### **Schooling:**

According to John Dewey, school is a specialized institution. Education is a social process and the school is a social institution. School provides a specially controlled environment where children get knowledge for the process of socialization and get acquainted with those ideas,

thoughts, faiths, qualities, attitudes, skills etc. School is concerned to bring the child to share the inherited resources of the race and to use his own power for social ends. Teacher's role in the school is to create an environment which will help in the development of the child's social personality and enable the child to become a responsible democratic citizen. The educator must also try and engage the children in activities which help them to think and reason out things for themselves. According to him, "the school is an idealized society- an extension of home. Education is a process of living and school is a place where experience of life situations is given to the children".

School life is a part of social life where the 'real meaningful activities of race are simplified, purified and balanced' for the purpose of children so that they are initiated into social life.

### **Education:**

According to John Dewey, Education is a social necessity. Education proceeds by the participation of the individual in the consciousness of the race. Dewey has said, "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities". It is a process by which civilization is preserved and developed further. Further he said, "Education must begin with a psychological insight in child's capacities, interests and habits". It is necessary to study the child, his inclinations and instincts. These capacities and instincts should be brought into exercise in the social situations.

The purpose of education is to create harmony between individual and social development. If we eliminate the individual factor from society, we are left only with an abstraction; if we eliminate the social factor from society, we are left only with an inert and lifeless mass. Thus, education is the process of socialization of an individual.

According to Dewey, "True education comes through the stimulation of the child's powers by the demands of social interests of the child and those of the society." He also said, "I believe that education is a process of living and not a preparation for future living".

### **(C) Montessori**

Maria Montessori (31 August 1870- 06 May 1952) was an Italian physician, and a noted humanitarian and an educator, best known for her method of teaching. Her educational method is used today throughout the world.

### **Schooling:**

According to her, education (Schooling) is not what the teacher gives; education is a natural process spontaneously carried out by the human beings and is acquired not by listening to words but by experiences in the environment. The task of the teacher becomes that of preparing a series of activities, spread over a specially prepared environment and then refraining from obtrusive interference. Teachers can only help the great work that is being done, as servants help the master. Doing so, they will be witness to the unfolding of the human soul and to the rising of a new man who will not be a victim of events, but will have the clarity of vision and shape the future of human society. She mainly focused on teaching the students and the ways to develop their own skills at a pace they set. Montessori called it "spontaneous self-development." When a child is ready to learn new and more difficult tasks, the teacher guides the child's first endeavors in order to avoid wasted effort and the learning of wrong habits; otherwise the child learns alone.

Montessori Method of teaching has enabled children to learn to read and write much more quickly and with greater facility. The Montessori Method of teaching concentrates on quality rather than quantity. The success of this school generated a worldwide interest in Montessori's method of teaching and opening of a large number of schools.

### **Principles of Montessori Method:**

The first principle of the Montessori Method is to train the pupil to be independent of others in respect of the ordinary practices of life. It necessitates approaching the child's mind at a lower level. Montessori maintains that sense of touch is fundamental. It undergoes great development during the early years of life. If neglected at this age, it loses its susceptibility to training.

The practices of Montessori Method:

- i. **The exercises of practical life:** The pupils learn the daily practices (such as washing hands, cleaning nails, dressing and undressing etc. ) being independent of others.
- ii. **The exercise in sensory training:** The materials are used for perception of size and form, for discrimination of weight, for touch, for sense of temperature, for auditory acuity and for the colour sense etc.
- iii. **The didactic Exercises:** Didactic exercises such as teaching of reading and writing, and teaching of number is conducted after the sensory training.

The Montessori Method of schooling is suitable for the children between the age group of three to seven years.

### **Education:**

Dr. Montessori's innovative approach was that education should no longer be mostly imparting of knowledge, but must take a new path, seeking the release of human potentialities. The centre of gravity of her system of education is the environment. According to Montessori, education is a process of normal expansion of life of the child through active help.

### **(D) Gandhi**

Mohandas Karamchand Gandhi (2<sup>nd</sup> October'1869-30<sup>th</sup> January'1948) was a great leader, a practical philosopher and a socio-political reformer of modern India. He was the apostle of peace and non-violence and champion of freedom movement. He is called the father of the Nation.

### **Schooling:**

According to Gandhi, a school is a place for making enquiries, experimentations and discoveries. It is a community centre, a cradle for future citizenship and a place for physical, intellectual, social, moral and spiritual development.

Mahatma Gandhi advocated the concept of 'Basic Education'. There should be free, compulsory and universal education for all children belonging to the age group 7 to 14 years. The educational curriculum according to Gandhi should consist of the mother-tongue of the students, Mathematics, Social Studies, Natural Science, Music and Drawing the Hindustani. He considered Hindustani to be the common language which can be used by both the Hindus and the Muslims.

Gandhi was an idealist, a pragmatist and a naturalist. Dr. M.S.Patel wrote, “Gandhi’s educational philosophy is naturalistic in setting, idealistic in aims and pragmatic in method.” Gandhi was a naturalist when he advocated that the children should be taught “in an atmosphere free from super-imposed restriction and interference.” He wanted children to have sufficient freedom for their natural growth and development but for their fullest development, discipline and training are essential. Gandhiji’s faith in God or the universal spirit is the idealistic goal in his educational theory. Spiritual realization is the self-realization which can be achieved through truth and non-violence and doing service to the mankind. Gandhiji was a pragmatist as he emphasized on learning by experiences or learning by doing. He advocated that progress in the school should be pragmatic based on rigorous habits of investigation and experimentation through scientific thinking.

### **Education:**

Gandhiji said, “By education, I mean all round drawing out of the best in child and man- body, mind and spirit.” Literacy is not whereby man and woman can be educated. Literacy in itself is no harmonious development of all the aspects of human personality- intellectual, physical, spiritual and so on. He attached great importance to physical development. In his scheme of education, he made provisions for promoting physical development of children through work, play, creative and productive activities and through social participation. A sound body has a sound mind.

He considered educational experiences and activities as the most appropriate means of intellectual development of an individual. Gandhiji regarded education as a vital means of spiritual development of the child. According to him, “True education is that which draws out and stimulates the spiritual, intellectual and physical faculties of the children.

### **(E) Tagore**

RabindraNath Tagore (6<sup>th</sup> May’1861- 7<sup>th</sup> August’1941) had unique achievements in the field of literature, philosophy, education and art that earned him universal fame not only in India but also in the world.

### **Schooling:**

RabindraNath Tagore said, “Our education should be in full touch with our complete life, economic, intellectual, aesthetic, social and spiritual and our educational institutions should be in the very heart of our society connected with it by the living bonds of varied co-operation.” His concept of curriculum was broad based. It consists of subjects, activities and ways of life of people. He was against bookish learning; however he recommended learning of Language, Literature, History, Geography, Nature study, Science, Music, Art etc. Like Rousseau, he also emphasized activities and occupations. Activities like dancing, dramatics, drawing, painting, handwork, excursions, gardening, music, art etc. find a suitable place in the curriculum of his scheme of education.

Tagore did not like the traditional methods of class-room teaching. He himself was much disappointed to see the lifeless, colourless atmosphere and could not approve of the beaten track of learning. In his words, “the school is a work of art and not a pedagogical laboratory.” That school had all the characteristics of a garden school ‘Ashram’ like and ‘Gurukul’. He started a

school named 'Shantiniketan'. While starting the school, he had in his mind, the Tapovana, the forest hermitage of ancient India where the environment was homely, religious, spiritual and natural. Tagore did not approve of the theory of strict and harsh discipline. He did not want that the child should be suppressed by an authority. According to his views, teacher's place is very prominent; the teacher is a Guru like ancient Indian rishis. According to him, the teacher is present only to stimulate and guide but it is the child who is to choose and react according to his natural inclinations. A teacher must have a receptive mind and learning attitude. RabindraNath Tagore said, "A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame."

## **Education:**

RabindraNath Tagore described education as a means to develop the personality of the child to its fullest extent so as to enable a man to live in harmony with all existence. It is to live life as a whole and live life in abundance. He believed, "Education is reformatory and an expressive process which seeks to unfold all that is good and noble to individual. True knowledge brings enlightenment and self-realization." He expressed his views on education, "Education is a permanent part of the venture of life. It is not like a painful hospital treatment of curing students of the malady, their ignorance, but it is a function of the health, the natural expression of their minds." Tagore conceived education as dynamic, living and closely associated with life. He said, "The highest education is that which does not merely give us information but make our life in harmony with all existence."

## **(F) Sri Aurobindo Ghosh**

Sri Aurobindo Ghosh (15<sup>th</sup> August' 1872 – 5<sup>th</sup> December'1950) was a philosopher, scholar, a professor of English, a true yogi, a poet, and an educationist. Aurobindo's philosophy of education directly emerged from his philosophy of life.

## **Schooling:**

Aurobindo's theory of Integral Education advocates education through schooling. In the Aurobindo's integral school education emphasis is given on the study of human mind. Through the study of human mind, we can change the man and the society. The human mind consists of four layers.

- i) 'Citta' the store house of memory
- ii) 'Manas' the sixth sense i.e sight, sound, taste, smell, touch and mind that are to be trained
- iii) 'Budhi' the intellect which is the real instrument of thought concerned with ordering of knowledge
- iv) Intuitive perfection of truth which makes man "prophet of truth"

Integral education aims at integrated development of physical being ( Tapasya of beauty), Vital being (Tapasya of power), Psychic being (Tapasya of love) and Mental being ( Tapasya of knowledge) to bring about a transformation of man into a spiritual being.

According to Aurobindo, "The truth we seek is made of four major aspects Love, Knowledge, Power and Beauty. These four attributes of the truth will spontaneously express themselves in our being. The Psyche will be the vehicle of the true and pure love, the mind that



of infallible knowledge, the vital will manifest in invincible power and strength and the body will be the expression of a perfect beauty and a perfect harmony.”

In the teaching-learning process, the teacher’s role is only to help and guide the child in the pursuit of his knowledge. The teacher is not to impose; he is only to suggest. The knowledge is within the child. It is revealed through swadharma and swavah. The chief aim of education should be to help the growing soul to draw out that which is hidden and make it perfect for the best use. The teacher should become an embodiment of self-control, humility and spiritual equality between man and man. In the words of Aurobindo, “He is a man helping his brothers, a child leading children, a light kindling other lights, an awakened soul awakening other souls, at the highest a power of presence of the divine.” As the child has his own inherent capacities and special abilities, accordingly education at school should satisfy the needs and interest of the child. He believed in self-teaching. Aurobindo believed whether distinct teaching in any form of religion is imparted or not, the essence of religion, to live for God, for humanity, for country, for others and for oneself must be made the ideal in every school.

### **Education:**

Aurobindo believed that the basis of Education is the study of human mind. No system of education should be founded merely on the theory of academic perfection. The study of the human mind is fundamental in education. He believed that true education must take into account three focal points i) the man; ii) the nation or people and iii) universal humanity.

True education will be that which will be “an instrument for this real working of the spirit in the mind and body of the individual and the nation.” According to Aurobindo, the first business of education is to bring out the real man. It can be done by promoting powers of observation, memory, reasoning etc. Through these, the man within must be touched and brought out.

He advocated that Education must be according to child’s own nature. No hard things should be brought into the child’s experience. The child can gather the best information if his mind is trained.

Aurobindo laid stress on moral education. For this purpose the child must habituate himself to the right emotions, the noblest associations, the best mental, emotional and physical habits.

## **1.6. Understanding the basic assumptions about Human Nature, Society, Learning and Aims of Education**

### **(a) Human Nature**

Human nature is the fundamental dispositions and traits of human beings. Human learns from the environment. It is human nature that exclusive possession of anything makes a person proud and he feels himself superior. He wants to prove his identity among peers whereas he becomes isolated. On the other hand, if things are constructed by him, it is the human nature to share knowledge, ideas and views among his peers and in the society. That is why; learning by doing is the best approach in the teaching learning process. Different philosophical thoughts hold different views about human nature which, in fact, is composed of heterogeneous elements, rational, non-rational, intellect, emotions, his animal-self and his spiritual-self etc. Educational

aims have often been decided keeping in view one or the other element which comprises human nature.

The idealists believe that human nature is essentially rational, good and above all spiritual. They believe that education should aim at exaltation of the spiritual-self and subordination of lower animal-self to the former. According to this view, education should aim at unfolding the divine in child and man.

According to Plato, “Man’s mind is always active. Man is attracted towards all things that he sees in his surroundings and he runs after them. The educator should pay attention to the objects which surround the child. Such objects should be beautiful so that the child is attracted to them and his curiosity is aroused. For this reason, the child should be kept in a beautiful environment. In fact, the human individual requires such an environment not only in infancy but through his entire life because the process of education is never complete.”

The Naturalists like Rousseau regard man as essentially animal, consisting of instincts, feelings, emotions and impulses.” Thus education should aim at giving opportunities to the child for self-expression and self-gratification. According to him, human nature is sacrificed by the demands for development of an intellectual culture. Human nature is in constant conflict with expectations of society. Virtue confers stability and unity upon the human existence because it subordinates the idle speculation to the active needs of the normal life; it includes strength and vigor to the soul; allows for all expression of man’s genius; existence is solid and permanent.

The original nature of man is good but corrupted by society. To be good is to exist according to one’s intrinsic potentiality of one’s nature. Man’s egotistic nature prevents him from regaining the simplicity of original human nature. Self-love is always good and spontaneous in its purest state. It is a source of all genuinely natural impulses and emotions.

Natural order affects all aspects of human existence; brings individual into contact with his own inner self, physical environment and his fellow man. All passions are good if they are under our control; all are bad if they control us. Human nature is not fully mature until it becomes social. Rational man always has an awareness of common good and the need to live in harmonious relationship with his fellowmen.

## **(b) Society**

Society is an enduring and co-operating social group whose members have developed organized patterns of relationships through interaction with one another. A society evolves on the basis of common interests, beliefs or profession of the people for fulfillment of common ends.

An individual is basically a biological entity. It is education that transforms him into harmonious personality, gives him character, moral and aesthetic sense and thus makes him fit to live in society. Education is an essentiality for the development of a society. Hence social organization becomes an essential component and active participant in the process of education. Society provides directions, channels, goals, materials for educational activities. In return, it expects education to contribute to its progressive development. All forms of education (formal, non-formal, and in-formal) take place in the society.

Society is the source of all human values. The individual accepts the social ideals as his own. The individual realizes his best by being socialized. The function of education is to enable the individual to develop himself fully according to the means compatible with the interests of the

society. According to John Dewey, all education proceeds by the participation of the individual in the social consciousness of the race. He believed that a socially efficient individual would be able to control his environment and fulfill his possibilities. Individuals are indispensable for the progress of the society. Without individuals, society is insignificant. Individual and society are complementary.

According to J.S. Ross, individuality is of no value and personality is a meaningless term apart from the social environment in which they are developed and made to manifest. Self-realization can be achieved only through social-service and social values are established through free individuals who have developed valuable individuality.

Thus in a democratic society, social control and individual initiative supplement each other. Education ignites the individual flame, feeding it with the oil of the society, to illuminate the social horizon and dispel the prevailing darkness.

### **(c) Learning**

Learning is an act of experiencing. Learning is the knowledge or skill acquired by instruction or study. Learning is also modification of a behavioral tendency through experience. In a broad sense, the nature of learning is a process of acquisition of new behaviour for strengthening or weakening of old behaviour as the result of experience with a view to modifying the behaviour. Learning includes a wide variety of changes such as; change in perceptions, adjustment with others, use of new skills, and inculcation of healthy habits and fostering of right attitude.

Learning as per the NCF-2005, builds the inherent capabilities of the learners' to draw upon and construct their own knowledge, to develop their capacities, in relating to the environment around, both physical and social, and to the task on hand. For this to happen, opportunity to try out, manipulate, make mistakes and correct oneself are essential. This is as true of learning language as it is of a craft skill or a discipline.

The formal process of learning that school makes possible can open up new possibilities in of understanding and relating to the world. Schools as institutions provide new opportunities for all learners to learn about themselves, others, and society, to access their inheritance and engage with it irrespective of and outside the access provided by one's birth into a family and community.

Children learn only in an atmosphere where they feel they are valued. Our schools still do not convey this to all children. The association of learning with fear, discipline and stress, rather than enjoyment and satisfaction is detrimental to learning. Children need to feel that each one of them, their homes, communities, languages and cultures, are valuable as resources for experiences to be analyzed and enquired into school; that their diverse capabilities are accepted; that all of them have the ability and the right to learn and to access knowledge and skills; and that adult society regards them as capable of the best.

Learning takes place both within school and outside school. Learning is enriched if the two arenas interact with each other. Learning must be paced so that it allows learners to engage with concepts and deepen understanding, rather than remembering only to forget after examinations. At the same time, learning must provide variety and challenge, and be interesting

and engaging. Boredom is a sign that the task may have become mechanically repetitive for the child and of little cognitive value.

In constructivist perspective, learning is a process of construction of knowledge. Learners actively construct their own knowledge by connecting new ideas to the existing ideas on the basis of materials/activities presented to them (experiences).

Learning takes place through interactions with the environment around nature, things and people, both through language, physical activity of moving, exploration and doing things, on one's own, with one's peers or in the company of adults, using language-to read, to express or ask, to listen and to interact- are the key processes through which learning occurs.

Much of our school learning is still individual based. The teacher is seen as transmitting 'knowledge' which is usually confused with information to children, and organizing experiences in order to help children learn. But interaction with teachers, with other peers of the same age group, as well as those who are older and younger can open up many more rich learning possibilities.

Wordsworth, R.S, "Any activity can be called learning that so far as it develops the individual (in any respect good or bad) and makes his behaviour and experience different from what would otherwise have been.

Thus, Learning is a natural process. It is a lifelong process. Learning to learn is the most important factor in the teaching-learning process.

#### **(d) Aims of Education:**

Education is a human necessity and like an ornament that adores human life. It is a living activity directed to some goal. It is an activity with well defined aim. An aim means a foresight in advance, of the end, the consequences, the fruits of action: It is a foreseen end, it gives a direction to the activity and influences each step towards the end.

Idealistic thinker has faith in the glory and grandeur of human life and in its elevation. It provides human life and education with very high aims. These aims are:

- i) Idealism believes in the concept of 'Universe as Home'. Education, therefore, should be universal based on the teaching of universal truth, from the standpoint of rationality of the universe.
- ii) The aim of idealistic education is the preservation as well as enrichment of culture.
- iii) Idealism emphasizes character building and character formation. Therefore, according to idealistic views, moral, intellectual and aesthetic aspects of his personality should be promoted.

Aim of education as naturalist: Self-expression and self-preservation are the main aim of education. Other aims are redirection of human instincts, struggle for existence, education according to nature of child, autonomous development etc. In short, education is the process of development of the child into joyous, rational, harmoniously balanced, useful and mature child.

**Pragmatism and aims of education:** According to Pragmatism, there is no ultimate aim of education. They are never pre-determined. They go on changing according to place, time and situations. According to Ross, "The general aim of education is just the creation of new values; the main task of education is to put educand into a position to develop values for him." Education is intended to direct the desires, impulses and interests of the child in such a way that he may be able to satisfy his wants in adjustment and solve his present day problems.

In the opinion of Rousseau, education aimed at the natural development of the child's inner faculties and powers. Education should help the child to remain alive. To live is to work, to develop and to properly utilize the various other powers of the body.

In the opinion of Maria Montessori, aim of education is to unfold of the human soul and to rise of a 'New Man' who will not be a victim of events, but will have the clarity of vision to direct and shape the future of human society. "Aim of education should no longer be mostly imparting of knowledge, but must take a new path, seeking the release of human potentialities."

According to John Dewey, the aim of education is the development of child's powers and abilities. It is impossible to lay down any definite principle for a particular kind of development, because this development will differ from one child to the next, in conformity with the unique abilities of the individual.

Gandhiji wanted that education should help one to become self-supporting in later life. Education must enable every individual to earn his living independently. He emphasized culture- its preservation and enhancement. On being asked, "what is your goal of education?" he replied, 'Character Building', I would try to develop courage, strength, virtue, the ability to forget oneself in working towards great aims. This is more important than literacy." Through Education, Gandhiji wanted to develop the whole man. He wanted to train the hand, heart and head of the child. "By an all-round development he means the education of heart, head, body and spirit." Gandhiji laid greater stress on the cultivation of moral, spiritual, social, ethical and aesthetic values. Like an idealist, he emphasized self-restraint, self-realization, self-insight and self-analysis.

RabindraNath Tagore attached much importance to the healthy physical development of children in early years.. He equally stressed the development of the power of thinking and power of imagination of the mind. He believed that the emancipation of the intellectual from inertia and dead habits should constitute a real element in the intellectual make up of an individual. He also stressed inner discipline, attainment of ideal of peace and tranquility, a simple way of life and naturalness.. According to him, education must lead to harmonious development of all human faculties. Tagore said," Mankind must realize a unity, wider in range, deeper in sentiment, stronger in power than ever before."

By education, Sri Aurobindo means that which will offer the tools where by one can live "for the divine, for the country, for oneself and for others, and this must be the ideal in every school which calls itself national." According to him, education attempts at an all-round, balanced harmonious and integrated development of the individual. The Physical, social, emotional, intellectual and spiritual life and powers of the Childs should be tapped and unfolded in an integrated way.

Aims of education according to NCF-2005: The first aim is to commitment to democracy and values of equality, justice, freedom, Concern for other's well-being, secularism, respect for human dignity and rights. Education should aim to build a commitment to these values which are based on reason and understanding. Sensitivity to other's well-being and feelings, together with knowledge and understanding of the world, should form the basis of a rational commitment to values.

Learning to learn and the willingness to unlearn and relearn are important as means of responding to new situations in a flexible and creative manner. Education must develop the ability to work, participate in economic processes and social change. Education must provide the means and opportunities to enhance the child's creative expression and the capacity of aesthetic appreciation

## UNIT 2

### Education and Society

#### Course outline

- 2.1. Major characteristics of education in India during colonial rule
- 2.2. India's contemporary education: continuities with and shifts from colonial legacy (in brief)
- 2.3. Role of education in reproducing dominance and challenging marginalization (with reference to class, caste, tribe, gender and religion)

#### Introduction

This Unit (Education and Society) comprises three sub-units which deal with the historical perspectives of Education in India during colonial rule and India's contemporary education. After learning this unit, student-teachers will be able to understand the role of education in the society for reproducing dominance and challenging marginalization. Student-teachers will develop their capacity to communicate meaningfully on issues such as; power, disparity of experiences and identities.

#### 2.1. Major characteristics of education in India during colonial rule

Education and Society are closely interlinked. They affect each other. The relationship between educational system and society is mutual; sometimes the society influences changes in educational system and at other times the educational system influences changes in the society.

The education system which is a sub-system of the society has to take into consideration the hierarchies of caste, economic status and gender relations, cultural diversity and uneven development which deeply influence access to education and participation of children in schools. During colonial rule, Indian society was suffering from many social evils such as the system of caste, creed, untouchability etc. The main features of education in India during the colonial rule are discussed as hereunder.

##### i) Aim of Education

In early colonial period, attempts were by the Christian Missionaries to 'give the natives useful knowledge as well as religious instruction for moral improvement.' During that period, elementary education aimed at meeting the educational needs of the upper and middle class people like landlords, well-to-do farmers, merchants etc. A huge group of common population received little or no education. Women education was very much neglected. A large group of aborigines consisting of the tribal population and the untouchables amongst the Hindus remained totally excluded. The concept of universal education was not known. During the colonial rule, articulating the main aim of education Lord Macaulay said, "the aim of education in India is to anglicize the Indians through English education and to make black-coloured Indian English in their way of living, behavior, thought, culture, traditions and morality". Therefore, the purpose of education during the period of colonisation in India was to create a group of working class who would serve as the connecting link between the British Government and the general public. Later on, the aim of education became broader as the Wood Despatch reflected it that the aim of education should be 'to impart useful knowledge to the Indian people to raise their intellectual, moral and economic status.'

## **ii) Education for Upper Class People**

The British in order to show that they were really interested in good administration and public welfare, emphasized on education for upper class people to create an elite group, who would be given a few jobs to influence the general people for accepting the British rule in the country.

## **iii) Education for Religious Groups**

The Britishers, in order to win the sympathy and support of the influential Hindus and Muslims, encouraged establishment of educational institutions on religious lines. For example, Calcutta *Madrassa* was opened in 1780 to educate the higher class Muslims and to make them faithful supporters of the British Government. Similarly, Benares Sanskrit College was opened in 1791 to please the Hindus. In this way, the divide *and rule* policy of the English made differences in education among the religious group in India.

## **iv) The Role of Missionaries**

During the colonial rule, the Missionaries got a good opportunity to preach and convert in the garb of spreading education in India. The Missionaries gave the incentives of good services and good education for converting Indians to their own faith. Educational efforts of the Missionaries were religion-motivated. Despite these efforts, only some lower class people could be influenced by these Missionaries and bulk of the Indian population remained unaffected by them.

## **v) Curriculum**

The wood despatch recommended inclusion of Sanskrit, Arabic and Persian in the curriculum along with English, western literature and science. In the Calcutta *Madrssa*, a 7 year curriculum was introduced consisting of Law, Philosophy, Logic, mathematics, astronomy and grammar along with Islamic theology. Through Sanskrit medium, Hindu religious principles, jurisprudence and other subjects were taught in Benares Hindu College.

## **vi) Medium of Instruction**

During the colonial period, it was very difficult to decide whether the medium of instruction should be English or any Indian language as there were many developed languages in the country- such as Hindi, Urdu, Sanskrit, Arabic, Persian, Gujarati, Marathi, Bengali, Odia, Tamil, Telugu, Kannada and many others.

In 1834, Lord Macaulay- a member of the Governor General's council and the President of the committee of Public Instruction argued that Indian were not so keen to receive free education in Indian languages as they were to receive education in English even on payment of fees. He remarked that Indians themselves wanted to learn English. If English was made the commercial language, India would have better foreign relationship with other countries.

The Wood Despatch honoured the sentiment of the Indian people in order to win their cooperation and recommended that Sanskrit, Arabic and Persian should be included in the curriculum along with English.

## **vii) Women Education**

Before the Indian Education Commission (Hunter Commission) of 1882, women education was totally neglected. The commission gave suggestions to promote women education in the country.

The commission had recommended that the curriculum for girls should be different from that of boys because of differences in the nature of their life and duties. The Calcutta University Commission (1917-1919) also emphasized on women education in the university.

#### **viii) Education for Aborigines and Tribals**

During colonial rule, education of aborigines and Tribal people remained neglected. The Hunter Commission, however, suggested that special provision should be made for education of the aborigines and Tribal people. Accordingly, special type of schools should be opened in their areas keeping in view the geographical and social conditions and traditions of the people.

#### **ix) Free and Compulsory Education**

A number of attempts were made during the colonial period to make education free and compulsory. For example, three educationists, namely William Adams, Capt. Wanate and T.C.Hope urged the government to declare primary education compulsory. Sir Ibrahim Rahimtoola and Sir ChimanLalSetal were responsible for giving birth to a movement to make primary education compulsory. Maharaja Sir Sayaji Rao Gaikwad, the ruling Prince of Baroda state, took the initiative and introduced compulsory education in 52 villages of his state in 1893 which covered all the boys within the age group 7 to 12years and all the girls in the age group 7 to 10 years age. A number of unsuccessful attempts were made during the colonial rule to make primary education free and compulsory by different Indian leaders such as Gopal Krishna Gokhale, Vithal Bhai Patel etc. But no visible changes could be possible due to the 'divide and rule policy' of the British and indifferences among the people of India (high class, middle class and low class). Education for low class family was out of reach due to social as well as economic status.

### **2.2. India's Contemporary Education: Continuity with and shifts from Colonial legacy (in brief)**

Education is a dynamic process of human development and empowerment. Basic education to every child is an essential precondition for human resource development. Education in general and elementary education in particular deserves highest priority on the grounds of social justice and democracy for raising the competence and productivity of every individual. Quantity as well quality of education are the key areas in which a country like India faces unprecedented challenges in finding solutions because of its vastness and socio-cultural diversities.

In spite of various efforts made during the colonial period by both Indians and the English, the literacy rate of adult population at the time of Independence in 1947 was less than 15%. Colonial period was marked by educational inequalities in different regions, rural-urban divide, gender disparity as well as difference in enrolment of children from different class/caste/tribal groups. The standard of education was not at all satisfactory especially at the school stage with too much emphasis laid down on English and too little stress on Mathematics, Science, Social Sciences and Indian languages.

The genesis of the movement for free and compulsory education can be traced back to as early as 18<sup>th</sup> century. After independence, as per the constitutional provision, under the Directive Principles of State Policy, Article 45 in Part IV, the target of universal, free and



compulsory education should have been achieved by 1960. Unfortunately, the target could not be achieved even today in spite of various efforts. Then the constitutional amendment by inserting Article 21A in Part III, elementary education became the fundamental right to free and compulsory education for the children of age group 6 to 14 years. The RTE Act 2009 is a commendable effort on the part of the government which entitles the children to right to education as a fundamental right.

In the contemporary system of education, a number of programmes/schemes such as the SarvaSikshaAbhiyan (SSA), Mid-Day Meal (MDM) scheme, Non-formal Education (NFE), Early Child Care and Education (ECCE), Education Guarantee Scheme (EGS), RastriyaMadhayamicSikshaAbhiyan (RMSA), Sakshar Bharat Mission (SBM) etc. have been introduced at different points of time which have resulted in rapid expansion of literacy and education promoting sustainable development and inclusive growth in the country.

The SSA was launched in the year 2000-01 to achieve the goal of Universalization of Elementary Education (UEE). The SSA has laid special focus on disadvantaged groups of children in 6-14 age group like children from rural and difficult areas, children from SC, ST, Minorities communities, children with disabilities, girls and all out of school children.

The MDM scheme was launched in 1995 for providing nutritional support to primary school children. Its main objective was to improve to universalization of primary education by enhancing enrolment, retention and attendance and simultaneously improving the nutritional status of children in primary classes.

NFE was introduced in 1977-78 on a pilot basis to focus on out-of school children in the age group 6-14 years who remained outside the formal system due to socio-economic and cultural reasons. The NFE programme was revised in 2000 and renamed as Education Guarantee Scheme (EGS) and Alternative and Innovative Education (AIE). The EGS and AIE schemes was initiated to support diversified strategies for out of school children including bridge courses, back-to school camps, seasonal hostels, summer camps, mobile teachers and remedial coaching.

As per the Census report of India, in 1961, the literacy rate of male and female in Arunachal Pradesh was 12.24% and 1.42% respectively and total literacy rate was 7.13%. Whereas, the male and female literary rate of India in 1961 was 40.4% and 15.34% respectively and the total literacy rate was 28.31%.

In 2011, the literacy rate of male and female in Arunachal Pradesh rose to 73.69% and 59.57% respectively and the total literacy rate rose to 66.95% whereas, the male and female literary rate of India in 2011 was recorded as 82.14% and 65.46% respectively and the total literacy rate was 74.04%.

the enrolment of girls at the primary and upper primary stages has increased significantly over the years but a significant gender gap still exists. At the primary level, the gender gap is almost 30% and at the upper primary stage, it is 26%. Therefore, education of girls, especially those belonging to SC, ST and the deprived groups is the primary focus in SSA. Two major interventions in this regard are National Programme on Education of Girls at Elementary Level (NPEGEL) and Kasturba Gandhi BalikaVidyalaya (KGBV).

In the 73<sup>rd</sup> and 74<sup>th</sup> Constitutional Amendments in 1992, specific responsibilities have been assigned to the Panchayat Raj Institutions to join hands with government for decentralization of powers for effective functioning of educational institutions.

At the secondary stage, the RashtriyaMadhyamicSikshaAbhiyan (RMSA) has been introduced for universalisation of secondary education with due emphasis on the quality of education and vocationalisation of education. For the adult population belonging to the age group of 15-35, Sakshar Bharat Mission was also launched with its main focus on enhancing women literacy.

The contemporary Indian system of education has gone through several changes through enunciation of National Policy of Education implemented at different points of time and introduction of National Curriculum Frameworks (NCFs) developed as per the need of time. The National Curriculum Frameworks provided a common curricular guidelines for development school curriculum and text books in adherence to appropriate pedagogical principles and common core values. In this process the new concept and practice of evaluation in the form of Continuous and Comprehensive Evaluation (CCE) has been introduced in India's contemporary system of education

In conclusion, it can be said that India's contemporary education is aimed at improving literacy, universalizing both elementary and secondary education to promote an equitable and just society free from ignorance and prejudices. It is also aimed at removing poverty and economic disparity, strengthening national as well as international solidarity and enriching human resources for sustainable development.

### **2.3. Role of education in reducing dominance and challenging Marginalization (with reference to Class, Caste, Tribe, Gender and Religion)**

Education, during the colonial period was used as a tool of dominance in India which helped in creating a social divide of privileged and unprivileged. The marginalized sections of the society did not have access to education therefore did not have the opportunity of socio-economic development. Education is the most important and dynamic force in the life of an individual influencing his social and economic development. Therefore, the education system which is a sub-system of the society has to take into consideration different factors like caste, class or social position, economic status, gender relations, religion, cultural diversities etc which deeply influence one's access to education. Education is the process of preparing people to fit into complex social structure through the process of socialization. It helps the child to train for future role of adult life. Education is the process that enables individual to live together in the society.

#### **Caste**

Caste is based on the traditional notions of 'Varna' and 'Jati'. Varna is a broad reference category that indicates a group's position in the traditional fourfold hierarchical system based on the principle of purity and pollution. The four categories of Varna are the Brahmin, the Kshatriya, the Vaishya and the Shudra. In ancient times, the Varna was categorized according to their different work culture in the society.. Description of Indian society in terms of varna model is incomplete without a reference to 'Jati'. The concept of jati captures the existence of multiplicity of social groups within and outside of varna model. Jati denotes an endogamous community with a less defined ritual status and some occupation traditionally linked to it. Interestingly, there are numerous sub-divisions within jati which are again differentiated in terms of purity and pollution which is complicated to understand in Indian social culture.

International Commission on Education,1991 submitted a report entitled "Learning: The Treasure within in 1996" and highlighted Four Pillars of Education- Learning to know, Learning

to do, Learning to live together and Learning to be. The role of education is to improve social mobility. Social mobility in the modern western context is individual centric but mobility in the Indian context is group centric. Unlike in the western societies where the social structure is class based, the structure of the Indian society is caste based. Thus the status of one's caste at the time of birth remains until one's death. The Indian society for a long time is struggling to become a developed country due to prevalence caste system. In the present Indian context, since the occupation is not fixed for any caste or creed, persistence of disparity among various disadvantaged groups presents a disturbing trend which is detrimental to the process of social mobility. As the status of one's caste of an individual cannot be changed during the entire span of one's life, education can play a catalytic role in developing a positive attitude towards each and every caste leading to social convergence.

### **Class**

The Indian society is not only infested with the caste system but is also plagued by class divisions. The problem of class division has been aggravated due to rapid industrialization, urbanisation and modernisation of the society. On the basis of the economic status of people, the Indian society at present may be broadly divided into three social classes namely; upper class, middle class and lower class. The land-lords, well-to-do farmers, industrialists, merchants, high paid employees, high ranked officers in different jobs constitute the upper class people. Their economic status is much more in comparison to the common people in the society. The lower class people are mostly agricultural and industrial labourers, low paid employees and the daily wages earners. These people are mostly below the poverty line and categorized as BPL class people. The people in between the upper class and the lower class with average income are categorized as the middle class people. Education plays a crucial role in the socio-economic upliftment of people which ultimately determines their class in the social hierarchy. Social stratification is social inequality; it manifests itself through many forms such as differential allocation of income, status and privileges, opportunities for various social utilities etc. Education is the most important and dynamic force in the life of an individual influencing his social development and mobility. Education leads to changes in the lifestyles of people and class. It modifies the attitude, habits, manners and mode of social living. Education helps in bridging up the gaps between the classes and paves way for a class less society.

### **Tribe**

Education has brought about changes in the attitudes, values and pattern of behavior of individuals and groups in contemporary society. But, the process of change is very slow as educational expansion has not been uniform across diverse caste and tribal groups. Educational access for the groups that are marginalized in the Indian context remains poor. No doubt that a considerable improvement has been made among tribal people of India by the process of education but the marginal representation of students from Tribes is even today, a reality is an indicator of unequal educational opportunities.

After Independence, due to establishment of a democratic rule, education has played a vital role in reproducing dominance and challenging marginalization with reference to Tribe. It may be seen the drastic changes among tribes in political, economic, scientific and moral. Today role and responsibility of tribes of the nation are equally influences. The active participation of Tribes in every fields and activities for the development of the nation is the real example of reproducing

challenging marginalization only due to educational improvement. Even though, more sensitization of Tribal people especially of remote/rural areas people is needed with the expansion of education to change the difference in marginalization of Tribes in comparison to others.

## **Gender**

Gender is socio-cultural and refers to masculine and feminine qualities, behavioral, cultural or psychological traits typically associated with one sex and its roles and responsibilities.

Education plays an important contributory role in the social mobility of individuals and groups with respect to their social position, occupational structure, life styles, habits and manners. No doubt, education through various processes promotes knowledge and understanding among people about needful social changes.

There is the male dominated society in India. Earlier, the role of women was usually to act as housewives. The discrimination in terms of household expenditure on girls especially for education might be felt. The distinction between the production and reproduction function of education by using daughters as domestic help. It is therefore, Girls' education was totally neglected earlier but education has made changed the scenario of this discrimination between boys and girls.

In the Wood despatch 1854, for the first time the need for women education was felt for the prosperity of the country. National policy of Education (NPE'86) has also accepted the general inequality and remarked "No discrimination will be made in the education of men and women; difference based on sex will be eliminated". But no education has made change the notion about gender's role and responsibility. It has been accepted by most of the societies that girls' education is equally important as boys' education. She is also able to perform any task that a man can do. Today, she can be a pilot of fighter plane, driver of Metro train, army officer, administrative officer, politician, educationist and what not. Really, role and responsibility of gender has been changed due to education. A man can also do the job of household duty and others like as woman. Education attempts to do a noble and challenging task in reproducing dominance and challenging marginalization also with respect to gender. Stress has been laid upon women equality and empowerment through special attention on girls' primary education, provision of informal education for drop-out girls, attracting girls towards vocational and technical education and to pay special attention to the education for women in the age group 15-35 years. But the process of change is very slow. Through educational behaviour, sensitization is needed in every society for elimination of gender discrimination.

## **Religion**

Religious rigidity resists the social change. Social group which believe in old religious traditions oppose any change in religion bindings. For such groups, anything or any action or any change which is not according to their rigid religious belief would annoy their religious deity. Sometimes one religious group tries to dominate to other religious group. Each religion is equal to one another. Education is the only means of sublimating the religious belief and thus putting to everyone on the path of right thinking.

A really educated people does not discriminate any individuals on the basis of region. Education is only the means to reproduce the dominance and challenging marginalization.

## UNIT 3

### Learning, Learners and Teaching

- 3.1. Concept and nature of Learning
- 3.2. Different ways of Learning
- 3.3. Levels of learning- Knowledge, Understanding, Application and Skill
- 3.4. Meaning of Teaching and its relationship with learning and learner
- 3.5. Socialization and learning-factors that shape learner's identity
- 3.6. Constructs of childhood

#### Introduction

This Unit (Learning, Learners and Teaching) comprises six sub-units which deal with concept of learning, learners and teaching. It is known that Education is the modification of behavior and Psychology is the science of behavior. Without learning of psychological facts, student-teachers can not improve educational practices. After learning this unit, the student-teachers will have the concept of Learning and teaching. They will be prepared to motivate to constructs childhood which is the need of the society.

#### 3.1. Concept and nature of Learning:

##### (a) Concept of Learning:

Learning is the modification of a behavioral tendency by experience (as exposure to conditioning).

Various theories developed by Psychologists attempt to define the term in different way. A few are quoted here-

**Melvin H.Marx**, "Learning is a relatively enduring change in behaviour which is function of prior behaviour (usually called practice)."

**Hillgard**, "Learning is the process by which an activity originates or is changed through reacting to an encountered situation, provided that the characteristics of the change in activity cannot be explained on the basis of native tendencies, maturation or temporary state of organism."

**Wordsworth,R.S.** "Any activity can be called learning that so far as it develops the individual (in any respect, good or bad) and makes his behaviour and experience different from what that would otherwise have been."

**Skinner**, "Learning is both acquisition and retention."

Thus, Learning is the acquisition of habits, skills, knowledge and attitudes. It involves new ways of doing things, and it operates in an individual's attempt to overcome obstacles or to adjust to new situations. It represents progressive changes in behaviour and enables him to satisfy interests to attain goals.

Learning is not limited to the school. Learning is the life-long process. It is a process by which learners change their behaviour, improve performance, recognize their thinking or become familiar with new concepts and information or knowledge.

The above definitions emphasize four attributes of learning as a process-

- i. Learning is a permanent change in behaviour. It does not include change due to illness, fatigue, maturation and use of toxicants.
- ii. Learning is not directly observable but manifests in the activities of the learner.
- iii. It results in some change of enduring nature.
- iv. Learning depends on practice and experience.

### **(b) Nature of Learning:**

**Yoakman and Simpson** have enumerated nine general characteristics of Learning:

- I. Learning is Growth: Learning is the mental growth of the learner.
- II. Learning is Adjustment: Learning helps the individual to adjust himself adequately in new situation. This nature of learning modifies the behaviour of the learners.
- III. Learning is Organizing experience: Learning is not mere adding of knowledge. It is the reorganization of experience.
- IV. Learning is purposeful: All true learning is based on purpose. According to Ryburn, "This purpose is always connected with the use of some instinctive power, with the use of the energy with which we are endowed with birth." All school activities should be purposeful so that child may feel a real urge for learning.
- V. Learning is intelligent: Meaningless efforts do not produce permanent result. It cannot assimilate but simply commits to rote memory.
- VI. Learning is active: Learning by doing is the main principle of learning. Learning does not take place without self-activity.
- VII. Learning is both individual and social: Learning is more than an individual activity. It is also a social activity. Individual learns by his family, friends, relatives, classmates, teachers and society. Without social participation, an individual's learning is meaningless.
- VIII. Learning is the product of the Environment: Environment plays an important role in the growth and development of the individual. In healthy and rich in educative environment, individual learns more.
- IX. True learning affects the conduct of the Learner: After every experience of learning, it changes the mental structure of learner. This is why, it modifies the behaviour of the learner.

A few educationists have also added the nature of learning as Learning is universal and it is a life-long process.

### **3.2. Different ways of Learning**

There are different theories of learning. They are Behaviorist theory, Cognitive theory, Constructivist theory of learning etc. According to these theories of learning, there are four ways of learning- **Trial and Error, Imitation, Insight and by conditioned reflex**

- I) **Trial and Error:** The theory of trial and error describes the ways of learning. It was propounded by E.L.Thorndike by conducting experiments on cats, chickens, dogs, fish, monkeys and rats. According to this theory, learning is the stamping in of the correct responses by the learner and stamping out of the incorrect responses through the process of trial and error.

When we try to learn something new, it is not possible to grasp it all at once. We have to make attempts more than once. 'Learning by doing' is the best attribute in the trial and error method of learning. With the help of the results of the experiments, E.L.Thorndike laid down the three law of learning:

(a) The law of readiness: If the learner is ready to learn, he will learn more quickly and effectively.

(b) The law of frequency or exercise: This law has two aspects- the law of use and the law of disuse. The law of use involves that if a particular action is performed repeatedly, it becomes a part of habit. On the other hand, the law of disuse proves that if something is left after learning, it is forgotten.

(c) The law of effect: It is also called the law of satisfaction and dissatisfaction. A thing which gives pleasure is easily learnt.

## **(II) Learning by Imitation:**

Normally, the child imitates what others do. He tries to imitate actions of his elders. The child learns many things, facts and habits that he sees at home, in the school, on the playground, in the neighbourhood, in the society etc. In fact, imitation is the natural way of learning.

Bottom has mentioned, "Only the imitative individual is capable of learning and the most imitative is the most educable."

Imitation is possible with the conscious as well as unconscious mind. Thus child learns many things without exerting or knowing about it.

## **(III) Learning by Insight:**

The mode of learning by insight is the product of the work of German psychologists namely Wertheimer Kohler, Koffka and Lewin. Eventually these German psychologists settled in the U.S.A. Their theory of learning is known as Gestalt Theory of Learning or Theory of Insight. According to this approach, a thing or an idea cannot be understood by a simple study of its constituent parts but by studying it as a totality.

Man is a rational animal and so, with the help of his mental capacity, it is possible to him to understand the situation and learn. Insight is based on imagination, and those who have a good deal of imagination are able to learn by this method more successfully.

Kohler experimented on chimpanzee to provide situation for insight and found that process of learning as a synthetic activity brings forth complete solutions of problems. In this process, the learner perceives the situation as a whole and tries to understand the relationships between various factors involved in a situation. As a result of the understanding of the relationship, the learner suddenly grasp of the solution of the problems.

Basic intelligence of the learner is an important factor in insight learning. Insight occurs when there is an ample scope for observation in a learning situation. The initial efforts in the form of trial and error open the way of insight learning.

#### **(IV) Learning by conditioned reflex:**

This theory was propounded by the contemporary psychologists Pavlov (citizen of Russia) and John Broadus Watson (U.S.A).

Pavlov carried out an experiment on the dog. He used to bring a bell while giving food to the dog. When the food was placed before the dog and the bell was rung, the saliva would secrete in the mouth of dog. After a few days, it was seen that only bell was rung, but the food was not placed before the dog, the saliva started secreting. Pavlov named it as way of learning by Conditioned reflex.

J.B.Watson carried out the experiment on a human baby of 09 months old. A rabbit was given to the baby to play. The baby liked it very much. He was pleased to touch rabbit's fur. Watson watched with great interest the peasant responses of the baby. After some times, Watson made loud noise to create a fearful situation and found fear response of baby. After that, whenever the rabbit was given near the baby, he was fearful and did not like to touch the rabbit. Through conditioned reflex, a nine months baby could make fearful a whole variety of stimuli (rat, rabbit, goats, wools, etc.).

According to Pavlov, "Different kinds of habits based on training, education and discipline of any sort are nothing but a long chain of conditioned reflex."

Filsburg has also said, "Granted the conditioned reflex, the feeling and emotional response may be changed from any stimulus to any other."

Using this way of learning method, it is possible for children to develop good ideas, good habits and form good sentiments. For self-control, this way of learning is very useful. Fear complex and Phobia etc. can be removed with the help of this method of learning.

### **3.3. Levels of learning- Knowledge, Understanding, Application and Skill**

Different psychologists viewed differently. Bloom taxonomy describes six-tier system of learning: Knowledge, comprehension, Application, Analysis, Synthesis and Evaluation. It is the cognitive domain starting from simplest (knowledge) to the most complex (Evaluation). The first ones must normally be mastered before the next one can take place.

From a learning psychological perspective, levels of learning refer to competencies a learner can achieve.

#### **(I) Knowledge:**

Knowledge applies to facts or ideas acquired by study, investigation, observation or experience. Learning applies to knowledge acquired especially through formal schooling. In this level of learning, the following processes are involved: Perception, Retention, Recall and Recognition.

Knowledge is the fact or condition of knowing something with familiarity gained through experience or association. Knowledge can be conceived as experience organized through language, into patterns of thought and patterns of activity.

Thus, knowledge is the ability to recall learned materials. It can range from the recall of simple facts to complete theories. It represents the lowest level of learning outcome, requiring only that the student recall previously learned information. Knowledge is regarded as a finished product, organized in the form of information to be 'transferred' to the child's mind. It is also called memory level of learning.

[**Key words (Verbs):** Describe, identify, recall, arrange, define, duplicate, label, list, memorize, name, order, recognize, reproduce, select, state etc.]



## **(II) Understanding**

When learner learns about any object, action or fact with proper understanding, it is called understanding level of learning. According to Bloom's Taxonomy, Comprehension/Understanding is based on knowledge. Understanding determines the meaning of instructional messages including oral, written and graphic communication. In the understanding level of learning, Learners are able to comprehend the meaning, translate and interpret of instructions and problems. They are able to state a problem in their own words.

Understanding is the power to make experience intelligible by applying concepts and categories. It is the power of comprehending the knowledge. In understanding level of learning, the following processes are involved:

- i) Learners use their previous knowledge to understand the learning objects, action or facts.
- ii) Learners become able to synthesis the learning objects, action or facts.
- iii) Learners discover the hidden facts and differentiate them and are able to use it properly in new situation.

**[Key words (verbs):** comprehend, convert, defend, distinguish, classify, estimate, explain, extend, generalize, give an example, interpret, predict, rewrite, summarize, translate, restate, discuss, express, locate, review etc.]

## **(III) Application:**

In the Application level of learning, learners are able to use a concept in a new situation. Application is the capacity for practical use. It is an act of putting to use. According to Bloom's Taxonomy, Application is the third level of learning based on knowledge and understanding. Application is carried out or used a procedure in a given situation. Knowledge is executed and implemented under this level of learning. Laurillard (1993) has pointed out, through use in applied contexts; the goal is testing of understanding, often of abstract concept. Learners, who have gained the application level of learning of any objects, action or facts, are able to implement the knowledge in new situation.

**[Key words (verbs):** apply, change, construct, compute, choose, demonstrate, dramatize, employ, illustrate, interpret, operate, practice, schedule, sketch, solve, use, write, discover, manipulate, modify, prepare, produce, relate etc.]

## **(IV) Skill:**

Skill is the learned ability to carry out a task with pre-determined results often within a given amount of time, energy or both. An ability and capacity acquired through deliberate, systematic and sustained effort to smoothly and adaptively carryout complex activities or job functions involving ideas (cognitive skills), things (technical skills) and/or people (interpersonal skills). Skill level learning is based on attaining knowledge, understanding and application level learning.

Skills can often be divided into domain general and domain specific skills. For example, in the domain of work, some general skills would include time management, team work and leadership, self motivation and others, whereas domain-specific skills would be useful only for a certain job. Skill usually requires certain environmental stimuli and situations to assess the level of skill being shown and used. Skill level learning makes child a perfect learner. The learner is able to analyze, synthesize the learning objects, action or fact. He is able to evaluate his knowledge and understanding and may apply the knowledge in specific time interval. Skill level learning improves the critical thinking of learners.

There are different kinds of skills. Some are-

- i) Life-skill: Life-skills are problem-solving behaviours that are used appropriately and responsibly in the management of personal affairs.
- ii) People skill: People skills are described as understanding ourselves and moderating our responses, talking effectively and empathizing accurately, building relationships of trust, respect and productive interactions.
- iii) Social skill: Social skill is any skill facilitating interaction and communication with others, social rules and relations are created, communicated and changed in verbal and non-verbal ways. The process of such skill is called socialization.

### **3.4. Meaning of Teaching and its relationship with learning and learner**

#### **Teaching:**

Teaching involves verbal and non-verbal communication to make the students learn the specific subject matter. All acts on the part of teacher are to help students in learning. How smoothly and efficiently the learning takes place depends upon the teaching skills.

The main character of teaching is to provide guidance and training. It is interaction between teacher and learners. It is an art to transact knowledge to learners with effective way. It is a science to educate learners the fact and causes of different topics of different subjects. In fact, teaching encourages learners to learn more and more. In teaching, teacher imparts information in interesting way so that learners can easily understand the information.

#### **Learning:**

Learning is a relatively permanent change in the behaviour or response as a result of experience, practice or training on account of the interaction between the learner and the environment (usually school and the teacher). As a result, some changes take place in the individual. The outcomes of learning from learning activities may be changed in attitudes, skills, social competence as well as abstract and creative thinking. According to Boaz, "Learning is a process by which the individual acquires various habits, knowledge and attitude that are necessary to meet the demands of life in general.

**Learner:** Learners are those children or person who is ready to gain knowledge or understanding of or skill in by study, instruction or experience.

**Relationship of teaching with learning and learners:** There are very close relationship of teaching with learning and learners. Bruton has rightly said, "Teaching is the stimulation, guidance, direction and encouragement of learning." Also, Learner's age, intelligence, mental state, physical state, health and attitude are the important factors that affect the learning. According to the law of readiness of learning, if learners are not ready to learn, it is impossible to teach. Nature of the subject matter, behaviour, personality and ability of the teacher and teaching technique and methods are the factors that affect learning. Thus, a teacher must learn the effective method of teaching, principle of learning and level of learners. A teacher cannot teach successfully if s(he) does not learn, 'how to learn?', 'who to learn?' and 'what to learn?'. Best learning takes place when a teacher is successful in arousing interest among the learners to learn.

### **3.5. Socialization and learning-factors that shape learner's identity:**

Socialization shapes the learner's identity. John Dewey believed, "A socially efficient individual would be able to control his environment and fulfill his possibilities." Individual and society are complementary. Socialization requires identification- a process that contributes to a sense of whom one is and who one wants to be. This process is a result of observation, imitation and interaction with others.

Learner's identity refers to the organization of the individual's drives, abilities, beliefs and history into a consistent image of self. It involves deliberate choices and decisions particularly about work, values, ideology and commitments to people and ideas.

Learning factors: Learner's heredity, physical health, mental health, innate capacities and abilities, will and determination and local environment (Society including school and teacher) are the learner's factor that shape the learner's identity. Home and family are the first social institutions where a child learns his first lesson of living together, working together and helping one another.

Biologically, of course, the individual is a self-sufficient unity. It is education that transforms him into harmonious personality, gives him character, moral and aesthetic sense and thus makes him fit to live in society.

Child wants social approval of her/his acts, tries many experiments and eager to show her/his qualities of self-consciousness, cooperation and sacrifice for the friend and society and in return s(he) wants his identity in the society.

Society is the source of all human values. The individual accepts the social ideals as his own. The individual realizes his best by being socialized. The function of education is to enable the individual to develop himself fully according to means compatible with the interests of the society.

Thus, socialization and learning are the most important factors that shape the learners identity.

### **3.6. Constructs of childhood:**

Human development can be described to occur in stages. These stages are Infancy, childhood, Adolescence and Adulthood. The period of 3 years to 12 years of age is called childhood. According to Havighurst, " at each new stage of development there are certain tasks, skill, attitudes and understanding that must be met before a person can move on to a higher level of development. According to him, "...at or about a certain period in the life of the individual, successful achievement of which leads to his happiness and success with later tasks, while failure leads to unhappiness, disapproval by society and difficulty with later tasks."

A construct is that explanation or theory in verbal, graphical or mathematical form of a phenomenon that can be inferred from its effects or from evidences. Many concepts in psychology like intelligence, interest, aptitudes, and attitudes are constructs.

Some of the children are deprived of enjoying their childhood. Child labour, child beggar, Girl child who look after younger siblings to ensure their family's livelihood may be seen in our society and nation. What may be the reason of out of school children even after implementation of RTE Act'2009? The teachers, parents/Guardians, community and society may construct the

childhood. Let guide to all children to enjoy their childhood. Let them help to construct childhood. Consider the following case to construct childhood:

- I. The child as Innocent: The image has been constructed to view the child as pure and innocent with no worries in the world. As educators, we need to provide a safe and nurturing environment for children. It is our duty to let them explorer, learn and make mistakes and not to shelter them from reality.
- II. The out of control child: The image of the child lighting a fire shows the out of control construct, as the child demonstrates some of the characteristics associated with this traits such as aggressive, self-destructive and violent behaviour. As educators, if we see a child exhibiting this type of behaviour, recognizing the problems and getting to the source of the problems, may be beyond our control. However, recommending counseling and being aware of the early signs of depression or anxiety can help us assist the child in the classroom. Educators should be mindful that the child might be acting out for a reason.
- III. The noble child: The noble child is seen to take on adult responsibilities and sacrifice for the good of others. These children may have to fend a lot more for themselves than other children of the same age. They may be cooking for themselves and other family members or taking responsibilities for household running in other ways. Implication of the construct on the child to make hard and often bad decisions due to lack of maturity and being responsible for tasks that is beyond the child's capability. In this construction, childhood is not seen as a different phase to adulthood. Some children have to work, perform household duties and look after younger siblings to ensure their family's livelihood. As educators, it is our duty to be open minded about different cultures and their expectations of childhood. It is essential that we advocate for all students, ensuring they are given a chance to learn, participate in society and receive education.
- IV. The Miniature Adult: The image of a child using an iPod and becoming increasingly angry and frustrated seems to e a common occurrence in today's society. The snowballing child control over the adult and considering the changing social conditions of the twenty-first century. Educators must be mindful to not encourage this behaviour by bribing their students or offering rewards for bad behaviour. Instead, educators must advocate for positive behaviours and plan for activities and learning experience that encourage pro-social behaviour, team building and remove the child from self-centred thoughts or activities.
- V. The commodified child: The child labour is the curse of the nation. The commodified child is evil derives from the concept of original sign. Children were often beaten to rid them of evil. This construct displays harsh and unnecessary discipline which would never be accepted in today's society. Children should be given a chance at life to succeed and grow into adult through life experiences and education. A child's best interest seems to have been forfeited in favour of adults' self-interest. Jhon Holt (1974) states much of what adults respond to in children as cute is not strength or virtue, real or imagined but weakness a quality which gives us power over them to help us feel superior. Within our social climate, this construct is fearfully present as reality television, social media and construction of stereotypes almost encourage child exploitation. As educators, we must see each child as an individual helping them to develop their own personalities and abilities.

- VI. The evil child: Children and adolescents, without knowledge or confidence that comes with age are amongst the most powerless people in 21<sup>st</sup> century society (Baker & Gerler, 2008). As educators, we need to provide support for families and children affected by poverty and focus on teaching parents, Guardians and the future generation that education will bring the family a better life in the future.
- VII. The child as victim: A normal childhood depends where he lives. There are different cultural approaches for development as different communities of children in relation to when they are able to engage in particular activities or being responsible for others (Roguff, 2003). The image of young children working with pitchforks shows the child as victim of the country in which they were born and is without a voice in this environment. Unfortunately, the adults responsible for the child are in the same environment also without a voice, suffering alongside the child (Sorin & Galloway, 2006). As educators, we must be open-minded about how different cultures teach their children and note the difference circumstances in which they are living.
- VIII. The Agentic child: Leon (2012), "The Agentic child construct is relatively new construct that appeals to me, as I believe children's voices and opinion should be heard and considered, as children are our future." As educators, we must listen to the voice and opinion of children even in the classroom situation and must try to give its solution to construct the childhood.

We cannot forget our childhood. We wanted to return back to our most pleasant childhood but it is impossible to return childhood of Adult. Construct childhood and construct the nation as children are the future of nation.

## UNIT 4

### Knowledge and Curriculum

#### Course outline

- 4.1. Child's construction of knowledge attaining knowledge through activity and experience
- 4.2. Concepts of belief, information, knowledge and understanding
- 4.3. Process and criteria for curriculum selection and construction
- 4.4. Knowledge and power-representation, inclusion and exclusion of knowledge of different social groups in curriculum and textbooks.

#### Introduction

This Unit (Knowledge and Curriculum) comprises four sub-units which deal with the knowledge and curriculum. After learning this unit, the student-teachers will have the knowledge of curriculum construction. They will have the concept of belief, information, knowledge and understanding. They will be able to construct knowledge through activity and experience. In this unit, they will learn which kind of knowledge should be included or excluded in the curriculum and textbooks. Courses in knowledge, identity and power provide a distinct site for student-teachers to develop their understanding of the dynamics and consequences of power differentials inequalities and division among social groups and relationship of these issues to the representation and production of knowledge.

#### **4.1. Child's construction of knowledge attaining knowledge through activity and experience:**

In Constructivist perspective, learning is a process of construction of knowledge. Construction is a philosophical view which states that every individual has the capacity to construct knowledge. Construction indicates that each learner individually and socially constructs knowledge, it means S(he) learns.

Learners actively construct their own knowledge by connecting new ideas to the existing ideas on the basis of materials/activities presented to them (experience).

According to the principle of construction for the class room practices, the information may be shared by the teachers but knowledge generation or understanding is the primary responsibilities of the individual student. The teacher's own role in children's cognition could be enhanced if they assume a more active role in relation to the process of knowledge construction in which they are engaged. A child constructs her/his knowledge while engaged in the process of learning. Allowing children to ask question that require to relate what they are learning in school to things happening outside, encouraging children to answer in their own words and from their own experiences rather than memorizing and getting answers right in just one way- all these are small but important steps in helping children to develop their own understanding. In this process of activity and experience, every child constructs knowledge on his own. It is not individual cognition which is the sole generating force in knowledge construction, rather knowledge is culturally negotiated or generated in cooperation and understanding with others. Knowledge construction is the primary responsibility of the learners, the teacher acts as a facilitator in the process.

Inside the classroom, the teacher in her/his own sets detailed learning objectives, plans for

effective use of time, ensures classroom discipline and arranges the availability of teaching-learning materials amongst other things to ensure active participation of each and every child. Children are considered as active participants rather than passive recipients during the learning process. In this process through activity and experience, children attain better knowledge that may be used by them in their life-situation.

## **4.2. Concepts of belief, information, knowledge and understanding:**

### **(a) Belief:**

Belief is a state or habit of mind in which trust or confidence is placed in some person or thing. It is conviction of the truth of some statement or the reality of some being or phenomenon especially when based on examination of evidence.

Belief is the psychological state in which an individual holds a conjecture or premise to be true. Dispositional and occupant belief concerns the contextual activation of the belief into thoughts (reactive of proposition) or ideas (based on the belief premise).

The concept of belief presumes a subject (the believer) and an object of belief (the proposition). So like other propositional attitude, belief implies the existence of mental states and internality, both of which are hotly debated topics in the philosophy of mind, whose foundations and relation to brain states are still controversial.

e.g; Most of us have belief in the existence of Almighty God who is the super power in the universe and He is controlling the nature whereas a few have no belief in the existence of God.

Beliefs are sometimes divided into core belief and dispositional belief. Core belief is actively thought about and Dispositional belief may be ascribed to someone who has not thought about the issue.

For example, if asked “do you believe tigers wear pink pajamas?” a person might answer that they do not, despite the fact they may never have thought about this situation before. It is a kind of dispositional belief.

A belief is a mental state has been seen by some as argumentative. While some have argued that beliefs are represented in the mind as sentence-like constructs, others have gone as far as arguing that there is no consistent or coherent mental representation that underlies common use of the belief concept and that it is obsolete and should be rejected.

Philosopher Lynne Rudder Baker has outlined four main contemporary approaches to belief in her controversial book saving Belief:

- i. OurCommon-sense understanding of belief is correct- sometimes called the “mental sentence theory”. In this connection, belief exists as coherent entity, and the way we talk about it in everyday life is a valid basis for scientific Endeavour. Jerry Foder is one of the principle defenders of this point of view.
- ii. Our common-sense understanding of belief may not be entirely correct, but it is close enough to make some useful predictions- This view argues that we will eventually reject the idea of belief as we use it now, but that there may be a correlation between what we take to be a belief when someone says “ I believe that snow is white” and how a future theory of psychology will explain this behaviour. Most notably Philosopher Stephen Stich has argued for this particular understanding of belief.
- iii. Our common-sense understanding of belief is entirely wrong and will be completely superseded by a radically different theory that will have no use for the

- iv. concept of belief as we know it- known as eliminativism. Most notably proposed by Paul and Patricia Churchland argues that concept of belief.
- v. Our common-sense understanding of belief is entirely wrong; however, treating people, animals, and even computers as if they had beliefs is often a successful strategy- The major proponents of this view are Daniel Dennett and Lynne Rudder Baker. They hold that beliefs are not a scientifically valid concept, but they don't go as far as rejecting the concept of belief as a predictive device.

## **(b) Information:**

Information is a sequence of symbols that can be interpreted as a message. Information can be recorded as signs, or transmitted as signals. Information is any kind of event that affects the state of a dynamic system that can interpret the Information.

Conceptually, Information is the message (utterance or expression) being conveyed. In general sense, Information is "knowledge communicated or received concerning a particular fact or circumstance". Information cannot be predicted and resolves uncertainty. The uncertainty of an event is measured by its probability of occurrence and inversely proportional to that. The more uncertain an event, the more information is required to resolve uncertainty of that event.

The concept that Information is the message has different meaning in different context. Thus the concept of information becomes closely related to notions of constraint, communication, control, data, instruction, knowledge, meaning, understanding, mental stimuli, pattern, perception, representation etc.

Thus information is the facts or details about somebody or something. Information is the knowledge obtained from investigation, study or instruction. It is the attribute inherent in and communicated by one of two or more alternative sequences or arrangements of something (such as Binary digits in a computer programme) that produce specific effects.

## **(c) Knowledge:**

Knowledge is the fact or condition of being aware of something. It is the circumstance or condition of apprehending truth or fact through reasoning.

Knowledge is familiarity, awareness or understanding of someone or something, such as facts, information, descriptions or skills, which is acquired through experience or education by perceiving, discovering or learning. Knowledge can refer to a theoretical or practical understanding of a subject. It can be implicit (as with practical skill or expertise) or explicit (as with the theoretical understanding of a subject). It can be more or less formal or systemic. In philosophy, the study of knowledge is called epistemology.

Knowledge acquisition involves complex cognitive processes: perception, communication, association and reasoning; while knowledge is also said to be related to the capacity of acknowledgement in human beings.

The definition of knowledge is a matter of ongoing debate among the philosophers in the field of epistemology. The Philosopher Plato defined Knowledge as 'justified true belief'. Some claim that these condition i.e justified, true and belief are not sufficient. There are a number of alternatives proposed, including Robert Nozick's arguments for a requirement that knowledge 'tracks and truth' and Simon Blackburns' additional requirement that we do not want to say that who meet any of these conditions' through a defect, flaw or failure' have knowledge. Richard Kirkham suggests that our definition of Knowledge requires that the evidence for the belief necessitates its truth.



## **(d) Understanding:**

Understanding is a psychological process to grasp something. It is the power of comprehending especially the capacity to apprehend general relations of particular facts. Understanding is the power to make experience intelligible by applying concepts and categories.

Understanding is a process related to an abstract or physical object, such as a person, situation or message whereby one is able to think about it and use concepts to deal adequately with that object. Understanding is a relation between the knower and an object of understanding. Understanding implies abilities and dispositions with respect to an object of knowledge sufficient to support intelligent behaviour.

Knowledge, Understanding, Application, Skill, Analysis and synthesis are instructional objectives in the Teaching- Learning process. Knowledge without understanding cannot be intelligently applied in general life situation. Understanding of knowledge improves the skill of learners.

Dr. Benjamin S. Bloom (1956) has classified the changes of behaviour in three categories of domains: Cognitive, Affective and Psychomotor. According to “Taxonomy of Educational objectives” or Bloom’s Taxonomy”, Knowledge, Understanding, Application, Analysis, Synthesis and Evaluation are in cognitive domain category.

After understanding of terms, concepts, symbols, definitions, principles, processes etc. the learners are able to give illustrations, detect errors and correct them, compare, discriminate between closely related concepts, classify as per criteria, transfer verbal statements into symbolic statements and vice-versa, estimate the result, interpret and verify. Thus, understanding develops the intellectual abilities and skills of learners.

## **4.3. Process and criteria for curriculum selection and construction**

The NCERT emerged as a nodal agency at the national level in the area of school education. It was involved directly in the process of curriculum development and preparation of textbooks. This was gradually followed by the establishment of the State Institute of Education, State Textbook Boards, and the State Institute of Educational Research and Training (SCERT) for providing technical support to research and development activities related to the formulation of curriculum and the preparation of textbooks at the State/Union territory level.

National curriculum Framework (NCF)-1975, NCF-1988 and NCF-2000 had proposed the principle for curriculum development to aim at enabling learners to acquire knowledge, develop understanding and inculcate skills, positive attitudes, values and habits conducive to the all round development of their personality.

National Curriculum Framework ‘2005’ has proposed five guiding principles for Curriculum selection and construction. These are connecting knowledge to life outside the school; ensuring that learning shifts away from rote methods; enriching the curriculum so that it goes beyond textbooks; making examinations more flexible and integrating them with classroom life; and nurturing an identity soaked in caring concerns within the democratic polity of the country.

Keeping in mind the above facts, there are the following stages for process and criteria for curriculum selection and construction:

### Step one: Formulation of Objectives

The first step in the compacting process is the formulation of objectives. It may be considered the following criteria-

- To what extent do these objectives represent new learning?
- Which objectives will help students increase their use of this content Area?
- Which objectives can be applied to the workplace?
- Which objectives deal with developing skills or concepts, as opposed to merely memorizing facts?
- Which objectives are important for high ability students to understand?
- Which cannot be learned without formal or sustained instruction?
- Which objectives reflect the priorities of the school, district or state government, department of education?

After the objectives are selected, they should be listed by priority. Because of their importance, the higher ranked items are the ones teachers will concentrate on with the entire class, while the less relevant ones are prime candidates for compacting.

### Step Two: Selection and organization of Appropriate Learning-material

The selection of suitable content depends to a great extent on that basic consideration that underlie in the formation of objectives. The facts of constructivist approach that 'Knowledge is constructed by the child'. It implies that curriculum, syllabi and text books should enable the teacher to organize classroom experiences in consonance with the child's nature and environment and providing opportunities for all children.

The NCF-2005, has recommended the softening of subject boundaries so that children can get a taste of integrated knowledge and joy of understanding. In addition, plurality of textbooks and other materials, which could incorporate local knowledge and traditional skills, and a stimulating school environment which responds to the child's home and community environment, are also suggested.

### Step Three: Selection of suitable Learning Experiences

The achievement of the objectives already elicited and further clarified into behaviour changes depends upon suitable and well organized learning experiences which are presented to the students in order to produce effective learning. The proper organization of learning experiences depends a number of factors such as-

- Age, needs and previous experiences of the learner
- Needs of a particular community
- Abilities of the children
- Facilities available in the school
- Readiness, maturity and capabilities of the child
- Attention and interest of the learner

The following criteria should keep in view while selecting and organizing learning experiences:

- Learning experiences should be appropriate to behaviour changes defined under objectives.
- They should be suitable for the content area.
- They should be practicable.
- They should be adequate and effective.

Step Four: Selection of suitable material for Evaluation of Curriculum

Evaluation and curriculum are regarded as closely related parts of the same educative process, not as distinct and separate functions. The needs, interests, attitudes and abilities of child should be kept in mind while selecting suitable material for evaluation of curriculum.

#### **4.4. Knowledge and power-representation, inclusion and exclusion of knowledge of different social groups in curriculum and textbooks:**

Curriculum is the path or way over which a child runs to achieve the aims of education. According to Cunnigham, “curriculum is a tool in the hands of the artists (the teacher) to mould his material (the pupil) according to his ideals (aims and objectives) in his studio (the school).”

John Dewey emphasized that education takes place in and through the society in which the teacher and taught both live. Thus it is the society which will determine the aims, content or curriculum and methods of teaching. Without curriculum, neither the teacher will be able to impart knowledge effectively nor will the learner be able to learn anything correctly.

The guiding principle to construct curriculum as per NCF-2005 is connecting knowledge to life outside the school and enriching curriculum to provide for overall development of children rather than remain textbook centric. Learning to learn and willingness to unlearn and relearn are important as means of responding to new situations in a flexible and creative manner. The curriculum needs to emphasize the process of constructing knowledge.

The curriculum needs to provide experiences that build the knowledge-base through a progressive introduction to the capabilities of thinking rationally, to understand the world through the disciplines, aesthetic appreciation and sensitivity to others, to work and to participate in economic processes.

The question, ‘what should be taught to the children? ; Have the knowledge of different social groups be treated equally in the curriculum?’; ‘What kind of knowledge should be included or excluded in curriculum and textbooks?’; ‘Which knowledge of different social group should be included or excluded in curriculum and textbooks?’ ‘Is there Knowledge for disadvantaged group and special groups included or not in the curriculum?’ The answer of these questions describes the aim of education as per current needs of the society. We may find the answer of these questions in brief in the guiding principle of NCF-2005 to construct the curriculum.

Knowledge can be conceived as experience organized through language, into pattern of thoughts. It can also be conceived of as patterns of activity, or physical dexterity with thought, contributing to acting in the world, creating and making of things. Knowledge in terms of not only the ‘product’, but also the underlying principles of how it is created, how it is organized, who accesses it, and what is used for? It suggests that in the curriculum, there must be as much focus on the process of learning, on how learners engage with and reconstruct knowledge, as on the content of what is learnt. Areas of Knowledge such as crafts, sports, Information and communication Technology, Music, art, Health and physical education etc. should be integrated

with subjects' knowledge. It should be included in the curriculum to make the children able to construct knowledge and explore novel ways of knowing the world.

According to National Curriculum Framework'2005, "Subject based approach to organizing the curriculum tends to present knowledge as 'packaged' usually in textbooks, along with associated rituals of examination to assess, and marks as a way of judging competence in the subject area. The knowledge of subject area seems fragmented rather than interrelated and integrated. The discipline rather than child's way of viewing the world tends to become the starting point and boundaries get constructed between knowledge in the school and knowledge outside.

Information takes precedence over knowledge, lending itself to producing bulky textbooks, quizzing and mechanical retrieval rather than understanding and problem solving. This tendency of mistaking information for knowledge leads to 'loading' the curriculum with too many facts to be remembered. But guiding principle of NCF-2005 emphasized, "Ensuring that learning is sifted away from rote method."

Thus, such type of Knowledge may be excluded from the curriculum and textbooks.

The representation of knowledge in textbooks and other materials to be included in each subject area requires careful examinations in terms of socio-economic and cultural conditions and goals. Curriculum should be based on social ideals and values and such subjects should be included in the curriculum which can socialize the children and help them to understand the social need. Equal power-representation of each and every category of people as per the needs of the society and nation should be included in the curriculum.

The main aim of social tendency is to develop society. According to this base, those subjects and activities should be included in the curriculum, which provide assistance in developing appreciation of sociability. This tendency emphasizes inclusion of social qualities in children so that they also contribute their best to social welfare and advancements.

The child's community and local environment form the primary context in which learning takes place, and in which knowledge acquires significance. It is in interaction with the environment that the child constructs knowledge. NCF-2005 emphasized the significance of contextualizing education: of situating learning in child's context and of making a porous boundary between the school and its natural and social environment. This is not only because the local environment and the child's own experiences is the best 'entry point' into the study of the disciplines of the knowledge, but more so because knowledge is to connect with the world. It is not a means to an end, but both means and end. This does not require us to reduce knowledge to the functional and immediately relevant but to realize its dynamism by connecting with the world through it.

The education system does not function in isolation from the society of which it is a part. Hierarchies of caste, economic status and gender relations, cultural diversity as well as uneven development that characterize Indian society, also deeply influence access to education and participation of children in schools. The cultures of different social groups may be included in curriculum and textbooks so that the children will be well acquainted with other societies. There are a lot of good things in different social groups that may be adopted by one another. Especially in Social science, such type of knowledge may be included to know the culture and civilization of others.

India is a democratic country. The Constitution of India guarantees equality of status and opportunity to all citizens. The vision of democracy articulated by the Secondary Education Commission (1952), "Citizenship in a democracy involves many intellectual, social and moral qualities...a democratic citizen should have the understanding and the intellectual integrity to sift truth from falsehood, facts from propaganda and to reject the dangerous appeal of fanaticism and prejudice...should neither reject the old because it is old nor accept the new because it is new,

but dispassionately examine both and courageously reject what arrests the forces of justice and progress...”

Superstition, an irrational attitude of a group, fanaticism etc. of any social group should be excluded from curriculum. Any knowledge that may hurt any social groups must be excluded from the curriculum and textbooks. Bias statement that may hurt any social group should also be excluded from curriculum and textbooks. Living in harmony within oneself and with one's natural and social environment is a basic human need.

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