Basics in Education

Textbook for B. Ed. Course

NCERT

विद्यया ऽमृतमश्नुते
एन सी ई आर टी
NCERT

Basics in Education

Textbook for B. Ed. Course

राष्ट्रीय शैक्षिक अनुसंधान और प्रशिक्षण परिषद्
NATIONAL COUNCIL OF EDUCATIONAL RESEARCH AND TRAINING

First Edition
June 2014 Jyaishtha 1936

PD 1 T MJ

© *National Council of Educational Research and Training, 2014*

₹ 210.00

Printed on 80 GSM paper with NCERT watermark

Published at the Publication Divsion by the Secretary, National Council of Educational Research and Training, Sri Aurobindo Marg, New Delhi 110 016 and printed at Karan Press (A Unit of KBT Plastics Pvt. Ltd.) A-215, Sector-83, Noida U.P.

Publication Team

Head, Publication Division	: *N. K. Gupta*
Chief Production Officer	: *Kalyan Banerjee*
Chief Editor	: *Shveta Uppal*
Chief Business Manager	: *Gautam Ganguly*
Editorial Assistant	: *Mathew John*
Production Assistant	: *Subodh Srivastava*

FOREWORD

What is 'Education'? What is its primary purpose, and what is not? Which approaches support it, and at which levels of cognition? So many basic questions that many of our 'trained teachers', among others, ask. And very few fora to discuss the limited responses they have found so far. Therefore, the need for a book of this kind, on basic concepts and introductions to various relevant theories, was felt.

The present textbook, *'Basics in Education'*, is related to one of the core components of the two-year B. Ed. Programme, introduced by NCERT recently. It aims to help the student-teachers understand and analyse diverse concepts related to education, their premises and contexts. It discusses crucial concepts like the nature and goals of education, the processes of education, different forms of knowledge and the process of knowing, organisation of knowledge in school curriculum, autonomy of the teachers and the learners, and the role of education in inculcating values among children. The textbook has been written in a self-instructional format, which provides the student-teachers with considerable scope for engaging in the processes of inquiry, critical analysis and intellectual discourse. Each chapter, in addition to the relevant content, carries Learning Checks, Activities, Summary, Review Questions, and References/Further Readings, providing opportunities to the student-teachers to engage with those concepts. As you go through it, you will see that the material reflects and propagates inclusiveness too.

The NCERT gratefully acknowledges the joint effort of all the educationists involved in preparing this material, and particularly Professor Bharati Baveja for reviewing it.

We hope that the book will be **a** meaningful resource to student-teachers, teachers, teacher-educators and all stakeholders in the schooling systems in our country.

We would appreciate receiving feedback from you to bring further improvements in the book, which can be sent to the Editor of the book, Professor A.K. Srivastava (e-mail: ashokksrivastava@yahoo.com).

PARVIN SINCLAIR
Director

New Delhi National Council of Educational
June 2014 Research and Training

iv

TEXTBOOK DEVELOPMENT TEAM

Contributors

Chanchal Goel, *Lecturer,* District Institute of Education and Training, Pitampura, New Delhi (e-mail:achanchalgupta@ rediffmail.com) – Chapter 7

Daya Pant, *Professor and Head*, Department of Educational Psychology and Foundations, National Council of Educational Research and Training, New Delhi (e-mail:head_depfe@ rediffmail.com) – Chapter 10

G.L. Arora, *Professor and Head* (Retd.), Department of Teacher Education, National Council of Educational Research and Training, New Delhi (e-mail:arorag1@rediffmail.com) Chapter – 2

Girishwar Misra, *Professor*, Department of Psychology, University of Delhi, Delhi (e-mail: misragirishwar@gmail. com) Chapter – 11

Kiran Walia, *Associate Professor*, Department of Teacher Education, National Council of Educational Research and Training, New Delhi (e-mail:kiraneducation@yahoo.co.in) Chapter – 8

Manjula P. Rao, *Professor*, Regional Institute of Education, Mysore. (e-mail: manju882002@yahoo.com) Chapter – 1

Naresh K. Gupta, *Associate Professor*, Division of Educational Research, National Council of Educational Research and Training, New Delhi. (e-mail: nkgncert.2010@yahoo.com) Chapter – 3

Poonam Agrawal, *Professor*, Division of Educational Research, National Council of Educational Research and Training, New Delhi (e-mail: ms_poonam@hotmail.co) Chapter – 9

Ramesh Babu B., *Professor* at Regional Institute of Education, Bhopal (e-mail: burrancert@yahoo.com) Chapter – 4

Sunil Behari Mohanty, (Retd.) *Professor of Education*, presently residing at Puducherry (e-mail: sunilmohanty@gmail.com) Chapter – 6

Uma Vyas, *Associate Professor and Head*, Departmnet of Teacher Education, Bareilly College, Bareily (e-mail:druvkv@yahoo.co.in) Chapter – 5

Editor
Ashok K. Srivastava, *Professor and Head*, Division of Educational Research, National Council of Educational Research and Training, New Delhi (e-mail:ashokksrivastava@yahoo.com)
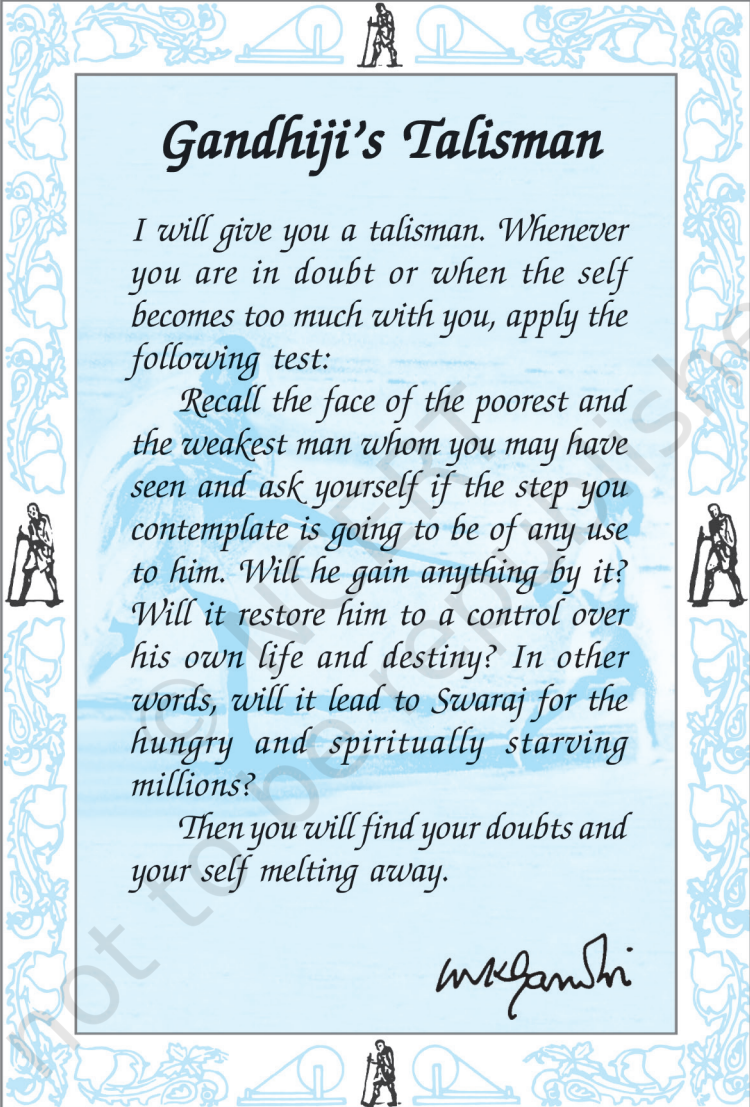
Reviewer
Bharati Baveja, *Professor*, Department of Education, University of Delhi, Delhi (e-mail:bharatibaveja@gmail.com)

ACKNOWLEDGEMENT

Gandhiji's Talisman

I will give you a talisman. Whenever you are in doubt or when the self becomes too much with you, apply the following test:

Recall the face of the poorest and the weakest man whom you may have seen and ask yourself if the step you contemplate is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to Swaraj for the hungry and spiritually starving millions?

Then you will find your doubts and your self melting away.

M.K. Gandhi

CONTENTS

Do You Know?

According to the 86th Constitutional Amendment Act, 2002, free and compulsory education for all children in 6-14 year age group is now a Fundamental Right under Article 21-A of the Constitution.

EDUCATION IS NEITHER A PRIVILEGE NOR FAVOUR BUT A BASIC HUMAN RIGHT TO WHICH ALL GIRLS AND WOMEN ARE ENTITLED

Give Girls Their Chance !

Chapter 1

Concept and Meaning of Education

STRUCTURE

- Introduction
- Objectives
- What is Education?
    – Etymological meaning
    – Narrow and Broader meaning
    – Education as process and product
    – Concept and meaning of education according to Indian thinkers
    – Western views on education
    – Analytical concept of education
- Whether Education is Natural or Social Process?
- Whether Education is Intentional or Unintentional?
- What Does Education Comprise of?
- Does Education Occur only in Educational Institutions?
  Let Us Sum Up
  Review Questions
  References

INTRODUCTION

The term 'education' is a very common and a popular word that is uttered by many of us but understood by a very few in its right perspective. It is in one way or the other appears to be as old as the human race, though during the course of time, its meaning and objectives have inevitably undergone certain changes. As a student of education course, and, as a future teacher, it is essential for you to understand the meaning of education, its conceptual features and different perspectives that have shaped its meaning from time to time. Understanding the concept of education and its dynamic features will help you to develop insights about the purpose of becoming a teacher and help you while educating your students.

This chapter analyzes different perspectives and views of Indian and western thinkers on education. The contemporary meaning of education is discussed here from analytical view points. Education as a natural and a social process and also education as an intentional activity are discussed with suitable illustrations. The different processes of education and understanding the role and the need of institutions in educating the individuals are also examined by drawing relevance to school context.

OBJECTIVES

After going through this chapter, you will be able to:
• Analyse various perspectives and views on the concept of education.
• Explain the concept of education as an initiation process in the western and eastern perspectives.
• Explain the concept of education as a worthwhile activity in the context of school education.
• Differentiate between education as a natural process and as a social process with suitable illustrations.
• Understand the dimensions of education and their relevance.
• Understand the role and the need of institutions in educating the individuals.

What Is Education?

You are, by now, familiar with the term 'education', 'educated person' 'educating' and so on. You must have also used these terms on several occasions in conversation with others. What do we mean by education? Does 'teaching' or 'instructing' become education? Or is it learning in an institution? Does developing the child into good human being known as education? Is it possible to have one meaning of education? There are many more such questions that come to our mind when we attempt to understand the concept of education.

The term 'education' has been interpreted by different people in different ways. Some people refer to it as formal schooling or to lifelong learning. Some others refer to it as acquisition of knowledge, skills and attitudes. Some say that education is nothing, but training of people's mind in a particular direction to bring about desired changes. If you ask a statesman, an artisan, a teacher, a parent, a philosopher and a student about what education means to them, you would be surprised to know the multiple interpretations and views people have about education. This only shows that education doesn't have one precise universally accepted definition. It has various meanings with various functions. Analysis of these meanings would help us to understand what education really is. To begin with, let us look into how the term 'education' has evolved and some of the views of great thinkers that exemplifies the concept and meaning of education.

ETYMOLOGICAL MEANING

Etymologically speaking, the word education is derived from the Latin word 'educare' meaning 'to raise' and 'to bring up'. According to few others, the word 'education' has originated from another Latin term 'Educere' which means 'to lead forth' or 'to come out'. These meanings indicate that education seeks to nourish the good qualities and draw out the best in every individual. Education seeks to develop the innate or the inner potentialities of humans. Some other educationists believe that the word 'education' has been derived from the Latin term 'Educatum', which means the act of teaching or training. The meanings of these root words lead us to believe

that education aims to provide a nourishing environment that would facilitate or bring out and develop the potentialities in an individual.

If you refer to *Dictionary of Education* (edited by C.V. Good, 1973), you will find that education is defined as "the aggregate of all the processes by which a person develops abilities, attitudes and other forms of behaviour of practical values in the society in which s/he lives; the social process by which people are subjected to the influence of selected and controlled environment (especially that of the school), so that they may obtain social competence and optimum individual development". The concept of education has been used in a variety of contexts with different meanings. To give a precise definition of education, just as we define certain concepts in science or other technical subjects, is difficult, as there is no one meaning of education held in common by people. Let us try to explore the different meanings and viewpoints on education. Understanding these conceptions would help you to analyze the kind of education that is in vogue now and to what extent it is justified.

NARROW AND BROADER MEANINGS OF EDUCATION

Narrow Meaning of Education

You must have come across people who consider that instruction imparted in schools and higher education institutions is nothing but education. The aims of education in these contexts are measured in terms of degrees or certification or promotion. There is a deliberate effort made with a definite purpose to develop certain amount of knowledge, skills, attitudes and habits in these institutions. This is a narrow concept of education, which is confined only to a few specific, deliberate, and planned efforts that have a bearing on the development of the individual. The educator, in the narrow sense, aims at producing the literate or a professional person such as an engineer, a doctor, a teacher, a businessman and so on. Here, the individual is deliberately 'taught to think' as predetermined by the educators. Thus, in a narrow sense, education is nothing, but a purposeful activity, deliberately planned for the optimum development of an individual's potentials.

> *Education in the narrow sense does not include self culture and the general influences of one's surroundings, but only those special influences which are consciously and designedly brought to bear upon the youngster by the adult persons of the community whether through the family, the church or the state.*
>
> — Thomas Raymont (1906)

Broader Meaning of Education

In the broader or wider sense, education is not limited to a classroom or a school only. It is considered to be a life long process, where all the experiences, knowledge and wisdom that an individual acquires at different stages of one's life through different channels (i.e., formally, informally and incidentally) are termed as education. The broader view considers education as an act or experience that has formative or additive effect on the personality of an individual. It is believed that education is not only an instrument of social change, but also an investment in national development. Such a view of education encompasses all life experiences, as there is a shift in emphasis from individual development to national development. It is considered that education is a life long process that includes all experiences that the child receives in the school or at home, in the community and society through interactions of various sorts and activities. The broader meaning of education implies the process of development, wherein the individual gradually adapts himself/herself to various ways to his/her physical, social and spiritual environments.

> *Whatever broadens our horizon, deepens our insight, refines our reactions, and stimulates our thoughts and feelings educates us.*
>
> — Lodge
>
> *It is really life that educates us.*
>
> — Thomas Raymont (1906)

Learning Check 1

1.   Analyse the views of Raymont on education.

Education as Process and Product

There is always a controversy whether education is a process or a product. Mostly, we consider education as a product, that is, something that has been produced as a result of certain inputs which in this case is instruction or experiences. In this sense, it is the sum total of what is received through learning — the knowledge, skills, values that are the outcomes of learning. The concept of education as acquisition of knowledge was prevalent since the beginning of history of education. Many literature sources and the religious doctrines have propounded that 'knowledge is power' and 'knowledge is virtue'. Even now it is believed that knowledge leads to wisdom. Education becomes a product only when it assimilates the culture of any society, and is transmitted from one generation to another. Education fosters values in people, which are universally accepted as valuable at a given point of time. Transmission of knowledge or skills which takes place as a purposeful activity in a variety of ways could be termed as the product of education.

Education can also be referred to as a process. In this sense, education is referred to the act of developing the intellect, critical thinking abilities, social and cultural understanding, and understanding of one's own self. Education is considered as an active and a dynamic process which takes place continuously during one's life by way of various experiences through either in a formal or in an informal manner. The individual continuously learns. In this process, he or she learns to utilise one's experiences in learning new things and also to reconstruct new things in the place of old ones. Thus the learning takes place throughout life which is an active and a dynamic process. This dynamic process is nothing but education. So, it can be said that education is a product as well as a process.

Besides the above, education is viewed in various other ways by different philosophers and educationists. Some of them are given here in Activity 1 for you to explore and find out their meanings.

Activity 1

Discuss the following meanings of education by referring to the books cited in the reference list at the end of this chapter or by going to the library.
- Education as preparation for life
- Education as direction
- Education is a lifelong process.

Learning Check 2

1. Explain the etymological meanings of education.
2. Why is the broad meaning of education preferred to the narrow meaning of education?
3. 'Education is considered as a dynamic and an active process'. Explain.

CONCEPT AND MEANING OF EDUCATION ACCORDING TO INDIAN THINKERS

Besides knowing the narrow and the broad meanings of education and various other interpretations, it may also be desirable to explore into the educational thoughts of great thinkers in order to get a deeper understanding of the concept and the nature of education.

The great philosophers and thinkers, through different periods of human civilisation, have attempted to define education and, in doing so, have reflected their own philosophical ideals and thoughts. Let us try to trace the educational thoughts of some of the great Indian thinkers whom you are familiar with. We shall also examine briefly how education was conceived in ancient times in India.

Education in Ancient India

In India, there is a rich tradition of education dating back to the dawn of human civilisation, where the *Gurukulas* and *Guru-Shishya parampara* (teacher-disciple tradition) developed thousands of years ago. Two prominent words in Sanskrit stand out as equivalents of the term 'education'. These words are *Shiksha* and *Vidya*. The former has been derived from the root word *Shas* meaning 'to discipline' or 'to control', the latter, *Vidya*, is derived from the verbal root word 'Wd' meaning 'to know'. These meanings had their relevance

to the purpose and the nature of education imparted in the ancient India. In ancient India, learning was pursued, not for its own sake, but for the sake of and as a part of religion. It was sought as a means for the ultimate end of life (i.e., salvation). The main aim of education was training of the mind as an instrument of knowledge and the discharge of one's *dharma* (duty or moral-ethical value). Education was also conceived as the means to develop the physical and the subtle body, so that the inner spirit or the pure consciousness can express itself without getting hampered by the illusions of the world. In this context, it was felt that the purpose of education was to train and exercise the five sheaths or layers – physical (gross body), vital (subtle body), mental, intellectual and spiritual–in such a way as to make them the sound instruments for leading a good life (Kabir, 1961). However, the meaning and aims of education underwent a change according to the social, political and the cultural conditions of different periods. For instance, education in medieval India was confined to the ideals and goals of life.

The meaning of education has been visualised in different ways in the post-independence period by the Indian thinkers and educationists. Among the many great thinkers who have contemplated on the meaning of education, a few of them have been discussed here.

Mahatma Gandhi

As you all must have studied, during the pre-independence period, the education system in India was governed by the British. The goals of education during British period were not akin to the Indian ways of thinking. The medium of instruction was English which was foreign to many Indians. Mahatma Gandhi's interest in education was the outcome of a revolt against the British system of education that had many limitations and drawbacks. His educational thoughts emerged out of his own experiments with truth and non-violence. According to Mahatma Gandhi, education not only moulds the new generation, but reflects society's fundamental assumptions about itself and the individuals who comprise it. By education, he meant, an all-round development drawing out of the best in the child's body, mind and spirit. He stated that literacy is not the end of education, and not

even the beginning. It is only the means by which men and women can be educated.In his opinion, education should aim at developing self-reliance, where people learn to earn their livelihood. His aims of education also emphasised on character formation and all round development (physical, mental, social, moral, aesthetic, and religious). According to him, education should make children ideal members of the democratic society. He wanted a school to be a 'doing and thinking school', rather than a listening school. He emphasised on experiential learning through which the child acquires knowledge and utilises it for the understanding and control of his social environment. He aspired that education should enable the child to relate what is learnt in the school to the real life situations. His concept of *buniyadi talim* (basic education) stresses on learning through craft, which favours the child belonging to the lowest stratum of society. Education through craft was felt desirable as it relieves the child from the stress of purely academic and theoretical instruction. The programme of basic education was conceptualised in such a way that can bring about social transformation. Mahatma Gandhi believed in integrated education. He believed that the child has several innate potentialities which should be facilitated through educational process. He also believed that education should transmit the cultural heritage to enrich the human lives. According to Mahatma Gandhi, education has to be life itself and through life.

> *I hold that true education of the intellect can come only through a proper exercise and training of the body, hands, feet, eyes, ears, nose, etc. In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the body, and mind goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair.*
>
> — Mahatma Gandhi

Mahatma Gandhi was a strong advocate of providing education to the girl child. According to him:
"The real difficulty is that people have no idea of what education truly is. We assess the value of education in the

> **Learning Check 3**
> 1. What were the aims of education in ancient India? Are they relevant to the present system of education? Discuss in your groups.
> 2. How was education conceptualised by Mahatma Gandhi?

same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education." (in Srivastava, 2003).

Swami Vivekananda

Swami Vivekananda (1863-1902), a great thinker and reformer of India, provides an insight into what education ought to be. According to him, "Education is the manifestation of the divine perfection, already existing in man". The word 'manifestation' implies that something already exists and is waiting to be expressed. The main focus in learning is to make the hidden ability of a learner manifest.

Vivekananda believed that the system of education, which existed at that time, did not enable a person to stand on his/her own feet, nor did it teach him/her self-confidence and self respect. To Swami Vivekananda, education was not only collection of information, but something more meaningful. He felt that education should be man-making, life-giving and character-building. The aim of education, according to him, is to manifest in our lives the perfection, which is the very nature of our inner-self, which resides in everything and everywhere, which is known as '*satchitananda*' (existence, consciousness and bliss). Hence, education, in Vivekananda's sense, enables one to comprehend one's self within as the self everywhere. The essential unity of the entire universe is realised through education. Therefore, man-making relates to the harmonious development of the body, mind and soul. In his scheme of education, great emphasis is laid on the

physical health, because a sound mind resides in a sound body. Along with this, he pays special attention to the culture of the mind, power of concentration, and practice of ethical purity. In his opinion, education is not a mere accumulation of information, but a comprehensive training for life. To quote him: "Education is not the amount of information that is put into brain and runs riot there, undigested, all your life." Education, according to Swami Vivekananda, means the process by which character is formed, strength of mind is increased, and intellect is sharpened, as a result of which one can stand on one's own feet.

As regards education of girls, Vivekananda considered men and women as two wings of a bird, and it is not possible for a bird to fly on only one wing. So, according to him, there is no chance for the welfare of the world unless the condition of woman is improved.

Sri Aurobindo

Sri Aurobindo, a great philosopher and a nationalist, who was born in 1872, contributed to education immensely. His educational ideas can be obtained from two basic sources: *On Education* (1990) and *A System of National Education* (1907). According to Sri Aurobindo, education is meant to bring out the best in man, to develop his potentialities to the maximum, to integrate him with himself, his surroundings, his society, his country and humanity to make him the 'complete man', the 'integral man'. The purpose of education cannot be merely to create a literate individual, or a highly informed person crammed with information and facts, or to create an individual to find a job. The more important aspects of an individual are his character, his personality and his values. According to him, the process of education must be integral aiming at the total and complete development of the individual: a strong, supple, well formed and healthy body; a sensitive, unselfish and mature emotional nature; a positively energetic vital, an enlightened mind, a wide ranging and vibrant intelligence, a strong will, a balanced and pleasing personality; and the subtler spiritual qualities that can channelise, harmonise and direct all the different parts of an individual into a life that is beneficial to the individual and to his fellow men. In short, Sri Aurobindo says that education should be integral, so that it develops the physical, mental,

vital, psychic and spiritual aspects of the human personality. According to him, each individual and each nation have to develop according to their own individual characteristics, *swadharma*. The desirable evolution of humanity is then facilitated. Sri Aurobindo observed that the then existing different education trends were inadequate for imparting true or integral education that takes the student to higher levels of consciousness. He proposed a method of education, that is, integral education, for achieving higher level of consciousness, which can radically and favourably change the social, economic and political spheres of life.

> *Education which will offer the tools whereby one can live for the divine, for the country, for oneself, and for others and this must be the ideal of every school which calls itself national.*
>
> — Sri Aurobindo

Rabindranath Tagore

Rabindranath Tagore was born in 1861 in Calcutta, and was one of the early educationists of India whose ideas gleamed through his various writings and educational experiments at Shantiniketan. As an alternative to the existing forms of education, he started a small school at Shantiniketan in 1901 that developed into a university and a rural reconstruction centre, where he tried to develop an alternative model of education that stemmed from his own learning experiences. In general, he envisioned an education that was deeply rooted in one's immediate surroundings but connected to the cultures of the wider world, predicated upon pleasurable learning and individualised to the personality of the child. He felt that a curriculum should revolve organically around nature with classes held in the open air, under the trees, to provide for a spontaneous atmosphere. In his opinion, schools should not be factories, but should provide a free atmosphere for the pupils to have close contact with the nature and universe. To Tagore, "the highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this type of education is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner

that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days". Tagore saw education as a vehicle for appreciating the richest aspects of other cultures, while maintaining one's own cultural specificity. Freedom, creative self expression and active communication with nature and man are the three cardinal principles of his educational philosophy. According to him, education should aim at the development of the active tendencies of the child. It should be for developing an individual into 'whole being'. Education should also promote peace, love, kindness, and ideals and should aim at gaining a sense of freedom and of sympathy with all humanity. Tagore considered education as essential need of human life. In his view, education is that social process by which man attains physical progress and spiritual wholeness. True education, according to him, consists in knowing the use of any useful material that has been collected, to know its real nature and to build along with life, a real shelter for life. Besides this, Tagore considered that god pervades in every particle of the nature, and felt that the ultimate aim of human life is to experience this spiritual unity which is the supreme aim or function of education.

Activity 2

Read the book *On Education* by Sri Aurobindo and find out more about the integral education, its means and implementation in the school started by him and the mother. Make presentations in your class.

Find out about the kind of education practised in Shantiniketan during Tagore's times.

Jiddu Krishnamurthi

Jiddu Krishnamurthi, a philosopher and one of the 20th century's most influential teacher, devoted his life to the awakening of 'intelligence' and transformation of society. Krishnamurty's interest in education was long standing and always passionate. He addressed the nature of education in majority of his books as well as in his speeches to the public and students in India as well as abroad. Krishnamurthi's (1994) ideas on education, though radical, attempt to meet

the challenges of living at a profound level, and they do so at a time when such insights are desperately needed. According to him, modern education is unable to prepare students for the fundamental challenges of living. In his book titled *Education and the Significance of Life* (1962), we see his concern for education and his views on right kind of education. According to Krishnamurthi, the education system that exists is quite conventional. The educational system in practice now leads to conformity where independent thinking is not possible. It produces the kind of human beings whose primary interest is to find security, to become somebody important, or to achieve some degrees and jobs. While discussing about significance of life, he propounds that as long as education does not cultivate an integrated outlook on life, it has very little significance. In his view, today's education has very little significance as it makes us subservient, mechanical and thoughtless, though it awakens us intellectually; it leaves us incomplete inwardly, stupefied and uncreative. The purpose of education is not to produce mere scholars and professionals, but integrated men and women who are free from fear, for only among such human beings can there be enduring peace. To bring about the right kind of education, Krishnamurthi emphasises upon understanding the meaning of life as a whole. In order to achieve this, one has to be able to think directly and truly, but not consistently. He implies that a consistent thinker is 'a person who conforms to a pattern, and repeats phrases and slogans.' With this analysis about the education system and its narrowly determined goals, he views the function of education as not merely acquiring knowledge, and gathering and correlating facts, but to create human beings who are integrated and, therefore, intelligent. In his view, "Intelligence is the capacity to perceive the essential, the what is; and to awaken this capacity, in oneself and others, is education". In his opinion, education should aim to help people to discover lasting and true values which come with self-awareness and unbiased self-investigation; to help to break down the national and social barriers, as they breed antagonism and violence among human beings and to awaken the capacity to be aware of oneself and not merely indulge in gratifying self-expression.

A brief account of the educational ideas of a few Indian thinkers reveals that education is viewed differently by different people. The philosophical ideals of the thinkers

Activity 3

1. Read the book *Why are you being educated?* by J. Krishnamurthi, which consists of six talks given by him in the Indian Universities and at the Indian Institutes of Technology between 1969 and 1984. Make a list of questions that he asks students about education and their future. Discuss his views with reference to the existing educational scenario in our country. Is it possible to bring changes in our education system based on his views? Analyse.

2. Find out about Rishi Valley school run by Krishnamurthi Foundations of Education. What are the educational practices followed in this institution? How does it differ from the other educational institutions? Explore the details and make a presentation followed by discussion.

about life and the highest form of knowledge to be attainted by human beings are reflected in their views on education. We find that Indian thinkers were against the narrow aims/ vision of education and rigid pedagogical methods which were teacher-centred. In general, we find that all the above thinkers have viewed education as an integral process which helps in the all round development of the individuals. What we need to understand is that, these educational thoughts and concerns influence the educational aims and the educational practices in the society. The educational aims that are determined by the philosophical, and the social perspectives, as well as by the national concerns and priorities, in turn, determine the nature of educational processes right from curriculum construction to pedagogical practices.

Learning Check 4

1. Why was Mahatma Gandhi opposed to the education system prevalent during the British rule? What kind of education he proposed and why?
2. What is the right kind of education according to J. Krishnamurti?
3. Explain Sri Aurobindo's concept of education.

WESTERN VIEWS ON EDUCATION

Let us also trace some of the view points on education in the West and try to find out how the present meaning of education evolved over a period of time. The viewpoints and the attempts to define education by several educational thinkers and philosophers have been synthesised collectively and discussed here under broad dimensions.

Classical Views

The various approaches to educational thought have been classified as conservative versus liberalistic, traditional versus modern, and so on. What we call as conservative position in education finds its origin in the educational thinking of Plato, a Greek philosopher, and his contemporaries. Many traditional philosophers, who were also the educational thinkers, believed that man is composed of body and soul or mind, of which mind is the knowing aspect of man's nature, while the body is the sensing and feeling aspect of his / her nature. This view asserts that only 'academic subjects' are worthy of the name 'education'; any activities involving the body such as manual skills, crafts, and vocational preparation are not education, but training. This classical view asserts that only the activities of mind designed to develop the rational part of the composed being are truly educative. The classical educationists also believed that human nature is everywhere and at all times essentially the same. Therefore, they held a view that the main purpose of education should be the same throughout the world, from which it follows that the formal curriculum in schools should be essentially the same, allowing some small variations to local needs and differences. This belief accounts for the emphasis placed upon developing the rational powers of man. According to this contention, education – as a formal discipline – needs to be imparted in the same manner to everyone. In such a situation there is a very little scope of variation. The views of some of the classical philosophers on education are given in the box.

Liberalists' Views on Education

Diametrically opposed to the classical views was the position held by another group of philosophers in the seventeenth

Activity 4

Analyze and discuss the following views on education in your groups:

Socrates: "Education means the bringing out of the ideas of universal validity which are latent in the mind of every man."

Plato: "Education is the capacity to feel pleasure and pain at the right moment. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of."

Aristotle: "Education is the creation of a sound mind in a sound body. It develops man's faculty, especially his mind so that he may be able to enjoy the contemplation of supreme truth, goodness and beauty of which perfect happiness essentially consists of."

and eighteenth centuries which was the beginning of liberalism. Since the 17th century, the idea has grown that education should be directed at individual development for social living. Revolting against the mind-body dichotomy of the conservative educationists, this group held the view that true education is based upon the needs, interests, and the natural desires of the child. The child is viewed as an evolving organism constituted of the same elements as nature around him and that the man is not everywhere and at all times the same, but is in a state of continuous change and development. Based on this, education was viewed as a continuous process which results in emotional development, social adjustment, physical well-being and vocational competence. Some philosophers like Rousseau, Pestalozzi, Froebel, Basedow and other contemporaries were the prime movers of this view. It was felt that the school's purpose should be broadened to include all facets of human development. They did not affirm that the schools should not develop the intellectual powers of pupils, but they asserted that all the activities of human life are the concerns of the school.

Activity 5

Analyze and discuss the following quotations in your groups:

Rousseau: "Education of man commences at his birth; before he can speak, before he can understand he is already instructed. Experience is the forerunner of the perfect."

Spencer: "Education is complete living."

Pestalozzi: "Education is natural, harmonious and progressive development of man's innate powers."

Froebel: "Education is unfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external."

Progressivists' Views

These views, propagated in the 17th and 18th centuries, grew somewhat slowly and took a better shape in the 20th century. Education reforms appeared in many guises in the opening decades of the twentieth century. Progressive education came into focus with the renowned and reform philosophers like John Dewey, Francis W. Parker, and William Wirt who were also known as progressivists. Progressive education movement was influenced by the new scientific outlook and the empirical discoveries which were at their peak during that time. Thinkers like J.S. Mill, Spencer, John Dewey and his followers reflected on the concept of education, influenced by the social and economic conditions, which shifted from the individual to group or collective freedom. It was felt that man's nature is social in origin and hence the educational activities are of prime importance in making man of what he is. The educational institutions were viewed as the agents with the responsibility for not only making the social nature of the pupils and also for the reconstruction of society itself. It was also implied that what the child is, or will become, depends upon society. Education is seen from the notion of individual's free choice. Extending further, it was also felt that the education given by teachers who understand growth and development will somehow predetermine the person to make choices which are in harmony with nature.

According to John Dewey (1916), "Education is reconstruction or reorganisation of experience which adds to the meaning of experience and which increases the ability to direct the course of subsequent experiences." This view implies that the child already has acquired some experiences from his/her interaction with the environment. And education plays a role in reconstructing these experiences in the required direction in order to add meaning to those experiences. Let us take an example from your childhood experiences. Try to recall your idea about the earth and the other celestial bodies when you were a child. Through your everyday observations, you must have felt that earth was flat, and you are on the flat surface of the earth, and the sun, moon and stars move around the earth. But after you joined the school and were exposed to the knowledge that 'the earth is round, not flat; it is not the sun, moon and stars that go round the earth, but it is the earth that goes round the sun', with proper scientific explanation by the teacher, supported by visuals, you must have changed your idea about the earth, its motion and your place on the earth. This is what meant by John Dewey as 'reconstruction of experience' that results in knowledge which further helps in understanding subsequent knowledge through subsequent experiences.

Activity 6

Explain the following educational quotations given by John Dewey. How are they relevant to the present educational system? Support your responses with suitable illustrations drawn from school experiences and other informal contexts of learning.

Education is a social process....
Education is growth...
Education is not preparation for life...
Education is life itself.

Analytical Concept of Education

In the 20th century, a group of educationists who were influenced by the analytical and linguistic philosophy analyzed the concept of education. Among them, it is noteworthy to mention the philosophical and educational thinkers like R.S. Peters, Flannery O'Connor, Paul Hirst and Alfred North Whitehead. According to them, education

is not a simple unitary concept and it does not refer to any one particular process. For example, it is not a concept like gardening which is a specific activity. It is like the concept 'reform'. For example, if you are asked the question, 'how do you reform a person who has committed a mistake, or a crime or disobeyed the rules?', you may have different responses, like by punishing, or by counselling, or by making the person to repent and so on. From this, we understand that, reform picks out to no particular process. People can be reformed by counselling, reading a religious book, by preventive detention, etc. Similarly, people can be educated by reading books, by exploring the environment, by travel, by having a conversation with others and in the classroom as well. It encapsulates criteria to which any one of a family of processes must confirm. As proposed by R.S. Peters (1956), the logically necessary conditions for 'education' are:

that it is concerned with the transmission of knowledge;

which is worthwhile, and in which;

the transmission of knowledge is done in a morally appropriate manner.

Each of these conditions is considered necessary to define what education is. They could not be merely contingent and, therefore, not present in a correct application of the concept. Taken jointly, they are said to be the concept of education.

Education is also considered as a process of initiation, like saying, that it is an activity rather than it is a concept or idea. You must have come across the cultural practices in certain communities of initiating the child into learning which is celebrated as a ceremony *(Akshara Abhyasa)*. In ancient India, the boy after a particular age was initiated into Vedic learning, which was called as *Upanayana Sanskara.* This practice of *upanayana* is carried out even now in some communities. Even in some of the tribal communities, the male child, at a particular age, is initiated into the family occupation, for example, hunting, by the tribal leaders and family heads. Similarly, the above educational viewers, especially R.S.Peters, considered education as a process of initiation into what is considered as worthwhile for the child to learn. He extends his ideas further, saying that education involves essentially certain processes which intentionally transmit what is valuable in an intelligible and voluntary manner and creates in the learner a desire to achieve it.

In sum, from various interpretations and views on education that have been discussed so far, we can say that education is a complex concept which does not refer to a particular process. It has been viewed variously such as acquisition of knowledge, transmission of culture, drawing out and developing the best potentials in an individual, etc. By educating an individual we attempt to direct him/her towards development of some desirable knowledge, understanding, skills, interests, attitudes and critical thinking, etc. Through education, one develops proper understanding about the natural and social phenomena around and tend to live harmoniously. Education also helps one to develop certain essential skills like, reading, writing, communicating, handling objects, decision making, examining and analyzing things, group living, etc. that are required in one's day-to-day life situations. Education also helps in value and moral development of individuals. It helps one to be committed to tasks, goals and positive desires and pursue them intrinsically. Education refers to essential processes that are worthwhile to be transmitted and which helps in change of attitudes and values towards the desirable ones. We shall look into what these essential processes are in the following sections.

Activity 7

Collect the views of school teachers, of people belonging to other professions and of some community members on 'what education and educated person mean to them?' Analyse their views with reference to what you have understood by education in this sub section.

Learning Check 5

1. Compare the classical views with that of the Liberalists views on education.
2. What is the role of educational institutions according to progressivists?
3. Why does John Dewey view 'education as a process of reconstruction of experiences'?
4. Why is Education not a unitary concept?
5. 'Education is a process of Initiation.' Explain.

Whether Education Is Natural or Social Process?

EDUCATION AS A NATURAL PROCESS

In your experience as a student for so many years, you must have realised that all learning do not take place in a formal setting like a school or a college alone. You must have learnt many things by observing nature, and by interacting with people around you. So, we all know that children learn to identify many things on their own from their surroundings, though later they learn to identify them with a name supplied to them with the help of parents, or elders or teachers.

Education is considered to be a natural process, by some educationists. In their view, education takes place spontaneously in human beings through their experiences in nature. This view assumes that an individual develops or grows like a plant to become something that is presumed to be desirable. As a biological organism, the humans interact with the environment and gain experiences. These experiences lead to some sort of learning, which, in turn, results in the development of the individual. In other words, education becomes a life-long process and with every experience, the individuals gain an understanding of the self as well as of the environment. According to this view, education is not only preparation for life, but it is synonymous with life. Thus, education is concerned with imparting survival skills; developing the child's innate potentialities; making the individual fit for his/her environment; and socialising the child. Maria Montessori, a great educationist, stated that education is not what the teacher gives, it is a natural process spontaneously carried out by the human individual and is acquired not by listening to words, but by experiencing in the environment. In this context, the task of the teacher becomes that of preparing a series of activities spread over a specially prepared environment and let children learn through their observations, interactions, and tasks carried out.

The process of education which makes human beings successful in their respective environment continues throughout life. Life involves a constant and continuous modification of experiences. As a consequence, the ideas,

perceptions, skills, attitudes and values undergo a change. This helps the child to adjust and accommodate to the fast changing world. Educational adjustment of the child is further conditioned by the nature of demands of the society to which the child should be adapted and attuned.

According to Johann Heinrich Pestalozzi, a great philosopher, "Education is natural, harmonious and progressive development of man's innate powers." It is believed that education consists in the development from within of potentialities rather than 'moulding' externally. It is also asserted that curriculum should arise from the needs and interests of the child rather than from the demands of the teacher. Self-expression is considered more important than mastering of the subject matter. Many of the Indian and the western thinkers like Rabindranath Tagore, J. Krishnamurthi, Rousseau, Froebel and Montessori considered the education of the child in the natural environment where the child explores and learns through his/her experiences. The natural process of education consisted in preparing the most natural and life-supporting environments for the child and observing the child living freely in this environment.

Though this view can be appreciated, we see that it suffers from certain limitations. It does not answer the questions like what are the worthwhile things that the individual would learn which they can apply to their life situations and what they can pass on to others, and what are the criteria by which we can say that they have achieved the required standards.

> *There is no end to education. It is not that you read a book, pass an examination, and finish with education. The whole of life, from the moment you are born to the moment you die, is a process of learning.*
>
> — Krishnamurti
>
> *Education is a natural process carried out by the child and is not acquired by listening to words but by experiences in the environment.*
>
> — Maria Montessori
>
> *We have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fullness by sympathy. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned*

> *away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. We rob the child of his earth to teach him geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates...Child-nature protests against such calamity with all its power of suffering, subdued at last into silence by punishment.*
>
> — Rabindranath Tagore

EDUCATION AS A SOCIAL PROCESS

While some educationists felt that education is a natural process, which takes place in the interaction between the individuals and the environment, there were others who felt that education is a social process, and one of the prime functions of the school is to help in the socialisation of the child. Let us examine how education functions as a social process.

Among all living organisms, you must have noticed that it is the human child that depends on the parents for relatively a longer period for nourishment, shelter and for learning basic skills. This prolonged childhood also helps the child to prepare himself / herself better for adult life. During this period, the child learns the necessary skills for her survival in this world. Since human life is not only the result of biological and physiological functions, the child has also to get training in the intellectual, social and cultural aspects of existence. It has to learn the norms and values of the group to become an accepted and effective member of the group. In other words, a child needs to be socialised, acculturised and provided with knowledge and skills of survival together. Home is the first place where the child receives this education in an informal way. Later, school plays an important role as a formal agency to impart education. It exerts greater influence in educating the child, in addition to other social agencies like home, neighbourhood, community, religion, media, etc. It is well known that human is a social animal and this belief gives support to the concept of education as a socialisation

process. This is also derived from the philosophy that child needs to be educated in a desirable way.

The process of education thus takes place in social settings, and society as a whole exercises great control over its process. Every society uses education as a means for promoting its own interests. While education is subjected to the control of society, it also influences society by contributing to its goals. Education performs a threefold social function by maintaining, transmitting and creating social values, ideals, beliefs and culture. For this purpose, education provides a learning platform for children to develop a variety of skills and other dimensions such as social interaction, emotional growth, physical awareness, awareness of life around us and intellectual and emotional dispositions such as attitudes and values. The values, ideals, goals, mores, traditions and culture of society are inculcated in a child through education in order to make him/her an effective member of the society. In fact, all education, beginning with family, has the task of socialising children and adolescents. The modern concept of education also gives importance to social settings in which interaction between the teacher and the taught takes place. But it is not enough, if there is just an interaction between the teacher and the children. There ought to be an active interaction among children, as they learn quite a lot from each others' experiences.

To understand that socialisation of the child is a major social process of education, let us turn to John Dewey, according to whom all education proceeds by the participation of the individual in the social consciousness of the race. It means that any system of education that is devoid of social environment is not education at all. You have learnt that education is initiating the child into worthwhile activities in the preceding sections. Socialisation is the process of initiating an individual into norms of a group and into his own role or roles in it. Education as a social process does include initiation into the norms and roles of the society in general.

Education is thus both a natural and a social process, wherein development of the uniqueness and individuality of the child is considered as the very essence of education, and

Activity 7

1. Give illustrations to show how education received at home helps in the socialisation process of the child.
2. Have you come across a school where education is treated as a natural process? If so, prepare a paper giving all details and share your experiences with the entire class.

at the same time initiating him/her into the society, for which school prepares him/her. The individual is means to an end – the end of perpetuating the social order in the socialisation process and the individual is an end by him/herself in the educative process.

Learning Check 6

1. Identify the role of school in the socialisation process of the child.
2. What role should the school play to make education as a natural and as a social process?
3. As a teacher, how would you contribute to the education of a child for socialisation?

WHETHER EDUCATION IS INTENTIONAL OR UNINTENTIONAL?

Most of our actions or work that we do is directed towards some goals. Let us take an example of you joining the B.Ed/B. Sc.Ed/BA.Ed course. You must have joined with an aim of becoming a teacher in school. Some of you may be having an aim of pursuing your post graduate course and then becoming a teacher. Most of our actions or decisions are geared by some intentions which may be either at conscious or unconscious level. Let us examine, what kind of a process 'education' is – whether intentional or unintentional.

Education is an intentional activity which necessitates achievement of some goal or the other. For example, when a man has lost something, he doesn't look outside, nor does he

26

produce something different from the activity he is engaged in. He tries to find out what he has lost. He achieves or attains the end which is internal to the activity in which he is engaged. Similarly education is intentional which involves certain processes or tasks in which the individual gets engaged for considerable period of time. Thus, it becomes intentional, goal directed, or value directed or 'normative'.

Education has instrumental ('knowledge for practical ends') and intrinsic dimensions ('knowledge for its own sake'). For example, teaching carpentry is both valuable in itself and valuable as a means of increasing production of furniture or construction of houses. Similarly, the instrumental value is something extrinsic to education, while the intrinsic is valuable for its own sake. If a person is doing a particular course, in order to get a job or to earn money, we can say that the person has an instrumental value. On the otherhand, if a person is doing a course, just for the love of the subject or wanted to learn more in that field, we can say that the person has an intrinsic value. A deliberate effort to plan educational activities such as curriculum, textbooks, school, etc. in order to bring in some changes in the learner in a desired direction is the instrumental dimension of education. There could be certain aims of education that have an intention of initiating every man and woman into the kind of educational activities which make them to take right place in the society; develop vocational skills, so that they become self reliant while there could be some aims to develop a thirst for knowledge for its own sake and to develop aesthetic sense in the individuals.

Education suggests that, not only what develops in someone is valuable, but also that it involves the development of knowledge and understanding. In learning at school, the practical ends, besides the intrinsic ends are also important, as the learning situation is often geared to approval, passing exams, and moving to the higher classes based on one's performance and so on. The non-instrumental or knowledge for its own sake involves no exterior motive or intention or a purpose. The person in learning enjoys doing so, just for the sheer joy involved in it.

Activity 9

1. Identify the various educational activities that are carried out in schools with a purpose. Analyse the purpose of the educational activities and their relevance in educating children.
2. Is it possible to have education with intrinsic values alone? Discuss and present your views in the class.
3. Identify the activities of schools that are non-instrumental?

Though education is intentional, it is not a single aimed activity. It has multiple aims which are directed towards the individual and national development. The imperative character of education for individual growth and development has been universally accepted. It encompasses teaching and learning specific skills and something less tangible but more profound, i.e. imparting of knowledge, sound judgement and wisdom. Education also takes upon itself the responsibility for striking a balance while developing these abilities, so that a 'harmonious personality' becomes the outcome. As an individual in the society, one has to think critically about various issues in life and take decisions about them being free from bias and prejudices, superstitions and blind beliefs. Education intends through its processes, develops in an individual the capacity for critical and analytical thinking and changes his/her approach to life. It aims at awakening curiosity, stimulate creativity, develop appropriate interests, build essential skills, attitudes and values, and the capacity to think and judge independently. Education also intends to develop certain secular, democratic and social values, thereby serving as the means of realisation of nation's goals and ideals.

> *According to the Education Commission (1964-66), 'education must serve as a powerful instrument of social, economic and cultural transformation, necessary for the realisation of national goals'.*

WHAT DOES EDUCATION COMPRISE OF?

With an understanding of the concept of education and its intentions, let us look into what education comprises

of. According to R.S.Peters (1967), education comprises of normative and cognitive aspects. It comprises of certain criteria by which we can explain the educative process.

THE NORMATIVE ASPECT OF 'EDUCATION'

Education develops appreciation for certain norms or standards. For example, how do you judge a person good in housekeeping? Is it not when good housekeeping meets certain standards, certain criteria to satisfy? Similarly, education has certain standards or criteria to be fulfilled. It consists of initiating others into (a) doing activities that are 'worthwhile', and (b) modes of conduct and thoughts which have standards written into them by which it is possible to act, think, and feel with varying degrees of skill, relevance and aesthetic sense. Education has normative implications as it implies that something worthwhile is being intentionally transmitted in a morally acceptable manner. For example, can we say that a person 'x' is educated, yet there are no changes in his ways of thinking, attitudes, and behaviour? It would be contradiction to say this. Therefore, there are certain norms or standards by which we call a person as educated. It also implies that the person has undergone some worthwhile activities that we call as educative processes. In this context, what becomes important is the task achievement or processes that are worthwhile and intentional, in which one is engaged in a morally acceptable manner. For example, you know very well that education involves teaching and instruction to some extent, yet one may not be sure whether all teaching results in education. Though it may or may not result in education, definitely, it is not morally objectionable. But when a person uses conditioning as a method to educate an individual, just like the ways animals are conditioned to certain behaviour by rigorous training, then it is morally objectionable. So, conditioning or indoctrinating might be ruled out as the only process of education.

From the above, we may infer that educational practices are those in which people try to pass on what is worthwhile as well as those in which they actually succeed in doing so. Success may be evident by some of the characteristics such as sense of relevance, precision, applicability of knowledge, power to concentrate, higher order of thinking abilities, and so on.

THE COGNITIVE ASPECT OF EDUCATION

Other important requirements describe education as the family of tasks. These are (a) knowledge and understanding, and (b) the cognitive perspective. Let us examine these characteristics in order to understand what education is in the total sense.

Knowledge and Understanding

Let us go back to our earlier question 'To whom do we call as an educated person?' Do we call an individual as an educated person just because he has mastered skills in a particular area? Definitely we do not call a person as 'educated' who has mastered skills, even though the skills he has mastered may be highly recognised in the society or highly prized, like engineering, dealing with machines, computers, etc. For a person to be educated, he should also have some body of knowledge and some kind of conceptual understanding to rise above the level of a collection of disjointed facts. This implies understanding of principles for the organisation of facts which enables an individual to apply what he has learnt to his/her life situations. A merely informed person is not the same as a truly educated man or woman. For example, a person may be having a number of masters degrees and lots of information regarding his subject, but he/she may lack certain qualities needed to describe him/her as 'educated' man. One must also know the 'why' of things. Further, the knowledge acquired by the individual must not be 'inert'. It means that the knowledge acquired should not be a 'dead weight' or useless which cannot be applied. For example, the knowledge of science should not stop at the acquisition of scientific facts and procedures, but should enable the learner to look at the nature, earthly phenomena, the cause and effect relationships, the discoveries made, the speculations of man about life occurrences in the past, understanding the present in light of the discoveries made and look into future possibilities about life on earth and the universe as a whole. The knowledge acquired should also enable one to have better attitudes and approaches to life, rather than getting lost in unfounded beliefs, dogmas and irrational thinking. This differentiates between a merely 'knowledgeable' man and an 'educated one'. Scientific thinking does not just mean

knowing the evidence based on certain assumptions, but one should also know what counts as evidence and ensuring that it can be observed. Education also implies the kind of 'commitment' that comes from being 'on the inside of' a form of thought and awareness. It requires one to understand and to care for the internal standards of those thoughts, forms and awareness. Without such commitment, one gets lost in the information gathered in the name of knowledge and such person cannot be called as an educated person, whose knowledge is purely external and inert or useless.

Cognitive Perspective

A further requirement of education is what has been termed as 'cognitive perspective'. This means that education must involve essential processes of knowledge and understanding and the holistic view of all aspects of situations that would enable one to apply the knowledge and understanding rather than being inert (dead weight, useless and worthless knowledge). The cognitive perspective is linked with understanding and there is no place for inertness which is useless or worthless. For example, we can have knowledge which we understand and we can make use of such knowledge in actual life situations. On the contrary, we can have knowledge which we cannot use it, because we do not understand it (inert). A scientist may be good in his/her subject, very thorough with scientific principles, and yet does not see the interrelatedness in the field with rest of the things around, in the patterns of life in the universe. What he/she is lacking here is 'cognitive perspective'. Such an individual cannot be really considered as educated. Education cannot be tied down into specific compartments and specialised skills, viz. scientist, teacher, doctor, engineer, and so on. Education is concerned with the development of whole man and not just a part of him.

> ### Criteria of educative process
> (i) Education implies transmission of what is worthwhile to those who are committed to it.
> (ii) Education involves not only knowledge and understanding, but also some sort of cognitive perspective which stresses on interrelating the knowledge with the world around.

> *(iii) Education must be carried out through procedures that uphold dignity and autonomy of persons and secure and utilise their willingness, purposiveness and capabilities.*
> *(iv) Education is concerned with the development of the whole man, and each activity must contribute to it.*
>
> — R.S.Peters (1967,1971)

Activity 10

1. Identify the qualities of an 'educated' person. What Qualities do you expect an educated individual should have?
2. Read the UNESCO report on 'Learning to be'. Identify the points that describe the dimensions of education. Discuss their relevance to the criteria of education mentioned above.
3. Analyse the role of the school in satisfying the criteria of education.

EDUCATIONAL PROCESSES

You have already seen that education does not refer to a single process, but to a family of processes leading to the achievement of being educated. It is, therefore, necessary to isolate the different aspects of being educated and consider which educational processes are of particular relevance.

Training

Training refers to the development of specific skills which are to be exercised in relation to particular ends or functions in accordance with the rules pertaining to the activity. Skills of reading, writing and computations are some of the basic skills to be mastered before formal education can proceed further. A skill cannot be learnt instantaneously by just seeing somebody performing it. It requires a kind of drill or constant practice, especially under the supervision of the instructor or the teacher who is teaching the skill. The teacher who is teaching a skill also provides a model of the performance and corrects it to bring it to perfection. In this case, very little emphasis is given to the underlying rationale for performing

a skill. For example, a person who wants to play music on an instrument cannot perform the skill unless he or she practices it constantly for a long period. Training also carries with it an application of the skill which is wider than mere learning of the skill. For example, while undergoing physical training course, a person not only learns the skills of doing exercises, games and so on, but also learns good habits of keeping him/herself fit, healthy, punctual, eating right type of food, etc. Such learning cannot take place simply by imitating someone blindly.

Training consists of a systematic series of activities involving instruction, practice, etc. to produce desirable habits or behaviour in particular aspects of life or vocation, for example, military training, technical training, computer training, etc. Thus training aims at developing and promoting specific skills in a chosen area with a view to make the individual undergoing training an expert in the field or task concerned. It is a kind of capacity building of an individual in a particular skill.

Activity 11

1. What does the term 'training' mean to you?
2. Can we call your course where you are taught to become a teacher as a training course? Discuss your meaning of training in the groups. List down the different types of training courses that you are aware of.
3. Discuss how training is different from learning.

Learning Check 7

1. Which part of your course has a training component in it?
2. Does training result in education?
3. Does education of a person involve training?

Instruction and Learning by Experience

Instruction is a process which helps in the acquisition of knowledge. It is the means employed to bring about desirable changes in learners. Instruction involves communication of ideas, values, skills, information and knowledge to the

students. Instruction may also involve use of systematic and scientific methods of communication for effective transaction. Instruction aims at effective learning in individuals with a view to educate them. Thus, instruction becomes the instrument of educating individuals along with his/her educative experiences. In acquiring a body of knowledge, instruction serves as one of the means of providing experiences. This does not mean that a teacher has to make children sit passively in the class and give instruction. By nature, children are very curious to know things around them by directly observing or by exploring on their own. The teacher can facilitate their learning capacities by creating appropriate learning opportunities and be at hand when children ask questions. In this way, there can be no danger of instruction becoming a teacher-centred. Mere experience alone will not help the child to discover. To enable the child to do that, the right sort of questions have to be asked at the appropriate time and his/her experience has to be guided in a proper direction. It is the task of the teacher to help and guide children in their knowledge exploration, and development of skills and values.

Understanding of Principles

As you have already learnt in the preceding sections, understanding of principles does not depend upon accumulation of isolated bits of information and knowledge. Rather, it requires reflection on what one already knows and relating them to other facts and concepts, so that underlying principles between the facts and the concepts could be known. It should be noted that understanding of principles has no meaning unless one has acquired knowledge of the concepts. For instance, there could be no appeal to principle, unless there is an experiential or direct knowledge of the concepts. In our daily life instances, we come across many natural and physical phenomena. When we look at them, we don't merely observe but acquire knowledge about them. We do try to see relationships among different events and also try to identify a common thread that runs across. We try to identify the principles that govern certain occurrences in nature. For example, when you understand the concept of a plant, you also try to understand the principle that governs

the growth of the plant – why the roots of a plant always grow towards the ground? And why do the leaves and fruits fall down? and so on. In morals, similarly, principles are needed if one has to justify the human conduct. Therefore, the grasp of principle is not just acquisition of knowledge, but goes beyond it in stating the rules and the relationships.

Logical and Critical Thinking

Logical and critical thinking is one of the educational processes involving the purposeful application of cognitive abilities in order to attain more and higher cognitive structures and capabilities. Development of such higher cognitive processes in children is another important aspect of teaching. The responsibility of a teacher is to create learning contexts in such a way that the concepts and meanings are discovered and at the same time a critical attitude towards them are also developed. Creating appropriate learning environment to develop logical thinking and critical thinking is a part of educative process. Further, mere passing on a body of knowledge or principles without any systematic attempt to explain or justify them does not constitute true education; rather it leads to indoctrination. Indoctrination means imposing the principles of a particular school of thought so as to create faith in those principles in the minds of learners. You must have come across certain institutions or schools which impose their dogmatic beliefs and ideals on children without letting them to question or inquire into them. Education can never take place in an indoctrinated environment, where the individuals are treated as mere objects, but not as thinking minds.

Learning and teaching is the process of education. In this process, the teacher and the learner interact with each other, exchange thoughts and ideas, ask and answer questions, etc. In contrast, the indoctrination does not allow any reasoning or development of critical mindedness. Developing critical mindedness involves an attempt to explain and justify beliefs and practices, giving an opportunity to question the fundamental assumptions on which the beliefs are based, looking for evidences for belief, probing into presuppositions and thinking in a clear, coherent and rational way. The importance of critical thinking in a democratic society is

necessary for individuals to take right place in the society. In fact, the success of democracy rests on the individuals' ability to think critically and not to be carried away by propaganda. Thus development of logical and critical thinking constitutes another important aspect of educational process.

Activity 12

1. Identify the extent to which skill development, factual learning, and scope for developing logical and critical thinking are attempted through curricular areas.

2. What kind of educational processes would you adopt in the following contexts?
    - Students want to set up an experiment in science.
    - Students want to practise computer skills.
    - Students want to solve the mathematical problems.
    - Students want to develop speaking and reading skills in English.
    - Students want to know why the objects fall down when dropped from heights.
    - Students want to know why ships do not sink whereas the other heavier objects sink in water.

DOES EDUCATION OCCUR ONLY IN EDUCATIONAL INSTITUTIONS?

Where does education take place? If you ask this question to yourself or to others, probably you may get an answer from most of them, that it take place in the institutions. Education does not necessarily take place only in institutions like schools, colleges and universities. Education is often being confused with schooling, relying on the premise that time spent in school is directly related to education. Try to recall all that you have learnt during your schooling days. It is possible that most of us have learnt things even outside the school. In schools, we find that what one has to learn is predetermined which may or may not be related to one's context. The experiences gained outside the school help in

understanding the school content. Many times, we came out with knowledge that is personally relevant and easily transferable to new situations.

Many people have a strong belief that somehow spending time in school will make a person educated. This is one of the biggest misnomers that prevails throughout our society. Certainly, there are many wonderful, authentic, relevant learning experiences that take place in school at all levels. But that is not the only source of education.

The process of education takes place in all personal and social situations. Education in this sense would certainly include all efforts for inculcation of values, attitudes and skills that the society desires to be imparted to children. In contrast to this broader notion, education occurring in institutions like schools and colleges is an act of consciously imparting values, knowledge and skills in accordance with the requirements in a formal situation. Schools and colleges also impart deliberate and systematic training in specialised subject areas that may not be otherwise gained through the informal process. In its essence, schooling is a limited educational exercise in terms of range of experiences provided. It is also limited to a specific period of human life, i.e., from childhood till one leaves school, while the process of education continues throughout the life. We learn most from our surroundings, from our friends and from other people who share our interests. Besides school, there are number of institutions in the society which are the agencies of education, such as the family, the community, the temple, the church, etc. These institutions are also known as agencies of education. The processes of education in these institutions are deliberately planned with a continuous effort to give certain type of knowledge, skills, or attitudes.

In the institutions like schools and universities, the knowledge is systematised and classified into subjects. Educational activities of a school are understood in terms of the subjects which are taught in it. The schools as the social institutions, in fact, are established with the presupposed objective of imparting knowledge, skills and attitudes to the future members of the society, as it is considered important for living in the society. In ancient India we had institutions

like *guru ashrama, guru kula, vihara, sangha, pathasala and vidhyapitha* which played a prominent role in the process of socialisation and transmission of knowledge and rich cultural heritage of India. In the medieval period, we had *maktabs* (schools) and *madarasas* (colleges). It is during the British rule, the concept of school system emerged in India.

Education also takes informally outside the institutions. For example, we also learn through the library, the newspapers, the magazines, the mass media and interactive communication technology, interaction with learned people, and others, etc. All these sources entail learning. Interacting with a farmer might lead one to acquire an understanding of what kinds of crops are grown every year in different seasons; how much is invested by the farmer for production of crops; how much does he profit from the production of crops; the hurdles faced by the farmer in marketing, etc. This learning takes place informally without any structured ways and means like curriculum, teacher or textbooks or an institution. It opens wider possibilities of learning from others' experiences and get connected to the questions, issues and feelings that are important to people. In contrast to this, education that takes place in the institutions is more formal and structured, that tends to take place in an organised manner with lots of instructional planning and support which are deliberately planned.

It must be remembered that there is some knowledge which is historical and rooted in certain social traditions and had been accumulated from generation to generation on which the community depends considerably for developmental purposes. The community depends upon the agency like schools for the transmission of such knowledge, skills, and values to children which may not be possible otherwise to learn everything through informal means. Besides, the school environment can also eliminate the unworthy features of the existing environment from influencing the children in developing unhealthy attitudes and values. The school has the duty of omitting things like the undesirable social issues such as discrimination, inequality, gender bias, communalism, etc.

It is necessary to have a common core subject matter and values to have a unity of outlook upon a broader horizon

than being confined to a small group norms and culture. The school as an institution coordinates the diverse influences of the various social environments from which the individual students come from and provides an educative environment in which the individuals interact, socialise and learn those that are 'worthwhile'. This would develop a common and balanced outlook to diversities in society, a critical and an analytical mind which applies rationally what is learnt to the life situations.

Activity 13

Read the *National Curriculum Framework – 2005*. Analyze the ideas related to 'learning beyond the classroom and the schools'.

Learning Check 8

1. Explain the role of a school as an institution in educating students.
2. What are the other possible things that the child learns from his/her environment before coming to school ?

LET US SUM UP

The word education is derived from two Latin words 'Educare' and 'Educere'. The first one meaning 'to raise' and to 'to bring up', while the second one means to 'to lead forth' or 'to come out.' The narrow meaning of education is confined only to a few specific, deliberate, planned influences that have a bearing on the development of the individual. However, education is much more than this. It is considered to be a lifelong process, which includes all the events, experiences, knowledge and wisdom that an individual acquires at different stages of one's life formally, informally and incidentally.

Education in ancient India was aimed at training of the mind as an instrument of knowledge and the discharge of one's *dharma*. The contemporary Indian thinkers linked it with the human and societal development. The western view on education has also changed over time from it being the activities of mind to reconstruction and reorganisation of

experiences. Education is both a natural and a social process, wherein development of the uniqueness and individuality of the child is considered as the very essence of education, and at the same time initiating him/her into the society, for which school prepares him. Education does not refer to a single process, but to family of processes leading to the achievement of being educated. Some of the processes are training, instruction and learning by experiences, understanding of principles, and logical and critical thinking.

REVIEW QUESTIONS

1. Compare the views of Indian thinkers with western thinkers on the concept of education. How did the concept of education undergo changes over a period of time? Explain with justification.
2. Analyse the following statement and give your interpretation. "You do not educate a man by telling him what he knows not, but by making him what he was not."– Ruskin.
3. Explain the concept of education as (i) initiation, (ii) worthwhile activity with examples.
4. What are the criteria of education? Which are the criteria that you think are satisfied by schooling? Explain with examples.
5. Discuss the concept of 'educated man' with reference to today's educational context.
6. Why education does not refer to a particular process? Justify your answer.
7. Which of the two is important – 'Education as a natural process' or 'Education as a social process' ?
8. What kind of educational processes are important in developing an inquiring mind? Support your answer with suitable illustrations.
9. Does education take place through training and instruction? Justify your response with suitable examples.
10. Why does education comprise of development of critical attitude? Give reasons.

11. What are the sources other than schools, through which education takes place? Do those sources satisfy the criteria of educative process?

12. Explain the role of an institution in educating a person. What are the requirements of education that are satisfied in an institution?

REFERENCES/FURTHER READINGS

Aurobindo. S. 1990. *On Education*. Aurobindo Ashram, Pondicherry.

Dewey, J. 1916. *Democracy and Education*, The Macmillan Company, New York.

Good, C.V. (Ed.) 1973. *Dictionary of Education* (3rd edition). McGraw Hill, Michigan.

Kabir, Humayun. 1961. *Indian Philosophy of Education*, Asia Publishing House, Bombay.

Kriplani, K. 1980. *Rabindranath Tagore: A Biography*, Viswabharathi, Shantiniketan.

Krishnamurthi, J. 1994. *Education and the Significance of Life*. Krishnamurthi Foundation, India.

Mani, R.S. 1996. *Educational Ideas and Ideals of Gandhi and Tagore (A Comparative Study)*. New Book Society of India, New Delhi.

National Council of Educational Research and Training. 2005. *National Curriculum Framework*, NCERT, New Delhi.

Peters, R.S. 1967. *The Concept of Education*. Rutledge & Kegan Paul Ltd. Great Britain.

Peters, R.S. 1971. *Ethics and Education*. George Allen and Unwin, London.

Raymont, T. 1906. *The Principles of Education*. Longmans, Green, and Company, London.

Srivastava, G. 2003. Compiler. *Reflections of Eminent Indian Thinkers about Women - A Monograph*. NCERT (DWS), New Delhi.

Thapan, M. 2006. *Life at School: An Ethnographic Study*. Oxford University Press, New Delhi.

UNESCO. 1996. The Treasure within Learning.

Chapter 2

Goals of Education

STRUCTURE

- Introduction
- Objectives
- Bases of Educational Goals
    - Social Desires and Aspirations
    - Vision about an Educated Person
- Nature of Educational Goals
    - Universality
    - Country Specificity
    - Responsiveness to Changing Socio-economic Realities
- Goals of Education in India
    - Societal Aspirations
    - Qualities of an Educated Person
    - Documents in India
    - Educational Goals in the Emerging Indian Society
- Functions of Educational Goals

Let Us Sum Up

Review Questions

References

INTRODUCTION

In Chapter 1, you studied the meaning and nature of education; how and in what situations it occurs. It was mentioned that education is a pre-planned as well as an incidental process which takes place in social settings. It is a human enterprise organised by a society for its survival, stability or perpetuation, and in due course of time it also becomes an agent of transformation of the society. Like any other pre-planned and deliberate human enterprise, education also has pre-specified goals which make it focussed and goal-oriented.

In this chapter, you will study the sources and nature of educational goals. The goals are derived from the universal goals of the humankind, national goals and life goals of the individuals. The educational goals are universal as well as culture-specific and are modified from time to time in accordance with the changing desires and aspirations of the society. You will also study in this chapter the desires and aspirations of the contemporary Indian society and our vision about the attributes of educated Indians. You will also come to know about the views of various commissions on education in the independent India about the goals which the country's education system endeavours to achieve. We shall also take note of the ways in which educational goals affect various educational processes such as curriculum content, curriculum transaction, evaluation, educational management, and so on.

OBJECTIVES

After going through this chapter, you would be able to:
1. Explain the bases of educational goals.
2. Describe major characteristics of educational goals.
3. Analyse the basis of educational goals in the present day Indian society.
4. Examine the rationale of educational goals articulated in the reports of various Commissions and policy documents.
5. Describe how educational goals influence the content and process of education.
6. Formulate desirable goals of education in India for the second decade of the 21st century.

BASES OF EDUCATIONAL GOALS

The educational goals are drawn from different sources. These are: (a) Desires and aspirations of the society, and (b) Vision about an educated individual. This section discusses these two goals in some detail.

SOCIAL DESIRES AND ASPIRATIONS

The human society operates at different levels, such as global, national and provincial or sub-national. The aspirations of the society cannot be the same at all levels because of variations in needs, challenges and opportunities.

Global Aspirations

The aspirations of the global society are reflected in the charters of the United Nations, and its specialised organs like UNESCO (United Nations Educational Scientific and Cultural Organisation), international laws and treaties, declarations and resolutions adopted by the General Assembly of the United Nations, and the report of the International Commissions on Education. As per its charter, the United Nations was established to maintain international peace and security. To this end, it takes effective collective measures for the preservation and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace. It also aims at achieving international cooperation in solving problems of economic, social, cultural or humanitarian character and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion. The human rights elaborated in the Universal Declaration of Human Rights, adopted by the General Assembly of the United Nations on 10 December 1948, provide a common standard of 'achievement for all people and all nations'. It emphasises that all human beings are born free and equal in dignity and rights; everyone has the right to life, liberty and security; no one shall be held in slavery and subjected to torture or inhuman treatment; all are equal before the law and are entitled without any discrimination to equal protection of the law, and everyone is entitled to all the rights and freedoms without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. The

Convention on the Elimination of all Forms of Discrimination against Women adopted by the General Assembly of the United Nations in 1979 condemned discrimination against women in all its forms and emphasised the need to embody the principle of the equality of men and women in their national constitutions and to adopt appropriate legislative and other measures prohibiting all discrimination against women. The convention on the Rights of the Child adopted by the General Assembly of the United Nations in 1989 re-emphasised that the child, by reason of his physical and mental immaturity, needs special safeguards and care including appropriate legal protection, before and after birth. It further emphasises that every child shall have the right to freedom of the thought, conscience and religion and the disabled child shall have the right to special care on account of his/her special needs. It enjoins on the national governments to take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, and maltreatment or exploitation including sexual abuse. B. Lindqvist, UN Rapporteur, in 1994, observed:

"All children and young people of the world, with their individual strengths and weaknesses, with their hopes and expectations, have the right to education. It is not our education system that have a right to certain types of children. Therefore, it is school system of a country that must be adjusted to meet the needs of all children."

Besides adopting declarations and conventions on human rights and freedoms, the United Nations has also adopted a number of declarations and accords on environmental pollution and protection, global warming, energy conservation, reduction in carbon emissions, sustainable development, conservation of natural resources, etc. These efforts of the international community have emphasised the responsibility of the present generation to leave behind the resources and kind of earth worth living for the future generations.

Emphasising the role of education, the UNESCO charter states that since the wars begin in the minds of human beings, the defences of peace shall have to be constructed in minds only. This profound statement brings to the fore the potential of education to guide and facilitate the desired

change in the perceptions and attitudes of human beings. Therefore, the potential of education needs to be exploited to promote peace and inculcate respect for human rights and fundamental freedoms.

In nutshell, the global society aspires for the establishment of:

- World order free from injustice, exploitation and discrimination;
- World order based on universal respect for human rights and freedoms;
- Peaceful world committed to the resolution of conflicts through peaceful means; and
- World community conscious of its responsibility and obligation towards the future generations.

Activity 1

Visit a library, pick up documents related to various organisations of the United Nations. List down their roles and functions.

National Societies

Being part of the global society, most of the nations, to a large extent, share their aspirations with global societies, with modifications in accordance with their historical and cultural traditions and current developmental status. The aspirations of a national society are reflected in its constitution, laws and policy pronouncements. An under-developed society aspires to improve its position on various developmental indicators and a developing society may aspire to strengthen its clout and prestige in the comity of nations. A liberal democracy may strive to develop democratic values, openness and liberal attitudes, while a totalitarian and authoritative society may expect citizens to conform to the established norms. A secular society expects its citizens to develop secular values and rational outlook. A multilingual, multi-religious and multicultural society may aspire to promote national and emotional integration, and develop feelings of togetherness and respect for diversity. It is well known that many societies in the world do not allow women equal opportunities for development, while liberal democracies do not allow any type of discrimination on the basis of gender. A theocratic state gives preferential treatment to the citizens

following a particular religion. A national society generally experiences tension between its urge to get integrated with the world society and to preserve its separate national and cultural identity and promote its world view. The aspirations of the contemporary Indian society are discussed in detail elsewhere in this chapter.

Sub-national Societies

A number of nations in the world having federal set up are divided into geographical regions with concentration of people belonging to a particular ethnic or linguistic group. In India, each state constitutes a distinct socio-cultural unit. Each unit not only shares aspirations of the bigger India as well as global society but has quite a few its own aspirations which inform the formulation of state-specific educational goals. For example, each unit may nourish a desire to get integrated with the national stream and make a mark in different spheres of human activity like science, technology, industry, sports, education, etc. At the same time, it may have an urge to preserve its separate cultural identity along with its customs and traditions and promote its language, way of life and art forms.

Thus, while formulating educational goals, a society needs to take into account social aspirations at all the three levels, namely, global, national and sub-national. It has to strike a balance if the aspirations at different levels are at variance from each other, and set long term and short termpriorities.

Activity 2

How many States and Union Territories does India consist of? List down diversities existing between them. Think about the implications these diversities might have for the educational goals of people inhabiting those States.

VISION ABOUT AN EDUCATED PERSON

In our conversations we often differentiate between an educated and an uneducated person. We expect an educated person to possess certain characteristics which an uneducated person normally does not possess. But all the human beings do not have the same vision about an educated person as it depends

on their educational, social and professional background. Likewise, the vision of different societies about an educated person depends on their nature as well as on their social, political and economic goals. A secular society expects an educated person to be liberal in outlook, a democratic society expects an educated person to be tolerant towards conflicting view points, and a socialist society perceives the educated person as the one who possesses scientific and rational outlook and cooperative attitude. In a religious society, a person who believes in the existence of a supreme power and perceives the human beings as a reflection of the supreme is considered an educated person.

You know that a person is called upon to perform different roles in different situations. In some situations, he/she behaves as a learner; in the work place, he/she acts as a worker; and in social situations he/she functions as a citizen. Above all, his/her over-arching role as a human being permeates in all other functions. As a learner, an educated person demonstrates his/her inclination to seek truth through acquisition and construction of knowledge. As a worker, he/she observes higher standards of work ethics and strives to improve the quality of his/her work through application of theoretical knowledge related to the field. As a citizen, an educated person values the constitutional principles and always gives precedence to the unity and progress of the nation vis-à-vis his/her personal interests or those of the community. As a human being, an educated person rises above the narrow considerations of caste, creed, region or nationality.

Realising the importance of self knowledge, the Delors Commission (1996) recommended that it should be integral part of education curriculum at all levels. We all know that human beings know much about natural phenomena, social phenomena, the achievements and failings of other human beings, societies and nations, but have very little knowledge of their own self. An educated person not only understands his/her own strengths and weaknesses but has the capacity to examine his/her beliefs, values, attitudes and prejudices. He/she has the capability to further strengthen his positive thinking and attitudes and capacity to evolve strategies to get rid of negative feelings and attitudes.

Activity 3

List your vision of an educated person. Discuss it with friends and teachers. Note the commonalities and differences.

In this section, you have learnt that educational goals are derived from the aspirations of the global, national and sub-national society. The maintenance of peace, resolution of conflicts through peaceful means and inculcation of respect for human rights and fundamental freedoms are the most obvious aspirations of the global society. Besides sharing the aspirations of the global society, a national or a sub-national society aspires to make a mark at the international and national levels, respectively. The aspirations of a nation are reflected in its constitution and policy statements adopted from time to time. The educational goals across societies differ because of variations in their aspirations. The vision of an educated person is another source for the formulation of educational goals. The vision of an educated person in a society depends on its nature as well as on its social, political and economic goals. As a learner, an educated person not only acquires knowledge through different sources, but also constructs knowledge on the basis of his personal experiences and observations. As a citizen, he has faith in the social and political ideals of the society. Besides possessing knowledge of self, an educated person also has the ability to analyse his own strengths, weaknesses, beliefs, attitudes, prejudices, etc.

Learning Check 1

1. Which documents/sources you shall consult to formulate goals of education for your country?
2. Mention two goals which should be adopted by educational systems of all countries.
3. What is your vision of an effective learner?

NATURE OF EDUCATIONAL GOALS

As discussed in the previous section, educational goals are derived from the vision of a society about its future anspirations, and about the qualities and values of an educated person. This implies that educational goals belong

to two broad categories, namely, social goals and individual goals. Some of the goals in the two categories have universal character, that is, these goals are common across cultures and nations. On the other hand, there may be certain goals which are specific to a country or group of countries. In this section, an attempt has been made to examine some important features of educational goals.

UNIVERSALITY

You might have read or heard that education aims at the 'all round development' of the child's personality. Some educationists hold the view that one of the goals of education should be to enable a person to realise his/her potential. That is, through the instrumentality of education, a child should be equipped to become what she is capable of becoming. You will realise that this statement has a universal appeal and, therefore, is equally relevant for almost all countries of the world.

The UNESCO's Commission on Education in the 21st Century, headed by Jacques Delor, in its report *Learning the Treasure Within* (1996), identified the following four pillars of learning which ought to be the basis for the organisation of education in any part of the world.

1. Learning to know
2. Learning to do
3. Learning to live together
4. Learning to be

Let us examine these goals in some details.

Learning to Know

A student has to continuously strive to 'know' things by adopting a variety of methods such as reading, listening, questioning, discussion, exploration, observation, experimentation, etc. However, it is not enough for a person to obtain information about certain things or to know certain facts. He must develop the ability to examine the obtained facts and pieces of information to arrive at conclusions leading to learning of concepts and principles. In other words, a learner should be enabled to learn 'how to learn' and not only to acquire knowledge on her own but also to construct knowledge on the

basis of her own observations, experimentation and analysis of available data.

Learning to Do

In addition to acquisition of knowledge and reflection on concepts and principles, a person in today's world has to pick a large number of work skills for day-to-day life and also for specialised work situations. It is for this very reason that some sort of work education or work experience is included in the school curricula all over the world. However, this does not mean that learners can learn work skills only in work education classes. Instead 'work' has to be made integral to all learning areas in the school. Moreover, with the advancement of existing technologies and emergence of new technologies, learners have to continuously renew and upgrade their skills. Above all, the learners need to develop the attitude that all work is dignified.

Learning to Live Together

In the present day's world, there are tensions and conflicts at all levels between individuals, between ethnic groups, between racial groups, between religious groups, and between the nation states. In many families, different members sometimes find it difficult to get along with one another. Within a nation state, there are sometimes tensions among various linguistic, religious, regional or ethnic groups because of conflicting interests and aspirations. Also, many countries in the world have strained relations with other countries, especially with their neighbours. In view of the above mentioned realities of the present day world, individuals, groups of people and nations must learn to live with others in harmony which is possible if they are not only tolerant towards others' viewpoints, but also show genuine respect for them.

Learning to Be

Every individual is born with potential for certain mental abilities. During the process of growing up, she gets opportunities to realise her potential through the instrumentality of formal and informal education. She also develops her own viewpoints, beliefs and value systems on the basis of critical analysis of her own observations and experiences and knowledge of social aspirations. In addition,

she has to learn to actualise his potential in different spheres, that is, she has to persistently strive to become what she is capable of becoming. A student must learn to acquire knowledge about her own 'self', that is, she should develop the ability to identify her strengths and weaknesses and to develop a viewpoint on various social and moral issues and accordingly develop principles governing her conduct in different situations.

The four pillars of learning discussed above are in fact individual goals of education, which are universal in nature. The education system in all the countries has to be guided by these goals of individual development and students all over the world must acquire them.

Learning Check 2

1. Why are universal goals of education needed?
2. What will happen if there are no universal goals?
3. Give examples of four pillars of learning.

COUNTRY SPECIFICITY

In addition to universal goals, each country also formulates its own educational goals in tune with its culture, polity and economy. As the world is fast becoming a global village, the countries aim to produce citizens who not only have faith in socialist ideology but also practise socialist values in life. Likewise, you must have noticed that, in recent years, there is fast development in the societies, fast means of transport and communication, and large scale migration of people from one country to another. As a result of such migration, countries like United Kingdom (UK), Australia, USA, Canada and many others have adopted 'multiculturalism' as a goal of education to promote respect and harmony among different cultural groups. A country like India, with multiple diversities based on religion, language, ethnicity, etc., emphasises 'national and emotional integration', or development of national unity and spirit of togetherness as the goals of education. A democratic country like India emphasises development of democratic values like tolerance, accommodation and respect for divergent viewpoints. In such a society, the vision of educated person is that of a true democrat. On the other hand, counties at different stages of industrial development,

formulate their educational goals in accordance with their needs of industrial growth in future. 'Acceleration of modernisation' is generally accepted as goal of education in societies which are relatively backward on various indicators of modernity.

RESPONSIVENESS TO CHANGING SOCIO-ECONOMIC REALITIES

The educational goals in every society periodically undergo a change in tune with changing social realities and aspirations. While pleading for the introduction of English education in India, Lord Macaulay had stated that his aim was to provide such education to Indians which will equip them to run the government offices in the country. During the entire British period, educating Indians to become loyal citizens to the British Empire remained the goal. However, after independence, national development based on the principles of democracy and secularism was accepted as the goal. A number of countries during the past few decades have accepted 'multiculturalism' as the goal after they accepted migrants from different countries. The educational goals in the present day Russian Federation cannot be the same as it had as a part of USSR. As the world in the 21st century shall be different from the world of the 20th century in several ways, it will have different educational goals too. Recognising the need for having different educational goals and strategies in the 21st century, the UNESCO appointed a Commission. The four pillars of learning identified by the Commission on Education in 21st Century have been discussed above.

> ### Excerpts of T. B. Macaulay's Minutes on Indian Education, dated the 2nd February 1835.
>
> *...I have no knowledge of either Sanskrit or Arabic. But I have done what I could to form a correct estimate of their value. I have read translations of the most celebrated Arabic and Sanskrit works. I have conversed, both here and at home, with men distinguished by their proficiency in the Eastern tongues. I am quite ready to take the oriental learning at the valuation of the orientalists themselves. I have never found one among them who could deny that a single shelf of a good European library was worth*

the whole native literature of India and Arabia. The intrinsic superiority of the Western literature is indeed fully admitted by those members of the committee who support the oriental plan of education.

…But there is yet another argument which seems even more untenable. It is said that the Sanskrit and the Arabic are the languages in which the sacred books of a hundred millions of people are written, and that they are on that account entitled to peculiar encouragement. Assuredly it is the duty of the British Government in India to be not only tolerant but neutral on all religious questions. But to encourage the study of a literature, admitted to be of small intrinsic value, only because that literature inculcated the most serious errors on the most important subjects, is a course hardly reconcilable with reason, with morality, or even with that very neutrality which ought, as we all agree, to be sacredly preserved. It is confined that a language is barren of useful knowledge. We are to teach it because it is fruitful of monstrous superstitions. We are to teach false history, false astronomy, false medicine, because we find them in company with a false religion. We abstain, and I trust shall always abstain, from giving any public encouragement to those who are engaged in the work of converting the natives to Christianity. And while we act thus, can we reasonably or decently bribe men, out of the revenues of the State, to waste their youth in learning how they are to purify themselves after touching an ass or what texts of the Vedas they are to repeat to expiate the crime of killing a goat?

…In one point I fully agree with the gentlemen to whose general views I am opposed. I feel with them that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern – a class of persons Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by

In this section we have discussed that educational goals are universal as well as country specific. The two types of goals have to be complementary to each other in any society. While the universal goals are common for all the countries, the country-specific goals are different for each country. Above all, the educational goals are not static as these have to change from time to time.

Learning Check 3

1. Why is it necessary to supplement universal goals of education by country-specific goals?
2. What will be the consequences if the educational goals are not re-formulated in accordance with the changing social realities?
3. Compare the visions about an educated person in a democratic and a totalitarian society.

GOALS OF EDUCATION IN INDIA

In the previous sections, you have studied that goals of education in a society are based on its present and future aspirations, on the one hand, and its vision about an educated person, on the other. Some of the goals are universal while others are country-specific but they have to be periodically reviewed in the light of changing realities and aspirations of the society. This section describes India's thinking about the goals which have guided her educational system in the past and the goals which should guide reconstruction of the system in the future. But before discussing the goals of education, it seems appropriate to briefly reflect on the aspirations of the Indian society and its vision about an educated person.

SOCIETAL ASPIRATIONS

The vision and ideal of the Indian people are emphasised in the Preamble to our Constitution:

WE, THE PEOPLE OF INDIA having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

The resolve of the founding fathers of our constitution mandates adoption of the principles of socialism, secularism and democracy as the bases of all aspects of national endeavour including education. The values of justice, liberty, equality and fraternity must be the guiding forces for the organisation of various social, political and economic systems including education. The unity and integrity of the Nation has to be the overriding goal of education as it is the pre-requisite to achieve breakthrough in any other aspect of national life.

The vision of the founding fathers has been elaborated and interpreted at regular intervals through a large number of policy resolutions, statements and legislations. In the 21st Century, the country has a vision to develop as political and economic super power, on the one hand, and to ensure inclusive and balanced development across regions and communities in the country, on the other. In the field of education, the country aspires to achieve excellence with

Activity 4

Invite teachers and students to participate in a seminar on the topic "Preamble to Indian Constitution". Request each one of them to pick one basic principle of the Constitution and address the gathering on the same, with particular focus on education.

equality, that is, to strive for producing human resource of exceptional calibre while ensuring equality in opportunities for all citizens of the country.

QUALITIES OF AN EDUCATED PERSON

In ancient India, an educated person was expected to follow four fundamental goals of human life; *Dharma* (righteousness or moral-ethical value), *Artha* (economic pursuit), *Kama* (worldly pleasures) and *Moksha* (deliverance). It was recommended that the human beings may acquire worldly possessions and pursue worldly pleasures during life but it should be done following the path of *dharma.* However, the supreme goal of human life is to strive for *Moksha*, that is, liberation from the shackles of limitless desires and evils like *Kama* (lust), *Krodha* (anger), *Mada* (intoxication), *Lobha* (greed), and *Moha* (attachment). Education was perceived as a means of liberation or deliverance (*sa vidya vimuktya* – education is the one that liberates), and therefore, an educated person was one who had risen above all types of bondages of desires and negative feelings emanating from them.

The relevance of the vision about an educated person based on the fundamental goals of human life has not diminished in the contemporary Indian society and, therefore, it has to be incorporated in its vision of an educated person.

The qualities of an educated person required in the contemporary time, as construed from the Constitutional goals and values, reports of Commissions on education, policy resolutions, etc, have been summarised below:
- Being a true democrat, he/she practises democratic values in all aspects of life, specially appreciates and accommodates divergent viewpoints;
- Believes in secularism and, therefore, possesses uniform feelings for all religions *(sarva dharma sambhav)*;
- Being a votary of social justice, he/she supports promotion of disadvantaged sections of the society;
- Takes pride in his/her Indian identity and, therefore, is not swayed by divisive forces based on religion, language, caste, region, etc.;
- Being a rationalist, he/she engages with personal and social problems with scientific bent of mind;

- Being a seeker of knowledge, he/she also contributes in the generation of new knowledge on the basis of his/her own observations, experimentation and analysis of existing situations; and
- Observes instinctively fundamental duties of citizens enunciated in Article 51 of the Constitution of India in letter and spirit.

Activity 5

According to you, what should be the qualities of an educated person? Give the particular behaviour associated with a quality in a context.

DOCUMENTS IN INDIA

In the earlier section, we have discussed the aspirations of the contemporary Indian society and also its vision of an educated person. The discussion may appear to be sufficient for the formulation of educational goals for the 21st century. However, before attempting this, it would be worthwhile to briefly reflect on the goals of education enunciated in the reports of various Commissions on education and important policy statements.

The University Education Commission (1948-49)

The Commission, set up immediately after independence under the chairmanship of Dr Sarvapalli Radhakrishnan, deliberated on the aims of university education in the context of new political changes in the country and expectations from the universities as organs of civilisation. The Commission visualised education as a means of building new India by undertaking the following steps.

 (i) **Strengthening Democracy:** The Commission emphasised that education should aim at the development of body, mind and spirit of each individual. Therefore, each individual in a democratic society needs to be recognised as a valuable asset and should be enabled to develop his/her potentialities in all dimensions and get adjusted to the society.
 (ii) **Promotion of Social Justice:** Promotion of social justice is an important pre-requisite for the success of a democracy. In the absence of equitable development of

all sections of the society it will be difficult to strengthen democratic traditions in the country.

(iii) **Valuing Liberty:** The autonomy of each individual needs to be respected and protected. The individuals must learn to protect their own liberty in thought and expressions but at the same time should be ready to allow freedom to others.

(iv) **Promoting Equality:** In order to ensure democratic way of life, it is essential to provide equality of opportunities to all individuals for which economic barriers shall have to be dismantled by providing assistance to backward communities.

(v) **Promoting Fraternity—National:** In order to build a strong new India, it is imperative to promote fraternal bonds between different segments of the society and between different regions of the country. It needs to the emphasised that, inspite of diversities, there is cultural unity in the country.

(vi) **India's Cultural Heritage and Past History:** The Indian culture has continuously evolved since the period of Indus civilisation and is still evolving. As a result of interactions among several cultural streams, a composite Indian culture has evolved in the country. There is need to study the past history of the country.

(vii) **Promoting Fraternity—International:** There is a need to strike a balance between world mindedness and national sentiments. By broadening the spirit of patriotism, we need to move towards the concept of positive peace and world citizenship.

The above discussion on aims of education makes it clear that we cannot preserve real freedom unless we preserve the values of democracy, justice, liberty, equality and freedom.

Learning Check 3

1. What is meant by development of body, mind, and spirit?
2. What position did the Chairman of the University Education Commission finally occupied in India?
3. What is the difference between promoting fraternity at the national and international levels?

Our educational system must find its guiding principles in the aims of social order for which it prepares and in the nature of the civilisation it hopes to build.

Secondary Education Commission (1952–53)

The Secondary Education Commission, with Dr A. Lakshmanaswami Mudaliar in chair, emphasised the need for formulating the aims of education with special reference to the needs and ideals of our country. The Commission identified the following as educational needs of democratic India.

(i) **Developing Democratic Citizenship:** Democracy is based on faith in the dignity and worth of every single individual and human being. But every individual must acquire many sided art of living in the community and qualities like discipline, cooperation, social sensitiveness and tolerance.

(ii) **Improving Vocational Efficiency:** Improvement in vocational efficiency of individuals is necessary to raise the productivity of the individuals and of the country as a whole. There is a need to introduce vocational and technical courses in educational institutions to improve the vocational efficiency of individuals.

(iii) **Development of Personality:** In order to release the sources of creative energy in the students, courses in arts, crafts, music, drama, etc. must be introduced.

(iv) **Education for Leadership:** Since the Commission specifically dealt with secondary education, it emphasised that secondary education, in its ideology and approach, should grow from the education that is being given at the mass level and should consequently be closely integrated with basic education. The secondary education should aim at developing leadership at intermediate level as everyone cannot join higher education, Secondary schools should train persons who will be able to assume the responsibility of leadership in their own small groups of community or locality.

It is evident that the Commission has attempted to strike a balance between aims of individual and social development. The needs of a democratic India are sought to be met by developing personality of individuals and raising their vocational efficiency.

Education Commission (1964–66)

The Report of the Education Commission (1964-66), under the chairmanship of Dr D.S. Kothari, was titled as *'Education and National Development'*. The title of the report is indicative of the Commission's thinking about the potential of education. The Commission perceived education as the great enterprise of national reconstruction whose principal objective was to raise the standard of living of people which necessitates development of human resources. The country needs educational revolution which necessarily means relating education to life needs and aspirations of the people, which certainly shall go a long way in making it a powerful instrument of social, cultural and economic transformation necessary for the realisation of our national goals. The Commission suggested that in order to realise the national goals, the following should be the goals of education:

(i) **Enhancing Productivity:** Education must aim at enhancing the level of productivity of individual learners in diverse fields and thereby enhancing the productivity of the entire nation. Science, mathematics and work experiences as compulsory areas of school curriculum and advanced level research in science and technology are some of the means to raise the level of productivity of the manpower. However, enhancing productivity does not mean increasing production. Instead, it means raising the level of efficiency and work output of workers in any field of human activity.

(ii) **Promoting Social and National Integration:** In view of the strains and tensions among diverse communities and regions, the Commission felt that there was urgent need to promote social and national integration in the country. The development of 'national consciousness', no doubt, is the pre-requisite for national development.

(iii) **Accelerating Modernisation:** Education must be geared to accelerate the pace of modernisation in the country, which is an indicator of social and national progress. The advancements in science and technology, development of infrastructure and increasing use of technology in different aspects of life are important manifestations of modernisation. But more important is the modernisation of attitudes and perceptions, i.e., developing scientific and liberal attitudes.

61

(iv) **Character Formulation Based on Social, Moral and Spiritual Values:** National development does not mean only development of infrastructure and advancements in science and technology. It also means preparation of citizens of strong character possessing and practising social, moral and spiritual values. They need to strike balance between secularism and religion, on the one hand, and between science and spirituality, on the other, and adopting open mindedness, tolerance and objectivity as guiding principles of life.

Learning Check 4

Find out the similarities and differences in the recommendations of Secondary Education Commission and Education Commission.

National Commission on Teachers (1983-85)

The National Commission on Teachers (1983-85), also known as Chattopadhyaya Commission, enunciated four national goals in its report titled *'The Teacher and Society'*. The Commission further recognised education to be the most important instrument for the attainment of these goals. The goals are described below.

(i) **A United Secular India:** During the tenure of the Commission, the country witnessed strong stresses and tensions in the name of caste and religion. The mixing of politics with religion and caste had further complicated the situation. The Commission noted with great concern that 'Indians' had become the smallest minority in the country, while people owing allegiance to caste, religion, language or region-based groups were in majority and relished their separate identity at the cost of their identity as 'Indian'. In view of the strong divisive forces, the Commission concluded that the most urgent need of the hour was to develop a national spirit and a national identity.

(ii) **A Modern Nation:** Modernisation does not merely mean development of world class infrastructure and the increasing use of latest technologies. The Commission opined that it essentially means giving primacy to reason, an openness and flexibility of mind, and an ability to

fashion life and environment, and not to surrender to unknown forces. The scientific temper and spirit must permeate the life of all our people. Science has indeed revolutionised all aspects of human life. It has discovered new areas of knowledge, and, therefore, the emerging society will need highly skilled and qualified manpower in the new areas of knowledge. The modernising of India is possible only if such manpower is available for which the education system shall require expansion and diversification.

(iii) **A Productive People:** In order to accelerate the pace of modernisation, the country needs hard working and disciplined people, who ought to be conscious of quality in their work. They shall have to develop and observe work ethics in their respective spheres of activity. Through education, we shall have to raise the productivity of our people by undertaking programmes of skill upgradation along with inculcation of values of hard work and discipline.

(iv) **A Humane and Caring Society:** Today's world is, by and large, governed by the principle of 'survival of the fittest'. The richer and powerful individuals and nations endeavour to utilise maximum resources for their personal ends leaving very little for the majority of weaker individuals and nations. However, there has been a strong current of empathy and fellow feeling in many civilisations. Our Constitution has also a vision of rendering social, political and economic justice to all citizens of the country. The policy of reservation in jobs and educational institutions for the weaker sections of the society is a step towards the establishment of a caring society. However, the constitutional provisions need to be reinforced by refining the sensitivities of people through the mechanism of education.

National Policy on Education (NPE-1986)

As per the NPE-1986, the following ideas constitute the essence and role of education:

(i) Education is fundamental to our all-round development – material and spiritual.

(ii) Education has an acculturating role. It refines sensitivities and perceptions that contribute to national

cohesion, a scientific temper and independence of mind and spirit – thus furthering the goals of socialism, secularism and democracy.

(iii) Education develops manpower for different levels of economy. It is also the substrate on which research and development flourish, being the ultimate guarantee of national self reliance.

(iv) Education is a unique investment in the present and the future.

The above mentioned statements in the NPE-1986, emphasise the following as goals of education:

- All round development of learners – both physical and spiritual.
- Furthering the goals of socialism, secularism and democracy by attempting modification in the mindset and value systems of individuals.
- Attaining national self-reliance by developing skilled manpower for different levels of economy.

In sum, the NPE-1986 reiterates that for the attainment of national goals, the total development of learners, and that too in the appropriate direction, must be ensured.

National Curriculum Framework–2005

The Position Paper of National Focus Group on 'Aims of Education' made an attempt to seek answer to the question. 'What ought to be the aims of education'? The following are the aims of education as per NCF– 2005.

(i) The school must help the creation of vital links between children's experiences at home and in the community and what the school offers them.

(ii) Self knowledge should be the aim of education, which can be achieved through continuous process of self discovery, of learning the truth about oneself.

(iii) The child or the adolescent must be convinced of the superiority of a life of virtues to a life of vice and wickedness. The virtues must incorporate morality, comprising truth and love, or *ahimsa*. Truth means freedom from self deception.

(iv) Education should aim at promotion of respect for cultural diversity in the country, that is, a child must learn to respect and do justice to the cultures of other communities.

(v) Individual differences are as important as cultural differences. Education must, therefore, promote and nourish as wide a range of capacities and skills in our children as possible.

(vi) Since knowledge is not a unitary concept and there are different kinds of knowledge as well as different ways of knowing, education must give as much importance to literary and artistic creativity as to seeking knowledge through laboratory experiments or deductive reasoning.

(vii) Education must be seen as a liberating process, that is, as a means to liberate children from the shackles of all kinds of exploitation and injustice (e.g. poverty, gender discrimination, caste and communal bias).

(viii) Education should take place in an environment that is aesthetically pleasing and students should take an active part in creating such an environment for themselves.

(ix) Education must enable every child to be proud of his/ her nation, for which it must foster within the child an intimacy with people who are directly connected with achievements which are part of our national heritage.

The educational aims mentioned above were used as an input for the development of NCF–2005. It is evident that the aims give primacy to the aims of individual development. The social or national goals are sought to be approached through the development of appropriate qualities in children.

EDUCATIONAL GOALS IN THE EMERGING INDIAN SOCIETY

The aspirations of the contemporary Indian society, the vision about an educated person and the survey of goals of education articulated in the reports of various commissions of education, may form the basis for the formulation of goals for the emerging Indian society. The following can be set as the parameters for the formulation of goals.

• There is a need to strike a balance between the development of an individual and of the society.

• India aspires to join the league of developed nations at the earliest

• A developed country is in a position to ensure higher standard of life for her citizens because of availability of high class infrastructure, healthcare and educational facilities.

- In order to realise her dream of becoming developed country, India shall have to move ahead on the path of inclusive development encompassing all sections of the society and all regions of the country.
- The gigantic task of national development is possible through scientific and technological advancements and economic prosperity which are in turn possible through development of highly skilled manpower.
- The qualified and skilled manpower is not enough for transforming the society into a modern, caring and humane society. This shall require citizens with modern, liberal and scientific outlook and with strong sense of national identity and spirit of togetherness.

We have discussed above six parameters for the formulation of educational goals. You can think of a few more parameters or modify or elaborate further some of them. In the light of modified list of parameters, it should be possible for you to formulate goals of education in the emerging Indian society.

Activity 6

1. Critically examine the parameters suggested above. Prepare a modified list after discussion in the class.
2. Divide the class into two groups. The groups may prepare separate lists of individual and social goals of education respectively for discussion in the plenary.
3. Organise a discussion on the relative importance of individual and social goals of education.

Learning Check 5

1. What suggestions were given by Kothari Commission for the modernisation of Indian society?
2. Why did Chattopadhya Commission emphasised the need for a caring and humane society in India?
3. As per NPE-1986, what is sought to be realised through acculturating role of education?

FUNCTIONS OF EDUCATIONAL GOALS

In the present section you will engage yourselves with questions like 'Why should we formulate goals of education?' and 'How do goals impact different processes of education?' The well-articulated educational goals are the major source from which objectives of different stages or different sectors of education are derived. Likewise, the objectives of different curricular areas are also influenced by the educational goals. The educational goal of 'skilled and qualified manpower' shall lead to 'expansion and diversification of technical education', as an objective of higher and technical education. The 'modernisation of society', as a goal shall mean promotion of science and technology and 'development of scientific temperament' as objectives of curriculum. The educational goals also impact educational programmes, curricular provisions and curriculum transaction methodologies. 'Enhancing productivity' as a goal shall necessitate introduction of 'work education' and 'vocational courses' in schools, colleges and technical education institutions. It shall also necessitate development of proper work ethos and approaching all types of work as dignified. 'National and social integration', as a goal, shall necessitate 'inclusion of the study of different cultures and life and people of different states', in the curriculum.

The above examples indicate that the educational goals, evolved on the basis of consensus, set the parameters for setting the curricular objectives, content of curriculum, evaluation procedures, educational schemes, financial targets, etc. The clarity about the targets to be achieved leaves little scope for any doubt or confusion about the programmes or schemes to be launched or interventions to be made. The well articulated goals serve as the lighthousewhich makes it easier for the wandering ships to move forward in the right direction to reach their destination. The usefulnessand desirability ofany educational intervention is determined against the criteria of educational goals.

In short, the educational goals are the targets which are sought to be achieved through the implementation of a variety of educational programmes and schemes. The curricula and teaching-learning materials should be such

as have the potential to realise the goals of individual and social development. The educational goals thus serve as the basis for delineating objectives of different levels (elementary, secondary, collegiate) and sectors (technical, vocational, professional). The educational goals also provide direction to the task of educational planners and administrators, curriculum development institutions, examining bodies and teachers. In the absence of properly articulated goals, adhochism may prevail in the work of the above mentioned persons and institutions.

Activity 7

Divide yourselves into five groups. Each group may be asked to select one of the following goals:
1. Strengthening Democracy
2. Modernising Society
3. Promoting National Unity
4. Learning to Live Together
5. Nurturing Individual Talents
   Each group shall be required to work out implications of the selected goal for the content and process of education and present its report in the class for discussion.

Learning Check 6

1. Why is it necessary to lay down goals of education?
2. What role do goals play in determining the suitability of educational schemes and programmes?
3. How shall absence of well-articulated goals impact the work of curriculum development institutions?

LET US SUM UP

In this chapter we have engaged with a few questions concerning goals of education, such as what forms the bases for the formulation of educational goals, what is the nature of educational goals, what goals of education have been identified by various commissions and policy frame-works

in the contemporary Indian society and what goals should be formulated as the guiding principles for the organisation of the educational system in the 21st century. We have discussed that the educational goals at any point of time are formulated on the basis of the current and future aspirations of the society and its vision about an educated person. The aspirations of the Indian society are reflected in the Preamble of the Indian Constitution which visualise India as a secular and democratic republic committed to the values of justice, liberty, equality and fraternity. The present day Indian society also aspires to ensure better standard of living to its citizens by joining the group of developed nations. An educated person in our perception is one who has scientific temperament and liberal outlook, and is capable of original thinking and generation of new knowledge on the basis of his/her own observations, experimentation and reflection.

The educational goals are characterised by universality as well as country specificity. The goals concerning personality development of individuals may be universal in nature but such goals have to be supplemented by the goals of social development which cannot be the same across countries. The goals formulated at a particular point of time shall have to be revised periodically in view of the changing needs, realities and priorities of a society. The survey of educational goals articulated in the reports of various commissions on education, presented in this chapter has also confirmed the view that educational goals have to be responsive to the changing needs and concerns of the society. In the beginning of the 21st century we aspire to strengthen democracy based on secular and liberal traditions and ensure inclusive development encompassing all sections of the society and all regions of the country. We also aspire to be a technologically advanced and a knowledge driven country and strong economic power for which the education system shall have to be restructured.

REVIEW QUESTIONS

1. 'Learning to live together', is one of the four pillars of education emphasised by the Delors Commission. How is it related to development of social and emotional integration as a national goal in India?

2. What promoted the Education Commission (1964-66) to emphasise 'Modernisation' and 'Productivity' as national development goals?

3. Is education a means to realise social goals or is it an end in itself? Give arguments in favour of either of the two viewpoints.

4. How shall you justify accepting 'Self knowledge' as one of the educational goals and also as an area of curriculum at all stages of education?

5. How far is India a 'Caring and Humane Society'? How shall you justify its acceptance as a national goal?

REFERENCES/ FURTHER READINGS

MINISTRY OF EDUCATION, GOI. 1949. *Report of the University Education Commission* (1948-49), New Delhi.

——. 1953. *Report of the Secondary Education Commission* (1952-53), New Delhi.

——. 1966. *Report of the Education Commission* (1964-66), New Delhi.

——. 1984. *Report of the National Commission on Teachers* (1983-84), New Delhi.

MHRD, GOI. 1986. *National Policy on Education,* New Delhi.

NCERT. 2005. *National Curriculum Framework–Report of the Focus Group on Aims of Education,* New Delhi

UNESCO. 1996. *Learning the treasure within; Report of the UNESCO Commission on Education in the 21st Century,* Paris.

Chapter 3

Processes and Modes of Education

STRUCTURE

INTRODUCTION

In the previous chapters you have read about the meaning, scope and goals of education. You know that the education is a product of social aspirations, national priorities and the futuristic perspectives of the individuals and the society. It has to keep pace with the national and international developments as well. It is not a restricted activity or a one-time affair with rigid nature or water tight boundaries. It is not a transitional activity which could be conducted at random. Rather, some aspects of education are transmitted across generations in the form of knowledge or skills. In this chapter we will discuss whether education is an activity or the process and how the transmission of education takes place from one generation to the next. This chapter will also help you to understand what are the different processes of education and in what manner this whole process is carried out and why is schooling essential? This chapter will help us in understanding different processes and modes of education.

OBJECTIVES

After going through the chapter, you would be able to:
1. distinguish between the education as an activity or a process;
2. explain the processes of education;
3. differentiate between different modes of education; and
4. analyse the linkage between schooling and the outside experiences.

EDUCATION AS AN ACTIVITY OR A PROCESS

When we get up in the morning, we do a number of things such as exercise, meditation, planning our activities for the day. While getting children ready for school, parents do talk about their culture and traditions and indirectly advocate some values. The parents send their ward to school for getting good quality education. In the foregoing discussion you might get an impression that there are certain activities which are consciously or unconsciously performed by the individual every day. Thus, an activity may be the task performed by an individual in a conscious or unconscious manner. Similar is the case with education. Education begins at home

with parents telling children about traditions, values, etc., through festivals, stories or ceremonies. Also, the society and the school impart education for socialisation of children through a lot of activities.

To a common person, education is regarded as a well-thought activity that is consciously imparted by various institutions including family, society, schools, etc. The schools play important role in imparting education where teaching-learning comprises of different disciplines or subjects, each having a set of actions/tasks divided into different levels. When you ask a person the question related his/her level of education, it generally refers to the assumption that the person would be in a position to perform certain mental tasks appropriate to his/her level of education. The performing of mental tasks is an activity. But is education merely an activity? Does education consist of the same or different activities? In the first unit you have studied that education is referred to by some people as lifelong learning. It shows that education is not merely an activity but is more than that. Lifelong learning cannot be activity alone rather it indicates about the process. The question arises is whether education is an activity or the process? You also know that education has been conceptualised by some philosophers as drawing out the best out of the individual. Some others refer to it as acquisition of knowledge, skills and attitudes. Some say that education is nothing but training of people's mind in a particular direction to bring about desired changes. Two definitions focus on the activity.

In doing any activity you think, act, evaluate, reformulate and learn. The actions involved in performing the activity are done in a sequential manner and an order is followed. There could be more than one activity. The sequence of actions in doing one or more connected activities is known as process.

A process is the manner or the way in which an activity takes place or an activity is conceptualised or done. Education is regarded as a socialisation process. Learning can not be an activity alone. Development of personality through education may involve a process of social interaction. Education is an ongoing process by which the child learns ways and norms of the society. It is a process by which an individual learns the values, attitudes, norms and other attributes of one's

culture. Education is a complex and long process of acquiring at least a few qualities. It may, however, be difficult to draw a distinction between the activity and the process. If you ask a statesman, an artisan, a teacher, a parent, a philosopher and a student about what education means to them, you would be surprised to know the multiple interpretations and views people have about education. A large majority of these views fall in the middle. Now let us try to understand these two issues separately.

EDUCATION AS AN ACTIVITY

When education is consciously imparted through a formal process, it can be called as an activity taking place in an institution or elsewhere. When we talk of instruction, it is an activity conducted with a definite purpose. When education focuses on the development of skills with an objective and rationale, it is an activity. Providing degrees through education may be termed as an activity. Whenever we want to get knowledge, we have to resort to an activity and thus gaining knowledge is an educational activity. Imparting knowledge is also an educational activity. Learning too cannot be without an activity whatsoever it may be. Teaching or instructions provided for education are also activities. Reading, writing, calculating, performing, etc., are activities associated with education. All these indicators suggest that education is an activity. To meet the desired goals or in order to achieve the objectives of education the activities will have to be performed.

Now let us take the example of development of skills. Can the skills be developed without an activity? For example, if you want to develop the skill of carpentry or fishery or writing or reading, how will you do so? The skills can only be developed through some activities. Developing these skills is covered under education and thus education is an activity. Not only development, but even testing of the skills or showing how to perform a skill, repeating something or recapitulation also involve activities. Thus, even development of skills suggests that education is an activity. Further, application of knowledge to new situations is covered under education. How this application of knowledge can be understood or taught? This is possible through activities only. A person can be taught application through examples as activities.

Activity 1

1. Organise a panel discussion of your classmates to show that education is an activity.
2. Give two examples to suggest that education is a purposeful activity.
3. Devise ways to show that application of knowledge can be regarded as an educational activity.

EDUCATION AS A PROCESS

We discussed that education is an activity which is organised to achieve some desirable goals. But is education only an activity? Education is certainly not only restricted to activities.

Let us take an example of a day in a school. It begins with morning prayer involving prayers, exercises, yoga, National Anthem, etc. Why all these activities are done during morning prayer? These are consciously done to promote physical and mental development of children. There is a way and a rationale for performing these activities, which may be called as process of organising morning prayers. Then classes are held in organised manner which again involves a process. Children learn games, or a concept through the process of thinking and doing. Learning from simple concepts to complex concepts involves a process. In a way, education is a continuous lifelong process as an individual continues to learn one or other things from the time of birth till death. Some people equate education with formal schooling where the child learns things in a graded fashion. The schooling in the graded manner is also a process. Learning or teaching is a process which involves a series of activities. Education concerned with all round development of the child is a process. Developing one's potential to its optimum level through education is a process. Understanding, using or applying knowledge gained through education according to situations also refer to the processes of education. Observation and drawing inferences from the observations are also educational processes. Education as you know helps in a transmission of knowledge, skills, societal values and processes from one generation to the next and thus education can be considered as a process of transmission

of all these virtues. It is a continuous process concerned with the development of an individual. So, from the ongoing discussions you may be tempted to conclude that education is both an activity as well as a process. Now let us try to discuss how education takes place?

Learning Check 1

1. What is the difference between education as an activity and education as a process?
2. Which definition of education suggests that education is an activity?
3. Analyse different meanings of education from the point of it being an activity or a process.

PROCESSES OF EDUCATION

Though you must be familiar with some of the processes of education but let us discuss some of these processes for the sake of convenience and understanding. The process refer to activities that take place under the umbrella of education and the way these activities take place. You will be tempted to say that in educational processes reading takes place or the writing takes place. You may also say that educational processes are nothing but teaching and learning. But educational processes may include many things besides teaching and learning. It may include understanding, training, instructing, developing skills, acquisition of knowledge or information and much more. The processes could also include the verification of knowledge, revision and reinforcement as well as creation of new knowledge. Education is also a process of learning values, attitudes, norms and attributes of culture. It is a process of understanding social interaction, knowing traditions, religions, etc. All these processes lead to the education of the child.

The processes of education include the socialisation of the child; development of his/her personality, physical, social, emotional and cognitive development, as well as harnessing the innate potential. These processes of education are practised through several means and modes. Let us begin with the means and we will discuss different modes of education in the latter part of this chapter.

Education is imparted through the above mentioned processes with the help of some set of activities in the form of some defined curriculum in a graded manner. These set of activities are then translated into syllabi and transacted using various approaches. You must have heard of National Curriculum Framework–2005. What is this? This is a broad framework to give a common shape to the set of activities desired to be undertaken at different levels in India and has an inbuilt scope for the flexibility suiting to the diverse needs of the people. The approach followed to transact this curriculum in the form of activities too varies. According to the NCF–2005, the approach suggested to be followed is the constructivist approach where the child is supposed to be the creator of one's knowledge and the teacher is supposed to be the facilitator in the process of education. You might be learning more about NCF–2005 and constructivist approach in subsequent chapters. All these processes of education could form an activity in itself or can be a set of different activities in the same process. You will have a better idea of all these processes when you go for your teaching experience programme. Processes and approaches to education may vary according to modes of education. Let us now discuss about these modes of education. Details about all these processes will be told to you in your foundation of education courses like psychology and sociology of education.

MODES OF EDUCATION

The ways in which education takes place or the processes are carried out in educating the child are known as modes of education. It is the manner in which all the educational activities are carried out. In order to understand different modes of education, let us try to understand how education has developed historically. You must be familiar that earlier education was confined to a limited number of people who could afford it. This was the privileged class or the so called elites who only had a reach to education. However, with the passage of time and realisation of the importance of education by all nations including India towards its contribution in nation building, the outreach of education has now been expanded to every citizen. With the implementation of national schemes

like District Primary Education Programme (DPEP) and later *Sarva Shiksha Abhiyan* (SSA) and *Rashtriya Madhyamik Shiksha Abhiyan* (RMSA), compounded by the *Right to Free and Compulsory Education Act 2009* in India, the spread of education has widened to a great level. In order to meet this huge demand of education and with the advancement in technologies, lots of ways and means or modes are available to provide education at every door step. It may take place formally or informally and sometimes consciously in a non formal manner. In the following sections, you will read about the different modes of education: Informal, Formal and Non-formal.

Activity 2

1. Discuss among your colleagues how they have got their education till now and classify them in different categories by thinking of different possible classifications.
2. Ask your classmates to make a list of some other ways in which the education can take place.

INFORMAL EDUCATION

Even when few people had an access to education, all humans learnt a lot of things without making any conscious effort for the same. An illiterate person, without even having familiarity with a single alphabet, possesses a lot of knowledge. From where did he/she acquire knowledge? Who taught them? Every child, or for that matter every human being or even animals, has a tendency to learn. Every one learns a lot of things consciously or unconsciously through observation, experience or imitation at home or in the surroundings, from parents, peers, family members and the community. This kind of education earned by an individual from the sources, other than the ones that are purposely meant for imparting education, is called informal education. The type of learning resulting from daily life activities related to work, family or leisure is called informal learning. It is not structured (in terms of learning objectives, learning time or learning support) and typically does not lead to certification. Informal learning may be intentional like the one from mother telling

the daughter about the traditions, but in most cases it is non-intentional (or "incidental"/random) (Cedefop 2001). Informal education takes place all the times and throughout the life of an individual. It does not have any limit or boundaries. Informal education, or in other words we call it as socialisation, begins at home. It may be accidental or incidental. It may be conscious or unconscious. Education through mass media and exposure to other experiences like exhibitions, films, newspapers, visits to different places, etc., also constitute informal education. However, tutoring at home or private tuitions are not covered under this mode of education.

Activity 3
1. Organise a panel discussion with your classmates to find out the characteristics of informal education.
2. Observe a child for a few days to understand the role of informal learning in the development of the child.
3. Make a list of ways in which informal education can take place.
4. List, with the help of your friends, different ways in which informal education takes place at places other than at home.

FORMAL EDUCATION

Since ancient time, education is consciously imparted through different institutions. The *Guru-Shishya Parampara* (Teacher-Pupil tradition), prevalent during ancient days, desired the pupil to live in the *ashram* of the *Gurus*, called *Gurukuls*, for getting education. This kind of institutionalised effort to provide education may be termed as formal education. Thus, formal learning is the learning that is typically provided by an institution, is structured (in terms of learning objectives, learning time or learning support), and often leads to certification. Formal learning is intentional from the learner's perspective (Cedefop, 2001). With the passage of time, the formal mode of education took the shape of schooling. The most popular and effective mode, formal mode of

education, helps in developing the capabilities of individuals, transmitting requisite knowledge from one generation to the other, inventing new knowledge, advancement, etc. The formal mode of education is supplemented by the informal mode that an individual gets from other sources including the experience. Formal education also takes place in various manners. Depending upon the way of delivery of formal education, it can be classified in different categories.

Face-to-Face Mode

When the learner is in direct contact with the instructor in a face-to-face situation, it is called the face-to-face mode of imparting education. Such a situation exists in case of classroom teaching in the schools where teacher and the pupils physically remain present in a face-to-face manner at the time of getting education. This is regarded as the most effective mode of education as there is a greater scope for a learner to interact with the teacher and the teacher also can explain as per the need and requirement of the learner. This is the most used and the most demanded mode of education. It is also known as the traditional or the conventional mode of providing education. The face- to-face mode can be organised full time or part time depending upon the need of the learner and the time devoted for the purpose.

When the learner devotes the time or does the work as per the time prescribed for the education one intends to get, it may be called full time face-to-face mode. It is the learning according the requisite hours of the course per day at one stretch without breaking it into parts. The learner in such a situation learns at the pace of the institution or the course. The learner is registered with institution for the period needed for the education and attends the institution accordingly. This type of education is usually being provided in schools across the country. Most of the formal education is available in this mode at all levels.

If the learner is not in a position to devote the prescribed time for the course because of one's compulsions, the full time courses are bifurcated into part time courses. It is for convenience of the learners to get more time to complete the courses at their pace. In such a case, the duration of the same course has to be increased. It is mostly done to

accommodate the learners already in job or having some other compulsions so that they are not deprived of education. In this mode, except for the increased duration of the course, all other things remain the same as in full time face-to-face mode. It is an alternative to the full time face- to- face mode. It may be noted here that the semester courses are not part time courses, rather they are full time courses.

Distance Education Mode

As an alternative to face-to-face mode, and in order to cover the larger groups of learners who could not be educated through face-to-face mode for diverse reasons, the mode of distance education has come into existence. As the name suggests, this mode adopts an approach in which education is provided from a distance. The learner and the teacher may geographically be located at different places and the education is imparted using means other than direct interaction or face-to-face teaching-learning. However, even though the two are not face-to-face to each other, the learner is vitally in touch with the teacher. In a way, the distance mode has also some inbuilt component of face-to-face interaction between the teacher and the taught. Distance mode, however, also assumes various means.

Distance education through correspondence is earliest mode of distance education. In this mode the education provider develops the learning material, which is sent to the learners. In this mode, the teaching learning material is developed in a learner-friendly manner in the form of some modules or lectures and sent to the learners by post. The learner can interact with the teacher through correspondence by post or otherwise. The progress of the learner is monitored through feedback and assignments. This method is still partly prevalent though it has been supplemented with more modes.

Teleconferencing is a mode where the teacher and the taught are connected with the help of satellite and there are possibilities of interaction through communication technology. Distance mode through teleconferencing is used as an adjunct to the correspondence education. The teleconferencing is largely used for interaction with students in order to clarify their doubts or to provide education to the

learners of distance education. You know that now in India EDUSAT is used for this purpose. In this mode the learners get instructions from an educational studio at one end, while they themselves remain physically present at the other distant end. It could be a two-way communication though satellite with different means available for questioning by the learners like telephone, internet or other technological means.

Distance education through video-conferencing is similar to teleconferencing where both the instructor and the learners can see and interact with each other although both may remain physically thousands of kilometres apart. This is done in various ways through internet like Skype or through a satellite based two-way interaction systems as is the case of teleconferencing.

Distance education is also done through mass media like television, newspapers and radio. *Gyan Vani* and *Gyan Darshan* are the popular mass media programmes besides educational TV and other radio programmes of various nature and duration, which are in use for distance education of the learners and are aired for education at different levels.

In the distance education through online, the learners get education at their convenience, where place, time and duration do not constitute the barriers. In this mode, the total course material is uploaded on the site of the learners or sent as an attachment by e-mail and the learners enjoy the facility of using this interactive material as per their convenience. These online courses need a proper planning and implementation with a facility for on the spot clarification of the doubts.

e-learning mode of distance education is a recent development which is totally computer based. In this mode, the learner is provided with computer-based interactive materials having several alternatives and solutions of the problems. The teaching-learning process takes place with use of internet, e-mails, and discussion forums, in addition to the basic material and the supporting teachers. It utilises the facility of both the computer technology as well as communication technology. Now even e-books have started coming in the market to facilitate e-learning.

Like e-learning a new concept of distance education, called *m-learning* or learning through mobile, has begun to take

shape. In this type of learning, in addition to educational or instructional materials that is made available to the learners, the mobile is used for online interaction between the tutor(s) and the learners. At present, it is in very limited use but time is not far when *m-learning* could also become a powerful mode.

It may be mentioned here that no single mode can be said to be self-sufficient and if different modes are used in combination they could have a compounded effect on education of the learners.

Learning Check 2

1. What is formal mode of education?
2. How can formal education be imparted?
3. Discuss different ways of face-to-face education.
4. Is distance education an alternative to formal education? Discuss.
5. What are different modes in which distance education is imparted to the children?
6. Which mode of education do you think is preferable and why?
7. How EDUSAT can be a powerful mode of education? Discuss.
8. Can you think of some more modes of distance education than those discussed in this unit?

NON-FORMAL EDUCATION

There are other modes too through which education takes place. Do you know how literacy campaigns help in educating masses? There are many other programmes, such as awareness campaigns, adult literacy, etc., which may not conform to the requirements of formal educational mode but are equally important and are carried out with specific aims and objectives. These alternative modes are called non-formal modes of education. This non-formal education is a mix of formal education and informal education in the sense that it takes place informally in a formal environment. Non-formal education, therefore, refers to the organised and sustained educational activities that do not correspond exactly to the definition of formal education. Non-formal education takes place both within and outside educational institutions,

and cater to persons of all ages, depending on the country contexts. It may cover educational programmes to impart adult literacy, basic education for out of the school children or may be development of life skills, work skills, and general culture for vocational courses such as sewing, stitching, or music, etc. Non-formal educational programmes do not necessarily follow the ladder system and may have differing duration, and may not confer certification of the learning achieved (UNESCO, 1997, 41). Hobby courses, small duration vocational courses, education provided through mass media or the adult education or the training of entrepreneurs for special trainings could be covered under non-formal mode of education.

Activity 4

1. Organise a seminar on non-formal mode of education.
2. Discuss in your class how non-formal education is useful and why?
3. Discuss with your teacher about the utility of non-formal education for unorganised sector.
4. Make two groups in your class and have a debate on formal and non-formal education.

INCLUSIVENESS OF SCHOOL EDUCATION

India is a country with lot of diversities in terms of religion, social group, culture, etc. In order to establish the integration of outside experiences with the school learning, it becomes imperative that the school education be inclusive. This means that the school should try to provide an environment conducive to allow the integration of experiences to take place with that of school functioning. The school education should provide experiences that may be beneficial to the child in the outside world. For example, it needs to help in development of meaningful life skills. The inclusiveness of school education may include physical inclusion (in terms of the infrastructure and resources), social inclusion (inclusion of all types of social, cultural and racial groups) and other kinds of inclusions as enshrined in the Indian Constitution.

Inclusiveness of school education is possible only when the children learn to respect all religions, cultures and social

groups. The school education needs to develop values that help in developing an attitude of appreciation among the child for different social and religious groups in the school and the society. The school education is expected to meet all these challenges and work for an inclusive society with peace and harmony for all kinds of diverse groups. It needs to create unity in diversity. You must have studied about all these diversities and the inclusiveness of Indian education system in other papers as well as in your previous classes also. Inclusiveness also includes the inclusion of home experiences with the school experiences. This can be possible only when the teachers get an autonomy and freedom to do activities according to the need of the inclusive society.

Inclusiveness in education is also concerned with embracing children with disability and the differences arising due to socio-economic disadvantaged conditions. The *National Policy on Education* (NPE, 1986) stressed the need for integrating children with disability with other groups. The objective to be achieved, as stated in NPE 1986, is "to integrate the physically and mentally handicapped with general community as equal partners, to prepare them for normal growth and to enable them to face life with courage and confidence". The *National Curriculum Framework* 2005 (p.84) enumerated the characteristics of inclusive education (see Box 1).

Box 1: Characteristics of Inclusive Education

- *Inclusive education is about embracing all.*
- *Disability is a social responsibility – accept it.*
- *No selection procedures to be adopted for denying admission to learners with disabilities.*
- *Children do not fail, they only indicate failure of the school.*
- *Accept difference... celebrate diversity.*
- *Inclusion is not confined to the disabled. It also means non-exclusion.*
- *Learn human rights ... conquer human wrongs.*
- *Handicap is a social construct, deconstruct handicap.*
- *Make provisions – not restrictions: adjust to the needs of the child.*
- *Remove physical, social and attitudinal barriers.*
- *All good practices of teaching are practices of inclusion.*
- *Learning together is beneficiary of every child.*
- *If you want to teach, learn from the child. Identify strengths not limitations.*
- *Inculcate mutual respect and inter-dependence.*

NEED OF SCHOOLING FOR ALL CHILDREN

Education has assumed different meaning in different times. Earlier the people were educated for communicating with each other, or for the purpose of getting jobs in offices to carry out administrative functions of the country or the regimes. But now it has been very well recognised that education means socialisation of human beings. If you see the definitions and explanations about education in previous chapters or elsewhere, you must appreciate that education is not only needed for the development of innate potential of human beings but is also an essential component needed for the development of a nation. Throughout the world, it is reiterated that education is required for all the human beings in order to harness their potentials and make best use of it for the humanity. Providing education to all the children has been on priorities in the charter of all the countries throughout the world. The education has been accepted as an instrument of constructive change and upliftment of humanity. United Nations Educational Scientific and Cultural Organisation (UNESCO) has been trying for the education of all children in all the countries.

India is committed to the education of all the children up to the age of 14 years since the implementation of its Constitution, initially through the Directive Principle 45, which later took the shape of the Right of Children to Free and Compulsory Education Act, 2009 (RTE). To achieve this goal, the Act envisages the responsibilities of governments', schools and teachers. The governments' responsibility is to ensure compulsory admission, attendance and completion of elementary education by every child; provide a neighbourhood school; and infrastructure including school building, teaching staff and learning equipment. The Act also expects every teacher to be regular, punctual and conduct as well as complete the entire curriculum within specified time and assess the learning ability of each child. The schools will have 1:40 teacher-pupil ratio which has to be ensured by the respective governments. The Act has also prepared a schedule of norms for number of teachers, buildings, minimum number of working days/instructional hours in an academic year, minimum number of working hours per week for a teacher, teaching-learning equipment, library, play

materials, games and sports equipments. Local governments and communities can plan, monitor the implementation of RTE through School Management Committees. The parents are the key functionaries of School Management Committees which are supposed to draw school development plan as per RTE norms, manage their implementation in the school, supervise and support the implementation of plans, monitor the finance, management, academic progress, etc., ensure accountability and transparency in the system, make a liaison between the school and the authorities for releasing and generating funds for the schools. Thus schooling or the teaching learning system under RTE is a collaborative effort among the teacher and the community. The details of this Act may be found in the *Journal of Indian Education* (2011, Vol. XXXVII, Number 2, pp. 141-153).

Education has been accepted as the only mean that could bring the desirable changes in the behaviour of the children. School is the formal socialising agency that could be used for modification of the behaviour of children and develop the social and individual values needed for well being of the social system. Schooling is the largest network which has been created to fulfil this huge task of providing education to all the children in the country or for that matter all over the world. It has been assigned not only the responsibility but also been provided with all the resources to carry out this work effectively and efficiently. No other system in the world is powerful enough to owe the responsibility and large enough to carry out this huge task.

Learning Check 3

1. Why education has been made a Fundamental Right?
2. Is there a need to make education a right?

Activity 5

1. Organise a debate on the issue of Right to Education in your institution.
2. Make different groups in your class and discuss the utility of different modes of education in separate group.

LET US SUM UP

In this chapter, you have learnt that education is both an activity as well as a process. There are several modes of education. We all get educated through various informal modes as is imbibed at home or through observation and experience. Education can be imparted through formal, non-formal or informal modes. Formal education is the most practised and largest set of institutionalised educational mode. It can be provided through face-to-face mode or the distance mode. Face-to-face is the classical system of education as is provided in schools. Education through distance mode could be provided in various ways like correspondence education, online education, teleconferencing, video conferencing, etc. e-learning, and m-learning are the latest additions to the distance learning mode. Non-formal education is the education provided through untraditional mode like the one provided through mass media or the adult education, etc. It is clarified that no one mode could be said to be inferior, or superior to the other. Every mode has its own advantages as well as limitations. Every mode has a specific purpose and need to be used accordingly. Two or more modes of education can also be used simultaneously.

Education does not take place in the schools only. The experiences gained by an individual outside the school also contribute immensely to his/her education. In fact, the school education becomes more meaningful when it is integrated with the outside experiences. The education in schools has to be linked to outside school experiences. The education has been very well recognised as an activity that needs to be provided to every individual and the schools are the best the foremost sought means to provide it. The schools can meet the demand as well as the need of education as per the individual and social requirement. Education is the Fundamental Right of an individual. It meets the national priorities as well as the individual and social needs.

REVIEW QUESTIONS

1. Why is education known as an activity?
2. Is education a process or an activity? Justify your answer with appropriate examples.
3. Differentiate between different modes of education on the basis of their objectives.
4. What is the informal mode of education? How does it help in education?
5. Which mode of education is most sought of?
6. Through what means can education through distance mode be imparted?
7. What is the relationship between the school education and the outside experiences? How can the two be integrated?
8. Why education in the form of schooling is needed to be provided to all citizens?

REFERENCES

EATON, SARAH ELAINE. 2011. Formal, non-formal and informal learning. http://www.infed.org/archives/e-texts/eaton_formal_nonformal_informal_learning. htm] Archived 22 May 2011.

CEDEFOP GLOSSARY http://www.cedefop.europa.eu/EN/about-cedefop/projects/validation-of-non-formal-and-informal-learning/european-inventory-glossary.aspx]

MC GIVNEY, V. 1999. Informal Learning in the Community: A Trigger for Change and Development (Leicester: NIACE). Cited in Helen Colley, Phil Hodkinson and Janice Malcolm (2002), Non-formal Learning: Mapping the Conceptual Terrain. A Consultation Report. Leeds: University of Leeds Lifelong Learning Institute. Also available in the informal education archives:http://www.infed.org/archives/e-texts/colley_informal_learning.htm]

HODKINSON, PHIL; COLLEY, HELLEN AND JANICE MALCOLM. 2003. The Interrelationships between Informal and Formal Learning. *Journal of Workplace Learning*, 15, 313–318.

ERAUT, M. 2000. Non-formal Learning, Implicit Learning and Tacit Knowledge. In F. Coffield (Ed), The Necessity of Informal Learning. Policy Press, Bristol.

BILLETT, S. 2001. Participation and Continuity at Work: A Critique of Current Workplace Learning Discourses. Paper given at the conference Context, Power and Perspective: Confronting the Challenges to Improving Attainment in Learning at Work, Sunley Management Centre, University College Northampton, 8 –10 November.

FEUTRIE, M. 2007. Validation of Non-formal and Informal Learning in Europe: Comparative Approaches, Challenges and Possibilities. Paper presented at the conference on. Recognition of Prior Learning: Nordic-Baltic Experiences and European Perspectives., Copenhagen, 8 March.

UNESCO. 2005. Community Learning Centres Asia Pacific Programme for Education for All. retrieved from http:// appeal/topic.01.htm

——. 1997. International Standard Classification of Education. UNESCO, Paris.

——. 1994. *Forum on Education for All,* UNESCO, Paris.

——. 1996. *International Consultative Forum on Education for All,* UNESCO, Paris.

Chapter 4

Knowledge: Meaning and Facets

STRUCTURE

- Introduction
- Objectives
- Understanding Knowledge
  - Definition of Knowledge
- Knowing and Knowledge
  - Ways of Knowing and Forms of Knowledge
- Knowing and Knowledge: The Indian Way
- Forms of Knowledge
- Characteristics of Knowledge
- Facets of Knowledge

Let Us Sum Up

Review Questions

References

INTRODUCTION

The school is one of the agencies which write down, transact, and transform knowledge and thereby influence the lives of children who attend the school for a specified number of years. Schools facilitate and distribute knowledge among its inmates. Though human individual gets knowledge from every experience in life, the knowledge that a child receives in school decides his/her future life and place in the society. Since teachers as professionals deal with knowledge, there is a need to understand the concept of knowledge itself. Therefore, this chapter focuses on understanding the nature of knowledge and knowing, in general, and its manifestation in the school context, in particular. Reflective reading is a prerequisite to make meaning of the content presented in this chapter. Therefore, students, while 'reading' this chapter, need to be more reflective about the 'content' of knowledge and knowing.

OBJECTIVES

After reading this chapter, you will be able to:
- describe meanings of knowledge;
- understand the non-material and abstract nature of knowledge;
- formulate one's 'own' meaning of knowledge;
- identify different facets of knowledge;
- classify knowledge into different forms and identify different ways of knowing;
- understand the nature of school knowledge and their corresponding ways of knowing; and
- become conscious of critical role of culture in knowing in schooled context.

UNDERSTANDING KNOWLEDGE

Knowledge is always concerned about knowing something. This something could be natural objects, man-made things, events, processes, persons, their activities, their relationships and many others. All of these and many other 'objects' of knowledge may, collectively, be called as phenomena. Therefore, knowledge always refers to comprehension

of some or the other phenomenon. Knowledge is sum of human understanding of the world, be it physical, biological, social, mental and spiritual. In simple but generalised way, knowledge is sum of human understanding of material and mental reality – given and constructed. The acquisition of knowledge, or the build-up of knowledge, is by its very nature always refers to a process or the road from ignorance to knowledge, from not knowing things to knowing them. The transition from lack of knowledge to acquisition of the same is shaped by the human activity, which involves seeing lack of relation with a phenomenon to seeing the relation with phenomenon.

Knowledge, the *noun,* is used in different contexts and situations to convey different meanings to different people. Knowledge has different aspects, kinds and levels. Knowledge, in common sense understanding, signifies all the human meanings, beliefs about matters of facts (things, objects, events), about relationships between facts, and about principles, laws, theories that are at work in the nature and society. Knowledge is understanding about the relationships; the relationship of the knower with the known. In other words, it is the relationship of the subject with the object. Knowledge is the result of knower's active engagement with the object of knowledge. Knowledge and its intensity depend on the relationship between the knower and the known. Further, knowledge is understood in terms of enlightenment. The Indian tradition considers it as breaking the veil of ignorance. In practice, knowledge is a claim in the sense that the knower proclaims that he or she is aware of the phenomenon. This is to say that having knowledge of the phenomenon means both being aware of that phenomenon and also stating that the awareness is true. In the school context, knowledge is the sum of conceptions, ideas, laws, and propositions established and tested as correct reflections of the phenomenon.

Learning Check 1

1. Give examples of acquisition of knowledge from the daily life.
2. Differentiate between ignorance and knowledge.

DEFINITION OF KNOWLEDGE

Many believe that the knowledge cannot be defined. The problem of definition of knowledge is ongoing and is a never ending debate among philosophers. Knowledge, says Prichard (1976, P. 100), 'is *sui generis,* and, as such, cannot be explained'. Since knowledge is sum total of definitions and explanations of phenomena, it is not possible to define knowledge. In spite of this difficulty, philosophers have made attempts to define knowledge.

The most accepted definition of knowledge is that it is a justified belief. In one of his dialogues, *Theaetetus,* Plato examined three definitions of knowledge that were widely in circulation at that time. The three definitions of the knowledge are (as given in *Encyclopedia of Philosophy)*:

1. Knowledge is Perception or sensation;
2. Knowledge is True belief, and
3. Knowledge is True belief accompanied by a rational account of itself or ground.

After thorough examination, Plato defined knowledge as, 'justified true belief'. According to Plato's definition, human knowledge, in order to be given the 'status' of knowledge, should fulfill the condition of being a belief – true and justified. John Locke, the founding father of empiricism, and who defined 'mind as *tabula rasa*', surprisingly defined knowledge as "the perception of the agreement or disagreement of two ideas". For pragmatist Dewey (2010), knowledge denotes an 'inference from evidence'.

The National Curriculum Framework–2005, while placing the experience of the knower at centre, also defined knowledge. According to it, "Knowledge can be conceived as experience organised through language into patterns of thought (or structures of concepts), thus creating meaning, which in turn helps us to understand the world we live in. It can also be conceived of as patterns of activity, or physical dexterity with thought, contributing to acting in the world, and the creating and making of things. Human beings over time have evolved many *bodies of knowledge*, which include a repertoire of *ways of thinking, of feeling* and *of doing things*, and constructing more knowledge (P.25)."

The process of understanding the meaning or defining knowledge direct us to identify, at least, three aspects associated with knowledge. These aspects are:

1. Processes involved in knowledge acquisition/generation/ construction; this eventually enters into the domain of ways of acquisition/generation/construction of knowledge; to be precise it is ways of knowing;
2. Forms of knowledge; since knowledge is sum of human understanding, there ought to be different forms of understanding or types of knowledge; and
3. Purpose of knowing/knowledge. The purpose of knowing is different in different contexts.

Therefore, instead of labouring in understanding or defining knowledge in its product form, it may be appropriate to focus on knowing – the process, which explicates and explains and, to a large extent, determine the meaning and also nature of knowledge.

Activity 1

1. Collect various definitions of knowledge, and analyze the differences and similarities among them.
2. Think of various goals and functions of knowledge in different contexts. Discuss it with fellow student teachers.
3. Organise a group discussion to deliberate on the various forms of knowledge and their uses.

KNOWING AND KNOWLEDGE

Epistemology is one of the branches of philosophy, which is concerned with the theory of knowledge. It refers to the origin, nature and limits of human knowledge. It deals with some important issues, such as whether knowledge of any kind is possible, whether knowledge is innate or learnt, whether knowledge is a mental state, and so on. As such, epistemology, deals with two fundamental problems of knowledge–origin of knowledge and validation of knowledge. The discussion on origin of knowledge focuses on the relative roles of knower and the known in the making of knowledge. In the process it generated wealth of knowledge on both ways and forms of knowing and knowledge. In order to know the origin of knowledge, it is required to focus on process of how do we come to know. Process of coming to know begins with knower's (the subject) engagement with to be known (the

object). The knower's engagement and relationship begins with his/her contact with to be known. The contact takes place through senses in a context – physical, biological, socio-cultural and others. In this context, the knower own initiatives for seeking knowledge employing different ways assume significance.

Activity 2

Select a piece of knowledge (e.g. physical exercise is good for health, one should drink a lot of water, etc.) from your daily life. Try to establish relationship between the knower and the known for the selected piece of knowledge.

WAYS OF KNOWING AND FORMS OF KNOWLEDGE

As described earlier, knowing is both a process and a product. As a process, it refers to the method of coming to know the phenomenon. Knowledge, as a product, is resultant of knowing–the process. Knowing happens through perception, reason, and emotion; and codification is done in the language. Similarly, there are means or source of every way of knowing. These sources are the knower's senses and mind. Different sources of knowing construct different forms of understanding and different types of knowledge.

Activity 3

Select a piece of knowledge from your school textbook. Reflect on the various processes or ways of producing that particular knowledge. Prepare a flow diagram. Discuss it with others.

Sense Perception: The Beginning of Knowing

The acquisition of knowledge begins with the reception of external stimuli by our sense organs, which is immediately converted into the form of perception. Perception refers to having knowledge about a stimulus that impinges on our sense organs. Thus, knowledge starts with experience of the facts or matters through sense organs – individually and collectively – at the individual level or while participating in

social activity. The ultimate source of all human's knowledge, says Nathaneil Branden (1971), is the evidence of reality provided by the senses. Through the stimulation of various sensory receptors, the humans receive information which travels to his brain in the form of sensations (primary sensory inputs). These sensory inputs, as such, do not constitute knowledge; they are only the material of knowledge. Human's brain automatically retains and integrates these sensations with the already available information in the brain – thereby forming percepts. Percepts constitute the starting point and base of man's knowledge: the direct awareness of entities, their actions and their attributes. Since the sense-organs play vital role in the origin of knowledge, these are considered as 'gateways of knowledge'. The Indian philosophy, in fact, refers senses as '*gyanendriyas*'. Each sense organ, namely eye, ear, nose, tongue, and skin, by the way of coming into contact with the object, provide 'information' about the quality/property of the object. Integration of these 'discrete information' about different qualities/properties of objects into meaningful concepts is the knowledge proper of that object. This integrating role, it is believed, is done by the mind.

Will Durant (1966), by conducting a journey into antiquity, brings up the irrefutable role of sensation in establishing not only knowledge but also in its validation (i.e. the establishment of the truth). According to him, the senses are the test of truth. But all the senses; one alone may well deceive us, as light deceives us about colour, or distance about size; and only another sense can correct the error which one sense has made. Truth is consistent sensation. But again, 'sensation' must include all that we learn from the instruments with which we enlarge and sharpen sense. The sensation must include the internal sense; our inward 'feel' of our own life, and mind is as immediate and trustworthy as any report, to that life and mind, from the sense-organs that variously touch the external world. There are other persons than ourselves in this world, and their senses— and therefore their 'truths'—will not always agree with ours. Therefore, truth must be socially consistent sensation; and when more than one moment of time is concerned, it must be permanently consistent sensation. Sensation, however

consistent may be, provide us with 'information' about the phenomenon; but it is the persistent reason that translates perception into meanings and concepts. Let us see how this process is constructed.

> ### Learning Check 2
> 1. Describe the characteristics of sensation.
> 2. How is sensation converted into perception? Give an example from your real life.

Perception to Conception

The first requisite for building-up of knowledge is obtaining perceptions, that is, making observations arising out of various relationships with phenomena. Secondly, having entered into relationship with phenomena and obtained observations about them, we must go on to formulate judgments or propositions about them and their properties and relations.

All the animals have perceptions, and their perceptions contain definite, concrete 'information' about things. In the absence of those concrete things in the context, animals fail to 'perceive' things; this is what Adler calls 'Perceptual Abstraction', an abstraction that is possible only in the presence of an appropriate sensory stimulus and never in its absence. However, humans perceive things even in their absence due to their conceptual faculty. The unique ability to conceptualise things and express them in the form of ideas, propositions, and laws enables humans to create or generate knowledge. However, there is a basic difference in active and conscious role of the knower in the process of moving from sensation to perception and perception to conception. It must be remembered that the process by which sensations are integrated into percepts is automatic. However, the integration of percepts into concepts is a deliberate effort on the part of human beings. It is a volitional process that man must initiate, sustain and regulate. Thus, perceptual information is the given, the self-evident. On the other hand, the conceptual knowledge requires a volitionally initiated process of reason.

You may like to know the process involved in converting perception into conception and, thereby, resulting knowledge

in some detail. The sense perception reproduces things as they immediately appear to sense organs. The senses give only particular pieces of information about particular things conditioned by the particular circumstances under which we perceive them. After that, due to conceptual faculty, particular properties, relations and motions of particular things, are unified to more comprehensive knowledge having their own laws of existence, change and interconnections. In the first stage, our knowledge expresses merely 'the separate aspects of things, the external relations between such things'. In the second stage, we arrive at judgments which no longer represent the appearances of things, their separate aspects, or their external relations, but embrace their essence, their totality and their internal relations. The passage from the first stage to the second stage involves, in the first place, active observation. In the second place, it does also involve a process of thought arising from observation—a process of sifting and comparison of observations, of generalisation and formation of abstract ideas, of reasoning and drawing conclusions from such generalisation and abstraction. The first stage of knowledge is 'perceptual knowledge', because it confines itself to summarising what is received by the sense organs, and the second stage, i.e. the conceptual knowledge, is concerned with making the perceptual knowledge rational, logical and comprehensive. To avoid the risk of over simplification, the whole discussion about ways of knowing and thereby resulting forms of understanding and types of knowledge is given in Table 1.

Table 1
Ways of Knowing and Forms of Understanding

Sl. No	Means of Knowing	Modes of Knowing	Forms of Understanding/ Type of Knowledge
1.	Senses	Experience	Perception; Description of facts of matter; Perceptual knowledge; Empirical knowledge.
2.	Mind	Reason	Reasoning; Rational Knowledge; Conceptual Knowledge; Causal knowledge; Knowledge of Relationships; Interpretative Knowledge.

99

Activity 4

Select any school textbook. Organise a discussion in the class to identify topics, chapters, subjects that fall into different modes of knowing and different forms of understanding.

Learning Check 3

Mention the characteristics of conceptual knowledge. Differentiate between sensory, perceptual, and conceptual knowledge.

Along with the above mentioned two fundamental sources, it is argued that emotion (such as joy, happiness, sorrow, etc.) is one more source/means of knowing that is situated within individual person. 'Emotion' also acts as means and contributes to the construction of knowledge. However, at the same time, critics consider that the emotions are obstacle in the pursuit of 'real' knowledge.

Language as Means of Knowing

Apart from the above mentioned sources/means of knowing, the culture or the social context into which a child is born, acts, in more fundamental ways, as the means of knowing. As knowing is a meaning making process, the meanings to the concepts are provided by the language of the society and the cultural context. You must have experienced that meaning of the same object or thought varies from one cultural context to another. For example, a person considered to be intelligent in one cultural context may not be considered so in another culture. Studies have shown that a person who speaks less but places the arguments in its right perspective is considered intelligent in Asian and African context. In contrast, the European and African cultures value the person who is fast and talks more. Thus, the very process of experiencing reality is facilitated by the cultural tools. Therefore, in a distinct way from internal sources, culture acts as means of knowing and knowledge. This is also true in the case of school knowledge. Because, school knowledge is textual and begins with words; in a way it is worded world. It is primarily conceptual knowledge. In conceptual knowledge, words play vital role in understanding abstract meaning of

concrete. In fact, says Nathaniel Branden (1971), "Words, enable man to deal with such broad, complex phenomena as 'matter', 'energy', 'freedom', 'justice' which no mind could grasp or hold if it had to visualise all the perceptual concretes these concepts designate."

Activity 5

In your school, you will notice that children come from different backgrounds. Observe them and note down the variations in their conceptual understanding of same objects, events, or phenomenon.

It may be further noted that the ideas do not merely represent things in their immediate existence as presented to the senses, but represent properties and relations in abstraction from particular things. This is a product of the second signal system in human brain. Sensations are signal's immediate connections with concrete particular objects. Words are 'signals of the first signals', and their reference is not only to particular, concrete things which are signaled by sensations, but to the things in general which produce sensations of a definite kind. Hence, by means of words, we can express general conclusions about things and their properties, and about how they are to be used. The second signal system, from which comes the use of words, does not and could not arise and develop as the personal or private possession of individuals. The second signal system, therefore, can develop only by the formation of a language, common to a social group.

Culture and Knowing

The preceding discussion highlights the role of social and cultural factors in knowing and construction of knowledge. You must have read that Jean Piaget, the Swiss psychologist, described intelligence in terms of assimilation, accommodation, and adaptation. He viewed that cognitive development among children takes places through four stages. These are sensory-motor stage (0-2 years), pre-operational stage (2-7 years), concrete operational stage (7-12 years), and formal operational stage (12+ years). However, Piaget was criticised for overlooking the effects of social and

cultural environment in knowing and cognitive development among children. The stages of cognitive development observed by Piaget are not necessarily 'natural' for all children because, to some extent, they reflect the expectation and activities of children's culture. Lev Vygotsky's theory of cognitive development suggests that our cognition is a function of both social and cultural forces. People use psychological tools—language, signs, symbols, etc.,— to master the function of perception, memory, attention and so on. As each culture has its own set of psychological tools, one might observe cultural variations in the meaning attached to a situation/object/ event.

KNOWING AND KNOWLEDGE: THE INDIAN WAY

In Indian philosophical tradition, various schools of philosophy have discussed different means of valid knowledge. These are, in brief, given below.

Pratyaksha, or sense perception is the natural and direct way of knowing external things. It leads to immediate cognition. It is the principal means of knowledge of physical world. Perception is the primary source of human knowledge. Perception is also defined by the *Nyaya* school as that knowledge which is caused by the contact of an organ *(indriya)* with its object and is infallible.

Broadly speaking, perception *(pratyaksha)* is twofold—external and internal. Perception by any of the five sensory organs (of hearing, sight, touch, taste, and smell) is external. Mental perception (of pain or pleasure, of knowledge or ignorance, of love or hate, and so forth) is internal.

Another method of knowledge is inference *(Anumana)*. Man alone is capable of this method of knowing. Based on sensible facts, it goes beyond the reach of the senses. It explores the unseen. Perception acquaints us with the particulars of a thing, and inference with its general nature.

A third means of knowledge in the *Advait* tradition is verbal testimony, *Sabda*, that is, authentic words, spoken or written. It adds vastly to our stock of knowledge. In fact, it is the principal medium of formal education.

Along with these three means of valid knowledge, the *Vedanta* considers three other means of knowledge. They are, comparison (*upamana*), postulation (*arthapatti*), and non-apprehension (*anupalabdhi*).

> **Learning Check 4**
>
> 1. What is meant by *pratyaksha*?
> 2. Explain *Anumana*.
> 3. Describe the role of *sabda* in knowledge acquisition.
> 4. What are the means of knowledge, as described by Vedanta?

FORMS OF KNOWLEDGE

So far you read that the knowledge is sum of ideas, concepts about object. Therefore, all knowledge has two elements—the object and the conceptualisation of the object. Knowledge of the real, says Clarence Irving Lewis (1929), "involves always two elements, of given and ineffable presentation, and the element of conceptual interpretation which represents the mind's response. We might say that the conceptual is the formal element, of order or relation, and the given is the material or content element."

Since the knowledge consists of multiple objects and their different conceptualisations, it is categorised into different forms. Further, human knowledge is classificatory; the very process of conceptualisation results into the categorisation/ classification of objects and, thereby, the knowledge. Categorisation could be done either on the basis of object of the knowledge or on the basis of level of understanding of the phenomenon. Knowledge can also be classified depending on the purpose and the perspective. Thinkers have classified the knowledge into the knowledge of appearance and the knowledge of essence. It is also classified as immediate knowledge and mediate knowledge. John Locke distinguished three kinds of knowledge *(cited in Encyclopedia of Philosophy)*. These are:

1. Intuitive knowledge, of such things as the fact that red is not green and the fact of one's own existence;
2. Demonstrative knowledge, which includes mathematics, morality, and the existence of God; and
3. Sensitive knowledge, which is concerned with "the particular existence of finite beings without us."

Knowledge, in a practical way, can be classified into following categories on the basis of means used in the

process of knowing by which a particular 'class' of knowledge is generated.

- Experiential Knowledge, a form of knowledge that can only be obtained through experience. For example, the knowledge of what it is like to see colours, which cannot be explained to a person born blind.
- Experimental Knowledge is based on or derived from experience, or empirical evidences.
- Reasoned or Logical Knowledge is knowledge of the truths and principles of deductive logic.
- Intuitive Knowledge is the knowledge that is acquired without inference and/or the use of reason. It comes from within by looking inside or contemplation.
- Revealed Knowledge, facts that are simply apparent to people and can't be denied, as they see it.

At the beginning, we have seen that the Knowledge is always knowledge of some phenomenon/thing/object. Therefore, simplest and most practical basis of classifying the Knowledge is the phenomenon/ object which the knowledge probes into. Selection of school/ disciplinary knowledge is based on this categorisation. Table 2 contains the object of study, its conceptualisation, methods of understanding and validation, if any.

Activity 6

Select a chapter from science textbook. Analyse it with respect to the dimensions given in Table 2. Repeat this exercise for other subjects.

CHARACTERISTICS OF KNOWLEDGE

Knowledge has following characteristics that explicates and brings forth its nature.

NON-MATERIAL AND ABSTRACT NATURE OF KNOWLEDGE

The various definitions of knowledge, be it common sense meaning of knowledge that the knowledge is shared understanding; be it justified belief, or verified belief, or agreement between two ideas or knowledge is sum of concepts, ideas, principles, laws; point out that knowledge is non-material and abstract in nature. In addition to this,

Table 2
Knowledge Classification

Sl. No	School Subject	Phenomenon/Object of Study	Nature of the Knowledge	Modes of Understanding	Nature of Validation
1.	Natural Science	Nature–Physical and Biological 'Concrete things'	Causal;'Objective' with little subjectivity	Observation, Experimentation	Verification/ falsification
2.	Social Science	Society in all its aspects	Dynamic; Normative; Interpretative	Interpretative Understanding; Critical evaluations; Dialogue.	Constantly reconstructed in the light of values and utilities; Judged in the light of Normative resolutions
3.	Maths	Numbers, Symbols and Logic, 'Abstract thought'	Human construction and Highly structured Axiomatic; Abstract and Given	Logical Deductions	Proof
4.	Language	Words, Grammar; Culture;	Human construction but Highly dynamic; Inter-subjective; Creative	Narrations; Creative expressions	Utilitarian

knowledge has certain other characteristics, such as it is social in nature, it is cumulative and perspectival, and is limited and limitless. Let us analyse these characteristics of knowledge.

SOCIAL CHARACTER OF KNOWLEDGE

Knowledge is a socially shared understanding. Thus, it is essentially a social product. It is built up socially, as a product of the social activity of men and women. Knowledge is not the handiwork of isolated individual mind; it is the result of collective pursuit of the society. Though contribution of individuals in knowledge generation is immense and the role individuals in accumulation of knowledge, at any point of history, is tremendous, all the individuals do this historical act of generating and accumulating the knowledge precisely by participating in social activity and processes. Not only that, the knowledge stock, into which individuals are born, provides individuals with a sense of understanding. Without this, no individual could have contributed to the knowledge. Every individual acquires a great deal of knowledge from his own experience; but he would not do so apart from his association with fellow humans. Therefore, the knowledge is acquired and built up only in society, and its roots lies in the social activities of man. Hence, knowledge is essentially social in character.

CUMULATIVE NATURE OF KNOWLEDGE

Knowledge is cumulative in nature because it is socially preserved and transmitted from one generation to the future generations. It is not static, but always grows and develops in generations. Indeed, as there is scope for newer and newer understanding of reality, knowledge of the reality gets expanded. As human relations with world of objects and their utilities, ideas and their relevance assumes newer dimensions over time, human understanding of the world of objects and the world of ideas undergoes change and in the process adds new knowledge to the existing stock of knowledge. In this way, incomplete understanding moves towards complete understanding of the reality. Knowledge grows through a process of not only adding to but also perfecting and

correcting the already existing body of knowledge. In no field is knowledge ever perfect, final and complete. Knowledge is necessarily cumulative; knowledge once constructed does not perish; because, knowledge, unlike material things that perish after some time, is non-material in nature. Therefore, accumulation is inevitable.

KNOWLEDGE IS PERSPECTIVAL

Knowledge does not simply 'explain' the objective reality hanging 'out there'; it constructs the reality within the limits set by experience. It is not simply explanatory in character; rather, it is interpretative in character and nature. It is interpreted in a social context. This inherent character of interpretiveness of knowledge makes it perspectival rather than simply perceptual. Knowledge develops perspectives among knowers.

KNOWLEDGE IS BOTH LIMITED AND LIMITLESS

The cumulative character of knowledge also informs us both limit and limitless nature of knowledge. At any particular stage in the development of humanity, knowledge comes up against limits set by the limited character of available experience and by the existing means in obtaining knowledge. Therefore, knowledge is always limited, and is at the same time limitless. In other words, the known is always bounded by the unknown but not the unknowable.

Learning Check 5

1. So far, you have seen the role of perception in knowledge. As perception is conditioned/facilitated/limited by biological constitution/factors as well cultural factors that include, language, beliefs and normative orientation of individual, critically examine the roles of those factors in their knowing.

2. What is the role of perception in different areas of knowledge? How does it differ across various school disciplines/subjects—language, mathematics, social science, arts and science?

FACETS OF KNOWLEDGE

Knowing is an act of identification that invariably and instantaneously includes differentiation; to identify we differentiate and to differentiate we identify. For example, first of all you may identify the facilities available in two or more schools and differentiate between them, which is a better one, based on the identified characteristics. Unification and differentiation are simultaneous dimensions of knowing or cognition. Concept formation, says Nathaneil Branden (1971), "moves from the apprehension of similarities and differences among existents (entities, attributes, actions, relationships) to an explicit identification of the nature of those similarities and differences. Concept formation involves a process of discrimination and integration."

Therefore, concept means a cognitive act(s) of unification of different internal aspects/properties/characteristics of an object while separating it from and establishing relationship with other things. It is non-material codification of material reality. It is making 'general' statement of 'particulars'. Thus, knowledge has two facets: identification of specific characteristics of different objects and drawing general conclusions based upon the specificities. It is pertinent to quote Jerome Bruner (1972) to make meaning of relationship of two facets – particular and general – of knowledge. He says, "We organise experience to represent not only the particular that have been experienced, but the classes of events of which the particulars are exemplars. We go not only from part to whole, but irresistibly from the particular to the general." Knowledge is sum of meanings, concepts, laws, and principles, that are 'universals' of particular phenomenon; knowledge is abstracted (which are universals) concretes (which are particulars). To be precise, knowledge is abstraction of concrete reality. Abstract idea is the expression of various concrete practices. It is the theory of practice that emanates from the practice and shapes future practice. Abstraction has various levels.

THE LEVELS OF ABSTRACTION

Abstracts and concretes are relative to context and levels. Sense 'perception' is an abstraction of concrete reality. Here qualities of the perceived object are abstracted by

the perceiver; at the same time sense 'perception' may be said to be concrete in comparison with the abstractness of concepts/ideas, since sensations are signals of particular, concrete objects, whereas concepts/ideas are formed by a further process of abstraction. The concept/idea of cat, for example, is an abstraction formed out of the repeated perception of particular cat, and expresses what is common to many observed particulars. The abstraction involved in concepts/ideas is, therefore, of another order of abstraction from that of perception. Perception involves the abstraction of particular aspects of a thing from the concrete thing, whereas concepts/ideas abstraction involves what is common from among many particulars. Thus, again, the concept/idea of 'animal' is higher level of abstraction than concept/idea of a particular 'kind of animal'. Still further abstraction is species. It goes on and on. The only absolute distinction which can be drawn between the abstract and the concrete is the distinction between the concreteness of phenomenon and the abstractness of its reflection in consciousness.

INFORMATION, BELIEF, AND TRUTH

Knowledge is expressed or shared in the form information, belief, and truth. In fact, when knowledge is stated in the form

Table 3
Knowledge in Relation to Information, Belief, and Truth

Information	Belief	Truth
It is raw data; It is discrete; Pre-meaning stage of knowledge; Prerequisite to knowledge; Preliminary level of knowledge; It is about facts of known; Publicly available.	Belief is personal and primarily subjective feeling and expectation, though shared by others; Could be verified or beyond verification; Pre-linguistic experience may be called 'belief' Preparedness for delayed reaction to a situation is belief – be it true or false; preparedness for delayed reaction that is only true is knowledge. Pre-intellectual response to a situation; Unverified knowledge; pre-verified stage of knowledge; Unquestionable knowledge.	Verified knowledge; Truth is a property of beliefs, and derivatively of sentences which express beliefs.

of concepts, principles, laws, propositions, and theorems and enters into public domain for consumption, it assumes various forms depending on the context and the emotion it evokes in knower. However, there is difference between these 'terms'. Table 3 informs us distinct features of each term.

Learning Check 6

1. How do beliefs influence the pursuit of knowledge?
2. What are different knowledge claims in different subject areas? Have an inter-disciplinary dialogue.
3. What kind of reasoning we do in social sciences and natural sciences? Do we find any difference?

LET US SUM UP

We began this chapter by examining the nature of knowledge. You have read that knowledge is both a process and a product. You further read that sensation, perception, and concept formation are the essential processes of knowledge acquisition. The Indian way of knowing gives emphasis of *pratyaksha* (sense perception), *anuman* (inference), *sabda* (word), and *upamana* (comparison), *arthapatti* (postulation), and *anupalabdhi* (non-apprehension). Further, the knowledge can be categorised in different categories based upon its nature and means of acquiring knowledge. Included among the characteristics of knowledge are its abstract nature, social embeddedness, cumulativeness, perspectival, and limited and limitlessness. Information and belief play important roles in formation of knowledge.

REVIEW EXERCISES

- Explain when the knowledge is considered to be a process and a product.
- Describe the role of sensation, perception and concept formation in knowledge acquisition.
- Explain the Indian way of knowing.
- What are the various classifications of knowledge?
- Explain the characteristics of knowledge with examples.
- What are the different facets of knowledge?

REFERENCES/ FURTHER READINGS

BRANDEN, NATHANEIL. 1971. *Psychology of Self-esteem*, Bantam Books, New York.

BRUNER, J.S. 1972. *The Relevance of Education* (Edited by Anita Gil). George Allen & Unwin Ltd., London.

DEWEY, JOHN. 2010. *Essays in Experimental Logic*, Aakar Books, Delhi.

DURANT, WILL. 1966. *The Pleasures of Philosophy*. Simon and Schuster. New York.

Encyclopedia of Philosophy. 1967. Macmillan.

LEWIS, C.L. 1929. *Mind and the World-order*. Dover Publications Inc., New York.

LOCKE, JOHN. 1690. *An Essay Concerning Human Understanding.*

NCERT. 2005. *National Curriculum Framework. 2005.* National Council of Educational Research and Training, New Delhi.

RUSSELL, BERTRAND. 2003. *Human Knowledge.* Routledge, London.

SWAMI SATPRAKASHANANDA. 1995. *Methods of Knowledge according to Advaita Vedanta.* Advaita Ashrama (Publication Department), Calcutta.

Chapter 5

Process of Knowing

STRUCTURE

INTRODUCTION

In Chapter 4, you have learnt about the nature of knowledge. Now the question arises is that how do people come to know the various things happening around them. What is the mechanism or process of knowing? You should understand that 'knowing' is not a one-time affair; rather, people learn things daily and it is a life-long process. Life experiences are great sources of knowledge. We keep on learning from childhood to adulthood till old age, and gather knowledge through various sources and methods. You will read in this chapter the processes of knowing, what it entails and what determines it. You will also learn the numerous ways of knowing and the role played by each in the process of knowledge construction. The various types of knowledge and their mutual interaction are also enumerated upon.

OBJECTIVES

After reading this unit you will be able to:
•   describe the meaning of knowledge;
•   identify the different ways of knowing;
•   describe the process of knowledge construction; and
•   enumerate the relative roles of knower and known in knowledge transmission and construction.

PROCESS OF KNOWING

As you know, in today's world, the knowledge and the capability to create and utilise knowledge are considered to be most advantageous to an individual. Knowledge creation is a dialectical process, which involves systemisation of various facts through dynamic interactions between individuals and the environment. Knowledge creation is a spiral that goes through seemingly opposing concepts such as order and chaos, micro and macro, part and whole, mind and body, tacit and explicit, self and other, deduction and induction, and creativity and efficiency. There is a need to understand that knowledge creation is a transcending process through which entities (individuals, groups, and institutions) go beyond the boundary of the old into a new self by acquiring new knowledge. In the process, new conceptual artifacts and structures for interaction are created, which provide

113

possibilities as well as constrain the entities in consequent knowledge creation. Thus, knowledge creation is a cyclic process.

You have learnt in the last chapter that knowledge is not part of the reality. It is a reality viewed from a certain angle or context. The same reality can be viewed differently depending on the angle (context) from which one sees it. The Indian context also emphasises on the role of *desh* (ecology), *kala* (time), and *patra* (person). The same reality is viewed differently by different persons, in different times, and in different contexts. It means that, in knowledge creation, one cannot be free from one's own context. The social, cultural, and historical contexts are important for individuals, because such contexts give the basis to individuals to give meaning to it. That is why, limited interaction with the environment and externalisation of personal knowledge can lead to ontological ills and fallacies, because the whole complexity of given phenomenon may remain undiscovered. Hence, in knowledge creation, one tries to see the entire picture of reality by interacting with those who see the reality from other angles. It is important here to understand how the interactions among the parts (individuals, work groups, etc.) are dynamically linked to form a continuously evolving whole, which, in turn, impacts the environment where the learning actually takes place.

Knowledge is created through interactions between human agency and social structures. Our actions and interactions with the environment create and enlarge knowledge through the conversion process of tacit and explicit knowledge. We enact our actions with two main levels of consciousness – practical consciousness and discursive consciousness in our daily lives. The discursive consciousness gives us our rationalisations for actions and refers to more conscious and therefore more explicitly theoretical knowing. The practical consciousness refers to the level of our lives that we do not really think about or theorise. In that sense, we can say that tacit knowledge is produced by our practical consciousness and explicit knowledge is produced by our discursive consciousness.

Any theory that attempts to define the process of knowing is required to explain as to how information is accessed,

stored, and retrieved in order to understand how learning takes place. Knowing begins with undifferentiated perception of personal space and time along with undifferentiated sensorial reactions to internal and external stimuli. With the acquisition of language, formulations of self and non-self co-emerge as differentiated entities that are stored, recalled, imagined, and communicated with maximum contextual relevance. Since, during the precursor stage, thoughts, emotions, and symbolic language are not fully functional, the process of knowing is limited to learning pre-linguistic visual-spatial contextual relevance.

Figure 1 illustrates the levels of the mind and the relationship among knower, process of knowing, and known. The level of awareness of the knower determines the corresponding process of knowing, as well as the nature of the knowledge gained. Education traditionally trains the knower to use deeper levels of the mind to gain more useful and fulfilling knowledge. Knower and known are united on the ground of transcendental consciousness. The result is complete knowledge of natural law, and on that basis, thought and action are spontaneously most effective.

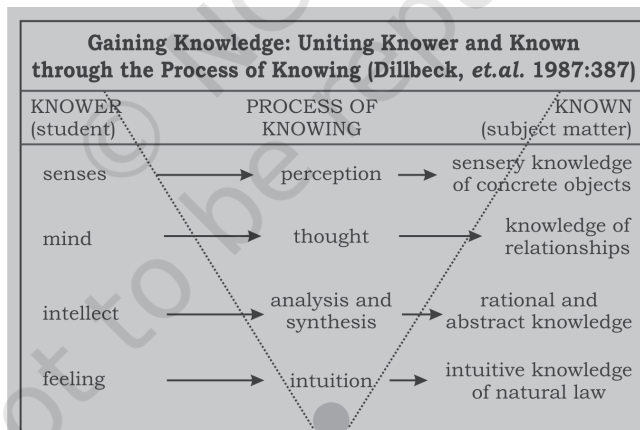**Figure 1:** *Knower-known through the process of knowing*

The process of knowing is a personalised, individual task that is influenced by experience and unintentional contextual cues. There are three aspects of knowledge – the knower (the consciousness of the participant), the known (the field of study), and the process of knowing (which connects the knower to the known). Modern education focuses only on the

known, the field of study, and excludes the other two-thirds of knowledge, the knower and the process of knowing.

Activity 1

1. Think of how knowledge construction is the spiral process.
2. Select a few social incidents or phenomenon. Try to analyse how their meanings vary according to the context.

Learning Check 1

1. Why is it important to know the views of people having diverse perspectives in the process of knowledge construction?
2. Differentiate between practical and discursive knowledge.
3. Explain the relationship between knower, process of knowing, and known.

WAYS OF KNOWING

We come to know about the environment through various ways. In the earlier chapter, you read that perception, reason, logic and language are all valid ways of knowing and all have a particular purpose and place. A child, from infancy to early childhood, relies heavily on sense perception for knowledge acquisition. It is only after stepping into late childhood that the other three ways of knowing start taking place. Language and emotions are followed by reason. By adulthood, it is a combination of all the four that actively converge in the process of knowledge acquisition.

Activity 2

1. Observe children of different age groups. Note down the incidents that reflect the children are using perception, reason, logic and language in knowledge acquisition. Note down their ages also when they begin using these processes.

A teacher needs to train the students in the critical evaluation of knowledge, so that they can see how different types of knowledge have to be judged in different ways. Critical evaluation will also allow them to evaluate new knowledge as they relate to specific knowledge issues. The different ways by which students can be initiated into the process of knowing are:

- By perceiving concrete objects and acquiring sensory knowledge.
- By experiencing situations themselves.
- By relating to previous knowledge/associations.
- By relating to real life situations.
- By dealing with problematic situations and developing rational and abstract knowledge.
- By interacting with others and gaining knowledge of relationships.

Let us discuss the four ways of knowing in some detail.

SENSE PERCEPTION

Though sense perception is the most basic and immediate 'way of knowing', sometimes it might not be a very reliable source. All the five senses, i.e., touch, taste, sight, smell and hearing, contribute immensely towards our quest for knowledge acquisition. They are sometimes referred to as the gateways of knowledge.

Some questions pertinent to Sense Perception

- **How do sensation and perception differ?**
  Perception is described as a process of registering sensory stimuli as meaningful experience. A common distinction between sensation and perception is that sensations are simple sensory experiences, while percepts are complex constructions of simple elements joined through association. Another is that perception is influenced by expectations, needs, unconscious ideas, values, conflicts, and past learning of the person.

- **To what extent do our senses give us knowledge of the real world?**
  All the five senses (touch, taste, sight, smell and hearing) contribute in providing us with the knowledge of the real world.

117

- **In what manner does our physical constitution (mind/ intellect) influence and limit our sense perception?**
  Sense perception is a subjective activity hence it varies from individual to individual, depending upon one's innate abilities. Our intellect defines the limits of our sense perception. You must have read the proverb which says that we see things as we are, not as the things are. Our physical conditions, motivational dispositions and mental state directs our sense perception.
- **What are the various stimuli (range of stimuli) that make us respond?**
  Human beings are able to detect a range of stimuli from the external environment, some of which are useful for knowledge acquisition and communication. All objects, events, phenomenon, living and non-living things, etc. constitute the stimuli. Any change around in one's environment elicits a response which is a precursor to knowledge construction and consolidation.
- **What is the actual mental construction of sense perception?**
  Perception is the process of attaining awareness or understanding of the environment by organising and interpreting sensory stimuli. Perception is not the passive receipt of these signals. It is shaped by learning, memory and expectation. It depends on complex functions of the nervous system, but seems mostly effortless because this processing happens outside conscious awareness.
- **How is perception interpreted?**
  Perception is merely the interpretation of the information gathered through the five sense organs into a cohesive whole.
- **How does technological advancement alter/affect our sense perception?**
  The advancement in technology (e.g., use of audio-visual, multi-media, animation, etc.) in some ways, deepens our sensory contact with reality while also reducing it at other levels. In the near future, technology will extend and deepen our natural perceptions by making our sense perception more evolved. We will see more of the world, penetrate into its mysteries more fully with our senses, and perceive it more accurately than we do today. With

virtual worlds becoming a reality the only fear is that we may lose contact with reality in some sense.

- **What do perceptual theories have to say about the process of knowing?**

  We perceive the world as it is. The way that things look, feel, smell, taste, and sound are the way that they are. We see colours, for example, because the world is coloured. This view of perception is called, somewhat dismissively, *naive realism.*

  Plausibly, the perception is a lot more complicated than this. Though things may appear to be coloured to us, our experiences of colour are merely representative of the surface property of objects; the physical property of reflecting certain wavelengths of light and the colour 'red' as we experience it are two quite different things. This is called *representative realism,* which suggests that perception is not the passive process that the naive realist suggests. Rather, we are actively involved in perception, supplying much of the content of our experiences, and must bear this in mind if we are to know what the world is really like in itself.

  More extreme than either naive or representative realism is *idealism.* Idealists, persuaded by the thought that we have direct access only to our experiences of the world, and not to the world itself, have questioned whether there is anything beyond our experiences. A more recent theory, *phenomenalism,* which bears some similarities to idealism, has also been proposed.

- **How sensory stimuli are restructured into structured knowledge?**

  Perception is the background of experience which guides every conscious action. The world is a field for perception, and human consciousness assigns meaning to the world. We cannot separate ourselves from our perceptions of the world. Experience is the primary source of knowledge, and knowledge is derived from sensory perceptions. For example, during a visit to a park, children react differently to their surroundings. While some students are drawn to the colours of the flowers, others react to the sweet smells and some completely ignore the flowers, opting to play with the swings. Later on, when asked to relate

the experience, some students describe the colours of the flowers, others, the smells, some others just describe the playthings in the park. Each student describes according to his/her own *sense perception.* When asked to recognise 'rose', some recognise it by colour and shape, while others by its smell. This indicates that each student constructs his/her own image about the flower using his/her own *sense perception.*

Learning Check 2

1. Why sense organs are considered the gateways of knowledge?
2. Why knowledge acquired through sensory perception is not considered reliable?
3. Give examples of external stimuli. How are they different from internal stimuli?
4. Describe the role of technology in sense perception.
5. What is the role of experience in sense perception?

LANGUAGE

Language acts as a carrier or medium for conveying the knowledge from one individual to the other. It integrates knowledge acquired through varied sources at varied places and names it (concept- name). It helps in memorising and recalling. In this context, the followings should be kept in view.

Contribution of Language to Knowledge Acquisition and Transmission

The acquisition of a first language occurs so easily for most people, and communication with others is so effortless, that the influence of language in shaping thoughts is seldom noticed. The appeal of a well-constructed argument can be sensed even without any formal training in logic or other forms of reasoning. Language is so much a part of human activity that it is easily taken for granted. The issues related to language and knowledge call for conscious scrutiny in order to recognise its influence on thought and behaviour.

Knower–Known Relationship

Language facilitates the process of knowing. The role of language in constructing knowledge is vital. Language is

commonly understood as a tool to describe and report the reality. However, this is a limited view of language since language is not only content; it also provides context and a way to re-contextualise content. We do not only describe and report with language but we create with it. It is argued that language significantly influences how we construct knowledge while interacting with each other. Words expressed through language and their meaning influence how we perceive and interpret the world around us. Language affects our thinking. While constructing knowledge, we are processing cognitions through language. Therefore, language is considered as a vehicle of thought.

It is an accepted fact that knowledge is socially constructed. However, how knowledge is constructed and what sustains it is less commonly understood. Language and meaning plays a crucial role in knowledge construction. In analysing the role of language and meaning in knowledge construction three issues may be pointed out:

- We know more, than we can tell;
- We say more, than we know; and
- What is said, will be interpreted differently.

Activity 3

Think of concrete examples of three issues related to the role of language and meaning in knowledge construction and discuss them with your teacher.

REASON

Developing rational and critical thinking abilities is pivotal to acquiring reliable knowledge. It involves both conscious and unconscious reasoning. Sometimes what has happened in the past (previous experience) teach us to reason with reference to the future. Developing association between past, present and future occurrences is part of the reasoning process creating patterns/chains in process of learning.

In logic, we often refer to the two broad methods of reasoning as the **deductive** and **inductive** approaches. Deductive reasoning works from the more general to the more specific. Sometimes this is informally called a 'top-down' approach. Inductive reasoning works the other way,

moving from specific observations to broader generalisations and theories. Informally, we sometimes call this a 'bottom-up' approach. It is often the case that when disputes arise over knowledge claims, what is at issue is not only the substance or facts of the matter, but also the logic or reasons given for acceptance of the facts, and the procedures used in reaching a conclusion.

Activity 4

Think of examples of deductive and inductive reasoning from science, language, maths, etc. Discuss them in group with other students.

EMOTION

The emotions and their expression vary across cultures and hence knowledge so acquired may not be as reliable. It is subjective and less measurable. It helps as well as hinders in the process of knowledge construction. The training of emotions is a key factor in enhancing the teaching-learning process. Arousing positive emotions in the knower facilitates smoother transmission of knowledge. The teacher should help create positive emotions in the knower about the known. Curiosity and eagerness are the most essential ones.

Learning Check 3

1. Describe the characteristics of sensory knowledge.
2. How does language shape the acquisition of knowledge?
3. Differentiate between deductive and inductive reasoning.
4. What role do emotions play in knowledge acquisition?

PROCESS OF KNOWLEDGE CONSTRUCTION

In the context of school, the knowledge construction process relates to the extent to which teachers help students to understand, investigate, and determine how the implicit cultural assumptions, frames of references, perspectives, and biases within a discipline influence the ways in which knowledge is constructed. Three processes are singled out as

crucial to constructing this knowledge: activation of existing knowledge, communication between stakeholders, and envisioning of how a new system will change work practices.

Activating knowledge refers to making it explicit and accessible to all stakeholders. Both users and developers of knowledge benefit from activation.

Communication between stakeholders consists of creating a shared understanding through interaction among people. It is a social activity in which all participate and contribute to knowledge construction. It does not simply refer to transmission of information from one person to another. The understanding created through communication can never be absolute or complete, but instead is an interactive and ongoing process in which common ground, i.e., assumed mutual beliefs and mutual knowledge, is accumulated and updated through negotiation and accumulation of meaning over time.

Envisioning is the third key knowledge construction process. Envisioning is a constructive process in the sense that it is based on prior understandings but extends toward the future. It is, therefore, different from activation because it builds new understandings, rather than surfacing existing ones.

Activity 5

Think of concrete examples of three processes of knowledge construction, mentioned above from real life experiences.

The recent thinking about knowledge construction assumes that knowledge is not something which can be transmitted from one person to another; rather, it is jointly constructed by all parties involved in the process of knowledge construction. Constructivism is basically a theory, based on observation and scientific study, about how people learn. According to this theory, people construct their own understanding and knowledge of the world, through experiencing things and reflecting on those experiences. When one encounters something new, one reconciles it with one's previous ideas and experiences, maybe changing what one believes, or maybe discarding the new information as

irrelevant. In any case, one becomes active creators of one's own knowledge, asking questions, exploring, and assessing what one knows. As teachers, we must encourage students to constantly assess how the activity is helping them to gain understanding. By questioning themselves and their strategies, students in the constructivist classroom ideally become 'expert learners'. This gives them ever-broadening tools to keep learning. With a well-planned classroom environment, the students learn 'how to learn'. One might look at it as a spiral. When they continuously reflect on their experiences, students find their ideas gaining in complexity and power, and they develop increasingly strong abilities to integrate new information. One of the teacher's main roles becomes to encourage this learning and reflection process.

Example: A group of students in a science class are discussing a problem in physics. Though the teacher knows the 'answer' to the problem, she focuses on helping students restate their questions in useful ways. She prompts each student to reflect on and examine his or her current knowledge. When one of the students comes up with the relevant concept, the teacher seizes upon it, and indicates to the group that this might be a fruitful avenue for them to explore. They design and perform relevant experiments. Afterward, the students and teacher talk about what they have learned, and how their observations and experiments helped (or did not help) them to better understand the concept.

> ### Learning Check 4
>
> What are the various ways through which teachers can help students to construct their knowledge? Give examples.

ESSENTIALS FOR CONSTRUCTION OF KNOWLEDGE

Constructivism as a paradigm hypothesises that learning is an active, constructive process. Here, the learner is an active constructor of information. In this process, the learners actively construct or create their own subjective representations of objective reality. New information is linked to prior knowledge, giving mental representations its subjective nature. Here, learning involves an active,

contextualised process of constructing knowledge rather than merely acquiring it. Each person distinctly interpret the information and engages in his/her own knowledge construction process. Constructivism does not consider the learner a blank slate (tabula rasa), but assumes them to possess a composite of past experiences in a cultural context. There are certain essentials for knowledge construction. These are described below.

- Previous knowledge of the learner works as the foundation for building the future knowledge.
- *The background and environment of learner:* Constructivism takes into account the background and environment of the learner. For example, we cannot expect a learner who lives in Leh (a cold desert area) to understand the concept of evergreen fir tree because he has not seen any tree around.
- *'Hands-on' experiences:* Some theorists of constructivism believe in learning by doing. For example, you cannot learn swimming by theoretical classes, you've got to jump into the water. It may, however, be noted that constructivism does not essentially mean learning by doing something physically only. It could be learning by doing mentally as well.
- Constructivism does not believe in transmission of knowledge from one person to another. It's not as if we are filling a bucket with water out of a well. The knowledge to be effective and long lasting, each learner has to build one's own knowledge base.
- The teacher provides direction to the learner. He/she helps in developing inquisitiveness among the learners so that they can move towards finding answers/solutions to the question and thereby grasp the concept. The teacher also identifies the level acquired by the learner and the level a learner is capable of attaining. The teacher also reasons out with the learner the consequences of other alternatives. For example, while teaching fourth grade learners about houses in mountains; it would amount to stifling the learning process to simply talk about the sloping roofs and wooden structures. The knower should motivate the learner to probe what would be the result if we had flat roof and thatched roofs? Why wood is more

viable than marble or stone (cost factor, convenience, transportation, etc.)?

• The teacher also helps the learner to chart the course of learning so that learner is not thrown off track. This is done by laying down specific learning objectives and expected learning outcomes. With every new concept, the knower (teacher) should restrict herself to minimum achievable objectives.

• The teacher should inter-relate concepts, subjects and activities across the curriculum so that what is learned in one activity gets strengthened and reaffirmed in another (Integration of Concept).

Learning Check 5

1. What are the basic premises of constructivism?
2. Show with examples how does hands-on-experiences help in constructing knowledge?
3. Describe the role of teacher in the process of knowledge construction.
4. What is meant by internalisation of concepts? Give examples.

THE PROCESS OF CONSTRUCTIVISM

In the classroom that follows constructivist approach, students work primarily in groups, and learning and knowledge result from the dynamic interaction in the group. There is a focused emphasis on social and communication skills, as well as collaboration and exchange of ideas among the group members. Contrary to the traditional classroom in which students work primarily alone and learning is achieved through repetition wherein the subjects are strictly adhered to and are guided by a textbook, in constructivist classrooms various active learning activities are encouraged. Some activities encouraged in constructivist classrooms are:

• *Experimentation:* students individually perform an experiment and then come together as a class to discuss the results.

• *Research projects:* students research a topic and can present their findings to the class.

- *Field trips:* This allows students to put the concepts and ideas discussed in class in a real-world context. Field trips would often be followed by class discussions.
- *Films:* These provide visual context and thus bring another sense into the learning experience.
- *Class discussions:* This technique is used in all of the methods described above. It is one of the most important distinctions of constructivist teaching methods.

Activity 6

1. Select a concept from science textbook and perform an experiment to personally verify the nature of the concept.
2. Organise a field trip to a zoo with other classmates. Observe and note down the behaviour of animals. Find out similarities and differences between their behaviour.

In today's ICT-friendly learning environment, constructivist approaches can also be used in online learning. For example, tools such as discussion forums, wikis and blogs can enable learners to actively construct knowledge. Constructivist approaches tend to validate individual and cultural differences and diversity. In the constructivist classroom, the teacher's role is to prompt and facilitate discussion. Thus, the teacher's main focus should be on guiding students by asking questions that will lead them to develop their own conclusions on the subject.

In constructivist paradigm, the following instructional approaches may be employed effectively.

Direct Instruction: The teacher usually spends some time lecturing; then the teacher guides the students through a complex problem, with the problem broken down into simple steps; then the students are given, one by one, the simple steps to carry out on their own; finally, the students are given one or many sample problems to accomplish on their own. Most mathematics teachers apply this technique.

Expository Teaching: The teacher presents the subject matter and directs the students through the lesson. A rule is presented with an example and then practice is provided. The teacher focuses the students' attention on the key

points of the subject and may use graphics, diagrams, or other representations to elaborate on the subject. Examples include pictorial relationships, application of the rules, context through historical information, and prerequisite information. Such examples are provided to give contextual elaboration and to help students see the subject matter from many different perspectives.

Guided Exploration: In guided exploration, problems can be incorporated into lecture, laboratory work, and field courses. They fit beautifully into the exploratory phase of the learning cycle approach to teaching and work best when they are assigned before any lectures or readings on the topic. Because guided-discovery problems are time-consuming and foster deep learning, they are best used to teach course material that is especially important, conceptually difficult, or counterintuitive.

Cooperative/Collaborative Learning: In this method, each member of a team is responsible not only for learning what is taught but also for helping teammates learn, thus creating an atmosphere of achievement. Students work through the assignment until all group members successfully understand and complete it. Cooperative efforts result in the participants striving for mutual benefit so that all group members gain from each other's efforts.

Inquiry or Problem-based Learning: In this type of learning, the learner attempts to investigate questions, scenarios, often assisted by the teacher. For example, to teach children 'How can we enhance and preserve our beautiful World?', children could be made to experience what it might be like in our environment in the year 2020. Children could wear face masks, work in a hot environment, and have limited access to water. This will stimulate lots of discussion about why our world might become like this and introduce the concept of sustainability. Let us take another example. A science teacher might provide students with a brief demonstration of how perceptions of colour change depending on the intensity of the light source and then ask them to design their own experiment to further examine this relationship. In this example the student is left to discover the content on his/her own.

Table 1
Constructivist Learning Situation
(from *National Curriculum Framework-2005*, p.19)

Process	Science	Language
	Situation Learners read a text on mammals and view a video on life of mammals in different locals. Such events or activities consist of mammals moving in groups on land or in water, grazing, attacking a prey, giving birth, flocking together at the time of danger and related events.	*Situation* Learners read the story 'Kabuliwallah'. Later, they are given background material with illustration of certain scenes of the story and brief descriptions. A few learners enact one or two scenes depicted in the illustrations.
Observation	Learners make notes of the key events or behaviour or activities of animals.	Learners watch the scenes enacted.
Contextualisation	They relate their analysis to the text.	They relate story of the text with the illustration of the background material.
Cognitive apprenticeship	Teacher illustrates how he/she would analyse and interpret such information using the examples of mammals.	Using a scene enacted, the teacher models how to integrate reading the story and illustration of the background material.
Collaboration	Learners form groups to work on the learning task while the teacher suggests/guides them as they proceed.	Learners work in groups to generate interpretations while the teacher suggests/guides them as they proceed.
Interpretation construction	Learners analyse and generate evidence to verify their hypothesis related to mammals living on land or water, etc.	They analyse and generate their own interpretation of the story.

Multiple interpretations	They provide interpretations and defend their ideas or hypothesis using their analyses and text both within and between groups. Evidence and arguments along with the text expose them to various ways of finding answers or interpreting data.	Comparing the interpretations within and between groups gives the learners the idea that people can have different reactions to the story 'Kabuliwallah'.
Multiple manifestations	By going back and forth through the process and relating each contextual background on various events and behaviour of mammals, the learners notice that the general principles embedded in what they are doing become manifested.	Using the text, background illustrations and their own reflections, the learners see how the same characters and themes can be manifested in several ways.

Role of the Teacher: In this context, the teacher is a facilitator who encourages learners to reflect, analyse and interpret in the process of knowledge construction.

GUIDING PRINCIPLES OF CONSTRUCTIVIST LEARNING

- Learning is an active process in which the learner uses sensory input and constructs meaning out of it.
- People learn to learn as they learn: learning consists of constructing meaning from whatever is learnt. Each meaning we construct makes us better able to give meaning to other sensations which can fit a similar pattern.
- The crucial action of constructing meaning is mental; it happens in the mind. Physical actions, hands-on experience may be necessary for learning, especially for children, but it is not sufficient; we need to provide learner with activities which engage the mind as well as other faculties.
- Learning involves language. The language we use influences learning. language and learning are inextricably intertwined.

- Learning is a social activity. Our learning is intimately associated with our connection with other human beings, our teachers, our peers, our family as well as casual acquaintances, recognising the social aspect of learning and conversation, interaction with others, and the application of knowledge.
- Learning is contextual. We do not learn isolated facts and theories in abstract manner separate from the rest of our lives: we learn in relationship to what else we know, what we believe, our prejudices and our fears.
- Some form of prior learning is essential for new learning to take place. It is not possible to assimilate new knowledge without having some structure developed from previous knowledge to build on. Any effort to teach must be connected to the state of the learner and provide a path into the subject for the learner based on that learner's previous knowledge.
- It takes time to learn. Learning is not instantaneous. For significant learning we need to revisit ideas, ponder over them, try them out, play with them and use them.
- Motivation is a key component in learning. Motivation not only helps learning, it is essential for learning.
- Unless the learner knows 'the reasons–why', he/she may not be involved in using the knowledge that may be instilled in him/her, even by the most severe and direct teaching.

Major Shifts Envisaged in Constructivist Learning Paradigm

To summarise, Table 2 contains the major shifts for teacher as envisaged in constructivist learning from traditional learning approach.

Table 2
Major Shifts
(Taken from *National Curriculum Framework–2005*, p. 110)

From	To
Teacher centric, stable designs	Learner centric, flexible process
Teacher direction and decision	Learner autonomy
Teacher guidance and monitoring	Facilitates, supports, and encourages learning

Passive reception in learning	Active participation in learning
Learning within the four walls of the classroom	Learning in the wider social context
Knowledge as 'given' and fixed	Knowledge as it evolves and created
Disciplinary focus	Multidisciplinary, educational focus
Linear exposure	Multiple and divergent exposure
Appraisal, short, few	Multifarious, continuous

Activity 7

Discuss the implications of major shifts given in table 2 with your teacher and classmates.

Lev Semyonovich Vygotsky (17 November, 1896 – 11 June, 1934) was a Russian psychologist, the founder of an original holistic theory of human cultural and biosocial development commonly referred to as cultural-historical psychology, and one of the chief proponents of social constructivism theory. His major works include *Educational Psychology, The Socialist Alteration of Man, Ape, Primitive Man, and Child: Pedagogy of the Adolescent, Thinking and Speech, Tool and Symbol in Child Development, Mind in Society: The Development of Higher Psychological Processes, Thought and Language.*

LET US SUM UP

Knowledge creation is the integration of opposing aspects through a dynamic process of dialogue and practice. The process of knowing is a personalised, individual task that is impacted by experience and unintentional contextual cues and 'learning' as an intentional process of conveying and receiving knowledge. There are three aspects of knowledge– the knower (the consciousness of the participant), the known (the field of study), and the process of knowing (which connects the knower to the known). Knowledge results from the coming together of the knower, the process of knowing,

and the object of knowing–knowledge blossoms in the togetherness of knower, process of knowing, and known. Therefore, knowledge is the composite structure composed of the knower, process of knowing, and known. Modern education focuses only on the known, the field of study, and excludes the other two-thirds of knowledge, the knower and the process of knowing. The different ways of knowing are: sense perception, language, reason and emotion. Three processes which are crucial to constructing knowledge are: activation of existing knowledge, communication between stakeholders, and envisioning of how a new system will change work practices. Knowledge involves the knower and the known, the existential and the situational. The role of the knower and the known in the process of knowledge construction thus becomes crucial. Knowledge comes to life inside the realm of experience. It is constructed, made by relations that unveil themselves in time. Constructivism as a paradigm hypothesises that learning is an active, constructive process. Learners actively construct or create their own subjective representations of objective reality. A few instructional approaches which may be used in a constructivist classroom are: direct instruction, expository teaching, guided exploration, cooperative/collaborative learning, inquiry/problem based learning, pure exploration and discovery approaches.

REVIEW QUESTIONS

1. What are the various aspects of knowledge?
2. What are the different ways of knowing?
3. What are known as the 'gateways of knowledge'?
4. What is considered as a 'vehicle of thought'?
5. How is deductive reasoning different from inductive reasoning?
6. Name the processes crucial to knowledge construction.
7. What are the various modes of knowledge creation?
8. Name a few factors which affect knowledge transfer.
9. What is constructivism?
10. Name a few instructional approaches which may be used in a constructivist classroom.

REFERENCES/ FURTHER READINGS

Berger, P.L., and T. Luckmann. 1975. *The Social Construction of Reality – A Treatise in the Sociology of Knowledge,* Penguin Books, London.

Dillbeck, M.C. et al. 1987. Consciouness as a field: The transcendental meditation and TM-Sidhi program and changes in social indicators. *The Journal of Mind and Behaviour, 8,* 67-104.

Dummett, M. 1993. *The Seas of Language.* Oxford University Press, Oxford.

Fosnot, C.T. 2005. *Constructivism: Theory, Perspectives and Practice.* Columbia University Press.

Krough, G., K. Ichijo and I. Nonaka. 2000. Enabling Knowledge Creation. Oxford University Press, New York

NCERT. 2005. *National Curriculum Framework–2005,* New Delhi.

Scaife, Jon. 2012. *Constructivism in Action: Teaching for Learning.* Routledge.

Tobin, Kenneth. 1993. *The Practice of Constructivism in Science Education.* Lawrence Erlbaum Associates, Hillsdale, NJ.

Vygotsky, L. 1978. *Mind in Society.* Harvard University Press, London.

Chapter 6

Organisation of Knowledge in Schools

STRUCTURE
- Introduction
- Objectives
- Meaning of Knowledge Organisation
- Forms of Knowledge Included in School Education
- Selection of Knowledge Categories in School Education
- Agencies for Selection and Organisation of Categories of Knowledge in Schools
- Process for Developing Curricula, Syllabi, and Textbooks
  – Principles of Formulating Syllabus
  – Characteristics of a Good Syllabus
  – The Process of Curriculum Development in India

Let Us Sum up

Review Questions

References and Web Links

INTRODUCTION

As a student, you must have wondered how the knowledge that you received in the schools is selected and organised. Who does this? Do the teachers have autonomy to decide what will be taught in a particular class? Why some topics are introduced in a particular class and not in some other class? What are the various subjects that are taught in school and what is the basis of introducing a particular course in a particular class? Which are the agencies that decide about the courses? How the mechanism for evaluation of what and to what extent students have learnt is decided and which are the agencies responsible for implementing it? Whether the courses and evaluation mechanisms are same throughout the country? These are some of the questions that this chapter attempts to address.

OBJECTIVES

After reading this chapter, you will be able to:
- describe meaning of knowledge organisation;
- appreciate the different forms in which knowledge is organised in the school;
- explain the methodology of organising knowledge;
- enumerate the agencies responsible for developing syllabi in India; and
- explain the process of developing curriculum, syllabi, and textbooks in the country.

MEANING OF KNOWLEDGE ORGANISATION

The organisation of knowledge in schools refers to the various activities which encompass the entire varieties of learning experiences (curricular and co-curricular). It covers the syllabi, courses of studies, the teaching methods, the characteristics of teachers and students, the interactions taking place between the teacher and the taught, between taught and the environment, the textbooks, teaching aids, library, the system of evaluation, different co-curricular programmes such as morning assembly, prize giving ceremony, sports, competitions, dramas, observation of different religious or national festivals, etc. It specifies course outlines along with objectives, learning experiences, and evaluation tools

and follow up measures. It covers a wide and varied range of occupations, activities and experiences provided to the child for his/her integral development – physical, vital, mental, psychic and spiritual. As an illustration, the role of morning assembly in the integral development of the child is presented in the box given below.

> **Morning Assembly** *(Taken from National Curriculum Framework–2005, p. 97)*
>
> *The day begins with teachers and children getting the school and classrooms ready for the day ahead. Cleaning the rooms, including the toilets, putting up display boards in the classrooms, organising materials and getting equipment, all these activities convey a sense of ownership among students and teachers and foster a sense of responsibility towards the material and space they use. This also gives them time to talk to each other and catch up the events of the previous day. This reduces the need for such talk during class time.*
>
> *During the general assembly, everybody sits together, and according to their classes or in lines, but the younger ones in front and the older ones behind. One day a week they listen an inspiring story. On another day they listen to music, a guest talk, or share a moving experience, read out and discuss an interesting report from the newspaper. Then everyone goes to class.*

The knowledge imparted in schools should take into account the needs and interests of the learners, nature of the living environment of the learners, and principles and the concepts proposed to be deliberated upon. The school curriculum has to vary according to the individual learner (their socio-economic background, religious and cultural traditions, disability, etc.) and the teacher. A syllabus might be prescribed by the State, a textbook might also be prescribed by the State, but the curriculum cannot be made uniform as no two teachers are identical in the method of teaching, no two children are identical in their methods of learning and no two schools have identical resources of learning environment. Ideally, organisation of knowledge should be flexible, so as to suit the requirements of the

individual learners to enable them to grow freely, gradually bringing their innate potentialities to the surface.

Activity 1

1. Visit a couple of schools. Prepare a list of activities (curricular and co-curricular) conducted in the school.
2. Observe the efforts made by the school to organise these activities according to the needs of the individual learner.

The organisation of knowledge has different purposes. To Rousseau, it needs to give freedom to the child to pursue his/her own pace of progress. Mahatma Gandhi believed that the organisation of knowledge in schools needs to be influenced by the social aims of education and the totality of experiences carried out through a particular craft. Tagore was of the view that the totality of experience needs to be characterised by universal brotherhood, in tune with the motto of his Viswa Bharati *Yatra Visra bhabati ekanidam.* To Sri Aurobindo, totality of experience covers physical, vital, mental, psychic and spiritual personalities of the child. In case of Froebel, this experience is the rounded whole of the knowledge and experience of the human race, achieved through play.

The organisation of knowledge in schools is a cyclic process, whose main components are: objectives, content, method, evaluation and feedback. Ideally, learners need to be consulted in deciding the content and process of organisation of knowledge. However, the amount of consultation may be comparatively less in lower classes. Organisation of knowledge in schools is an ongoing process. As the knowledge expands, many areas of the knowledge provided in the schools become familiar to the common man. A child learns many things informally from his/her environment, which his/her parents had to learn formally, through a school delivered programme. The development of technology continuously pours more and more facts, concepts, information to the door of the common man. Hence, the agencies periodically review the knowledge being delivered in the schools and utilise the new developments to improve the same.

Related to this is the question as to how much time children should devote in the school. The box given below illustrates this fact.

> *Time on Task (Taken from National Curriculum Framework– 2005, p. 96)*
>
> *The concept of time on task is an essential reckoner for taking stock of the total time that children spend actively on learning. This would include time spent on listening, reading, writing, doing activities, discussing, etc. It would not include waiting for one's turn, copying from the board or revising. Particularly in multigrade classes, planning and designing of learning activities for children need to ensure that children's time on task is maximised.*
>
> *Total study time that is expected from students in both face-to-face and self-study or homework needs to be accounted for while planning the syllabus or course of study for students, especially as they go into higher grades.*
>
> *Total homework time*
>
> *Primary: No homework up to Class II and two hours a week from Class III.*
>
> *Middle School: One hour a day (about five to six hours a week).*
>
> *Secondary and Higher Secondary: Two hours a day (about 10 to 12 hours a week). Teachers need to work together to plan and rationalise the amount of homework that they give to children.*

Learning Check 1

1. What are the school activities covered under knowledge organisation?
2. What is, in your opinion, the purpose of learning organisation?
3. Give examples to show that organisation of knowledge in schools is a cyclic as well as ongoing process.

FORMS OF KNOWLEDGE INCLUDED IN SCHOOL EDUCATION

The process of organisation of knowledge begins with the development of curriculum framework. The curriculum document is expected to be creative. However, you will observe in most of the cases that it is prescriptive in its approach. It specifies the topics and gives guidelines for the programmes of study including assessment materials, class time and teaching methods. It provides directions for development of textbooks for various classes. In most of the cases, the schools are given opportunity to create, approve and implement their own curricula, keeping in view the national curriculum framework. In India, the National Council of Educational Research and Training (NCERT) has been developing school curriculum at intervals. The NCERT has brought out four curriculum frameworks in 1975, 1988, 2000, and 2005. The States have been attempting to develop State version of the national curriculum developed in 2005. The schools in India seldom develop their curricula, although, nearly half a century ago, the *Report of the Education Commission 1964-66* suggested autonomy for the schools to develop their own curricula. Traditionally, the curriculum is subject- based and shows flexibility in scope to accommodate individual and institutional differences as well as varieties of learning and teaching styles, and facilitates development of higher order thinking skills in learners. Also, some curricula give freedom to schools to decide time to devote to various compulsory subjects. The forms of knowledge included in the national school curriculum in India are described below.

- **Language:** It is advocated that the home language(s) of children should be the medium of learning in schools. Considering the multilingual nature of the Indian society, the implementation of three-language formula (mother tongue, the regional language and one foreign language) needs to be pursued in its spirit, promoting multilingual communicative abilities of children. Study of Sanskrit as a modern Indian language and study of other classical and foreign languages may also be considered.
- **Mathematics:** The teaching of mathematics needs to develop among the learners the ability to think and

reason mathematically, to pursue assumptions to logical conclusions and to handle abstraction. It includes a way of doing things, and the ability and the attitude to formulate and solve problems. Its twin concerns are: what can mathematics education do to engage the mind of every student, and how can it strengthen the student's resources?

- **Science:** Improvement of organisation of knowledge in science education has been a priority for the nation. Hence, a number of projects came into being, with or without support of agencies like UNICEF and UNESCO. The NCF–2005 (pp. 46-50) stated that the primary school science curriculum should include study of the natural environment, artifacts and people through exploratory and hands on activities to acquire the basic cognitive and psychomotor skills through observation, classification, inference, etc. At the primary stage, science and social science should be integrated as 'Environmental Studies' and should also include health education. The science content at the upper primary stage should include working with hands to design simple technological units and modules (e.g. designing and making a working model of a windmill to lift weights) and continuing to learn more on environment and health including reproductive and sexual health through activities and surveys. Secondary school curriculum to include systematic experimentation as a tool to discover/verify theoretical principles, and working on locally significant project involving science and technology and should also cover issues surrounding environment and health including reproductive and sexual health.

- **Social Sciences:** It is advocated that the social science curriculum at the primary stage should cover the natural and the social environment. It should cover study of the environment through illustrations from the physical, biological, social, and cultural spheres. It is felt that the environment study approach will lead to better awareness of environmental issues and also social issues. Social studies at the upper primary stage may be taught as history, geography and political science. At the secondary stage, sociology and economics topics may be added.

The social studies curriculum should attempt to develop the values of equality, liberty, justice, fraternity, dignity, plurality, and freedom from exploitation in the learners.

- **Art Education:** The NCF–2005 (p-55) was of the view that "Arts, visual and performing, need to become an important component of learning in the curriculum." The curriculum needs to introduce students to the rich and varied artistic traditions in the country. Arts education must become both a tool and a subject taught in every school as a compulsory subject (up to Class X) and should cover all four main streams covered by the term arts (i.e., music, dance, visual arts and theatre).

- **Health and Physical Education:** A part of health education is covered under science curriculum. The NCF–2005 (pp. 56-58) adopted a holistic definition of health within which physical education and yoga contribute to the physical, social, emotional and mental development of a child. The document suggested medical checkups be made a part of the curriculum and education about health be provided which address the age-specific concerns at different stages of development. It pointed out the necessity of education on yoga. It also pointed out importance of age-appropriate context-specific interventions focused on adolescent reproductive and sexual health concerns including HIV/AIDS and drug/substance abuse.

- **Work and Education:** Mahatma Gandhi argued for craft-centred education. The Secondary Education Commission 1952-53 (Mudaliar 1953) recommended craft subject for every student so that if necessary one could earn his living by pursuing it. Besides, the student would learn the dignity of labour and experience the joy of doing constructive work. Work Experience was suggested by the Education Commission (1964-66). The Committee for Review of the Curriculum for the Ten Year School (Patel 1978) suggested for Socially Useful Productive Work (SUPW). The NCF–2005 (p.130) stated that "Institutionalisation of work-centred education as an integrated part of the school curriculum from the pre-primary to the +2 stage is expected to lay the necessary foundation for reconceptualising and restructuring vocational education… to meet the challenges of a

globalised economy." According to this document, a set of work-related generic competencies (basic, inter-personal and systemic) may include critical thinking, transfer of learning, creativity, communication skills, aesthetics, work motivation, work ethic of collaborative functioning and entrepreneurship-cum-social accountability.

Activity 2

1. Visit your institution library and pick up the National Curriculum Framework–2005. Prepare a list of the subjects included in it with their purpose.
2. Organise a group discussion to chalk out the various issues concerned with the implementation of three-language formula.

Learning Check 2

1. What are the characteristics of a good curriculum?
2. What is three-language formula?
3. What is the purpose of teaching mathematics to the students?
4. Why the purpose of teaching science and social sciences at different stages vary?
5. What is the purpose of including health education in school curriculum?
6. Do work and education go together? Give reasons.

SELECTION OF KNOWLEDGE CATEGORIES IN SCHOOL EDUCATION

You may ask a question that how a particular knowledge is selected and included in the school curricula. As you read in Chapter 2, the selection of knowledge depends upon the educational goals which is characterised by universality and culture specificity. While selecting knowledge, one has to analyse the needs of the learning community and also evaluate the existing curriculum. This may help in designing a curriculum that can bridge the gap between the practice and the demand of the new situation. An efficient and scientific curriculum provides totality of experiences,

variety and elasticity in approaches. It is centered around the community–its life, its activities and its experiences. It also looks for meaningful utilisation of leisure time. Its programmes are correlated and well integrated. It takes care of the democratic attitudes and values of life. It also keeps a balance between informal, formal and non-formal ways of learning. Thus, a curriculum has to be need-based, flexible and adaptable to local conditions, simple, functional, utility-based and should not be heavily loaded with content, activity, experience and work oriented. The following principles are followed in developing a curriculum.

1. **Totality:** The basis of selection of knowledge categories keeps in view the totality of the experiences that a child should receive for the development of his/her integral personality. However, one may notice that curriculum in prevailing school systems is dominantly scholastic and does not necessarily address human psychological functioning integrally.

2. **Variety and Elasticity:** The knowledge categories need to develop varied talents among the individuals in different areas of life and work. For example, the notion of multiple intelligences considers intelligence as a multidimensional concept. There are eight identified intelligences—Logical-mathematical, Linguistic, Spatial, Bodily-kinaesthetic, Musical/rhythmic, Interpersonal, Intrapersonal, and Naturalistic intelligences (for details, Srivastava, A.K., 2013). Thus, there is a need to allow provisions for individual differences among learners and utilise varied instructional techniques such as the use of multimedia to make classroom situations interesting for the learner as well as for the teacher.

3. **Community Centredness:** An effective school curriculum is community-centred. It is vitally and organically related to needs and aspirations of the community. For example, in the context of India, inclusive education (providing education to all irrespective caste, gender, physical disability, etc) is required. Knowledge categories are also selected so that they can develop the community. The selection depends on the resources, of the community. Surveys of community resources, both physical and human, pin-point the needs and ensure

optimum utilisation of the resources of the community and their enrichment.

4. **Leisure:** An effective school curriculum trains students for proper utilisation of leisure. *Report of the Secondary Education Commission 1952-53* (p.79) stated that the curriculum should be designed to train the students not only for work but also for leisure. Knowledge categories are selected not only to provide rigid mental work, but also to have some areas of physical, vital or aesthetic, and spiritual education. A school life can be made very pleasant by introducing school clubs, hobby centres, etc., which give scope for the cultivation of varied interests of the learners. The utilisation of leisure time in pursuits like singing, dancing, painting, reading, yoga, etc. will help in developing a sound personality of the child.

5. **Correlation:** An effective school curriculum ensures effective correlation among different subjects of study. *The Report of the Secondary Education Commission 1952-53* (p.79) stated that "Subjects should be inter-related and, within each subject the contents should so far as possible be envisaged as 'broad fields' units which can be correlated better with life rather than narrow items of information." In an ideal curriculum, a subject is not taught as a water-tight compartment. In fact, a true teacher correlates his/her subject with corresponding areas of another subject. Effective teaching for various subjects needs to ensure that the knowledge gained in the specific subjects is correlated with relevant knowledge in other subjects and the hobby of the child and its life expectations.

6. **Activity:** Learning is at its best, when done through activity. Learning by doing is the slogan for teaching subjects through activity. Activity makes learning real. Knowledge categories, therefore, should have provision for project work, team work, play and manual work, etc. to cater to the instinctive desires of the child to think and make things, etc. This is especially important for lower classes. Activity centredness makes schools become place of work, experimentation and discovery.

7. **Flexibility:** Effective knowledge categories take care of local conditions (e.g., weather, etc.) to cater to the

needs of individual learners and their communities. The curriculum should also suit to the changing situations of the world. These should give scope for role of teacher in selecting appropriate learning categories in the beginning of the academic session, getting modified during an academic session, if necessary. In ideal situations, teachers make knowledge categories adjust to the motivation, and interest of the learner. In a sense, it emphasises for having scope for incorporating evolving knowledge in the day-to-day classroom transaction.

8. **Utility:** Effective knowledge categories are based on the principle of utility. These should be of utility to a learner, so that after finishing learning, a learner is able to utilise the material learnt to improve his/her conditions of living. Included in such type of knowledge are life-skills knowledge, vocational education, health and hygiene, etc.

9. **Creativity:** Effective knowledge categories are based on strategies that make children creative. The creativity deals with the higher mental areas. Each person has some areas in which she/he is creative. The task of education is to find out these areas and help the learner to enrich them. The schools, therefore, should try to have provision for development of creative talent in children. This principle is more applicable in case of schools exclusively meant for gifted children.

10. **Play:** Play way method is an effective strategy, especially used for early childhood care and education. Work and play in education was suggested by Maria Montessori. Froebel made 'play' the basis of education. According to him, the work is to be done in spirit of play. Play helps an individual to unfold him/herself. It gives rise to qualities like feeling, cooperation, tolerance, self-dependence, freedom in thinking and action, etc. Play is yet to find its due place in the curricula. Most of the so called kindergarten, montessori and nursery schools, etc. exist for business, not for integrating play and education.

11. **Conservation:** Every society makes attempts to preserve its culture and transmit the same to the future generation. An education system is expected to perform this role efficiently. Culture refers to the shared attitudes, values, beliefs, traditions, etc. of a society.

12. **Democratic values:** John Dewey, a prominent educationist, gave much importance to democracy in education. Democratic approaches in education are *'sine qua non'* of the modern educational system. An ideal curriculum should be based on democratic ideas in education. Such a curriculum should also try to make a child understand the role of democracy for education and vice versa.

13. **Equality:** Equality involves providing equal opportunity to all not only in access, but also in the conditions for success. NPE-1986 suggested a core curriculum for all school curriculum development agencies.

Activity 3

1. Analyse a curriculum to see the extent to which it caters to the needs of the society. Discuss it with teachers.
2. Think of a few concrete activities that will make school curriculum more interesting to the learners. Discuss the same with teachers for introducing the same in the school.
3. Think of the ways in which culture of a society can be preserved by education.

Learning Check 3

1. What are the characteristics of a good curriculum?
2. What is the purpose of relating various subjects with each other?
3. What does the principle of utility refers to?
4. What is meant by democracy in education?
5. What is the meaning of equality in education and how can it be achieved in our context?

AGENCIES FOR SELECTION AND ORGANISATION OF CATEGORIES OF KNOWLEDGE IN SCHOOLS

At the national level, each country has a department of education. In case of larger countries, such as India, in addition to the Ministry of Human Resource Development (which consists of Department of School Education and

147

Literacy and Department of Higher Education), each state of the Union has a department of education. Further, in India, education is placed in the Concurrent List of the Constitution (this point has been discussed later in this chapter).

At the international level, the International Baccalaureate Organisation (IBO) has 3318 schools (as on 12 January 2012) spread over 140 countries. In India, IBO has 86 schools, out of which 33 offer IB Primary Years Programme, 8 Middle Years Programme and 77 IB Diploma Programme.

In India, MHRD is the main body responsible for organisation of knowledge in schools. It formulates policy for the purpose. The National Council of Educational Research and Training (NCERT), New Delhi, an autonomous organisation under the Department of School Education and Literacy of MHRD, is the national level agency involved in selection, and organisation of knowledge in schools. The NCERT brings out at intervals a new national curriculum framework. At the state level, the State Council of Educational Research and Training (SCERT) either develops state level curriculum guidelines or adapts national curriculum framework. The National Institute of Public Cooperation and Child Development prescribe guidelines for organisation of knowledge in Anganwadis, which provide early childhood care and education as part of Integrated Child Development Services (ICDS) scheme.

There are three national level bodies that formulate courses of studies for various examinations conducted by them. These are Central Board of Secondary Education (CBSE), Council for the Indian School Certificate Examination (CISCE) and National Institute of Open Schooling (NIOS). At the state level, there are State Boards of School Examination to conduct state level examinations at the end of Class X and Class XII. A list of various examining bodies which conduct public examinations for school level are given below.

NATIONAL LEVEL BOARDS/ COUNCILS

1. Central Board of Secondary Education Preet Vihar, Delhi – 110 092
2. Council for the Indian School Certificate Examination Nehru Place, New Delhi – 110 019
3. National Institute of Open Schooling, A-24-25, Institutional Area, NH-24, Sector-62, NOIDA-201 309

STATE LEVEL BOARDS/COUNCILS

Andhra Pradesh	1. Board of Intermediate Education, Hyderabad. 2. Board of Secondary Education, Hyderabad.
Assam	1. Assam Higher Secondary Education Council, Guwahati. 2. Board of Secondary Education Assam, Guwahati. 3. Assam Sanskrit Board, Guwahati.
Bihar	1. Bihar School Examination Board, Patna. 2. Bihar State Madrasa Education Board, Patna.
Chhattisgarh	1. Chhatisgarh Board of Secondary Education, Raipur. 2. Chhatisgarh Madrasa Board, Raipur. 3. Chhatisgarh Sanskrit Board, Raipur. 4. Chhatisgarh State Open School, Raipur.
Goa	Goa Board of Secondary and Higher Secondary Education, Alto Betim.
Gujarat	Gujarat Secondary and Higher Secondary Education Board, Gandhinagar.
Haryana	Haryana Board of School Education, Bhiwani.
Himachal Pradesh	Himachal Pradesh Board of School Education, Dharamsala.
Jammu & Kashmir	Jammu & Kashmir State Board of School Education, Jammu (November to April) Srinagar (May to October)
Jharkhand	Jharkand Academic Council, Ranchi.
Karnataka	1. Government of Karnataka, Dept. of Pre-University Education, Bangalore. 2. Karnataka Secondary Education Examination Board, Bangalore.
Kerala	1. Kerala Board of Public Examination, Thiruvananthapuram. 2. Kerala Board of Higher Secondary Education, Thiruvananthapuram.
Madhya Pradesh	1. Board of Secondary Education, Madhya Pradesh, Bhopal. 2. M.P. State Open School, Board of Secondary Education Campus, Bhopal. 3. Maharishi Patanjali Sanskrit Sansthan, Bhopal.
Maharashtra	Maharashtra State Board of Secondary and Higher Secondary Education, Pune.
Manipur	1. Board of Education, Manipur, Imphal. 2. Council of Higher Secondary Education, Imphal.
Meghalaya	Meghalaya Board of School Education, Tura.

Mizoram	Mizoram Board of School Education, Aizawl.
Nagaland	Nagaland Board of School Education, Kohima
Odisha	1. Council of Higher Secondary Education, Bhubaneswar 2. Board of Secondary Education, Cuttack.
Punjab	Punjab School Education Board, Mohali.
Rajasthan	1. Board of Secondary Education, Ajmer. 2. Rajasthan State Open School, Jaipur.
Tamil Nadu	Tamilnadu State Board of School Examinations and Board of Higher Secondary Examinations, Chennai
Tripura	Tripura Board of Secondary Education, Agartala.
Uttar Pradesh	1. U.P. Board of High School and Intermediate Education, Allahabad. 2. U.P. Sec. Sanskrit Education Council, Lucknow.
Uttarakhand	Board of School Education, Nainital.
West Bengal	1. West Bengal Board of Secondary Education, Kolkata. 2. West Bengal Council of Higher Secondary Education, Kolkata. 3. West Bengal Board of Primary Education, Kolkata. 4. West Bengal Board of Madrasa Education, Kolkata. 5. Ravindra Mukta Vidyalaya, (West Bengal State Open School), Kolkata.

Note: States not having independent boards have not been included in the list.

PROCESS FOR DEVELOPING CURRICULA, SYLLABI AND TEXTBOOKS

As you know, the curriculum covers the whole spectrum of teaching-learning activities in the school. On the other hand, the syllabus restricts itself to examinable portions of the curriculum. The independent/autonomous schools, not affiliated to any school board, have their staff councils which give final seal to the proposals of the individual teachers in having a curriculum including text materials for teaching-learning of the students – either prepared by the teachers themselves or procured from the open market. These may

also use textbooks prepared by the NCERT or SCERTs, State School Boards/ Councils and State Textbook Bureaus. Printed Curriculum Guidelines are also made available by various agencies. During the course work, students acquire the theoretical knowledge and practical skills that enable them to develop capacity to learn.

PRINCIPLES OF FORMULATING SYLLABUS

The syllabus is one of the most important aspects of the curriculum. It is a written document consisting of the contents that the students have to study for a particular course and the types of examinations. A high quality improved syllabus prescribes the number of periods expected to be necessary for teaching a particular unit, the aids and other materials necessary for teaching a unit, and the major and the minor ideas of teaching a unit. In ideal situations, each teacher frames syllabus for his or her teaching work. At higher classes, he or she consults students for the preparation of the syllabus. At lower classes, the needs and interests of the students are generally taken for granted. In India, the syllabi are prepared centrally and are applicable to a number of schools, irrespective of their environmental variations. As mentioned earlier, in each state, there is a Board of Secondary Education that looks after the framing of syllabus for students appearing at the school leaving examination. They also prepare syllabi for primary and middle classes. In some states, there are Boards/Councils of schools of higher secondary education, which prepare syllabi for their schools. Sometimes, one Board frames syllabi for one or more examination systems. At the central level, there is the Central Board of Secondary Education that prepares syllabus for Kendriya Vidyalayas, Navodaya Schools and other types of schools affiliated to it. There is also National Institute of Open Schooling and the Council for Indian School Certificate Examination. There are also State Open Schools. Thus, there are varieties of syllabi in the country.

Learning Check 4

Differentiate between a curriculum and a syllabus.

151

CHARACTERISTICS OF A GOOD SYLLABUS

A good syllabus (a) is flexible; (b) is community centred; (c) is life centred; (d) is activity centred; (e) is experience centred; (f) is integrated with other subjects; (g) encourages creative thinking; (h) is characterised by experimental activities; (i) provides opportunities to each learner to learn at his/her own pace of learning; (j) provides opportunities to each learner to learn according to his/her own areas of interest and interest priorities; (k) has scope for utilisation of varieties of resources available in the environment of the learner; (l) has scope for teachers to use varieties of methods and approaches in teaching; (m) has abundant facilities for a student to build and apply scientific concepts and principles; (n) is organised so as to promote functional understanding, growth in instrumental skills, growth in the process of problem solving and development of attitudes, interests and appreciations; (o) provides scope for self evaluation of students; (p) allows participation of students in its design; (q) has a built-in evaluation system; (r) is broken down logically into units and sub-units in accordance with the interest, significance and usefulness to the students; (s) integrates the needs of the individual learner and its activities and also integrates social needs with individual needs, (t) indicates the approximate number of teaching periods necessary for teaching a unit and various methods and resources to be used for teaching different lessons; (u) enables the learner to get the eternal knowledge which has been conserved since ages, thus bridging the past with the present; and (v) enables the learner to become futurologist and look for a better world, utilising better service of knowledge gained.

THE PROCESS OF CURRICULUM DEVELOPMENT IN INDIA

Curriculum development is a continuous process that takes into consideration the national goals, societal aspirations and disciplinary advances at any given point of time. In India, since the country attained independence nearly six decades ago, a number of attempts were made to develop curricula for school education. These were based upon the national concerns related to education articulated by the Secondary Education Commission (1952-53), and the

Education Commission (1964-66). The recommendations of these commissions formed the basis for the National Policy on Education (NPE, 1968). The NPE recommended the implementation of a common school structure (10+2 system of schooling) and a common pattern of studies throughout the country. It also visualised education to be more closely related to the lives of the people, to raise the quality of education and provide expanded educational opportunities, to emphasise the development of science and technology, and to inculcate moral and social values.

These recommendations were incorporated in the first curriculum– *The Curriculum for the Ten-Year School – A Framework*, developed by the National Council of Educational Research and Training (NCERT) in 1978. The supporting syllabi and textbooks to be used as models by the States and the Union Territories were also developed.

A major impetus to education was provided in 1976 through a constitutional amendment, whereby education, until then a State subject, was placed under the Concurrent List. Concurrency signifies a meaningful and challenging partnership between the Union Government and the States. According to this amendment, the roles and responsibilities of the States continued to remain intact. However, the Union Government has now a larger responsibility to strengthen the national and integrative character of education, to maintain quality and standards, and to promote excellence at all levels of educational pyramid throughout the country.

In the changed circumstances, for the first time in 1986, the country as a whole had a *National Policy on Education* (NPE, 1986). The NPE–1986 envisaged a national system of education based on national curricular framework which would contain a common core along with other components that are flexible. It also envisaged removing disparities and equalising educational opportunities by addressing to the needs of disadvantaged sections of the society. To achieve these goals, the NPE–1986 called for reorganisation of education at different stages. It was against this backdrop that the second *National Curriculum for Elementary and Secondary Education – A Framework* (1988) was brought out. This framework suggested a shift from summative evaluation to formative evaluation. Attempts were made to

define minimum levels of learning at all stages of school education.

The 1990s were marked with two important educational concerns. The first was related to the curriculum load on the children – both in terms of the physical load that a child has to carry daily on his/her shoulders, and the burden of non-comprehension of the contents. The report of the Yashpal Committee, namely *Learning without Burden* (1993), focused on this issue in a systematic manner and recommended that very little, fully comprehended content is far better than a great deal, poorly comprehended content. The second step was related to the decentralisation of education and recognising the role of *Panchayati Raj* institutions in the management of school education. The involvement of *Panchayati Raj* institutions offers an opportunity to make the system less bureaucratic and the school more autonomous. It also entails the responsibility to localise knowledge and curriculum practices.

The third *National Curriculum Framework for School Education* (2000) addressed the concerns as equality of access to quality education and opportunity, strengthening the national identity and preserving cultural heritage, responding to the impact of globalisation and the challenge of information and communication technology, linking education with life skills, reducing the curriculum load, and value development. It also viewed education as a lifelong process. A shift from factual knowledge to the process of understanding, thinking and internalising was envisaged. It also stressed the mastery learning approach by using diagnosis and remediation for weaker students and enrichment programmes for the brighter ones.

The *National Curriculum Framework–2005* (NCF–2005) is a landmark in the development of Curriculum Framework. It is based upon the following guiding principles (p. 5):
(a) Connecting knowledge to life outside the school,
(b) Ensuring that learning is shifted away from rote methods,
(c) Enriching the curriculum to provide for overall development of children rather than remain textbook centric,
(d) Making examinations more flexible and integrated into classroom life and,

(e) Nurturing an over-riding identity informed by caring concerns within the democratic polity of the country.

As already described, NCF–2005 assumes that learning is a process of the construction of knowledge. Learners actively construct their own knowledge by connecting new ideas to existing ideas on the basis of materials/activities presented to them (experience). It envisages that teaching of the curricular areas should be based upon the following principles (NCF–2005, pp. 127-128):

Language

- Language skills- speech and listening, reading and writing – cut across school subjects and disciplines. Their foundational role in children's construction of knowledge right from elementary classes through senior secondary classes needs to be recognised.
- A renewed effort should be made to implement the three-language formula, emphasising the recognition of children's home language(s) or mother tongue(s) as the best medium of instruction. These include tribal languages.
- English needs to find its place along with other Indian languages.
- The multilingual character of Indian society should be seen as a resource for the enrichment of school life.

Mathematics

- Mathematisation (ability to think logically, formulate and handle abstractions) rather than 'knowledge' of mathematics (formal and mechanical procedures) is the main goal of teaching mathematics.
- The teaching of mathematics should enhance children's ability to think and reason, to visualise and handle abstractions, to formulate and solve problems. Access to quality mathematics education is the right of every chlild.

Science

- Content, process and language of science teaching must be commensurate with the learner's age-range and cognitive reach.
- Science teaching should engage the learners in acquiring methods and processes that will nurture their curiosity and creativity, particularly in relation to the environment.

- Science teaching should be placed in the wider context of children's environment to equip them with the requisite knowledge and skills to enter the world of work.
- Awareness of environmental concerns must permeate the entire school curriculum.

Social Sciences

- Social science content needs to focus on conceptual understanding, rather than lining up facts to be memorised for examination, and should equip children with the ability to think independently and reflect critically on social issues.
- It should have interdisciplinary approaches, promoting key national concerns such as gender, justice, human rights, and sensitivity to marginalised groups and minorities.
- Civics should be recast as political science, and the significance of history as a shaping influence on the children's conception of the past and civic identity should be recognised.

Work

- School curricula from the pre-primary stage to the senior secondary stage need to be reconstructed to realise the pedagogic potential of work as a pedagogic medium in knowledge acquisition, developing values and multiple-skill formation.

Art

- Arts (folk and classical forms of music and dance, visual arts, puppetry, clay work, theatre, etc.) and heritage crafts should be recognised as integral components of the school curriculum.
- Awareness of their relevance to personal, social, economic and aesthetic needs should be built among parents, school authorities and administrators.
- The arts should comprise a subject at every stage of school education.

Peace

- Peace-oriented values should be promoted in all subjects throughout the school years with the help of relevant activities.

- Peace education should form a component of teacher education.

Health and Physical Education

- Health and physical education are necessary for the overall development of learners. Through health and physical education programmes (including yoga), it may be possible to handle successfully the issues of enrolment, retention and completion of school.

Habitat and Learning

- Environmental education may be best pursued by infusing the issues and concerns of the environment into the teaching of different disciplines at all levels while ensuring that adequate time is earmarked for pertinent activities.

Learning Check 5

1. What are the implications of placing education in the concurrent list?
2. What are the major recommendations of *Learning without Burden*?
3. Describe the role of *Panchayati Raj* institution in education.
4. What are the major recommendations of NCF–2005 regarding teaching of different subjects in the school?

LET US SUM UP

Reorganising knowledge in schools at suitable intervals is an accepted practice in educational science. Such an exercise is inevitable to take care of a good deal of knowledge explosion taking place that makes in a certain span of years, a significant portion of formal knowledge informal. In case of a scientific exercise, the evaluation of the existing manner of knowledge organisation becomes the basis for reframing of knowledge organisation strategies–technique as well as content.

The knowledge in school is organised in terms of curricular areas. While organising such knowledge, a number of things are kept in mind. In India, there are several agencies

responsible for selection and organisation of knowledge, such NCERT, CBSE, SCERTs and State Boards of Education. At the national level, so far four times curriculum has been developed. The latest being the NCF–2005, which focuses on constructivist principle of learning.

REVIEW QUESTIONS

1. Describe the meaning of organisation of knowledge.
2. What are the areas under which school knowledge is organised?
3. Explain the basis of knowledge organisation.
4. List the central level agencies involved in knowledge organisation.
5. What roles do state level agencies play in this endeavour?
6. Mention some of the characteristic features of NCF–2005.

REFERENCES/ FURTHER READINGS

ADISESHIAH, M.S. 1978. Report of the National Review Committee on Higher Secondary Education with Special Reference to Vocationalisation. Govt. of India, New Delhi.

GOVERNMENT OF INDIA. 1968. *National Policy on Education –1968*, New Delhi.

——. 1986. *National Policy on Education – 1986*, New Delhi.

——. 1986. *National Policy on Education – 1986,* (With modifications undertaken in 1992). New Delhi.

——. 1953. *Report of the Secondary Education Commission* (1952-53), New Delhi.

——. 1966. *Report of the Education Commission* (1964-66), New Delhi.

——. 1985. *The Challenge of Education – 1985*, New Delhi.

INTERNATIONAL BACCALAUREATE ORGANISATION (IBO): http://www.ibo.org/country/IN/index.cfm.

MHRD. 1993. *Learning without Burden,* MHRD, Government of India, New Delhi.

NCERT. 1988. *National Curriculum for Elementary and Secondary Education: A Framework.* New Delhi.

——. 2000. *National Curriculum Framework for School Education – 2000,* New Delhi.

——. 2005. *National Curriculum Framework – 2005,* New Delhi.

——. 1978. *The Curriculum for the Ten Year School – A Framework – 1978,* New Delhi.

——. 1976. *The Higher Secondary Education and Its Vocationalisation – 1976,* New Delhi.

SRIVASTAVA, A. K. 2013. Intelligence—General, emotional, multiple. In *The Encyclopedia of Cross-cultural Psychology* (pp.733-741). John Wiley & Sons, Inc., New York.

Chapter 7

Teacher Autonomy and Accountability

STRUCTURE

INTRODUCTION

By now, you are familiar that the *National Curriculum Framework (NCF, 2005), and the Right of Children to Free and Compulsory Education Act* (RTE, 2009), have brought about a paradigm shift in school education. These developments focus on our commitment to achieving universalisation of elementary and secondary education with inclusion of all children in regular schools by adopting the constructivist pedagogy. To achieve these goals, teachers are required to be skilled, smart and adaptable to the requirement of every student. Imagine a classroom full of 20-30 students, each student with a distinct learning style and different learning needs. A common teaching strategy for all students would obviously not work in such a situation. It requires adopting a distinct teaching technique, even a distinct curricula to suit the needs and capabilities of each student. Such situation demands teachers to be autonomous to make pedagogical choices. NCF-2005 advocated that teachers' autonomy is essential for ensuring learning and to address children's diverse needs. It further emphasised that as much as the learner requires space, freedom, flexibility, and respect, the teacher also requires the same. Related to the concept of autonomy is the accountability of the teacher. The present unit addresses these issues. In this unit, we shall be discussing the concept of teacher autonomy, why it is required, and how it is related to accountability.

OBJECTIVES

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

• describe the concept and importance of teacher autonomy;

• analyse critically the factors that influence teacher autonomy;

• understand the strategies that may be adopted to develop autonomy among teachers;

• explain the role of accountability in realising the objectives of educational system; and

• critically evaluate the contemporary scenario with respect to teacher autonomy and accountability.

161

MEANING OF AUTONOMY

The notion of autonomy has been one of the central concerns of philosophers since ancient times. The concept first came into prominence in ancient Greece and was derived from the Greek words *'auto'* (self) and *'nomos'* (rule or law), meaning one who gives oneself their own *laws*. According to *Collins Cobuild English Dictionary (1995),* autonomy refers to 'the ability to make your own decisions about what to do rather than being influenced by someone else or told what to do'. The terms such as independence, self-sufficiency, self-government, self-rule, sovereignty, etc., are used as synonymous to autonomy. Initially the term was used to characterise states that were self governing. But later on it came to be widely understood as a property of persons. Today, the concept of autonomy is used in both the senses, although philosophers deal with autonomy primarily as a virtue of the person.

The concept of autonomy for the first time came into philosophical prominence with the work of Immanuel Kant who was strongly influenced by the writings of Jean-Jacques Rousseau. Although Rousseau did not use the term 'autonomy', his conception of moral freedom–defined as "obedience to the law one has prescribed to oneself"– has a clear relation to Kant's understanding of autonomy. Kant's moral theory is based on the position that rational human wills are autonomous. Kant enforced that autonomy does not consist in being bound by no law, but by laws that are in some sense of one's own making. His idea of autonomy goes beyond the 'negative' sense of being *free from* influences on our conduct originating outside of ourselves and contains foremost the idea of laws made and laid down by oneself, and, in virtue of this, laws that have decisive authority over oneself.

As per Kant's philosophy, an autonomous person's sources of authority, or principles that bind him, are in his own will. Also, to achieve autonomy, one has to make himself/herself free from the influence of external circumstances and to give himself/herself laws that are expressive of his/her own power. It means the autonomous person is conscious of his/her own power and freedom, and is not merely governed by the value judgements of others. Rather, she/he is capable of determining values for himself/herself.

FREEDOM VS. AUTONOMY

As per Kantian concept, an autonomous person is free. The question arises what is the difference between freedom and autonomy? Is autonomy a synonym to freedom? In the present section, we shall discuss this issue.

Freedom and autonomy are entirely two different practices. Freedom is a practice that always occurs with reference to a subjugating power. That is, it is concerned with gaining control over others. On the other hand, autonomy is a practice of self-constituting power that exists in-itself and for-itself. An autonomous person is 'master-in-him/herself'. He/she initiates a task and does it in his/her own way. While autonomy is associated with the presumably self-sovereign individual, freedom dialectically interweaves the individual with the society. In 'freedom,' individual selfhood does not stand opposed to or apart from the collective, but is significantly formed and realised by his or her own social existence. Thus, individual freedom refers to one's ability to act without any external or internal restrains and have sufficient power and resources to realise one's desires. Autonomy, in contrast, refers to the independence and authority of the desires that motivate a person to action. Thus, autonomy is a positive concept (sometimes even called positive freedom), where an individual is free to make his/her own rules, act according to his/her own will as long as he/she is responsible for his/her conduct. In freedom, an individual is free to lead his/her life and to choose among alternatives, among courses of action, so long as it causes no injury to others.

Learning Check 1

1. What is autonomy?
2. Give examples of freedom from daily life.
3. How is autonomy different from freedom?

TEACHER AUTONOMY

Now the question arises what is teacher's autonomy and why is it required? To understand this, let us take an example. Suppose you want to get an almirah built. What would you do? You will definitely hire a carpenter and tell him about

your expectations and end results, but you will never tell him how to do it. You will respect him as an expert and hold him accountable for results. So, you give him complete autonomy in determining how to do it. If he doesn't live up to the expectations, you can negotiate changes but his autonomy and expertness in no way will be questioned. But the same is not true for teachers. They are held accountable for results, while their autonomy is limited.

How Teachers Lose Their Identity in Hallowed Portals

For those in the teaching profession, much of the job satisfaction comes from exercising their judgement and employing their own means to meet the diverse needs of the students. But today, teacher autonomy has fallen victim to the burden of tradition. The older the school, the higher the expectations from a teacher to confirm to a specific mould.

Established institutions give young teachers entering the profession little room to experiment or be innovative on the job, as teachers are stereotyped and expected to fit the conventional idea of a teacher that the government, school management and parents are used to. Starting from the way the teacher is expected to dress, the way she talks to students, to the methods used to discipline the students, the teacher is 'monitored' and her ways 'corrected', many a time by teachers who have put in more years in the organisation and know the ways of the school.

J. Pushpa, who retired after putting in 35 years in the same convent school some years ago, mentions an incident where a young teacher who spoke up for a student that the school management wanted expelled was forced to resign. "She was a substitute teacher working in place of another woman who was on maternity leave, **while waiting for another colleague to resign so she could take her place.** *She lost her job because the school management thought that such outspokenness did not fit their description of how a teacher was expected to behave. During my years there, I have often heard the nuns say,* **'This is the way we do it in our school' and offer no other explanation**

for why things ought to be done a certain way,"
Pushpa said.

Today, many school managements, parents and students consider academics to be the sole purpose of a school. This forces them to curtail the creativity of a teacher when they try to attempt anything out of the ordinary, calling it a waste of time.

Educational consultant K. R. Maalathi, who handles teacher recruitment and training for schools across the country, said, "All said and done, schools only want teachers who can help students score high marks. Maybe 10% of schools in the country want or allow teachers to be different. But, it is not enough for teachers to identify the face of the child whose name is on the attendance register. It is important to know the background of each child, so the teacher can also serve as a counsellor that the child turns to, when in need."

Others believe that such a loss of individuality is largely self-created, and that rarely do teachers make use of the freedom to innovate. X. Jenovic Reni, a software professional, recalls a Class VI geography teacher who walked into class the first day and spoke about quizzes, stories, field visits and games as ways to look at the subject. "We were all excited. But that initial enthusiasm soon fizzled out and soon we went back to reading from the textbook."

Sometimes, educational policies framed by government agencies are also to be blamed for the loss of individual professional autonomy. Laudable attempts such as the state government's Activity Based Learning Methodology or the CBSE's Continuous and Comprehensive Evaluation (CCE), which are aimed at instilling freshness into the majority population, stifle the few teachers who attempt to open children's minds to learning in their own way. The result is that teachers, overwhelmed by the need to maintain records of marks of so many different components or assess students on so many factors in the case of CCE, give in to the temptation of taking the beaten path.

M Ramya,
TNN, The Times of India: Chennai, 14 November 2010

Points for Reflection 1

- Narrate your experiences, which either support or contradict the above statements.

For decades, educational policies all over the world have effectively placed new responsibilities on teachers. The NCF-2005 brings a paradigm shift in the teaching-learning process, by placing an emphasis on constructivist approach, which gives lots of autonomy to the learners in deciding their own learning process. However, it must be realised that the development of learners' autonomy is not separate from the development of teachers' autonomy. Rather, the two go hand-in-hand, as one gives meaning to the other. How can we expect teachers to prepare students who can think and take their decision independently, when teachers themselves are not allowed to do so? Education certainly needs a new paradigm shift that emphasises freedom in thought and action for teachers.

It may be noted that teacher's autonomy is not a new concept. This concept was voiced in many policies over the decades. The *National Policy on Education* (1986), in its Chapter IX on 'The Teacher' stated that "The status of the teacher reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of its teachers. The government and the community should endeavour to create conditions, which will help motivate and inspire teachers on constructive and creative lines. Teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and capabilities of and the concerns of the community." This is further reinforced by NCF-2005, which states that "Teacher autonomy is essential for ensuring a learning environment that addresses children's diverse needs. As much as the learner requires space, freedom, flexibility, and respect, the teacher also requires the same."

A number of attempts have been made to define teacher autonomy. One way teacher autonomy can be defined is by relating it with students' autonomy. It is considered as the ability of teacher to help students to adapt themselves to their new roles and take responsibility for their own learning by

developing a sense of autonomy and independence (Cotterall & Crabbe, 1999).

Another way autonomy can be defined is 'freedom from control by others over professional action'. This view emphasises that teachers do not consider themselves mere agents of others rather they like to take sole responsibility for the goals to which they are committed by considering themselves as autonomous professionals, free from control exerted by anyone else and able to decide and take action on their own (Little, 1995).

Finally, there is the concept of 'autonomous teacher as an autonomous learner, with their ability to grow professionally'. This concept focuses on teachers' capacity for self-directed professional development by continuously updating their knowledge (Tort-Moloney, 1997). This concept of autonomy focuses on the teachers' responsibility to be always ready to do their job and grow professionally as they themselves are aware of why, when, where and how pedagogical skills can be acquired.

CHARACTERISTICS OF TEACHER AUTONOMY

Efforts have been made to outline some characteristic features of teachers' autonomy. Ramos (2006) has outlined few of the characteristics of teacher autonomy based on online collaborative discussion of the term teacher autonomy by a group of teachers. These are discussed below.

1. Teacher autonomy involves teachers' negotiation skills, their ability to reflect on their own teaching process, readiness to engage in lifelong learning, and their commitment to promote learner autonomy. Teacher autonomy is very closely related to the notion of a reflective teacher and a researcher. It means teachers reflect on their own teaching and engage in action research in order to provide better learning experiences to their students.

2. Autonomous teachers have good knowledge of the institution in order to confront institutional barriers in socially appropriate ways and to turn constraints into opportunities for change. However, they should be aware that neither teacher, nor student autonomy mean freedom from all constraints.

3. Teacher autonomy is developed through observation, reflection, thoughtful consideration, understanding, experience and evaluation of alternatives. Mere absence of authority does not lead to autonomy.

What is not Teacher Autonomy

Wilches (2007) reviewed the available literature in the field of teacher autonomy and concluded that:

1. Teacher autonomy is not independence or isolation rather it involves teachers' interdependence, responsibility, mutual support, professional discretion, and commitment to the educational community.

2. Teacher autonomy is not merely a way to hold them more accountable for their job and hence reducing responsibility of the government towards school. Teacher autonomy refers to teachers' right to take initiative and carry out necessary professional action according to school and the stakeholders' needs.

3. Teacher autonomy is not a static entity that some people possess while others do not. It is a condition that varies in accordance with situation, personal, and external constraints.

4. Teacher autonomy does not refer to an absolute state of freedom from constraints; rather it involves responsibly exercising discretion in accordance to the interest and needs of school stakeholders.

DOMAINS OF TEACHER AUTONOMY

An autonomous teacher can intervene in various domains including teaching and assessment, curriculum development, school functioning, and professional development. A brief description of these domains, as explained by Wilches (2007), is presented in this section.

Teaching and Assessment

It includes the extent to which teachers exert control over their teaching goals, content, skills, methods, and materials; assessment criteria and methods; time management; and observation of students' behaviour and the classroom

environment. Teachers' autonomy in each of these domains varies and is widely determined by their professional competence and by the presence of centralised curriculum policies that may inform aims, content and methods of teaching and assessment in each school.

Curriculum Development

Teachers' proposal, initiation, implementation and evaluation of curricula, and the introduction of extracurricular activities to enrich the curriculum are included in this domain. The empirical evidence in this area shows that teachers' engagement with curricular innovations varies from one teacher to another and is strongly influenced, amongst other factors, by cultural traditions, external factors, and teachers' beliefs about teaching and learning that may affect the way they lead, accept, or reject new instructional ideas.

School Functioning

The third domain in which teachers exercise their autonomy is school functioning, described as teachers' decision making on administrative tasks such as school expenditures, budget planning, school finances, class timetable, curriculum for the whole school, etc. Studies show that teachers' decision making in this area is related to the teachers' position in the school. The senior teachers report higher levels of autonomy in this type of task as compared to other teachers.

Professional Development

It refers to the extent to which the teachers have the opportunity to engage in professional education and training and decide for themselves the content, methods, instructors, and location of their training. Research shows that self-directed professional development has positive effects on the professional development of teachers including enhancement in professional competence and motivation to generate changes in the school environment.

Activity 1

Visit a nearby school and discuss with teachers and principal about their autonomy. Discuss about various domains in which they feel autonomous and the domains in which they demand more autonomy?

> ### Learning Check 2
> 1. What is teacher autonomy?
> 2. Does teacher autonomy refer to isolation and absolute state of freedom?
> 3. What are the domains of teacher autonomy?

ARGUMENTS FOR TEACHER AUTONOMY

Among the many arguments that support providing autonomy to the teachers, a few have been described here.

Autonomy is a basic human need and an imperative in teaching

"It is argued that the basic needs of all people are to feel competent, experience autonomy, and relate well and positively to other human beings. People need some levels of autonomy in their life and work in order to improve the chances of experiencing positive mental health." (Naylor, 2011).

Teacher and learner autonomy are interconnected

NCF-2005 supports development of students' autonomy as an important goal of education, which is related to teachers' autonomy, since one gives meaning to the other. Learners' autonomy is more likely to flourish in an environment that supports teacher autonomy. Developing independence, autonomy, and self-control in students is impossible if the teachers have no autonomy in their work. Aiming to build autonomy in others while having little control over their teaching creates a paradox that most students quickly notice, and this makes the encouragement of students' autonomy meaningless for teachers and students alike.

Schools are emotionally-charged spaces where students find their place, and where teachers must exercise judgement

In schools, students negotiate with their shifting world, and teachers are instrumental in guiding them through their learning and life changes. To guide and to teach in such places, teacher judgement is crucial and, to exercise judgement, teachers must have enough degree of autonomy within the requirements of the ethics and law. Moreover,

the ability of citizens to exercise judgement is crucial to maintaining democracy. Schools play an important role in helping students apply their judgement to function as autonomous thinkers in a democratic society (Naylor; 2011).

Freedom of control over professional action is required

Teachers are not technicians who implement other people's decisions. Teachers are 'professionals', capable of deciding for themselves. But in reality, they are the 'victims' of received ideas. People with real political power take all the important educational decisions. Teachers have little or almost no say in deciding about curriculum, objectives, goals, techniques, or materials to be used in the classroom. How can such a system, where teachers are not free to think, encourage creative thinking among students? Education needs a paradigm shift that emphasises freedom of choice in thought and action for teachers.

Need for personal and professional development of teachers

An autonomous teacher seeks out opportunities over the course of his or her career to develop further. He/she tends to be self-motivated, high functioning and display greater cognitive outcomes, well-being, and persistence. When a teacher is dominated by authorities or forced to do allotted tasks, his/her efficacy is reduced and they frequently react with resistance, resentment, and a loss of energy.

Teacher autonomy involves interdependence, not working in isolation

Teacher autonomy necessarily involves interdependence and not complete isolation from educational communities or just individualism. Total independence is not autonomy. An autonomous teacher is self determined, socially responsible and critically aware participant with a vision of personal empowerment and social transformation. He/she respects others, negotiates, cooperates, and depends on others.

Building autonomy requires teachers to move from 'private' to 'public' spaces

Private space or place refers to work environments where a teacher essentially works alone, without peer discourse

or some explicit sharing of pedagogical approaches, either while teaching or in reflections on teaching. Public spaces or places are those in which teachers are engaged in some form of peer discourse, or where teachers make their approaches more public, perhaps through presentations. There may be degrees of moving into a more public place or space, such as dialogue with a colleague, engagement in an inquiry group, or presenting and publishing. Moving into a more public space represents one part of the responsibility that accompanies autonomy: the responsibility to engage in discourse about practice in ways that teacher judgement can be shared and discussed with peers and others in public spaces. Teachers, by giving an account of their teaching, are being pro-actively accountable and thereby taking more control of accountability rather than reacting to the accountability demands of districts or governments (Naylor 2011).

Learning Check 3

- Discuss how autonomy can contribute to personal and professional life of a teacher?
- Describe the various concrete actions which reflect that the teacher is autonomous.

FACTORS AFFECTING TEACHER AUTONOMY

After understanding the meaning of teacher autonomy and various domains where teachers exercise their autonomy, the next thing that might come to your mind is that why teachers' sense of autonomy varies in different situations? What are the factors that affect teachers' autonomy? Many researchers over the years have discussed various reasons that can influence teacher autonomy. A summary of these factors is described in the following paragraphs.

(a) ***Professional competence and support:*** Teachers report higher levels of autonomy if the institutions, where they work, provide them sufficient opportunities for decision making and risk taking. They also report a higher sense of autonomy when new educational demands have been complemented with the enhancement of their professional competence and awareness about innovative theories and practices.

(b) ***Teachers' personal beliefs system:*** "Personal beliefs of teachers about the nature of knowledge, perceptions of self and feelings of self-worth (self-concept, self-esteem), confidence (self-efficacy), preconceptions about specific subjects or disciplines can affect teachers' sense of autonomy to a great extent" (Pajares, 1992).

(c) ***Teacher's intrinsic and extrinsic motivation:*** Intrinsic factors include job satisfaction, desire to assist students to accomplish goals, desire to make a difference in society and sense of achievement while the extrinsic factors comprise of external elements including wage, nonmonetary fringe benefits and recognition of performance. It is found that intrinsic rewards, especially job satisfaction, are more powerful for motivating teachers than are extrinsic rewards. Intrinsic motivation helps in developing teacher autonomy, while stress, pressure or teacher burnout results in negative outcomes for teacher autonomy.

(d) ***Psychological constraints:*** Teachers are concerned with fear of change, fear to release control, and fear of empowerment of students through the exercise of the power balance in the classroom are some of the psychological factors that restrain teachers to exercise autonomy (Ramos, 2006).

WAYS TO DEVELOP TEACHER AUTONOMY

You have read that teacher autonomy is influenced by various factors. The fact is that many teachers face a dilemma between what they want to do and what they have to do. Teachers are required to develop autonomy within these limitations. However, since there is no one best way to foster autonomy, it is crucial for teachers to explore various ways and find approaches that best fit into their own styles (Iida, 2009). This section discusses, from practical aspects, how teacher autonomy can be promoted in a given teaching context.

Developing Ability and Willingness to Implement Changes

To become an autonomous teacher, ability and willingness to implement changes are the most important and essential

elements. In the case of autonomous teacher, they represent the capability and the drive to develop autonomously and guide students on the road to autonomy. Some important elements, identified by Romas (2006), for implementing changes are as follows.

- **Self awareness** develops amongst teachers a better understanding of himself/herself as learners and professionals, and also about his/her strengths and weaknesses. It is important that teachers become aware of what happens around them, to their students, at the work place, in the community, in the country and in the world. Through awareness, a teacher is better able to identify his/her students' needs, goals, capabilities, desires, changes and dreams, so that he/she can help them develop autonomy and awareness of their own learning processes.

- **Responsibility** is another quality without which autonomy is not possible. It gives us freedom and empowerment; at the same time it demands dedication, organisation, time management skills, investment, stamina, perseverance and commitment to tasks and projects.

- **Challenges** take a teacher a step forward and show him/her scope of his/her capabilities. They lead teachers to professional growth. Challenges may take the form of exploration into new areas, of decisions to improve notoriously an area of teachers' knowledge or skills or to undertake research, etc.

- **Participation** and **collaboration** are also key elements to the development of autonomy. Growing together, constructing collectively and undertaking projects, innovations and enterprises is of paramount importance.

- **Changing roles** mean transforming teacher's role in the classroom, from controller to advisor, from instructor to guide, from transmitter to observer and listener, from evaluator and judge to researcher. Transforming teacher's role in the classroom is concomitant with the transformation of students' roles.

Creating a Social Network for Professional Teacher Development

Iida (2009) points out that if teachers see their own teaching from different aspects, it can allow them (teachers) to discover some clues to make their teaching more effective and to develop autonomy. Their professional development can be carried out in both individual and collaborative ways. He suggested action research, self-observation, and peer observation and several other useful approaches for professional teacher development.

- **Action Research:** Action research contributes to teachers' autonomous learning through the process of discovering, posing problems, and possibly solving them. This enables teachers to explicitly explore and discover possible solutions to specific student's learning difficulties in class. Likewise, since action research can be a community effort, it allows teachers to work collaboratively through discussion with colleagues who provide their support and experience. Action research includes three components necessary for developing teacher autonomy: critical reflective inquiry, empowerment, and dialogue.

- **Self-observation** is another way to develop autonomy. Through a process of videotaping (or audio taping), describing, analyzing, and interpreting the teaching, teachers can develop an awareness of and learn more about their own teaching. It may also be more effective for teachers to incorporate the notion of 'collaboration' into the approach by going beyond the concept of 'self'. It can create opportunities to meet with colleagues and discuss their self-observation reports. Dialogues with peer teachers can allow them to get new perspectives and to reconstruct knowledge about teaching.

- **Peer observation** is another technique. One approach in peer observation is that two teachers organise a lesson, and one teaches while the other observes the class; and after the lesson, both teachers describe what happened in the classroom and detail their experience of the lesson, and discuss how the lesson could be modified next time on the basis of

the descriptions; and for the next class, the role is reversed.

- **Reading professional literature or journals** enables teachers to gain awareness of what is currently happening in the field all over the world and to construct new knowledge about teaching and conducting classroom research.
- **Attending conferences and use of internet** are also effective ways to develop as teachers.

HOW DOES TEACHER AUTONOMY HELP IN ENRICHING LEARNING SITUATIONS

An autonomous teacher is a facilitator and an advisor. In a learning situation, his/her responsibility is to create a learning environment that provides students with the materials, equipment, tools, guidance, and support that they need in order to successfully develop and carry out their own plan of study. Autonomous teachers take the student's perspective during instruction and deeply value, understand, and appreciate that perspective. They work hard to identify, nurture, and build students' inner motivational resources. An autonomous teacher helps the students in the following ways.

- He/she engages and supports all students in learning.

Learning Check 4

1. Is autonomy a basic human need? Give examples.
2. How does a teacher's autonomy require him/her to move from private to public spaces?
3. What are the external constraints that affect teachers' autonomy?
4. What are the psychological constraints that affect teachers' autonomy?
5. What are the approaches of professional teacher development?
6. How does peer collaboration increase teachers' autonomy?
7. How can teachers' involvement be promoted in decision making process?
8. How does teachers' autonomy help in enriching learning situations?

- He/she uses a variety of instructional strategies and resources to respond to students' diverse needs.
- He/she facilitates learning experiences that promote autonomy, interaction, and choice.
- He/she engages students in problem solving, critical thinking, and other activities that make subject matter meaningful.
- He/she promotes self-directed, reflective learning among all students.

Activity 2

Discuss with your friends and teachers whether increasing teachers' autonomy leads to quality education or lack of control? Record their viewpoints

ACCOUNTABILITY

You have so far read that autonomy encourages teachers to teach in their own style, and use the techniques, materials, and technology that work best for students. In return for this autonomy, teachers should be held accountable for students' progress. The teacher should realistically be held accountable for what he/she actually tried to teach the class and how much he/she helped each student improve. Now the question arises what is accountability and what are its functions?

MEANING OF ACCOUNTABILITY

Teachers' accountability is a long debatable issue. It is concerned with making teachers responsible for the quality of their teaching. Over the years, attempts have been made to define teachers' accountability. One working definition of accountability is proposed by Heim (1995). According to him: "Accountability is the responsibility that goes with the authority to do something. The responsibility is to use authority justifiably and credibly."

Heim considered accountability as a multi-faceted concept involving responsibility, authority, evaluation and control. According to him, it involves at least two parties and a mutually acknowledged relationship between them. One party delegates authority, to take action, to another party

in order to demonstrate credible performance. Control is exercised through the delegation of authority, which may be continued or may be withheld depending on demonstration of credible performance.

Accountability may be directed either towards the process (i.e., how something is done), or towards the outcomes (i.e., what results are accomplished). In case of teachers, when it is directed towards the process, teacher is delegated the authority to engage in activity with the responsibility of conducting the activity properly in accordance with prevailing expectations. When it is extended to include outcomes, then teacher becomes responsible for the consequences or results of his/her actions—whether positive or negative, and whether intended or not.

Activity 3

Discuss the different types of authority that can be delegated to staff members in schools.

TYPES AND FUNCTIONS OF ACCOUNTABILITY

Levitt, Janta & Wegrich (2008) in their report *Accountability for Teacher* have discussed various types and functions of accountability. These are described below.

Types of Accountability

- *Organisational:* Organisational accountability works through superior/subordinate relationships (like principal and teachers) and defines actors' authority and responsibility. It secures compliance with some explicit rule or standard and, even when actors have a considerable amount of autonomy in their conduct, they still feel the pressures of organisational accountability.

- *Political:* Political accountability is exercised mainly by elected politicians and is about achieving democratic control. It is implemented in three dimensions: (1) election of representatives or political parties, (2) ministerial, when it is applied indirectly through ministers that are held accountable for every affair in their ministry, and (3) legislation expressed in constitutional or other equivalent documents.

- *Legal:* In legal accountability, courts and other judicial institutions' accountability systems play the central role by protecting rights and redressing wrongs. It is mostly about checking the integrity of organisational and individual behaviour.
- *Professional:* The professionals like teachers, lawyers, doctors, etc., are bound by some codes of conduct and practices set by the professional associations. Professional accountability focuses on conformity to these standards and codes of conduct for professional behaviour as these norms are binding for all members and need to be implemented by all professionals in their everyday practice.
- *Moral or ethical:* Ethical or moral accountability has a central place in a professional's conduct. It relies on the internalised values to which the professionals voluntarily adhere to. The difference between ethical or moral and professional accountability is the degree to which it has been incorporated in official standards. Professional accountability is binding for members of professional associations while the ethical or moral accountability relies on informal code of conduct by the professionals. For teachers, it is the commitment towards children, their parents and other stakeholders, to act in the best interest of students to facilitate their effective learning and development.

Functions of Accountability

The functions of accountability are given below.

- *Democratic control:* Accountability plays an important role in excercising the democratic control by civil society on representatives (here teachers) by subjecting them to public scrutiny, and judging them on their effectiveness and efficiency in serving the public.
- *Enhancing the integrity of public governance:* Accountability arrangements enhance the integrity of public governance by strengthen commitment to honesty and appropriate conduct, and hence encourage consistency of actions.

- *Supporting performance improvement:* Accountability supports performance improvement that flows from organisational learning and avoid unintended outputs or outcomes.
- *Maintaining and enhancing the legitimacy of public governance:* Accountability works as an instrument that ensure transparency and answerability between actors (teachers) and the stakeholders (parents, students, society) by bridging these two spheres. It also ensures that the public voice is heard and enables individual institutions to be answerable to the public.
- *Mechanism for catharsis:* Finally, accountability also serves as a mechanism for catharsis in cases of serious misconduct and breach of public trust. Detailed investigation that explores all factors that led to the unacceptable consequences provides an opportunity to acknowledge what went wrong and why. Hence, prevent recurrence of errors and help to support better compliance with rules and regulations.

Activity 4

Visit your nearby school and discuss with the principal how she/he ensures accountability by teachers.

DO AUTONOMY AND ACCOUNTABILITY GO TOGETHER?

It was discussed earlier that teachers are professionals. They need and deserve significant degrees of autonomy in terms of what and how they teach. In turn, teachers are held accountable for students' progress. Studies reveal that autonomy in decisions relating to curricula, assessments and resource allocation tends to be associated with better student performance, particularly when schools operate within a culture of accountability. It has been reported that the students tend to perform better in countries where schools have greater autonomy over what is taught and how students are assessed. Similarly, schools that enjoy greater

autonomy in resource allocation tend to show better student performance than those with less autonomy. However, interestingly enough, in countries where there are no such accountability arrangements, schools with greater autonomy in resource allocation tend to perform worse.

Accountability for common standards is important because today's pupils will be the parents, adult citizens, and productive workers of tomorrow. Society has a strong interest in ensuring that they are well prepared for those roles, and that they share an understanding of the virtues required by a free society. Society also has an obligation to ensure that no child or youth is harmed by neglectful or abusive parents or schools. Thus, both autonomy and accountability are important regimes. Autonomous schools must work within an accountability framework to be effective. Autonomy comes with accountability, and accountability without autonomy makes no sense. Both autonomy and accountability can exist together and one gives meaning to other.

> ### Learning Check 4
> 1. Define accountability.
> 2. How does accountability exercise democratic control?
> 3. What is the relation between teachers' autonomy and accountability?

LET US SUM UP

In the present chapter, we have discussed autonomy in general and teachers' autonomy in particular. We have learnt that there are a number of views regarding teachers' autonomy including the teacher's ability and willingness to help learners; freedom from control by others over professional action; capacity to engage in self-directed teaching or professional action; and autonomous teacher as an autonomous learner. There are various characteristics of teacher autonomy and different domains in which teachers exercise their control including teaching and assessment, curriculum development, school functioning, and professional development. It is further emphasised that teacher autonomy is not an omnipresent attribute of certain teachers; it manifests itself differently in

every teacher, and at the same time, every teacher perceives and exercises his/her professional autonomy across different domains in different ways. Teacher autonomy is influenced by various factors including professional competence and support, teachers' personal beliefs system, teachers' intrinsic and extrinsic motivation, and psychological constraints. Teachers are required to develop teacher autonomy within these limitations. However, since there is no one best way to foster autonomy, it is crucial for teachers to explore various ways for teacher development and find approaches to best fit into their own styles. A number of approaches to develop teachers' autonomy have been discussed in the present chapter including developing ability and willingness to implement changes, creating a social network for professional teacher development, developing learners' autonomy, increasing opportunities for peer collaboration, and promoting teacher involvement in decision making processes. An autonomous teacher is a facilitator and an advisor. In learning situations, his/her responsibility is to create a learning environment that provides students with the materials, equipment, tools, guidance, and support, they will need in order to successfully develop and carry out their own plan of study. In return for this autonomy, teachers should be held accountable for student progress. The teacher should realistically be held accountable for what she/he actually tried to teach the class and how much she/he helped each student improve. Accountability is the responsibility that goes with the authority to do something. The responsibility is to use authority justifiably and credibly. Both autonomy and accountability are important regime and can exist together as one gives meaning to the other.

REVIEW QUESTIONS

1. Explain your understanding of teacher autonomy. In which domains do you, as a teacher, require autonomy and why?
2. "Teacher is a wild animal in captivity." Discuss the statement.
3. Explain how teacher autonomy influences learner autonomy?

4. Explain how teacher autonomy can help in realising objectives of education?
5. What are the factors that hinder teacher autonomy? Explain how you as a teacher will minimise their effect.
6. Discuss the ways through which teachers can be made more accountable?
7. Does increase in accountability mean decrease in autonomy?

REFERENCES AND WEB LINKS

COLLINS COBUILD ENGLISH DICTIONARY. (3rd ed). 1995. Collins Publishers, New York.

COTTERALL, S. AND D. CRABBE (EDS.). 1999. *Learner Autonomy in Language Learning: Defining the Field and Effective Change.* Peter Lang, Frankfurt.

HEIM, M. 1995. Quoted in Heim, M. *Accountability in Education: A Primer for School Leaders.* Hawai'i School Leadership Academy (Monograph, Product # MO9601), Honolulu.

IIDA, A. 2009. Teacher Autonomy and Professional Teacher Development: Exploring the Necessities for Developing Teacher Autonomy in EFL Japanese Contexts. *Asian EFL Journal,* vol. *35,* article 3.

LEVITT, R., JANTA, B. AND WEGRICH, K. 2008. *Accountability of Teachers- Literature Review.* Rand.Europe. (Technical Report, General Teaching Council England).

LITTLE, D. 1995. Learning as Dialogue: The Dependence of Learner Autonomy on Teacher Autonomy. *System, 23(2),* 175-182.

NCERT. 2005. *National Curriculum Framework–2005.* NCERT, New Delhi.

NAYLOR, C. 2011. *The Rights and Responsibilities of Teacher Professional Autonomy.* BC Teachers' Federation. (BCTF Research Report, Section XII, 2011-EI-03), Vancouver.

NATIONAL POLICY ON EDUCATION. 1986. Ministry of Human Resource Development, Department of Education, Government of India, New Delhi.

PAJARES, F. 1992. Teachers' Beliefs and Educational Research: Cleaning up a Messy Construct. *Review of Educational Research,* 62, 307-332.

Ramos, R.C. 2006. *Considerations on the Role of Teacher Autonomy – Theoretical Discussion Papers.* Available online- http://caljjournal.files.wordpress.com/2010/12/2006-p-183-202.pdf.

*The Right of Children to Free and Compulsary Education-*2009. Government of India, New Delhi.

Tort-Moloney, D. 1997. *Teacher Autonomy: A Vygotskian theoretical framework.* CLCS Occasional paper No. 48, Trinity College, Dublin, CLCS.

Wilches, J.U. 2007. *Teacher Autonomy: A Critical Review of the Research and Concept Beyond Applied Linguistics.* Available on line: http://quimbaya.udea.edu.co/ikala/images/PDFs/Vol%2012%20rticulo%2010 pdf

Chapter 8

Learner Autonomy

STRUCTURE

- Introduction
- Objectives
- Meaning of Learner Autonomy
- Development of Learner Autonomy
  – Family Pressure
  – School Practices
  – Teacher Factor
- Curriculum, Textbooks, Instructions and Discipline in Learner Autonomy
- School and Developing Learner Autonomy
- Individual Autonomy and Collective Responsibility

Let Us Sum up

Review Questions

References and Web Links

INTRODUCTION

As you know, a growing child has the capacity to observe, assimilate, explore, investigate, and organise the information presented to him/her. It is the ingenuity of the people present around him/her to nurture these hidden capacities of the children. As academics and scholars gained better understanding of 'how children learn', they diverted their attention from the role of teacher as transmitter of knowledge. Teachers are now viewed as the ones who are partners, facilitators, observers, co-workers, co-investigators, co-learners, etc., in the teaching-learning process. It is realised that children come to the school with huge, often amazing, amount of information and teachers' job is to help this information getting converted into meaningful knowledge. This view is in contrast to the long prevailing beliefs and practices where the teacher was assumed to be the only repository of all knowledge and information, and only the teacher could determine what and how much was to be transferred to the learner. It was only the teacher who decided what information was suitable for the particular age and stage of the learner. Subsequently, it became the prerogatives of government and school boards to prescribe age-specific curricula that the teacher should transact and the learners must learn. Rote-memory and reproduction of information became the concern of schools, teachers, learners and parents. The learners were reduced to obedience in its worst form. There was no chance or time for the learners to pursue, explore, examine and analyse what they would genuinely be interested in on their own. It was this effective prescription which numbed the creativity and possibilities of innovative action among the learners. This chapter focuses on ways and means to make learner autonomous for deciding what is to be learned, the pace of their learning, and the teachers' role in developing such competencies among the learners.

Activity 1

Consult literature to find out the salient characteristics of teaching-learning processes prevalent during ancient period. Prepare point-wise comparison of the traditional practices with the contemporary ones and discuss it with classmates.

OBJECTIVES

After reading this chapter, you will be able to:
- differentiate between the nature of learner and teacher autonomy;
- explain the factors affecting learner autonomy;
- describe how learner autonomy can be fostered in the school context; and
- understand the way autonomy helps in fulfilling societal responsibility.

MEANING OF LEARNER AUTONOMY

In the last few decades, research has shown that learners have so much to contribute to the process of learning which, if acknowledged, accepted and supported by the system, would be deeply conducive to create a learning society. The renewed focus on the phenomenon of life-long learning also advocates nurturing autonomy among the learners in the initial stage itself. It is believed that this would help to create self-assured lifelong learners; men and women, imbued with active and creative faculties, who are willing to innovate and explore.

As the Activity 1 will show you, the traditional Indian system of teaching and learning was based on the following four steps:
1. Learning from the teacher,
2. Self-learning; which included pondering over and reflecting upon various aspects of what was received from the teacher,
3. Discussion with peers, and
4. Utilisation of the knowledge or what was learnt.

A careful analysis of these steps will reveal that the last three steps are entirely at the 'command' and 'discretion' of the learner. There are instances available in the Indian traditional literature which indicate that the education system of that time encouraged learner to self-evaluate the levels of his/her 'learning attainments', and, if satisfied, request his/her teacher for permission to enter into worldly life. Today, most of this seems to have been lost under the constraints imposed by the education system which focuses primarily on final year-end examination marks, at the cost of

several other aspects that are essential to lead a fulfilling and contributing life.

The learner autonomy can be conceptualised as the capacity of the individual to engage in 'critical reflection, decision making, and willingness to act and experiment on one's own.' It may be defined as the ability to take personal or self regulated responsibility for learning. According to Little (1991), learner autonomy is essentially a matter of learners' psychological relation to the process and content of learning–a capacity for detachment, critical reflection, decision-making and independent action. When a learner actively participates in the learning process and gets hold of every opportunity to learn and learn more; he/she is assumed to show the signs of an autonomous learner. It is the responsibility of people around the learner to remove the barriers and impediments that may discourage the learner. Sometimes, even passive support enhances self-confidence and puts the learner on an independent path.

Formally, learner autonomy could imply the learner taking charge of his/her own learning in certain aspects from diverse sources. The term learner autonomy has come to be used in several ways. According to Benson and Voller (1997), learner autonomy is used for:

1. situations in which learners study entirely on their own;
2. set of skills which can be learnt and applied in self-directed learning;
3. an inborn capacity which is suppressed by institutional education;
3. the exercise of learners' responsibility for their own learning; and
4. the right of the learners to determine the direction of their own learning.

Thus, it is clear that promotion of autonomy among learners involves encouraging them to take responsibility for their own work. This can be achieved by giving learners some control over what they want to learn (content), how they will learn (methodology) and when they want to learn (time). Research shows that students in such a permissive environment set realistic goals, plan work, develop coping strategies with new and unforeseen situations, evaluate and assess their own work, and, generally, learn how to

learn from their own successes and failures in ways which helps them to become more efficient learners in future. In case the learning environment does not develop autonomy and forced to score high marks/grades in the school board examination, he/she may lose all interest and motivation. The way education is being imparted, in schools and even in colleges, encourages dependence on others and leaves little scope for fostering autonomy among the learners. In a teacher-controlled classroom, there is little scope for acceptance of students' ideas and practically no possibility of these being discussed and tried out. Research findings have shown that autonomous learners show initiative, are willing to partner with peers and teachers, are self-aware and committed, consistently reflect upon the attainments of the self and also of the process being followed. In various examinations conducted in schools and universities, those who top the list of successful candidates, do not necessarily excel, in comparison to others, in their chosen life goals.

Learning Check 1

1. Are learners more efficient and systematic when given autonomy?
2. List the characteristics of an autonomous learner.
3. What are the conditions that nurture autonomy among the learners?
4. Do high scorers in board examination excel in other aspects of life as well? Comment.

Activity 2

For a particular class, find out the set of skills that learners can achieve on their own. Write a few sentences about the methodology of achieving the same.

DEVELOPMENT OF LEARNER AUTONOMY

There are several factors which influence the development of autonomy among the learners. Let us take the exercise of examining the range of restrictive and rigid practices that

place a tight noose around not only the learners but also the teachers. Included among these factors are family pressure, school practices, teacher factor, etc.

FAMILY PRESSURE

As you know, it is wrong to assume that children begin learning in the school; rather, learning begins at the time of birth itself and parents, other family members, peer group, neighbours play important roles in influencing the learning process of children. The disciplinary practices of the parents; be it authoritative, authoritarian, permissive or restrictive; affect the development of autonomy among learners. You must have observed that parental wishes, desires and their unachieved goals in life often decide the course and direction of studies for their children. My son must become an engineer or do MBA and my daughter must become a medical doctor could be the parental prescription even before his/her child celebrates his/her first birthday. In a society that values obedience as one of the essential duties in life, child's own interest and talent gets wasted in umpteen cases. Parental pressure, particularly from the educated ones, often retards the process of expression of interest by the child in his/her desired direction.

It has another dimension too. Comparison of learner attainments, mostly marks/grades obtained by them, with their classmates is often done by the parents, which frequently results in admonition to score better than 'him' or 'her'. It creates unavoidable pressure and stress on the learner. It is a great depreciation in the cognitive capital of the country when a child interested in literature is confined to study subjects of parental choice and made to sit in an entrance examination for an engineering course and, finally, ends up as an electrical engineer. Tuitions at individual level and coaching in identified institutions restrict the natural and emerging talents. These practices leave little scope for the learner to think beyond what has been transferred by the teacher. There is neither the scope nor the time for reflection, experimentation and observation for children. All these factors negatively affect the development of autonomy among the learners.

SCHOOL PRACTICES

Presently, a large majority of schools in the country follow prescribed curricula and syllabi. Once these syllabi reach in the hands of the teacher, he/she redefines the task before him/her: completion of the assigned task given in terms of syllabus and the textbooks in the prescribed time. The parents, learners and teachers all seem united on one count: only those components matter which are to be examined for the award of marks in the final year end examination; everything else is secondary. If the schools give due importance to activities, such as work experience, socially useful productive work, working with community, etc., the process of nurturance of talent would definitely get a big boost by providing opportunities to the learner to delineate their area of interest and move ahead in that direction.

Another opportunity to boost learner autonomy could be seen in assigning 'project work' to them on topics/themes of their choice and permit full play to them to use their skills and talents. Currently, conducting a project work has, by and large, been reduced to a farce. The children can purchase 'project work' in the market and submit it in the school. The teacher may be overworked and not in a position to guide students about how to do the project work. Project work, when done in group with peers, innovative ideas do emerge and take practical shape. Occasionally one does receive some sporadic reports of an amazing innovation by someone working in tough conditions without much support or motivation. These are instances of learner autonomy leading to innovations.

In India we still have a long way to go to provide a cafeteria approach to the learners in selection of subjects. The similar is the case with year-end examinations which continue to remain a source of great stress and strain both for the parents and the students. Imagine a situation in which a child could select subjects of choice and arrange these in order of preference and offer him/her for evaluation when ready for it! A transparent, flexible, non-restrictive curriculum that permits many choices and interests could effectively enhance the scope for learners to gain experience in themselves, their capacity to reinterpret, incisively analyse and come out with new explanations and possibilities.

191

TEACHER FACTOR

Most of the aspects mentioned above could be taken away from the list of restrictive practices in the context of learner autonomy if the teacher is professionally competent, committed, performing, proud of his/her task and willing to guide his/her students on the basis of individual differences. The teacher could generate awareness amongst parents about the level to which they should impose their wishes on their children in matters of nurturing talents and giving them the liberty of making choices and taking decisions. A teacher, who keeps himself/herself abreast of the new developments in the field, can indicate possibilities and encourage students to realise the bliss of learning on their own. For this, the teacher should be willing to work with the students as a partner and co-worker. A teacher who 'grows' with years often presents an example of the 'positive outcomes of learner autonomy'. Young persons would innovate even when enmeshed in restrictions and restraints, once they find someone ready to stand with them with affection and always ready to provide encouragement.

Major Shifts in Education	
The *National Curriculum Framework – 2005* (p.110) describes the major shifts in educations as follows.	
From	**To**
• *Teacher centric, stable designs*	• *Learner centric, flexible process*
• *Teacher direction and decisions*	• *Learner autonomy*
• *Teacher guidance and monitoring*	• *Facilitates, supports and encourages learning*
• *Passive reception in learning*	• *Active participation in learning*
• *Learning within the four walls of the classroom*	• *Learning in the wider social context*
• *Knowledge as "given" and fixed*	• *Knowledge as it evolves and is created*
• *Disciplinary focus*	• *Multidisciplinary, educational focus*
• *Linear exposure*	• *Multiple and divergent exposure*
• *Appraised, short, few*	• *Multifarious, continuous*

Learning Check 2

1. Can every learner become an autonomous learner? Give reasons in support of your answer.

2. What changes can be made in the school practices to develop learner autonomy?

3. What is the meaning of a non-restrictive curriculum?

Activity 2

Consult the library and find out the difference between authoritative, authoritarian, permissive and restrictive child-rearing practices. Discuss with other students and parents.

CURRICULUM, TEXTBOOKS, INSTRUCTIONS AND DISCIPLINE IN LEARNER AUTONOMY

You may now ask the question that what role do curriculum, syllabi and textbooks play in developing learner autonomy? Alternatively, one might also ask why it should be necessary to give freedom to the learners to learn on their own irrespective of curriculum, syllabi and textbooks. Indeed the learners do not require freedom from curriculum, syllabi and textbooks if their developmental characteristics are matched with these prescriptions. For example, it stands pedagogically confirmed and academically accepted that no child should be made to learn alphabets or numerals or reading and writing in pre-schools. However, one could visit any prestigious school with high credibility and would find the school and also the teachers taking pride in the 'levels of proficiency the children in pre-school have already attained in language and mathematics!' It is the nurturance of the developmental competencies of the child in the initial years that prepares him/her for better formal learning in subsequent years. Pre-school is also the time to let children themselves realise and express their areas of interest. The task of the teacher is to allow and encourage this process.

It should be remembered that the role of the teacher in promoting autonomy of learner is of paramount significance. The teacher presents a 'method' before the learner and, at the same time, also emphasises that this is not the only method. There could always be other alternative methods; let us explore them. It must be inculcated in the minds of the learner that the roles of the textbooks, syllabus and the teachers are only to facilitate and help him/her on their march to exploration in the search of knowledge and acquisition of skills. This type of confidence building results in enhanced motivation and self-confidence among the learners. It gets hindered if the school imposes textbooks, syllabus and demands weekly progress reports, expecting comparability of learner attainments. There are certain basic essentials in the process of growing up. Certain inputs like providing necessary nutrition to an infant and a growing child does require someone else to take charge of it. Similar is the requirement when the child proceeds on the path of education. Textbooks, curriculum, instructions and discipline are to be considered 'supportive but not restrictive' in the process of growing up and acquiring the skill and capability of 'learning to learn' and eventually becoming an autonomous lifelong learner.

During the first couple of years the schools need not go beyond the activity books that may enhance the interest of the child. To elaborate this point, the box given below contains descriptions related to what autonomy does not mean.

What is not Learner Autonomy?

- *Autonomy does not necessarily refer to self-instruction/learning without a teacher.*
- *It does not mean that intervention or initiative on the part of a teacher is banned.*
- *It is not something teachers do to the students.*
- *It is not a single easily identifiable behaviour.*
- *It is not a ready state achieved by all learners once and for all.*

In the present day, in addition to the teacher, school library, etc., with the advent of ICT, access to knowledge and information is easily available through various sources.

Learning autonomy can be developed by encouraging children to acquire information by 'searching' various sources and use the information in building their knowledge. The principles of guided learning could be used in a manner that it leads to greater motivation and applications of skills so acquired in new and challenging situations.

Autonomy is also expressed as the ability to learn how something can be learnt – learning to learn – and may not be the same when this acquisition is put to applications in subsequent situations. This could happen only when the learner realises that the textbook is not the only source and there is a world beyond the teacher and his/her methods and content. Nurturing autonomy requires the teacher to encourage such thoughts among the learners.

One of the most supportive ideas that help nurturance of autonomy is the capacity of the learner to visualise the inter-linkages between various aspects of knowledge that are formally presented as subjects of study in schools and colleges. Once the learners move out of the confines of the textbook and the teacher, the world opens up before him/her. This nurtures autonomy the most.

Activity 3

1. Make a list of few sources of knowledge and learning.
2. List various activities that teachers must do to develop autonomy among the learners.

SCHOOL AND DEVELOPING LEARNER AUTONOMY

You know that learning has never been confined to schools or to a formal system, where it was imparted at a fixed place by more learned and knowledgeable teachers and scholars. Those who never attended a *Gurukula, Madrasa*, or Seminary did learn to lead their life and not all of these lives were wasted. One could cite examples of those who excelled not only in their own life, but also influenced others to lead an enlightened life. The life of Mahatma Gandhi was deeply influenced by his mother. The following words of Gandhi would illustrate the level to which traditional and family learning could elevate an individual.

195

"I learnt from my illiterate but wise mother that all rights to be deserved and preserved come from duty well done. Thus the very right to live accrues to us when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define duties of man and woman and correlate every right to some corresponding duty to be first performed…"

In every society, the transfer of knowledge and wisdom from one generation to the next is often recalled with great sense of reverence as its contribution to the growth of human civilisation is tremendous. However, things change with times and impact every aspect of human activity and endeavour. The growth of formal system of education is also linked with human aspirations, expectations and knowledge creation that have successfully explored every aspect of the secrets of nature. Definitely all this can no longer be transmitted orally. It has to be formalised. In India, Nalanda and Taxila prepared scholars of repute who explored the oceans of knowledge for the benefit of mankind, irrespective of geographical boundaries and diversities of every conceivable variety. Modern schools and universities are a consequence of these gradual developments.

However, the question that arises is that does learning take place if the learner is free from the constraints of schooling? Such a question prompted Ivan Illich (1973) to publish his global-attention-catching work entitled *Deschooling Society.* This critical discourse delineated the limitations that formal systems impose on the learners. Illich also suggested alternatives. According to him:

"A good educational system should have three purposes: it should provide all who want to learn with access to available resources at any time in their lives; empower all who want to share what they know to find those who want to learn it from them; and, finally, furnish all who want to present an issue to the public with the opportunity to make their challenge known."

In the world of 21st century when the march towards a learning society is considered inevitable, an alternative system of learning shall always be under inquisition and under experimentation. The outcomes of such efforts will

always add value to the existing system. There would be no doubt at any stage in the minds of human beings that learning can never be confined or constrained by external systems or impositions. It may be pertinent to mention here that the question of comprehensive learning was examined in the Delors Commission Report, mentioned in Chapter 2. It states that 'education must, as it were, simultaneously provide maps of a complex world in constant turmoil and the compass that will enable people to find their way out.' It further points out that it is no longer possible for an individual to draw upon the store of knowledge acquired in the initial years and use them throughout one's life. One has to be always ready to seize every available opportunity of learning and including updating and renewing the skills. Not only this; one has to be ready to broaden one's attitudes as well along with knowledge and skills. This Commission identifies four pillars of knowledge, discussed in Chapter 2. It points out that formal education/schooling has mainly focused on learning to know and to a lesser extent on learning to do. These two alone are no longer sufficient. The Commission states that "equal attention should be paid in all of the organised learning to each of these four pillars, so that education is regarded as a total experience throughout life." This would immediately require significant changes in the very goals of education, structure of educational programmes and also the pedagogy of imparting it. The Commission states:

> *"A broad, encompassing view of learning should aim to enable each individual to discover, unearth and enrich his or her creative potential, to reveal the treasure within each of us. This means going beyond an instrumental view of education, as a process one submits to in order to achieve specific aims in terms of skills, capacities or economic potential, to one that emphasises the development of the complete person, in short, learning to be."*

In sum, it can be said that learning always takes place beyond the schools, without the school and definitely along with the school. Times ahead shall demand far greater initiative on the part of the person to equip him/her for lifelong learning without any inhibitions or hesitations.

Learning Check 3

1. According to you what are the restraints schools impose on the learner?
2. How do you see the recommendations of Delors Commission in terms of developing learner autonomy? Give reasons.

Activity 4

Try to recall the good things you learnt from your mother, father and other adults in the family. How did it help you in your future development?

INDIVIDUAL AUTONOMY AND COLLECTIVE RESPONSIBILITY

Autonomous learners, whether individuals or groups, remain active towards the learning task identified, delineate and analyze alternatives, do not worry about taking risks and encountering failures, possess ample self-confidence, and, in group situations, command peer confidence. They also understand and appreciate that autonomy could lead to productive, creative and innovative outcomes only when it is coupled with a strong sense of responsibility. It is the role identification, on the part of both the teacher and the learner that could result into a mutually perfect setting: the teacher to support the learner on his/her path to analyze deeper into the task undertaken; and the learner in receiving such inputs and incentives that would add value to his/her efforts.

Now, the question arises is that to what extent the teacher's supportive role strengthens the learner's autonomy? It is to be realised that only a professionally equipped teacher, who is also a keen observer of student's traits and behaviour, can help the learner in reducing his/her dependence on the teacher. The existing teaching-learning system is, without doubt, heavily dependent on the teacher. The transition from teacher-dependence to student-autonomy is not an easy task as it requires making additional efforts on the part of both of them. A couple of aspects could be applicable in most

of the situations such as focused attention, corrections and strategy variations at appropriate points resulting out of self-monitoring and evaluation. At each stage, both must know how to savour the success. Further, as the learner attains higher levels of autonomy, greater is the sense of achievement of the teacher.

The developments in information and communication technology (ICT) have considerably changed the face of the classroom and have created new sources of information and knowledge. It has also transformed the role of the teacher significantly. It would be interesting to note the teachers' roles and corresponding students' roles as identified by Weaver (1970). Table 1 contains teachers' roles and corresponding students' roles and outcomes.

Table 1
Teachers' Roles and Corresponding Students' Roles and Outcomes (Weaver, 1970)

Teachers' Roles		Teaching/ Learning Process	Students' Roles		Likely Student Quality as Outcomes
1.	Appreciator	As determined by students	1.	Searcher	Self-Determination
2.	Partner	Participation	2.	Partner	Responsibility
3.	Patron	Making	3.	Designer	Creativeness
4.	Guide	Searching	4.	Explorer	Adventurousness
5.	Questioner	Experimentation	5.	Searcher	Investigation Skill
6.	Tutor	Reflection	6.	Thinker	Understanding
7.	Counsellor	Expression of feeling	7.	Client	Insight
8.	Moulder	Conditioning	8.	Subject	Habits
9.	Instructor	Transfer of information	9.	Memoriser	Possession of Information
10.	Exemplar	Imitation	10.	Trainee	Skills

It would always be open to re-examine the above role identification. It would, however, be obvious that none of these could be discarded. The problem arises when either the teacher or the learners ignore any of the aspects delineated.

Activity 5

Select a theme of study in your course. Delineate the roles of teacher and students in transacting that theme with a view to develop autonomy among the learners.

LET US SUM UP

You have read in this chapter that autonomous learning requires greater, intelligent and sustained effort on the part of the teacher. It is not a teacher-less learning. Learners become autonomous only gradually and acquire better and higher traits as they move along and move ahead. Some may take longer time and require greater persuasion than others. Committed, competent and 'performing teachers' interacting with willing and curious learners create conditions conducive to autonomous learning. This subsequently leads to creation of new ideas and knowledge, and thereby enhancing the global knowledge capital that could be utilised for the good of the people making their lives better and meaningful.

REVIEW QUESTIONS

1. Explain the concept of learner autonomy. How is it related with teacher autonomy?
2. Explain the factors affecting teacher autonomy.
3. What role do curriculum and textbooks play in development of learner autonomy? How can their influence be negated?
4. Does learner autonomy develop outside the formal system of education? Elaborate your answer with examples.
5. How does individual autonomy influence collective responsibility?

REFERENCES/FURTHER READINGS

Benson, P., and Voller, P. (Eds.). 1997. *Autonomy and Independence in Language Learning.* Longman, London.

ESCH, E. 1996. Promoting learner autonomy: Criteria for the selection of appropriate methods. In R. Pemberton, S.L. Edward, & H.D. Pierson (Eds.), *Taking Control: Autonomy in Language Learning* (pp. 34-38). Hong Kong University Press, Hong Kong.

ILLICH, I. 1973. *Deschooling Society.* Penguin, New York.

LITTLE, D. 1991. *Learner Autonomy 1: Definitions, Issues and Problems.* Authentik, Dublin.

MCGARRY, D. 1995. *Learner Autonomy 4: The Role of Authentic Texts.* Authentik, Dublin.

UNESCO. 1996. *Learning the Treasure Within.* Report to UNESCO of the International Commission on Education for the Twenty-first Century, Paris.

WEAVER, T.R. 1970. *Unity and Diversity in Education.* Department of Education and Science, London.

What is Learner Autonomy and How It Can Be Fostered? Dimitrios Thanasoulas); aksa74@hotmail.com):

Chapter 9

Values: Concept and Context

STRUCTURE

- Introduction
- Objectives
- Values: Meaning and Concept
- Types of Values
- What Values Should Be Followed in Life?
- Value Conflicts
- Perspectives on Values
  – Psychological Perspective
  – Sociological Perspective
  – Philosophical Perspective
- Theories of Values
  – Pragmatic Theory
  – Empiricist Theory
  – Realist Theory
  – Idealist Theory
- Values: Absolute or Relative
- Creation of Values
  – Can Humans be free of Values?

Let Us Sum up

Review Questions

References

Introduction

You must have often come across the thoughts of the well-known thinkers, philosophers and educationists emphasising the significance of values, not only as a way of life, but also something which justifies our existence as human beings. For example, the Jain Tirthankar, Lord Mahavira, said "Anger annihilates affection, pride the politeness, deceit the friendship but greed destroys all – affection, politeness and friendship (*Mahashramana*, 2001). Mahatma Gandhi expressed that "humility is the primary thing to be acquired. One who is not humble cannot put one's learning to proper use." Jawaharlal Nehru said "A consideration of cultural and moral values and standards is essential if we have to solve the problems that afflict the world today." (Jayaswal, 1955). The Nobel Prize winner scientist Albert Einstein has said "Try not to become a man of success but rather try to become a man of value."

In our daily life, however, we constantly face situations or come across news items which compel you to wonder whether values exist at all in the modern societies. For example, you must have come across news items such as teacher raped student, teacher beat student such that student became deaf, student murdered teacher for being strict, a boy made an objectionable MMS of a fellow girl student and circulated on web and among friends, son murdered mother for property, children threw mother out of house and she is living on street, new born girl child thrown in dust bin, etc. These news items lead one to ponder whether values exist in our society. If so, what actually are values? How does one acquire values in life? Whether every individual should have the same value system or is it justified if you and I have different values? What should happen when two persons have values which are in conflict with each other? Who determines what is right? Can there be a human being with no values at all? It is often said that the money is the only value left in contemporary society. Is money really a value? Who creates values or who determines what a value is? While reading this chapter you may get answers to some of these questions, or else you would develop enough insights to analyse such situations and come out with a logical explanation. This chapter takes you to a systematic journey into what is the

meaning and concept of value from various perspectives; the nature of values – relative vs. absolute; creation of values; significance of values in human life and the values prevalent in the contemporary society.

Activity 1

Before proceeding further, reflect on and discuss your thoughts with fellow colleagues on the questions raised above and prepare a brief.

OBJECTIVES

After reading this chapter, you would be able to:
- describe the meaning of values;
- conceptualise values from different perspectives and relate these to everyday life;
- discuss as to what extent values are absolute;
- reflect on the necessity of values in human life and the process of development of values; and
- analyze values in present day context.

VALUES: MEANING AND CONCEPT

Keep your thoughts positive, because your thoughts become your words.

Keep your words positive, because your words become your behaviour.

Keep your behaviour positive, because your behaviour becomes your habits.

Keep your habits positive, because your habits become your values.

Keep your values positive, because your values become your destiny.

— Mahatma Gandhi

Activity 2

Reflect on the thoughts of Gandhiji (given above) and give your opinion on the same.

The word 'value' comes from the Latin word valere and an old French word valoir meaning 'be worth'. The psychological

and social sciences define values as preferences or as desirable goals, emotions and interests. The humanistic disciplines define values as functioning imperatives or 'oughts' (Mukerjee, 1964). If you try to look at the definitions of values, you find a number of expressions, yet it is difficult to get a universally accepted definition, which is the case with many abstract concepts. Some such expressions attempting to define values are presented in the box given below.

> *Values can be defined as broad preferences concerning appropriate courses of actions or outcomes (Wikipedia).*
>
> *Values are rules by which we make decisions about right or wrong, should or shouldn't, good or bad.*
>
> *Values are principles or standards of behaviour.*
>
> *Values can be defined as a set of norms of behaviour which guides the people to do things in such a way that there will be joy, satisfaction, peace of mind and harmony among individuals and in society (Njayarkulam, 2003).*
>
> *A value is an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence. A value system is an enduring organisation of beliefs concerning preferable modes of conduct or end states of existence along a continuum of relative importance (Rokeach, 1973).*

An analysis of the definitions given in the box above shows that values are conceptualised as preferences, enduring beliefs, norms/rules/standards of behaviour as guiding the conduct, and attitude of humans towards what is right or good or acceptable. However, every value has an underlying ethical framework and it may be difficult to have a universal agreement on such a framework. Hence, it is also important to see the context before being judgemental. Further, the term value can be used in two different connotations – the values attached to some objects, events, person, etc., and the values that one believes in and which are characteristics of the individual's character or personality or collectively of a group, society, culture or nation. The two have to be clearly understood while dealing with the concept of value.

Learning Check 1

Derive a viable, comprehensive definition of values and explain your concept with suitable examples.

Social scientists have defined values in many ways. Kluckhohn (1951) gave perhaps the most influential definition of value by saying that "A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means, and ends of action" (p. 395). This definition not only encompasses both individuals and groups but at the same time focuses on potential for both action and reward. Another important definition of value was given by Rokeach (1973), according to which values are "enduring beliefs that a specific mode of conduct is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p.5). These two definitions represent two contrasting views. Kluckhohn emphasises on a functionalist and deterministic view according to which values necessarily lead to actions. Rokeach, on the other hand, saw values as giving meaning to actions.

Whatever may be the expressions; it is evident that values are something important to an individual or collectively to a group or a body, be it a society, a community, an organisation, nation, or human kind as a whole. Values form a basis to decide what is right or wrong and direct our actions, reactions and attitude towards someone or something. If not guided by values, actions or reactions are based on instinct. Usually, animals are said to act on the basis of instincts, which is cited as a natural difference between humans and animals. However, to what extent the behaviour or action is guided by values depends on the conviction towards the values.

An Incidence in a School

Let us take a situation from a school setting. Mr Data Ram, a local property dealer of the area and father of Savitri, visibly disturbed other parents and their wards during Parent Teacher Meeting by bringing his fleet of personal security guards in the classroom. He

entered the classroom out of turn disregarding other parents waiting for their turn. The class teacher politely requested other parents to wait and happily met Data Ram. Discussions went on for about 20 minutes. In the meantime, there was heated exchange of words outside the classroom between his security guards and waiting parents. Data Ram left the scene smilingly with the school Principal. Mohit, a student of Class VI was observing this incident. When he tried to complain to the Principal, he got stern reply "ki phark penda hai" (How does it matter?). While some parents kept quiet, the others were agitated, some also tried to argue with the class teacher who tried to pacify them.

We come across so many situations as mentioned in the box above where we need to apply some standards and principles for judging the people's actions and reactions, ideas, situations, etc. The particular incidence raises some questions: Why parents were waiting outside in queue? Why Data Ram was supposed to wait for his turn? What was the necessity to bring personal security guards inside the classroom? Why some parents got disturbed while others didn't? Students standing outside were in dilemma that why teacher and Principal are cooperating with Data Ram, while parents are not? What is right, what is wrong?

Activity 3

Reflect on the incident described in the Box given above. What values or lack of values can be deduced from this incident? As a Principal, class teacher or parent, how would you have reacted and why? Give justifications.

What comes to the mind next is as to what value systems should be followed. How the values are created? Are these absolute or relative? Can human beings be free of values? This chapter will discuss some of these questions and will also include some text on the values prevalent in the contemporary society.

TYPES OF VALUES

Values have been classified in different ways. One simple classification is personal, social, and core or universal values. Values important to a person are referred to as personal values, those to the society are called social values and values prized by all can be termed as core values.

Eduard Spranger identified six value types (refer Rao & Rao, 1996). These are described below.

1. *Theoretical Value:* The chief motive under this class is the discovery of truth. A person who believes in such values aims to systematise and order knowledge with an overwhelming interest to reach the truth.
2. *Economic Value:* This refers to practical values based on what is useful. In this sense this can well be related with the pragmatic theory of values.
3. *Aesthetic Value:* Values related with harmony and beauty are called aesthetic values. Here we need to understand that beauty has a wider and deeper connotation than generally understood (and projected by the commercial world). It is not only the external beauty but the beauty within. An aesthetic person sees and seeks beauty everywhere. He/she may not be an artist but has artistic pursuit in all spheres of life.
4. *Social Value:* These are the values considered important by the society guiding the desired social conduct, serving as criteria for the members of the society to decide their preferences and course of action from various alternatives. These decide the social standards and are very essential for maintaining a harmonious society.
5. *Political Value:* Achieving power, success, etc., are the values that can be put under this category. Individuals believing in these values are not afraid of struggle and competition. They nurture a desire to be on the top and have power over others, be it people or nature.
6. *Religious Value:* Religious values are ethical principles founded in religious traditions, texts and beliefs. Religious values are often based on scriptures and a religion's established norms (Wikipedia). To be one with the nature and with the supreme power, the God, is considered to be the highest religious value.

While the above classification is considered close to complete by some authors, the others don't believe so.

Activity 4

Do you think that the above classification is complete? Do you agree that for each value, there is a cultural bias or it is a social construct? Reflect and put your arguments.

Let us look at some other classifications also. Rokeach (1973) places all the values in two broad categories. Based on the concept that some of the values are an end in themselves, these are put under category 'terminal values', while others are a means to achieve the ends, which are called 'instrumental values'. Table 1 contains the details of Instrumental and terminal values. The terminal or instrumental values are also referred to as intrinsic and extrinsic values, respectively.

Table 1
Instrumental and Terminal Values (after Rokeach, 1973)

Instrumental Values	Terminal Values
Cheerfulness	True Friendship
Ambition	Mature Love
Love	Self-respect
Cleanliness	Happiness
Self-control	Inner Harmony
Capability	Equality
Courage	Freedom
Politeness	Pleasure
Honesty	Social Recognition
Imagination	Wisdom
Independence	Salvation
Intellect	Family Security
Broad-mindedness	National Security
Logic	A Sense of Accomplishment
Obedience	A World of Beauty
Helpfulness	A World at Peace
Responsibility	A Comfortable Life
Forgiveness	An Exciting Life

There could be another classification based on the antecedents of values, such as, personal, social, cultural, religious, spiritual, human, and ethical. Thus, there is no single classification of values. There can be various

classifications based on source of values, consequences of values, nature of values, etc.

> **Activity 5**
>
> Think what could be different bases for classification of values. Divide yourselves in groups and work out various possible classifications. Then also reflect whether there can be one unified classification for values.

In one of the most systematic and comprehensive works on values, Shalom Schwartz (1994) views values as 'concepts or beliefs that pertain to desirable end states or behaviour, transcend specific situations, guide selection or evaluation of behaviour and events, and are ordered by relative importance' (p.4). She has developed a schematic representation of 'almost' universal human values. She found a great deal of empirical and cross-cultural support for her scheme (Schwartz, 1994). Schwartz was supported and recognised in almost 70 countries around the world. These values have been defined in terms of motivational goals that they carry (refer Table 2).

Table 2
Values and Motivational Goals Associated with Them (after Schwartz, 1994)

Value	Motivational Goal
Hedonism	Self centred sensual gratification
Power	Status and prestige
Achievement	Competitive personal success
Stimulation	Encourage risk taking and adventure
Self direction	Autonomous thought and action
Universalism	Concern for welfare of others
Benevolence	Preserve and enhance welfare of those with whom one is in personal contact
Conformity	Self-restraint
Tradition	Traditional and religious activities
Security	Stability, safety and harmony of society, relationships and self

Schwartz's values have been organised under two higher order dimensions of values: *openness to change vs. conservation, and self enhancement vs. self transcendence.* Stimulation and self direction, for instance, in Schwartz's system of values, fall under 'openness to change'; whereas conformity, tradition and security fall under 'conservation'. Similarly achievement and power represent 'self enhancement' and universalism and benevolence represents 'self transcendence'. Thus, according to Schwartz (1994), values are not merely abstract conceptions of what is considered as desirable, but are motivational in nature and influence our choices and actions. These values express certain human needs, and these needs then motivate social behaviour.

WHAT VALUES SHOULD BE FOLLOWED IN LIFE?

Various sets of values have been suggested from time to time by great thinkers and concerned organisations. However, some values are considered to be core values. These are the values which are basic to humanity, irrespective of race, religion, culture and time, and are expected to be followed by every human being under normal circumstances. These can also be regarded as eternal and universal values. For example, all religions stress on values like truth, love, compassion, moral integrity, etc. Ancient Indian scriptures have suggested values for human behaviour, from which our philosophers, thinkers and educators have drawn inspiration. For example ''सत्यम् ब्रुयात, प्रियम् ब्रुयात, सत्यम् अप्रियम न ब्रुयात'' establishes truth as value, at the same time also indicates a path for human behaviour that an unpleasant truth may rather not be spoken.

The Parliamentary Standing Committee in its 81st Report emphasises that Truth (*Satya*), Righteous Conduct (*Dharma*), Peace (*Shanti*), Love (*Prem*) and Non-Violence (Ahimsa) are core universal values that can become foundations for values-based programmes. These represent five domains of human personality, i.e., intellectual, physical, emotional, psychological and spiritual, and are correlated with five major objectives of education, i.e., knowledge, skill, balance, vision and identity. J.P. Naik, the great Indian educator, said "Even in regard to personal virtues, it is essential to emphasise values such as self-restrain, self-reliance, competence, sense of responsibility and duty, and willingness to work…" (Naik, 1975).

The National Institute of Educational Research, Japan, after a series of meetings with UNESCO, has come out with twelve values: Caring for others, Concern for the Welfare of the Society, Concern for National and International Community, Concern for the Environment, Concern for Cultural Heritage, Self-esteem and Self-reliance, Social Responsibility, Spirituality, Peaceful Conflict Resolution, Equality, Justice, Truth and Freedom.

The NCERT and Gandhi Peace Foundation jointly sponsored studies on Gandhian Values at school stage. The values Gandhiji practised himself, and suggested for the society are:

1. Truth (Honesty)
2. Non-violence (Love for mankind, service of humanity, compassion, universal love)
3. Freedom (Fearlessness)
4. Democracy (National Integration, Positive Attitude)
5. *Sarva Dharma Sambhava* (Composite Culture, Reverence for other's beliefs, Communal unity)
6. Equity
7. Self-realisation
8. Purity of ends and means (Integrity between thought and action)
9. Self-discipline
10. Cleanliness (non-consumerism/simplicity, etc.)

All these set of values have been suggested keeping in mind the sustainability of society, maintaining peace and harmony in the society, and self-realisation and self-upliftment of the individuals. It is believed that society guided by such value systems would be able to face challenges of violence and fanaticism (Agrawal, 2003).

VALUE CONFLICTS

There are different levels of values – spiritual, ethical, moral, material, etc. A ruthless pursuit of materialism has retarded development and achievement of higher level values, e.g. moral values. Thus, the crisis we face today is essentially moral and spiritual. Material values are often in conflict with ethical and spiritual values. We want to live long and healthy lives but do not care to preserve our environment. We want plenty and don't care for sharing. In the complicated world

of today, we face opposite situations where there is conflict between values, and one has to make a choice between the conflicting set of values, such as service and ambition, power and love, pragmatism and idealism, etc. Hence, it is not enough to teach and preach about positive values such as love, service to humanity, idealism, equality, care and share. Rather, it should also be taught what one should do in such conflicting situations, which values should prevail. The questions like why and how would also have to be answered (Agrawal, 2003).

Our value system is often different for self and others, which creates absurd paradoxes. If we are after money, we justify it by 'need', but if someone else is after money we brand it as 'greed'. We may preach the value of being truthful but may not follow it ourselves. We may value 'convenience' the most. The contradictions to traditional values are often made to appear a part of modern value system and hence, desirable. For instance, when we are not speaking the truth, we are just being practical. Such pseudo value systems have led us to situations which are alarming.

Activity 6

Recall a situation of value conflict you faced or witnessed. Critically analyse the actions taken in that situation.

PERSPECTIVES ON VALUES

PSYCHOLOGICAL PERSPECTIVE

Modern theories of values are based on the research conducted in the discipline of psychology. Kluckhohn and Strodbeck (1961) proposed that cultural value systems are variations of a set of basic value orientations that flow from answers to basic questions about being: (a) what is human nature – evil, neutral, mixed, or good? (b) How do we relate to nature or supernatural – subjugation, harmony, or mastery? (c) What is the nature of time – past, present, future? (d) What is the nature of human activity – being, being-in-becoming, doing? (e) What is the nature of our relationship to others? They organised a system for comparing values in terms of

their level of generalisation and function in discourse and conduct, and proposed that values fit into a pyramid of ascending generalisation. For each society, a few central or focal values were proposed to constitute a mutually interdependent set of what makes for the 'good life'. These include the unquestioned, self justified premises of the value system and definitions of basic and general value terms, for example, happiness, virtue, beauty, and morality.

SOCIOLOGICAL PERSPECTIVE

From sociological perspective, values are internalised as social constructs, underneath which there is a moral/ethical framework. Preferences, judgments and actions are commonly explained in terms of values that the society believes in and passes on from one generation to another. Individuals take on values as part of socialisation process into the family or group or society. Societies differ in their value preferences. For example, in Indian society, truthfulness, honesty, compassion, and non-violence used to be the preferred values, while Americans are set to value life, liberty, and the pursuit of happiness. At the group level values are scripts or cultural ideals held in common by members of a group.

It should be remembered that values are codes or general principles guiding action, they are not the actions themselves. Two societies can both value achievement but differ tremendously in their norms as to what to achieve and how to achieve. A value system presents what is expected and hoped for, what is required and what is forbidden. It is not a report of actual behaviour but a system or criteria by which behaviour is judged and sanctions applied. Values differ from goals in that values provide a general rationale for more specific goals and motivate attainment of goals through particular methods (Oyserman, 2001).

Now the question arises is that how do you know that values exist? A number of options are available: (a) Individual testimony, (b) Behavioural choices – yet behaviours are influenced by many variables other than values, (c) Cultural and social structures, (d) Social interchange – observation of behaviour in situation of conflict, and more generally observation of what is rewarded or punished, praised or

vilified, provides data for identifying what is socially valued (Oyserman, 2001).

From sociological viewpoints, everything social actors appreciate, appraise, wish to obtain, recommend, set up or propose as an ideal can be considered as a value. But what is attractive for some may not be so to others. Thus, to each value there is a corresponding opposing value, which is underrated, disapproved, or rejected. For example, nationalism and internationalism, private and public property, freedom and equality, etc., may be according to diverse actors, values or counter values (Rezsohazy, 2001).

According to Rezsohazy (2001), (a) each value has an object, i.e. what is valued; (b) This object is qualified by a judgment as valuable or contemptible, as good or bad, as useful or useless, as desirable or undesirable, etc. Values become norms when they command and/or regulate conducts, prescribe a course of action. If honesty is valued, you are not expected to misappropriate funds. Values provide the grounds for accepting or rejecting particular norms, and norms are standards for actual conduct; and (c) Value holders are either individual or collective actors or social groups.

PHILOSOPHICAL PERSPECTIVE

The study of values from the philosophical point of view is the study of ethics and aesthetics. The branch of philosophy dealing with it is called axiology. This refers to a philosophical enquiry into what is 'good' and the concept of 'goodness'. It makes a distinction between intrinsic and extrinsic values. Intrinsic value is an end in itself and, thus, is valuable for its own sake, while extrinsic value is valuable as a means to achieve something else, and thus is instrumental value. For example, money is instrumental in achieving a goal, which

may bring happiness. Thus, happiness may be regarded as having extrinsic value. From the philosophical perspective emerges the idealist theory.

Thus, the term 'value' has several connotations. The philosophers, the sociologists, the psychologists, the economists, the educationists, all have viewed and conceptualised values from different perspectives. There is a need to understand the meaning of values in terms of the explanation given by the experts of different fields. We see that different theories emerge from various outlooks.

> **Learning Check 2**
>
> List out the differences in diverse perspectives on values.

THEORIES OF VALUES

Values have been conceptualised in different ways, forming various theories, such as, Pragmatic, Realist, Empiricist and Idealist. The basis of classification of these theories is epistemological. Let us briefly analyse the viewpoint associated with each of these theories.

PRAGMATIC THEORY

Pragmatic means practical. Thus, this theory assumes that values are determined by their practical applicability, significance, or outcome. For example, John Dewey, an American Pragmatist, argues that a bird's nest and a palace are same in their aesthetic value as both support life. Thus, nothing is valuable in itself but depends on its practical utility. A pragmatist goes with the Darwinian theory of evolution, believes in the survival of the fittest and values are seen in the context of survival. In the above example as a bird's nest and a palace both support life, there is no basic artistic difference in them. Both are equally beautiful and, hence, have equal aesthetic value. The pragmatist theory of value is that life is all about survival and all values are for life; anything that is helpful in furtherance of life is valuable.

EMPIRICIST THEORY

In pragmatic theory an individual is in the centre of creation of values, i.e. an 'active' agent. A bird makes a nest, a nest

of value, and thus the bird is the creator of value. A person makes a toy from wood. The wood gets value in the form of the toy, which is an individual created value. In case of empiricist theory, the individual is not an 'active' agent in creation of values but is a 'passive' agent. The theory says that values are self-existent. They are formed and maintained by a kind of mental and emotional condition which determines the attitude of the individual. They are imaginative constructs made around ideals which can't be empirically verified. They are formed and maintained due to repetition of similar situations according to laws of associations. Values are ideals necessary for life.

REALIST THEORY

"According to realism, the objects of our experience are independent of the experience and since values are also objects of experience, they do exist independent of us" (Ruhela, 2000). In other words, values exist independently of human responses to them.

If you look into the criticism of the theories of pragmatist and empiricist, you will find that these argue for the objective nature of values. Through this criticism, the transcendental source of values is also practised. Thus, while for a pragmatist, individual is the creator of values, for a realist an individual is directed by values which are self-existent.

A pragmatist does not believe in universal values. What was suitable in ancient times may not be pertinent for the modern living. The values should suit to the need of the time and situation. Thus, in the pragmatist approach, there is no space for a transcendental source of values but these are created by experiences. The pragmatist theory of values are individualistic in nature. Ruhela (2000) explains that in order to understand the pragmatic theory of values more critically we must examine its basic assumptions. It is essentially personalistic. While defying universality and objectivity to values it reduces their meaning and significance to the level of the individual person. Thus, it accepts relativism in the sphere of all values. There might be similarity between the notions of values of different persons but, since the experience and background of each person is different, the notion of values of each individual will also be different. However, the

question is shouldn't 'individual' be replaced by 'human' and this also forms the basis of criticism of pragmatist theory.

IDEALIST THEORY

The idealist theory describes the state that it 'ought to be'. Some argue that what it considered as 'oughts' may or may not exist in reality while others are of the view that they are in existence. An idealist believes in the 'absolute', thus there is an element of universality attached to values. Transcendental source of values is also accepted in the idealist theory. The critique of this theory is that it is too abstract.

Activity 8

There is and can be more arguments for and against each theory. Critically analyse and put your augments.

VALUES: ABSOLUTE OR RELATIVE

As you can also see from the theories of values and other reflections, there is a considerable debate on the nature of values. For an idealist, values are self-existent, thus, absolute. The pragmatists put the humans in the centre of creation of values. Thus, with changes in person, time, circumstances, there would be changes in values. Yet others believe that values are absolute as they either exist or don't. There is no mid way. For example, regarding the truth as value means that either a person is truthful or not truthful. As Rokeach explains "we are not taught that it is desirable, for example, to be a little bit honest or a little bit logical. Nor are we taught that it is all right to be sometimes honest!" He argues that values are 'enduring'. The enduring quality of values arises mainly from the fact that they are initially taught and learned in isolation from other values as the absolute. If values were completely stable, individual and social change will be impossible. If they were unstable, continuity of human personality and society will be impossible. Any conception of human values, if it is to be fruitful, must be able to account for the lasting as well as the varying character of values. It may be suggested that the enduring quality of values arises mainly from the fact that initially they are taught and learned in isolation from other values in all-or–none manner. Such and such a mode of behaviour or end state, we are taught,

is always desirable. Paradoxically, however, there is also a relative quality of values (Rokeach, 1973). The behavioural outcome in a particular situation will decide as to what extent a value held by the person is absolute or relative. However, it needs to be understood that believing in or following values is a matter of conviction, and not the convenience. Gandhiji practised values in life such as non-violence, self-restraint, truthfulness, etc. with the utmost conviction, and he didn't deviate from his values even in the most difficult circumstances. Thus, for him the values he believed in were absolute not relative.

Activity 9

1. Divide the class in two groups. Let one group take situations from real life experiences, preferably from school/classroom situations which pose value conflicts and let the other group answer what actions they would prefer to take and why. Keep reversing the roles.
2. Collect examples from newspapers of the events which justify values as absolute or relative. Put yourself in situation of some character and place your arguments in favour or against the action taken by that character in the given circumstance.

CREATION OF VALUES

Values are said to be derived from life, from the environment, from the self, society, culture, and beyond all, from the ideal transcendent dimension of human existence and experience. The awareness, utilisation and transmission of values are uniquely human and linked with the mental and social evolution of human beings (Mukerjee, 1964). Kantian ethics and aesthetics hold that human capacities such as will and imagination create values. Sri Aurobindo said, "The first rule of moral training is to suggest and invite, not command or impose, the best method of suggestion is by personal example, daily converse and the books read from day-to-day." (Sri Aurobindo Ashram, 1997). Scientifically, it is reported that an area in human brain, the limbic area, motivates to think of God and absolute values.

CAN HUMANS BE FREE OF VALUES?

It is often said that a newly born child is a clean slate. Thus, a baby has no values. These are learnt during the process of growing up. Values reflect a person's sense of right or wrong, however, can a baby judge what is right in a particular situation? Does a baby have any feeling of wrong doing if he/she picks up something within reach and throws to another person causing injury? If you observe behaviour of babies, this becomes obvious that babies cannot distinguish good from bad or right from wrong.

One view is that values can be taught. However, another view is that values are self-existent. One more view is that knowledge of values does not automatically make a person follow them. However, here we have to understand that knowledge confined to mere intellect is awareness and not knowledge in its true sense, unless it is understood, absorbed, internalised and believed in. Then only it will be reflected in behaviour and put to practice. It consists of wisdom which consists of a practical sense of values.

Activity 10

Reflect on 'a baby is born free of values' and put your arguments with examples.

If we agree that values can be inculcated as one grows, then the questions arise as to how values are developed and at what stage or age an individual develops values? Morris Massey, a sociologist, has categorised value formation in three stages, age wise. From these stages, one can also get an idea of the sources of value formation. These are as follows:

Age	Stage
Birth to 7 yrs	Imprint Period
8 to 13 yrs	Modelling Period
13 to 21 yrs	Socialisation Period

Stage I is the imprint period. In the early years of life, a child is primarily in contact with the family – the parents, the grand parents and other siblings. At this stage, the family becomes the source of values. The child observes the values

of the family, believes in them and tries to follow. This is the period of formation of beliefs, the child believes in what is practised before him/her. The child also believes in what parents say. If the parents tell the child to speak the truth, be honest, help others, respect the elderly, share things, put things back from where they are picked up, the child may develop values such as honesty, truthfulness, sharing and caring, self-reliance, etc. However, if there is a difference between what is told to the child and what the parents practise, the child may become confused. This may affect his/her conviction towards values. As Massey puts it "Up to age of seven, we are like sponges, absorbing everything around us and accepting much of it as true, especially when it comes from our parents."

Stage 2, the modelling period, from age 8-13, is the period when a child is in school, comes in contact with teachers and peers, who influence the value development. In Massey's view "Between the ages of 8 and 13, we copy people, often our parents, but also others. Rather than blind acceptance of their values, we try them...At this age, we may be much impressed with religion of our teachers." The reinforcement of a value formulated during the first stage may take place in this phase in which teachers have a significant role to play. For example, if a child is punished for speaking the truth, instead of reinforcement, the particular value may be erased. If a child notices that the teacher tells students to be punctual but she herself comes late in the class many a times, the child may interpret that there can be different values for self and others. This eventually may lead to double standards. It may also lead to the interpretation that belief and behaviour can be different. If a child comes from a society, where teachers are highly respected, such as ours, the child believes in everything a teacher says or does. Thus, teachers play a deciding role in value formation of an individual.

During the third stage, the socialisation period from age 13-21 years, the society also exerts influence on the value system in the form of value development, reinforcement, refinement or questioning. At this age we also follow peers and our role models in which the media exerts influence.

This model may or may not hold ground in a number of cases. But what is relevant is that there are different

stages in value development and at different stages different sources may become dominant and ultimately, what set of values an individual believes in and with what hierarchy or conviction, is a function of many factors, e.g. what a person is taught in early years of life, what one sees in practice, his/her interaction with persons who are 'the persons of values' and such others. The circumstances one is subjected to also play their role, however, one should not forget the individual differences. Many a times we see siblings living in the same environment, exposed to similar circumstances but having a very different value system.

Activity 11

Reflect on the process of value development described by Massey. Try to devise your own model of value development and justify it.

LET US SUM UP

The text here has established that values can be taught, inculcated and learned and that early years of life are the most important in value inculcation as young children are keenly observing, absorbing and imitating what they hear and see. There is a growing concern on erosion of values, especially those of the higher order such as moral, ethical and spiritual values in contemporary society. The process of value development also emphasises the influence of teachers on young minds. All these put together make a solid ground for value education in schools. The chapter that you read next will deal with issues such as to what extent can education transform values in the society and what kind of values can education, especially school education, perpetuate and such others.

REVIEW QUESTIONS

1. Describe in your own words the meaning of values.
2. Give examples of different types of values.
3. What values/value set do you follow in life? Put forward a critical argument in favour of your value set.

4. Describe different theories of values.
5. Whether values are absolute or relative? Give arguments.

REFERENCES/FURTHER READINGS

AGRAWAL, P. 2003. Value education as catalyst to build peace and harmony to be imbibed in consumerism dominated environment filled with paradoxes. In. K.P. Joseph (Ed.), *Peace and Value Education. A Creative Response to Consumerism and Communalism.* Dharma Bharti. P. 53-61.

RAO, M.G., AND RAO, P.S. 1996. *Attitudes, Values and Perception.* Kanishka Publishers and Distributors, New Delhi.

KLUCKHOHN, C. 1951. Values and value-orientations in the theory of action. In Parsons & Shils (eds) *Toward a General Theory of Action* (pp. 388–433). Harper, New York.

KLUCKHOHN, F.R., & STRODBECK, F.L. 1961. Variations in Value Orientations. In D. Oyserman (2001), Values: Psychological Perspectives. *International Encyclopedia of the Social and Behavioral Sciences* (pp. 16150-16153).

MAHASHRAMANA YUVACHARYA. 2001. Thus Spoke Mahavira. London: Jain Vishwa Bharati. In J.S. Rajput, *Symphony of Human Values in Education.* NCERT, New Delhi.

MASSEY, MORRIS. en. wikipedia.org/wiki/Morris-Massey (downloaded on 12.2.2014)

MUKERJEE, R. 1964. T*he Dimensions of Values: A Unified Theory.* George Allen and Unwin Ltd., London.

NAIK, J. P. 1975. *Equality, Quality and Quantity: The Elusive Triangle in Indian Education.* Allied Publishers, New Delhi.

NJAYARKULAM, K. 2003. Need for peace and value education to promote inter-religious cooperation. In. K.P. Joseph (Ed.), *Peace and Value Education: A Creative Response to Consumerism and Communalism.* Dharma Bharathi.

OYSERMAN, D. 2001. Values: Psychological Perspectives. *In International Encyclopedia of the Social and Behavioral Sciences* (pp. 16150-16153).

REZSOHAZY, R. 2001. Values, Sociology of. *International Encyclopedia of the Social and Behavioral Sciences* (pp. 16153-16158).

Rokeach, M. (1973). *The Nature of Human Values.* The Free Press, London.

Ruhela, S.P. 2000. (Ed). *Values in Modern Indian Educational Thought.* Indian Publishers Distributors, Delhi.

Schwartz, S. H. 1994. Are there universal aspects in the structure and content of human values? *Journal of Social Issues,* 50, 19–45.

Sri Aurobindo Ashram. 1997. Sri Aurobindo and the Mother on Education. In J.S. Rajput (2001). *Symphony of Human Values in Education.,* NCERT, New Delhi.

Chapter 10

Education and Values

STRUCTURE

- Introduction
- Objectives
- Challenges to Education for Values
    - Complex Nature of Modern Society
    - Opportunities for Development
    - Value Priorities of Different Cultures
    - Changing Family Structure
    - Parental Aspiration for Children's Career
    - Media
    - Systemic Factors
- Integrated Approach to Education for Values
- Developing Values Consensus
- Role of Curriculum Developers
- Role of Teachers
    - Teachers' Self and Identity
    - Pedagogical Approach
    - Leadership
    - Communication Skills
    - Teaching of Subjects
    - Evaluation

Let Us Sum up
Review Questions
References

Introduction

You must have heard people lamenting about the erosion of values in present-day society. The blame is, by and large, put on the education system for not doing enough in this regard. What is your opinion? Do you know that ever since formal schooling started, educators like Sri Aurobindo, Mahatma Gandhi, Rabindranath Tagore, Dayanand Saraswati, Vivekananda, Gijubhai Badheka, Zakir Husain and others had continually argued for evolving an educational system that would lead to personal development of individuals in line with the cherished 'ideals and values' of the society. It may be mentioned that education does not simply aim at mental development of the person; rather it focuses on his/her overall development including personal, social and moral enhancement. Towards this end, the school curricula are organised not only for learning languages, mathematics, science, etc., but also for learning to live effectively and peacefully with others in the family, the neighbourhood and society. It may be pertinent to mention here that the *National Curriculum Framework–2005* identified certain broad aims of education that include "independence of thought and action, sensitivity to others' wellbeing and feelings, learning to respond to new situations in a flexible and creative manner, predispositions toward participation in democratic processes, and the ability to work towards and contribute to economic processes and social change" (p. vii). Thus acquisition of values is integral to the education system and personal, social and moral developments are intertwined inextricably with the aims of education. The development of these characteristics is, however, influenced by the family and social contexts. This chapter introduces you first to the various challenges to education in India that retard

Activity 1

Organise a group discussion with your fellow students and teachers to deliberate the role of school and teaching practices for nurturing personal, social and moral values among students? Prepare a list of activities that school should initiate towards this end.

potentials of the school to promote values. It further focuses on adopting an integrated approach to education for values, developing value consensus, role of curriculum developers, organising schools activities, and so on.

OBJECTIVES

After reading this chapter, you should able to:
1. identify the challenges that retard the value nurturing potentials of schools;
2. explain the integrated and holistic approach to education for values;
3. explore opportunities inherent in the curriculum for developing values; and
4. appreciate your own role in organising activities/ curricula in schools for value education.

CHALLENGES TO EDUCATION FOR VALUES

You must have wondered why people, even those who are highly educated, fail to behave in accordance with the social and moral values. In this section we discuss some sources for these variations. Of course, these sources seem to be interconnected.

COMPLEX NATURE OF MODERN SOCIETY

Modern society is considered to be a complex one. You must have observed variations in the life styles of people belonging to different sections of society, particularly in respect of their dress, food, eating habits, work, migration from one place to another, and so on. These changes have taken place due to uneven spread of opportunities, increase in earnings and availability of leisure time that has been possible by greater number of blue-collar jobs and technological development (Singh, 2000). According to Singh (2000), these changes have brought about cultural confusion. The prosperity among middle class and city dwellers has attracted rural workers to the cities and the marginalised sections of society are seeking a share in the prosperity. These changes in society have been changing social structure and composition of communities by bringing rural and marginalised groups to live with the urban population. The continuous flux into the

cities, of new caste and regional groups coupled with the influence of western culture and living style, has given rise to melting of physical boundaries between groups thus far living separately, following the rules of their own traditional cultures. Now communities are much less homogenous with regard to caste, income, social status, education, etc.

The fast changing social composition of communities has changed the earlier social structure, order and relationships among social groups. At the same time an increased population has affected the pattern of consumption of natural resources and industrial produce. There are pockets of discontented populations without benefits of development, as well as populations which are living in affluence. The overall ethos of society is saturated with inequality which generates prejudice to economic, employment, resources, gender and caste related issues. The biases and hostilities, though latent, do often trigger conflicts and violence. The worst sufferers are children, women and the poor.

Activity 2

For a moment look at your neighbourhood and note down the different kinds of people living together. Find out similarities and differences among them.

OPPORTUNITIES FOR DEVELOPMENT

You will agree that with the expansion of schooling facilities and introduction of schemes like free education, free supply of books, mid-day meals, stipend for girl child, etc., the opportunities for growth and development have been thrown open to a group of people who, for a long period, were denied such opportunities. Today, everyone in the society is looking for upward movement, both socially and economically, and education is considered to be the tool for this movement (Gintis, 1996). As a result, the school going population has increased tremendously. There is vast difference in the socio-economic standards of children coming to school. This has created tension in the education system. The first generation learners, and learners from educationally and other backward classes, are challenged by the cultural gap in the spoken language, dress, interpersonal styles of interaction, food, etc.

They experience all kinds of problems at the personal and the institutional levels like social isolation, low achievement, indiscipline, absenteeism, etc. Their participation in the institutional life is half- hearted which vitiates the outcomes of education, which in turn adversely affects its value development potential as well. You need to find out ways to the challenges posed by different kinds of populations studying together in school?

Activity 3

• Think of your own experiences in the school where the socio-economic gap and motivation for upward mobility among different groups may have led to challenges in education in values.

VALUE PRIORITIES OF DIFFERENT CULTURES

You must have observed differences in the value priorities and practices of different social groups in the school. The majority group, their language, dress, cultural practices, etc. get visibility while others remain invisible which alienates them to social issues and priorities agenda of the school. These groups are gripped by insecurity and feel hurt due to insensitivity of the majority group towards them who remains indifferent (Dastidar, 2002). The frustration of the minority is often expressed in the form of their non-cooperation. Have you ever experienced being in minority, for instance, being in a place, group or class where others are different from you and particularly if they are not so friendly with you? The values of cooperation, collaboration, brotherhood, secularism, etc. loose their meaning in such experiential encounters. These values appear impractical.

CHANGING FAMILY STRUCTURE

The migration of population towards cities and metros has brought about many changes in the family and the social structure. Unitary families are slowly replacing the earlier joint families. As a result, the time spent by parents and adults with children has reduced. Earlier, the grand parents and other older adults living together with children used warm persuasive ways to discipline them which is missing in the

modern busy life style where both the parents are working. The quality of adult-child interaction has implications for the ethical and moral development of children. Hurried parents, having very little time to spend with children, have less chance to influence and nurture attitudes of responsibility, compassion, caring, and sensitivity to others among their children. The pressure and anxiety generated among children, due to lack of parental supervision and warmth, further works against their learning of appropriate beliefs and attitudes towards themselves, their responsibilities and work. The vacuum created by the absence of older parents in the family has to be filled and the school being the next important institution in the life of children has to take up this responsibility.

PARENTAL ASPIRATION FOR CHILDREN'S CAREER

Yet another challenge to the value nurturing potential of school education is posed by the parental anxiety and aspirations for children's career. The pressure and anxiety that children experience due to parental expectations may generate frustration and anger among them. This occasionally erupts into conflict and violence, not only in the classrooms, but also in the family and towards peers. It should be remembered that the emphasis on examination and marks may not necessarily result in quality learning. Those who are not able to keep up with the expected achievement levels may adapt to all kinds of unethical practices depriving the individual of all values. Irrespective of all the emphasis on values and effort to nurture the same, the stress and the anxiety due to examinations sometimes leads to high drop out of substantial school population.

MEDIA

The mass-media, be it electronic, print or video, and even the hoardings and displays on the roadside, pose problems to the nurturance of values. Media is such an important influence in our lives but we are not even aware of it. Do you know why media influences us so much? It is because media exposure takes place even when we are not very alert and critical to its messages. When you are watching TV or seeing posters, do you realise that there are values embedded in those programmes, and a lot of messages get into our sub-

consciousness and influence our behaviour to a great extent (Anderson & Taylor, 2008). The images of pleasant people, places, faces, dresses, etc., depicting their value systems, such as extravagance and ostentatiousness, attract younger and older generations alike. The influence particularly on young generation is so strong that the messages capture their fantasy and they are ready to indulge in negative acts to enjoy the pleasures of such material things. Mobile, internet and other kinds of media only add more fuel to the fire.

SYSTEMIC FACTORS

The challenges emerging from socio-economic, cultural, environmental, and technological changes could be further intensified by the factors implicit in the organisation of the schools, their policies, practices and activities, attitudes of the various personnel, teachers and the local community. For instance, the school uniform policy that the girls wear skirts may come in conflict with the cultural ethos of the community. Similarly, the expectation that all students must perform at a very high level in all subjects puts stress on those for whom academic assistance is not available at home. Another instance could be that some of the students in the school are not from affluent background and can't afford expensive clothes and gadgets available with other children which may lower their self-esteem. If attention is not paid, these situations could further undo the potential of the school to nurture values. The factors that challenge the value nurturing capacity of the schools may lie in the society but their identification, and school-based action in this regard is the need of the hour.

Activity 4

Recall how did your school influence your life. Could it have been different? What would you like to do to make it better for future students?

The task before the school is not easy considering these challenges but the entire society is currently pinning its hopes on schools. The schools and education systems globally, realising their responsibility, are engaged in deliberations and innovations to face up to this task. As a teacher what you

do? How your interactions and relationships in the school, within the classroom, outside the classroom in morning assemblies, on the sport field, in the laboratories or even in the corridors, have inherent potential to nurture positive attitudes of responsibility, discipline, self-development or negligence, injustice and frustration among students?

Learning Check 1

1. What are the major aims of education?
2. Do you agree that modern society is a complex one? Give arguments.
3. How do media retard the value development potential of schools?
4. Describe the role of school factors in value development.

INTEGRATED APPROACH TO EDUCATION FOR VALUES

Educationists have adopted a variety of approaches and practices for nurturing values among children. These are known by different names, such as character development, citizenship education, human rights education, non-violence education, etc. *The National Curriculum Framework–2005* suggested adopting a holistic and integrated approach to education for values. The term holistic has two connotations. The first one is related to the individual. According to this, individual development is multidimensional in nature, i.e. the physical, intellectual, emotional, social and moral developments, which are interrelated. An individual progresses on most of these aspects simultaneously. It is not feasible to progress exclusively in one domain without at least some progress on others. Hence, the overall holistic development has to be the target of efforts in education for values. The second connotation relates to the environmental context. The individual is situated in a social milieu and her interaction with the family, teachers, schools, peers and neighbours influences his/her personal development. It is important to take cognizance of his/her entire familial and community context in the process of education for values.

The integrated approach focuses on making conscious efforts to embed values in the experiences occurring

everywhere in the school. The efforts for value education must also include family and the community. The organisation of the entire school system promotes values. The school culture, its policies, the logo, the symbols, the physical spaces, teachers' own behaviour and pedagogical strategies, classroom practices, evaluation system, etc., all have to be scrutinised with regard to the values propagated by them. Every subject has values and attitudes implicit in its content and has implication for developing values. The pedagogical practices, teachers' own attitudes and values, and her skills of handling students' queries, concerns, conflicts, etc., have to be transformed for quality outcomes in respect of learning of content and values. The physical spaces – library, staff room, principal's room, etc., in the school; its discipline, policies, classroom practices, etc. all are important for learning of values.

The whole school approach to nurturing values is preferred, in place of separate subject or activity based approach. The underlying premise is that all events, exchanges and interactions taking place in the school, inside or outside the classroom, should draw attention towards value-based behaviour. For instance, if teachers adopt a caring and flexible attitude towards students, they will also imbibe such attitude towards each other. The whole school approach envisages participation of all personnel connected with the school including parents, local community and student communities and enlisting their cooperation in school governance, decision making, particularly with regard to physical facilities on the campus, curriculum implementation, etc. Even though school policies are determined by the State and administrative machinery, yet there is scope and opportunity, within the constraints of these policies, to give space to students to develop participatory school culture. The key player in this regard is the teacher who influences students and the school ethos in innumerable ways.

The task of organising school activities for development of values is a creative and reflective exercise. It involves revisiting the school curriculum, physical resources, the processes and identifying opportunities which could tremendously influence students' value orientation. Teachers should make efforts to infuse and reinforce values that are commensurate with the

textual material taught in the school and the developmental stages of children.

> The following text from *National Curriculum Framework– 2005* (p. 63) shows that values should not be taught in the school. Instead, entire school activities should be organised in ways that lead to value development. *"Teaching values has often meant exhortations about desirable behaviour. It has also meant the suppression and denial of 'improper' and 'unacceptable' feelings and desires. This often leads children to hide their own real feelings, desires, thoughts and convictions and simply pay lip service to moral values and ideals, without making any commitment."*

Learning Check 2

1. What is the meaning of an integrated approach?
2. Physical spaces of the school, like library, playground, corridors, etc. influence learning and imbibe values. Do you agree with this statement? List suggestions for using these spaces for promoting Education for Values in your school.
3. Opportunities for inculcating values are hidden in the school routine and discipline. Explain.

DEVELOPING VALUES CONSENSUS

As you have read in Chapter 9, there are a host of personal, social and moral values. People (students, teachers, others) might come up to the school with different sets of values. They may also differently mention the priority among these values. Now, the challenge before the school is to develop a consensus about the values to be developed among the students. The *National Curriculum Framework–2005*, taking guidelines from the Constitution, gives priority to the values of democracy, equality, secularism, justice, multiculturalism, human rights, etc. Despite this, the issue of which values are worth pursuing has never been taken as settled by the education system and educators.

The values, attitudes and skills needed to behave in accordance with the good, social and moral conduct could

create an endless list. It would be an arduous task to put these together and classify them. There would always be something left out. For instance, Constitutional values of equality, justice, secularism, freedom, respect for human rights and responsibilities, environment, etc., may seem complete. But advocates of civic responsibilities would like to add values such as honesty, cooperation, compassion, courtesy, integrity, responsibility, self-discipline, respect, tolerance, obeying law and order, etc. The proponents of religion emphasise respect for tradition and cultural practices.

The diverse sources of values like the Constitution, citizenship in a civilised society, democracy, religion, moral and ethical conduct are emphasised by the different groups of people. At the institutional level clarity needs to be created about how these values are not discrete but linked with each other through a set of attitudes and beliefs. For instance, an individual with a sense of responsibility will be responsible towards others, his/her work, environment, law and order, family members, etc. Hence the value of responsibility overlaps with attitudes of responsibility as a citizen and responsibility towards work. But institutions can draw their own priority of values depending on their experiences. Since our Constitution emphasises on secularism as an accepted principal, the education policy accordingly stresses on secular values.

Associated with the plurality of values is also the question of how to translate implications of these values for school experiences. The curriculum articulates the experiences to be organised for students through the subject contents and materials. But other factors like school policies, teachers' orientation, disciplinary practices, classroom practices, etc., are important and may create a wide gap between the educational goals and actual outcomes. Hence, the role of curriculum developers broadens. They have to reflect upon the influence of these factors on students and provide guidelines for the orientation of policies with regard to practices which promote positive discipline, participation of all children irrespective of their abilities, class and caste diversities, creative decision making to utilise resources and motivate staff, teachers, students and parents.

Activity 5

Observe a few schools and prepare a list of values that the schools attempt to inculcate among the students. Note down the activities and sources of such values.

ROLE OF CURRICULUM DEVELOPERS

The curriculum needs to provide guidelines for schools and different stakeholders for structuring curricular experiences in ways that focus on values. These guidelines must be related to the subject content, organisation of schools, pedagogical approaches, and role of teachers, identity and leadership. The guidelines must include suggestions for teachers to make explicit the objectives of learning different curricular subjects, and the need to highlight the attitudes and values inherent in the subjects' content. The guidelines must also caution against making education for values too prescriptive and didactic. Guidelines should also suggest ways and means (games and activities) by which students can arrive at these value conclusions themselves instead of being prescribed at the beginning of the chapter. However, despite highlighting these goals, the actual practice of teaching-learning may still fall short of desired goals. The values related objectives of content need to be highlighted. The guidelines may be directed at all the functionaries at all levels. It is to be understood that the role of teacher, the key player at school level, is delimited by the way policies are understood and implemented by the middle level administrators.

Activity 6

Prepare a draft guideline, in consultation with classmates, for organisation of value-related activities in the schools.

ROLE OF TEACHERS

The teachers play an important role in nurturing values in the schools. Apart from the pedagogical approach, teachers' leadership qualities and their relationships with students, other teachers, principal, staff members, parents, and community all constitute areas of influence on development

of values among students. Teachers' relations with others are influenced by many factors, such as his/her self and identity, attitudes, leadership style, and communication skills. These factors are discussed in the following sections.

TEACHERS' SELF AND IDENTITY

The self and identity of teachers has probably the strongest influence on their interactions and relationships with others. The self refers to the sum of all the perceptions that one holds about oneself, such as I am a teacher, I am a Muslim, I am efficient, I like to teach or not to teach, I am honest, and so on. Depending upon the strength and quality of these perceptions (positive or negative), the self develops negatively or positively. The negative self is expressed in behaviours like lack of trust in one's own ability and that of others, absence of caring and helpful attitudes, inability to take responsibility, lack of perseverance on tasks, and so on. The positive self is the opposite of all the above. A sound and healthy sense of self is enabling. It bestows openness, flexibility, motivation, caring, respectful and creative attitudes in the individual. A positive person is likely to be less aggressive, prejudiced, obstinate and frustrated. It may be remembered that self and identity are crucial, for not only promotion of values among students, but more importantly, for the effectiveness of one's own behaviour and relationships at home, at work, and in other contexts.

Activity 7

What are your immediate thoughts and feelings when you are angry, frustrated or unkind to others? Note your immediate thoughts. Reflect upon them.

To begin with, it would be worthwhile to examine your perceptions, attitudes and beliefs about yourself – your abilities and socio-emotional qualities. Are these positive? What is your identity? It helps to reflect, for instance, on "What attitudes we hold towards our strengths, weaknesses, beliefs about our own family, work, colleagues, etc.,? Are these negative or positive?" Whatever be the direction of these attitudes, it is important to analyse why these are so? We have to critically examine if these beliefs hamper our

relationships with others, and our ability to resolve conflicts. Why it is sometimes easy to resolve conflicts with some people, but not with others. We can easily connect with those similar to us. On the other hand, people who are different in terms of caste, language, region, colour, gender, etc., appear distant. In order to establish healthy social relationships with colleagues, principal, students, parents and staff, one has to learn to accept others – even those different from us. Healthy 'self' development and social relationships contribute to happiness and well-being.

An important strategy that helps in development of 'self' is regular, daily reflection on one's experiences – positive or negative. Reflection is most effective when accompanied by writing down the experiences, feelings, and conclusions of daily life. Regularity of reflection helps in developing insights into the beliefs we hold toward others and the way these affect our behaviour. The insights enable us to overcome attitudinal barriers and develop self-esteem and positivity, which in turn would enable us to become effective in our work and strengthen relationships with others – fellow teachers, students, principal and parents.

PEDAGOGICAL APPROACH

The approach to teaching is influenced by the teacher's attitudes toward children and toward teaching. The implicit assumptions about 'how children learn?', 'who is a child' and 'what are their psycho-social characteristics?', inform our teaching-learning practices. For example, if one believes that children are innocent and it is the lack of parental guidance that causes lapses in their development, one would try to influence parents. The belief that children are basically wild and they need to be punished to control would influence the teachers' behaviour accordingly.

The traditional approach to teaching assumed that children learnt by listening to knowledgeable adults. As a result, the traditional approach of teaching focused on content or giving a lot of information. In such case, it is the teacher who does most of the talking in the class. It is one way communication, occasionally interrupted with a question or two, posed by the students. Though the students are active observers, their observations and experiences are not

capitalised upon in traditional teaching, neither the errors in their work and thought get corrected. Students in such a situation carry on with their erroneous observations and beliefs. In contrast, the contemporary approach to learning considers students as partners in the teaching-learning process. They learn by constructing knowledge based on assimilation of the concepts, correct or incorrect, in their experiences. If opportunities are not provided to them to share their learning and receive feedback, the expected learning may not occur and this has implications for learning of attitudes and values. Therefore, it is important that teachers allow students to raise questions and doubts in the class not only about the subject matter but also about other issues. The issues raised by them reveal their attitudes. Teachers have to be vigilant to the way students' attitudes develop.

Let us take an example. The art teacher gave home work to the students and asked them to prepare a model. The student who got maximum marks had not made the model himself. One student Raman dared to confront the teacher. He said, "Sir, I made the model all alone, whereas Sohan's brother, who is much older, made the model." The teacher said, "I can't do anything about this. His model is better so he gets better marks." The dilemma before the teacher and student in the above example is not simple enough to be summarily rejected. What would be the effect of teacher's comment on Raman? How the dilemma is resolved is an important aspect of teacher's pedagogic strategy to reward the process of learning, perseverance, and the hard work. Mostly it is the outcome that gets rewarded which forces some students to adopt unethical ways to get success. The teacher has to stay involved with students, their backgrounds, strengths and limitations. This is possible through constructivist approach to teaching. The way teachers handle the queries of students could also influence their beliefs.

Activity 8

Observe a class and note down what happens in the class. Find out the method of teaching adopted by the teacher. Reflect on its implication for development of attitudes and values among the students.

LEADERSHIP

A teacher has to provide effective leadership to the students within and outside the school. They could guide students to manage their work and conduct in ways to avoid punishment and criticism from teachers and parents, and work effectively towards their educational goals. They could invite participation of students in formulating classroom policies, discipline and work schedule which would enable them to relate warmly with students. Students would be motivated to cooperate and follow established rules. Students could also be involved in reflection on aberrations in policy or classroom discipline or poor achievement or any other concerns and device ways to deal with those problems with a positive frame of mind.

COMMUNICATION SKILLS

Communication skills influence interactions and relationships a teacher could develop with the principal, students, staff, and occasionally with the community. The quality of these interactions affects the teacher's efficiency as well. These relationships impact not only students, but also the teacher's own mental health. The two most important communication skills that she/he needs to possess are listening skills and responding skills. Listening involves paying attention to what the other person is saying, the verbal as well as non verbal content of the communication. After listening, the teacher needs to respond to the queries of students in an appropriate way.

TEACHING OF SUBJECTS

Values are inherent in the subject content. During teaching the subjects, teachers could make explicit the values inherent in the content. All the subjects like science, social sciences, languages, etc., are connected with real life and each one has immense potential to convey values. The real purpose of teaching these subjects is to understand their implications in real life situations, including value inculcation. Integrated approach to teaching values is more likely to enable students to imbibe them. For instance, while learning History, the students may critically examine the way perceptions of different people about the same historical facts vary, and the personal biases and prejudices that create different versions.

Activity 9

1. Next time when you are in conversation with others, observe yourself. Are you listening and paying attention to the speaker or are lost in own thoughts?

2. Do you want to improve your listening skills? When you are talking with others – your friends, acquaintances, strangers, etc. notice your own thoughts. Write them down in your diary and reflect upon them. Pay attention to your own and others' non-verbal expressions during conversation.

There are innumerable opportunities for the teachers to highlight values during teaching. For example, learning to write letters in language classes need not be about imaginary issues; rather, these should be about real issues facing students in school, such as writing letter to the teachers to alter classroom rules that are unjust. Language learning must facilitate the expression of their grouses in polite and inoffensive language using 'I' messages rather than 'You'. We could also help them understand how our messages, full of negative vocabulary, generate anger and annoyance in others. Students should be helped to enlarge their vocabulary of positive, polite and happy words and expressions. In addition, as a language teacher we could elaborate relevant portions of textual materials to highlight how language generates different feelings. By altering our usage of language (i.e. appropriate vocabulary, tone and tenor), we could create positive feelings.

The other set of opportunities arise in the questions and queries of students regarding the subject content. When the teacher deals with the queries of students, it holds promise of bringing reflection on the values implicit in the subject content. For example, the students may ask questions like, "How will learning about chemical equations at secondary stage benefit me at a senior secondary stage if I choose commerce or humanity courses?" or "How will the knowledge of 'Set' in mathematics help me understand real life questions and problems of mathematics?" The questions students raise are endless like, "Geography teaches us about climate, weather

and soil, etc. of different places, I am not likely to go to these places, then how am I affected by this knowledge?" or "What does it matter whether Jehangir lived before Humayun?", and so on. Due to lack of time or failure to realise the importance of engaging students, teachers sometimes brush aside these comments politely or angrily. Implicit in these questions are opportunities for teachers to connect with students, motivate them, and understand their difficulties in the subject or even their personal problems. The task of teaching could shift to learning when students understand the real objective of studying these subjects and also to understand the value underpinnings. For instance, understanding of geography develops awareness of the individual about multicultural ethos of our land and its people – their different dresses, food habits, rituals, customs, festivals, living spaces, etc., as well as internationalism. Chemistry helps us understand our relationship with the inorganic and organic world – the substances in the environment – like food, air, water, etc. and insight into leading a healthy disease free life.

The efforts of the teacher and the time spent in the discussion or observation sessions mentioned above are not wasted rather they facilitate students' understanding, interest and motivation. But, first, one has to believe in one's own pedagogical style, develop skills in organising discussions, and motivate students' participation. In order to elicit doubts and help participation of all the students, teachers' own qualities like confidence, self-esteem and patience assume importance. Entertaining students' doubts and queries is possible only when a teacher has a high sense of self-esteem, or else a teacher may feel threatened. In addition to entertaining the queries of the students, there is also need to have patience to observe the gradual but subtle changes taking place in students' behaviour as a result of these discussions, which are manifested in their increasing interest and engagement with the subject. Initially, participation of all the students may not be equally enhanced but gradually change would become visible, if sustained efforts are made. In order to assess these changes and feel satisfaction with our efforts it is important to understand and carry out evaluation of these changes.

EVALUATION

Evaluation of values is different from evaluation of any other ability or learning. It poses problems as impact of values on behaviour takes time to become visible and may not be expressed at a time convenient for observation by others, particularly teachers. The students may report inculcation of values but real behaviour may or may not reflect the same. For example, a child may believe in cleanliness but due to certain impediments at home his personal appearance may not reflect it. It is an internal assimilation of values that we are interested in here.

Another problem that value assessment poses is that a child could be caught in a dishonest act by chance; he/she is labelled dishonest. All others who were with him or her do not get caught, such a child will get stigma and humiliation which is counterproductive to learning of values. There are still other issues that argue against evaluation of the values of students. For instance, a child who is not exposed to values of courtesy, politeness, discipline at home will take longer to learn. So, it is not fair to compare him with others, and award less marks during assessment of values which will be de-motivating.

In view of the above, it is not desirable to evaluate or rank students. However, it is important to evaluate school ethos, school policies, discipline, and classroom practices. The evaluation has to focus on "what efforts are being made?, are these efforts sufficient?, do they facilitate the development of values among students?", etc. The underlying assumption is that an environment imbued with values is likely to nurture values, subtly but surely.

The evaluation would require systematic data collection on efforts made for nurturing identified values such as cleanliness, health and physical fitness, self development, work ethics and cooperation, non-violence in verbal and non-verbal behaviour, respect for life and nature, etc. The school policies and practices, for instance, special notices on school bulletin board on maintenance of cleanliness in the school and classrooms, and also personal cleanliness or provision of resources for cleanliness, recognition for maintaining cleanliness, creation of clubs on art, music,

yoga, for recreation, mentoring responsibilities by teachers, etc. may be documented for assessment. Another action could be replacement of punishment by a system of recognition for good conduct. Reminders, policy statements, monitoring mechanisms and recognition systems, developed and put into action, all may be taken stock of for documentation. Teachers' orientation with respect to the efforts for nurturing values and their role in the process, etc. are examples of actions taken by school which could also be documented for assessment of values. Any changes reported by teachers, parents, principal and students may also be recorded.

These actions would not bring results in a day, week or month but if pursued with regularity and consistency over a period of time, achievement would become visible. There should not be humiliation, violence, ridicule or corporal punishment for not following values but constructive, productive and socially useful positive reinforcement may be considered. In the name of value education the cultural practices of any one culture may not be thrust on other communities.

It is important that the efforts initiated for value nurturance are assessed and documented from time to time by the Principal and a separate committee of teachers, parents and students is constituted for the purpose. The committee has to include parents and students, and their participation and involvement in the process is very necessary for the success of such a programme.

LET US SUM UP

In this chapter you were introduced to the fact that conscious efforts for promotion of values through school education have been made for a long time. The reason values nurturance falls short of expectation lies in the challenges posed by a number of factors in societal structures, and complexity due to socio-economic, cultural and technological developments, aspirations of people, and the media. The integrated and holistic approach to education for values, advocated by NCERT, was elaborated. At the school level the process starts with developing value consensus, and identification and development of the opportunities for value education in the

given curriculum. The teachers' own self/identity and their role in the process of value education is of great significance. Finally, you have read that the evaluation of values is an intricate process and needs to be done with care.

REVIEW QUESTIONS

1. Mention three important aims of education?
2. List out factors that challenge education for value development?
3. Describe the integrated approach to value education?
4. What are the various sources of values?
5. Mention three important roles of curriculum developers in the context of value education?
6. How can school discipline be organised for promotion of values?
7. How can 'Self' or 'Identity' be a source of conflict or peace?
8. Mention diverse pedagogical approaches for nurturing values.
9. Why value assessment should not be done for students?
10. How best assessment of value education programmes could be carried out?

REFERENCES/FURTHER READINGS

ANDERSON, M.L., AND TAYLOR, H.F. 2008. *Sociology.* Wadsworth Publishing Company, Belmont.

DASTIDAR, M. 2002. Minority Identity and Intergroup Differences in Plural Societies: *A Study of Political Response Towards Majoritarian Discourses in India.* www.open.ac.UK/Arts/gips/delhi02/destigor.

GINTIS, H. 1996. School Choice: The Issues and the Options. *Prospects, XXVI,* 631-642.

NCERT. 2005. *Education for Peace. Position Paper of National Focus Group,* New Delhi.

——. 2005. *National Curriculum Framework–2005.* NCERT, New Delhi.

——. 2012. *Education for Values in Schools- A Framework,* NCERT, New Delhi.

SINGH, Y. 2000. *Cultural Change in India.* Rawat Publications, Jaipur.

Chapter 11

Values in the Emerging Social Context

STRUCTURE

Introduction

> **Box 1**
>
> **Student:** *Ma'am I do not want to work in this group. Can I please request you to put me in some other group?*
>
> **Teacher:** *Why child? I believe you are in one of the best groups. Why do you want to change your group?*
>
> **Student:** *Ma'am because I do not feel comfortable working with 'X'*
>
> **Teacher:** *Is there any issue between the two of you?*
>
> **Student:** *No Ma'am. We hardly talk. I feel uncomfortable because of his religion.*

The conversation reported in Box 1 illustrates a student's honesty of purpose and intent. It suggests the presence of 'truthfulness' in the student, which is often considered as a core or universal value. At the same time, the conversation highlights the student's discomfort and apprehension in working with another student belonging to a different religion. This suggests 'lack of appreciation' of an important social value called 'secularism'. How would you as a teacher respond to the above situation? Would you appreciate and be happy about the presence of truthfulness in the student at the cost of the student's inability to accept a person of a social group different than his/her own? Such types of conflicting situations often take place in the life of a teacher and he/she has to make a choice that would influence the future course of action. Indeed, values are significantly involved in various kinds of social interactions and it is relevant for the teacher to understand the nature and dynamics of values in the contemporary social context.

Today the concept of value is no longer limited to religious, spiritual, moral or ethical domain. It is all pervading and defines the goals and preferences a person lives with through his/her life. Since human life is organised at physical, social, and spiritual levels, our participation in the society demands diverse activities in different contexts. Values as a binding force connect our commitments, investments, and actions. In essence, they codify the ideals and aspirations that

people endorse. They are embedded in and sustained by the meanings, practices, and artefacts present in people's culture. This can be easily observed if we visit places of different historical periods and examine writings, sculptures and other artefacts. They amply document the imprints of the values prevailing during various historical periods. Therefore, it is reasonable to assume that the kind of values a person holds is to a great extent influenced by the particular culture and social context he/she lives in. The various social institutions and cultural practices nurture certain values and prioritise them. It is, however, to be noted that the relationship between culture and values is bi-directional. While culture, on the one hand, shapes value development, the values of people also influence the development of cultural artefacts, on the other. This chapter discusses the two-way interaction between values and society and their relationship with the processes of education.

OBJECTIVES

After reading this chapter, you will be able to:
• describe diverse perspectives on values;
• explain the effect of value conflicts on the school system;
• elucidate the role of education in transforming values; and
• explicate the role of school system in nurturing the value of peace.

PERSPECTIVES ON VALUES

You have read in Chapter 9 that values are those broad ideas and notions that a person or a group carries regarding what is 'good', 'correct' and 'desirable'. They are socially accepted as ideals and direct personal and social conduct of the people. Values are often shared by most of the members of a society. So, there are group perceptions about the desirability of things which get converted into values. Thus, group perceptions of desirability result into formulations of values. These notions and ideas of desirable and undesirable is largely a matter of belief. You may also observe values acting as guiding principles for persons and society. That is, values, to a great extent, direct and shape a person's

behaviour and a society's attitude toward various issues and objects. This characteristic of values makes them normative in nature. Values act as norms for individuals living in a society who usually abide by them for seeking social approval and participating as important members of the group or community. The norms inherent in values guide our actions and direct the choices that we make. Values, thus, can also be seen as bases for various decisions and choices made by an individual.

The notion of values has been of great concern to the Indian people. The ancient concept of *purushartha* represents a scheme of four comprehensive categories of values i.e. *Dharma* (moral-ethical value), *Artha* (economic value), *Kama* (hedonistic value), and *Moksha* (spiritual value). In all these values *dharma* is central. It involves the life principle that maintains life and connects all aspects of life. Elaborations of *dharma* by Indian thinkers suggest that it involves observing moral values encompassing nonviolence, truth, non-stealing, cleanliness, self-control, non-anger, etc. It situates human beings in the natural habitat in a sustainable relationship.


Learning Check 1
1. Explain briefly 'normative' nature of values.
2. Discuss the Indian notion of values.

In everyday life a variety of meanings are associated with the term value. Each meaning is equally important and justifies itself through the philosophical position it belongs. There are several intrinsic and instrumental values put forward by prominent thinkers. The values range from economic opportunism, making profits, democratic citizenship, critical reflection, and independent moral thinking. In Rabindranath

Rabindranath Tagore

Tagore's vision of education the 'moral man' is placed above the 'commercial man', but education that promotes economic success and benefits is not devalued.
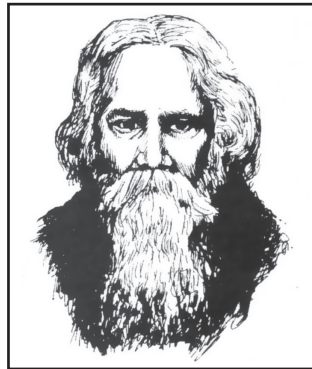
Mahatma Gandhi laid great emphasis on moral and spiritual values and stressed the importance of character building as a moral ideal. He gave importance to 'truth' and 'non violence'. He also acknowledged democratic values and believed that welfare of the individual and the nation are complementary to each other. As aptly put by Gandhiji "A nation cannot advance without the units of which it is composed

Mahatma Gandhi

is advancing, and conversely, no individual can advance without the nation of which it is a part is also advancing."
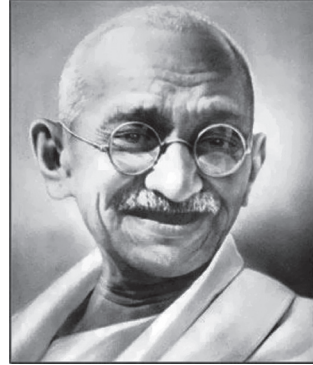
The idea that values are nothing but the religious and spiritual principles of life, assumes that there is a path laid for the life journey of each individual and each individual's responsibility is to follow that path and achieve the ultimate aim of God-realisation. Salvation or freedom from bondage is considered an important virtue in the scheme of religious and spiritual values. Contrarily, the position that science and technology define today's world, the very importance given to values comes into question. Science and technology both are held as value neutral. There is another group that believes in modernisation but subscribes to some values associated with a modern and developing State, such as democracy, secularism, equality, and so on.

THE EMERGING SOCIAL CONTEXT IN INDIA

The importance of values and need for the inculcation of values can be understood in the light of value crisis as a global phenomenon of recent times. As Bhardwaj (2005) rightly observed, the rapid scientific growth and technological advancements, resulting in industrialisation, materialism, and consumerism, have threatened the traditional agrarian moral standards. This atmosphere of valuelessness is leading to disintegration, at the same time significant progress is registered in certain fields. Bhardwaj mentions a quote by Nietzsche where he remarked, "When a tree grows up to heaven, its roots reach down to hell." If attention is not paid to values, deterioration might lead to disastrous results and

might lead to disintegration of the social order. It is high time, therefore, to rise to action and make conscious efforts to promote values in personal and social lives.

Like all other societies of world, the questions of values and their inculcation and promotion have been of a significant concern for India too. The resurgence of concern for values, as currently witnessed, is something that is shared by everybody across all segments of society including the common man, policy makers, teachers, writers, and industrialists. It is happening against the backdrop of an ethos characterised by violence, alienation, corruption, dishonesty, social tension, discrimination, and atrocities on various groups (e.g., women, children, poor minorities, weaker sections) (Misra, 2006).

It is important to realise that the loss of sensitivity to values seriously hampers the process of national development and also in some sense demolishes the faith of masses and shatters the ideals of those great national leaders who fought the freedom struggle and nurtured the spirit of democracy. You read in the earlier chapter that the Constitution of India lays the firm foundation of a sovereign, socialist, secular and democratic republic. It promises to secure for all citizens: social, economic and political justice; liberty of thought, expression, faith, belief and worship; equality of status and of opportunity; fraternity, assuming the dignity of the individual; and the unity and integrity of the nation. All these provisions along with the supremacy of the judiciary are the cornerstones of peace and harmony in social life. India has witnessed a number changes owing to various legislative measures (e.g. reduction in age for voting, *Right to Free and Compulsory Education Act 2009*, Panchayati Raj, Right to Information, introduction of economic reforms, building of infrastructure and revolution of ICT, and so on). However, the benefits of these developments have not reached equally to the different segments of the hierarchically organised Indian society. The gaps in socio-economic development persist and a large section, particularly from the marginalised groups and communities, is still living life below the poverty line. The systemic hassles, obsolete laws, and rising aspirations have arrested the pace of progress. The result is rise in dissatisfaction, conflict, corruption, and opportunism. Also, there are large-scale changes due to globalisation and

privatisation. Indeed, the social life in India is undergoing significant changes.

In the present day highly complex and dynamic scenario, India's portrait of unity in diversity requires concrete measures to promote social life on the basis of egalitarian and democratic principles. H.S. Srivastava (2004) has drawn attention to the Fundamental Duties enshrined in the Indian Constitution in the light of two key values, i.e. peace and harmony. These Fundamental Duties among other things make it the duty of every Indian citizen: (a) to uphold and protect the sovereignty, unity and integrity of India; (b) to promote harmony and a spirit of brotherhood; (c) to renounce practices derogatory to the dignity of women; (d) to protect and improve the natural environment; (e) to have compassion for all living creatures; and (f) to develop a scientific temper and a spirit of enquiry and reform. By implication these provisions negate discrimination, sectarianism, obscurantism, superstition, and violence.

Activity 1

Organise a group discussion to find out how values inherent in the Indian Constitution promote peace and harmony? Indicate specific provisions made.

SOME IMPORTANT VALUES

Appreciating that the values are inherent in indigenous Indian thought and realising their significance for education against the backdrop of current realisation of value crisis makes it imperative to identify core values that should be transmitted to children. The *National Policy on Education* (1986) and *National Curriculum Framework* (2005), therefore, spelt out certain guidelines, about values that shall be promoted in children. According to these guidelines the values worth inculcation are: appreciation for India's cultural heritage; equality of sexes; protection of the environment; egalitarianism, democracy and secularism; Constitutional obligations; nurturance of national identity; observance of the small family norms; removal of social barriers; appreciation for India's freedom movement; inculcation of scientific temper; human rights including rights of the child, especially of girl child; and inculcation of personal and social values

such as cleanliness, compassion, truthfulness, integrity, responsibility, justice, respect for law and order, courage and the values cherished for the functioning of democracy. A brief description of some of the key values seems to be in order.

Democracy

As described in the earlier chapter, democracy refers to the power of the people. According to Aristotle, democracy is a "government by many." The Greek word corresponding to democracy suggested a system in which 'the people' performed 'the ruling'. Democracy has a very close relationship with education. The principles of democracy like liberty, equality, fraternity, dignity of the individual, cooperation, sharing responsibility, etc., are critical processes which deeply influence the processes of education. On the other hand, education at various stages and dimensions intrinsically motivates a democratic way of life. Democratic values or principles are applied to the whole range of activities in imparting education to make it more effective, meaningful, relevant, and useful. Similarly, without education of the masses democracy cannot be a success. As individuals of a civilised society, people ought to know their rights and duties as citizens. This is a must for functioning on a democratic pattern. Democracy in order to be a reality and a way of life has to be introduced from the very beginning of education and its values practised in schools and colleges. The spirit of democracy, if practised, can immensely encourage an accountable and participative style of functioning.

Activity 2

Think of the various ways through which schools can promote and inculcate the values of democracy in children.

Egalitarianism

Understanding democracy requires an understanding of the basic premises of the Indian Constitution as well. The Preamble to the Constitution distinctly embodies egalitarian values. It should be noted that the relationship between education and egalitarian values is bi-directional. Equality

for all can be ensured by providing equal opportunities to all in the process of imparting education. Universal access to education does not guarantee satisfaction only on account of equal opportunity. Rather, it also entails equal conditions for success. Similarly, education, through the contents and methods followed, can play an important role in reflecting the need and importance of Constitutional values of equality, equity, and social justice. A teacher shall always try to set examples of practising egalitarian values.

Secularism

Secularism is a modern value that implies equality and equity and discards any kind of social or religious stratification or differentiation. The concept thus entails tolerance for all religions, castes and all kinds of social diversity. At the same time, it upholds communal harmony as one of the core concerns. This leads to a two-fold understanding of secularism. Secularism implies not only disjunction of religion and politics but also recognises religion as a private and individual affair of a person. The Indian society is a plural society with many religions, castes, tribes, languages, and cultures. For India to survive, our society has to be based on the principles of secularism. Donald Eugene Smith (1963) explains the notion of secularism as follows: "The Secular state guarantees individual and corporate freedom of religion, deals with the individual as a citizen irrespective of his religion. It is not constitutionally connected to a particular religion nor does it seek to either promote or interfere with any religion" (p. iv).

Two of the great Indian leaders, Mahatma Gandhi and Pandit Jawaharlal Nehru, were principal advocates of secularism. Their ideology of secularism was based on commitment to the principles of brotherhood and truth, and respect for all individuals. They practised these values and set examples before the people. Pandit Nehru was a leading supporter of the concept of the secular state. His proposal and efforts for making India a secular state is acknowledged as one of his greatest achievements. He disliked any kind of relation between religion and politics. He wanted to transform India into a Nation State that would embrace people of all castes and religions without any discrimination.

Education, therefore, shall endeavour for the promotion and inculcation of secularism as one of its aims. John Dewey sees school as a miniature society. Thus, foundation of a secular society can be laid down in the school.

It, thus, becomes a crucial concern for schools to view education as a process of 'becoming'. Education shall take into account all round development of children including engaged citizenship. It shall not be viewed as an end in itself, rather as a means to an end. Teachers can play a ground breaking role in promoting values of secularism by creating relevant opportunities and encouraging children of different castes, communities and religions to celebrate, appreciate, and respect each others' festivals, cultural practices and ways of life. Such activities, if done genuinely, can establish and nurture cordial feelings among people belonging to different cultural backgrounds. It is also critical for the smooth functioning of the school because differences, if not understood adequately, may lay seeds of ethnocentrism and prejudice. All this may ultimately render differences into deficits and lead to social conflicts.

Learning Check 2

1. What do the *National Policy on Education* and the *National Curriculum Framework* say about values?
2. What do you understand by 'Secularism'? Explain with the help of an example.
3. How are education and egalitarianism related? Discuss in the light of specific examples.

VALUE CONFLICTS IN SCHOOLS

Conflict is defined by Fisher (1990) as incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings. Conflicts can occur in almost all kinds of interpersonal or social circumstances. Daniel Katz (1965) created a typology that distinguishes three main sources of conflicts: economic, value, and power. Economic conflicts would involve competing motives to attain scarce resources; value conflict would involve incompatibility in ways of life, ideologies, preferences, principles and practices that people

believe in; and power conflict would occur when each party would like to maintain or maximise the amount of influence that it can exert on others in a social setting. In today's world, consumerism and competition are becoming key drivers in life and promote individualist spirit in which everyone is trying to maximise his or her gain irrespective of its cost in terms of the consequences for the well-being of others.

Activity 3

Think of examples of economic, value, and power conflicts. Discuss it with fellow students.

The above situation poses a challenge in the process of the development of values which takes place in the context of family, school, electronic and print media (e.g. TV, cinema, video games, internet, newspapers, magazines), customs, and traditions of a society. Values are often communicated and demonstrated by the elders and the people in positions of influence and power. Observation and modelling become the most important sources of value inculcation. Children often learn through enculturation or living in a particular setting and being constantly exposed to certain patterns of behaviours. Today consumerism and violence, aggression, and money are occupying a prominent place in the media. Also, people are becoming present- oriented and evaluate things in terms of immediate monitory gain.

With the multiple value systems arising out of divergent preferences and desirability, it is expected that school, a miniature of society, would serve as a potential ground for emergence and escalation of value conflicts. It is found that the social spaces in the schools often become sites for value conflicts. These value conflicts can arise from differences in the practices and preferences of teachers and students and the diverse family backgrounds from which the children come. Thus differences may occur between teachers and students and between one group of students and another group. It becomes highly critical, thus, to understand the implications and consequences of the varied patterns of value conflicts in school settings.

The diversity in classroom in terms of various social markers such as caste, class, gender, age, community, religion, socio-economic status (SES), if not dealt with properly, can lead to serious value conflicts in schools. The way we think and feel about these differences and diversities exhibits the values endorsed by us. The news items in national dailies illustrate how continuous reinforcement of materialism, economic prosperity, and individualism go against the norms for human dignity and lead to conflicts that result in prejudice, discrimination, hostility, inequalities, crime and violence.

The word prejudice is closely related to the word prejudge. It can be understood as a prejudgement or irrational generalisation about an individual or an entire category of people. It often takes the form of negative evaluation of the 'other'. Human beings have a tendency to divide the world around them into 'us' and 'them'. These divisions can be based on gender, caste, class, religion, language, skin colour, and social class and so on. But it is important to understand that prejudice is more than forming categories of in-groups and out-groups; it is also about the cultural values that we acquire from our parents, teachers, peers and institutions like schools.

Education for Peace

(From *National Curriculum Framework–2005,* pp. 61-62).

Education for peace seeks to nurture ethical-development, including the values, attitudes and skills required for living in harmony with oneself and with others, including nature. It embodies the joy of living and personality development with the qualities of love, hope and courage. It encompasses respect for human right, justice, tolerance, cooperation, social responsibility, and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution. The concern for equality and social justice....is the hallmark of education for peace.

Traditional cultural values and Constitutional values such as brotherhood, unity in diversity, collectivity, harmony and peace, secularism, equality and democracy need to be emphasised in the practices observed in schools particularly in matters related to cultural diversity. Multicultural education that promotes equity for all the students is the need of the hour. At the same time it is important to foster respect in students towards each other's culture and social background.

Learning Check 3

What factors escalate value conflicts in school settings?

EDUCATION AND VALUES

Education is not only about training of minds but also for the purity of heart and self-growth. Values constitute an integral part of the process of education. An emphasis on values, while talking about education, does not imply that something extra and additional is being stressed on. The process of education inherently involves transmission of values. As held by Seshadri (2005), "education is a process of bringing about desirable changes in the way one thinks, feels, and acts in accordance with one's concept of good life." (p.10). However, as Seshadri rightly maintains, the transmission of values does not imply passive conformity, submission, and blind obedience to the values passed on by adults. Education shall not be a process of authoritarian training of dogmas. Education needs to encourage critical and reflective thinking, rational selection and conscientious behaviour. Emphasis on values in education makes pupils good professionals as well as whole human beings too. It makes them not only capable of earning *anna* (food) but also gives them *ananda* (happiness). It is said that knowledge is what helps us to attain liberation: *Sa Vidya Ya Vimuktaye.*

Education needs to respond constructively to the twin concerns of individual and societal well-being. We are simultaneously individuals as well as social beings. Interdependence and complementarity are the valuable key features of today's world (Misra, 2006). A holistic vision that

allows for a positive expression of universal human spirit characterised by the ideal of the 'whole world as a family' (*vasudhaiva kutumbakam*) is the need of the hour. This age old Indian ideal recognises the possibility of conceiving the entire world as a cohesive structure of a family in which mutuality, interdependence and collaboration are practised. Today when globalisation is becoming a major force, interdependence is becoming increasingly more and more important.

The indigenous system of education in India lays unambiguous emphasis on universal values like compassion, non-violence, righteous conduct, forgiveness, tolerance, sacrifice, and benevolence. These values were made part of the practices of teaching-learning in such a manner that a person coming out of the system naturally imbibed the values as part of his/her life style. As mentioned earlier, the discourse on values has revolved around the notion of four broad life goals or *purusharthas*. The instructions given by the teacher to students, after completion of the studies, included observing truth, following *dharma*, do no harm to truth, respect mother, respect teacher, respect guests, follow only good deeds of others and not other activities *(Satyam vad, Dharmam char, Satyanna pramaditavyam, Matri devo bhava, Acharya devo bhava, Atithi devo bhava, Yanyanvadyani karmani tani sevitavayani netarani).* These values primarily emphasise the standards of conduct and relate to the significant others. The goal is to create a productive and harmonious life for the individual and society. The students are expected to practise and organise their conduct around these values. Human existence was conceived in terms of an entity constituted by others. This notion derives from the belief that a human being is born with five debts dealing with obligations for all living beings, parents, seers, teachers and gods.

Learning Check 4

1. "Education shall not be a process of authoritarian training of dogmas." Comment.
2. Which values were practised in indigenous system of education and how?

Transforming Values through Education

Viewed in historical context, schooling or formal education in today's India presents a stark contrast to the dominant ideals noted in its indigenous tradition. In the contemporary period schooling has a clear emphasis on skills and information geared toward financial benefits. It does not address the needs and aspirations of the people, society, and nation in general. In some way it aggravates the problems by alienating people from their cultural ethos and heritage. The training of the mind in isolation is proving dangerous for the holistic development of children. The head, heart and hand, all three need to be coordinated for the fullest development of human potential. The holistic development requires attention to physical, intellectual, moral, and spiritual aspects of development. Development needs to be orchestrated within the framework of values. In the context of our commitment to the Constitutional values, education is to be viewed as a medium to inculcate and promote the same in students. To this end, it is important to realise that values are caught and not taught. Thus it is the way a curriculum is transacted in terms of concrete processes and activities that the students imbibe the values. The abstract knowledge of values does not go very far.

The values have to be woven into the curriculum, school environment, and teaching-learning process in a way that these facilitate transmission of values in children. Learning needs to be illustrative of values in action. The lesson in any subject, be it mathematics, civics, Hindi, science or English may be designed, deliberated upon, and imparted in such a way that they necessarily invite value related reflection and action in a natural fashion. Similarly, the delivery of subject content may have in-built elements of sharing, participation, and care. By value informed design of the modes of interaction between students and students, students and teachers, and teachers and teachers within the school set-up, possibilities for developing and reinforcing values may be created. This requires commitment and determination on the part of teachers and investment of the system to stand by the values they admire. Being alert to the occasions in classroom interactions, possibilities can be created to learn, practise and enact values.

Integration of values and education, thus, may be viewed at three levels – curriculum, school and classroom environment, and teaching-learning process. Let us attend to these elements.

1. THE CURRICULUM

In the Indian context the relevance of values to the framing of curriculum has an interesting history. The Sergeant Committee felt in 1944 that a curriculum devoid of an ethical base would prove barren in the end. The role of religious and moral education in the growth of character was expressed by the Mudaliar Commission in 1953. In 1964, the Kothari Commission Report also concluded that there was a need for preparing the youth to face both 'work', which could be compared to living and 'life' which is higher and more sublime than 'living'.

Curriculum does not only include academic activities but co-curricular activities also. Thus, every activity may convey implicitly or explicitly a chosen value. To organise any curriculum in such a way as to inculcate values, we need first be aware of the objectives of the curriculum. There should be a focus on an all round development of children by covering cognitive, affective and psychomotor domains. There shall not be over emphasis exclusively on the training of the mind. Emphasis on an all round development assumes that personal and social qualities, interests and values too form an integral part of education.

- At the Nursery level some rhymes/songs can be used which highlight the fact that God loves all his children without any consideration of high and low births, religion, creed and status. Games, both indoor and outdoor, which instil a sense of equality among the children (for example khokho, hide and seek) may be played. Teachers to teach all children (whether someone is the ward of a village pradhan, MLA, MP or an ordinary citizen) on the footing of equality, especially on matters of arrival at school and departure from it.
- At the Primary level some tests and stories should be recommended which inculcate a feeling of oneness among all sections of society, irrespective of caste, creed, status, etc.

261

- At the Middle level, religious tolerance, mutual respect for people of different sections and statuses can be communicated to students using different texts; group activities may be planned which instil mutual cooperation and harmony among different pupils.
- At the Secondary level, texts highlighting equality among nation States, irrespective of their size and population can be used; group activities (like drama or play) may be planned which will inculcate a feeling of unity in diversity. Caution may be taken to divide the groups in a harmonious way so that strong and weak students are evenly balanced on both sides.
- At the Post Secondary level, special courses may be provided on egalitarian values and their imperative need for a balanced society; projects and outdoor activities should be planned to involve students (through NCC/NSS) in community-service activities/adult literacy programmes and adventure.

Learning Check 5

Comment on the objectives of a curriculum that implicitly conveys values.

Children's Literature

As you know, children's literature plays a very significant role in imparting values. Choudhuri (2005) opines that children's literature reflects values in a more gentle and propositional manner rather than being prescriptive and narrative. He further goes on to say that *Panchtantra* tales invariably convey a moral. They teach values. India has developed its unique children's literature that promotes national pride and culture. Choudhuri says that most of children's literature in Indian languages is based on the traditional Indian literature like folk tales, mythological stories, retelling of the *Ramayana* and the *Mahabharata* stories, Jataka stories, and other popular tales of *Birbal, Tenali Raman, Gonu Jha* and others.

You will be benefited by reflecting on the importance and need of using the rich resource of Indian classical traditional tales and folklores in the contemporary context. Due to nuclear family system and absence of time with parents

for storytelling, such resources can be used. Choudhuri mentions folklore as very important in inculcating values. In a Bengali local folk story, Manik Pir, a local *faqir* with the status of a folk god, evokes goddess Lakshmi, imploring her to help a poor Muslim hut builder, Murad Kangal. In no time, Lakshmi proceeds to prepare an elaborate meal to help Murad Kangal feed the two hungry *faqirs*, Manik and Gaj. Choudhury feels that this simple narrative evokes a shared memory, where religious and canonical boundaries hold little meaning and offer a pluralistic discourse.

> ### Learning Check 6
> Why is children's literature considered as playing a significant role in imparting values?

2. THE SCHOOL AND CLASSROOM ENVIRONMENT

The culture and the philosophy of the school is a powerful source of inculcating values. Depending on the atmosphere of the school, children acquire sensitivity to different sets of values and ideals. Similarly, the physical environment of the classroom and ambience of the school communicates certain values that may facilitate or hinder development of values. The arrangement of desks or chairs encourages particular modes of interaction for certain topics in the lesson. Given an ample space and a small class size, the circular or oval arrangement of chairs encourages active student engagement (Vosniadou, 2004).

3. THE TEACHING-LEARNING PROCESS

The inculcation and transmission of desired values inherent in the curriculum is realised through the teaching-learning process. The teaching-learning process does not merely include delivering the specific content with a view to perform (or excel!) in examinations. The teacher-student interaction holds a very significant place in the teaching-learning process. Mahatma Gandhi believed that students learn not from their books but from their teachers as well, which are their role model. The various elements of the teaching-learning process thus play key roles in conveying desired values to children. To foster values like secularism, democracy, and

egalitarianism, the teacher has to first inculcate these values in her and be a model to her students.

It is desirable that there should not be any scope for discrimination, stereotyping or hierarchy based on the categories of gender, caste, class, religion, etc. With the concept of inclusive schools in place, we also need to make our classrooms inclusive in a true sense. Equal opportunities for participation and success needs to be ensured by the teacher. Since values are learned better when they are not taught directly, the teaching-learning process should be organised to provide scope for experiential exercises. Through involving students actively in discussion, dialogue and practical activities, the teacher may make them think and reflect on human actions and events (Seshadri, 2005). For this, different perspectives from other cultures and contemporary realities in various parts of the world can be consulted and values of national and international integration can be arrived at. Media resources can also be utilised for the same. Asking students to think critically about the media content in terms of values, bias and prejudice being conveyed can facilitate students to have individual views about existing context of our society. Cooperative learning is another way to foster the values of equality and tolerance. Giving opportunities to students to work in groups will give them scope to negotiate compromise and work together towards a solution.

Learning Check 7

Indicate specific ways through which the teaching-learning process can play a role in transformation of values.

4. EVALUATION/ASSESSMENT

Continuous and comprehensive system of evaluation covers scholastic as well as non-scholastic aspects of students' development. Evaluation of attitudes and values is one aspect of the scheme. But a dilemma and ambiguity regarding evaluating values can be observed. Srivastava (2004) lists different issues related to the same, such as whether values should be evaluated at all or not; which technique or a combination of techniques is more suitable for evaluating values; whether all the students should be assessed on all of

the values or some should be compulsory and others optional. He further says that observation shall remain the main technique of evaluation of values. Such evaluation cannot be carried out at fixed times, rather it has to be continuous.

Enabling students to think critically is another aspect that forms an essential part of the teaching-learning process while facilitating value inculation. Media resources can be best utilised for this purpose. Asking students to think critically about opinions, arguments and evidences, and detect bias and prejudice can facilitate students to have independent views about existing context of our society. But it is equally important for the teacher to facilitate critical reflections towards a direction.

> ### Learning Check 8
>
> Indicate evaluation strategies that shall be used by a teacher in light of inculcation of desired values.

PEACE FOR ALL

Education and schools are viewed as the medium to transform values in society and nurture a culture of peace. *National Curriculum Framework–2005* emphasises that education should foster peace and tolerance among students, especially in a multicultural society like ours. Schools can promote a culture of peace by stressing on the goals of social justice, secularism, egalitarianism, democracy, tolerance and appreciation of diversity. Wells and Evans (2003) said that peace does not mean running from conflicts, but rather bringing consciousness to the moment when conflict takes place and participating in a process of conflict transformation which has been taught and reinforced through the educational system. It encompasses relevant curriculum designed to cultivate an environment where questioning, critical thinking and compassion are encouraged in and out of the school setting.

Nurturing a culture of peace depends on the process of education as well as the specific content of classroom instruction. Attempts shall be made to have discussions on the great peacemakers of our world, like Mahatma Gandhi and Mother Teresa, their principles of life. The discussion should lead to possible ways that can be employed to

inculcate the peace promoting habits in all of us. School and classroom environment shall be such that it has no hierarchy but shared or distributed power between teacher and students, an environment free of any kind of discrimination or prejudice, hatred or dislike. Schools can nurture a culture of peace by fostering the values of secularism, egalitarianism and tolerance.

Secularism can be nurtured by different activities like celebrating festivals of different religions, having discussions on the significance of all the religions and emphasising oneness of the divine. A variety of project works can be assigned to students that focus on communal harmony. With the older students leading, discussions involving critical reflection can be organised and the importance of secular values for national and international harmony can be discussed and appreciated in the light of the present scenario.

Different audio-visual aids that highlight the composite culture of India can be used. Stories or movies, which have an implicit message of communal harmony, can be shown to students and can be followed up by a discussion. Egalitarianism should be role modelled by the teachers and should reflect in the school's environment as such. A school –wide approach is desired which by recognising students as responsible human beings and respecting their views, promoting critical thinking and self-reflective abilities in them may nurture and promote a culture of peace. Peace is possible only when members of group support each other in facilitating their goals.

Suggestions for Peace Activities
(from National Curriculum Framework–2005, p.62).

- *Set up special clubs and reading rooms in schools that concentrate on peace news and events that violate the norms of social justice and equality.*
- *Compile a list of films—documentaries and feature films—that promote the values of justice and peace. Screen them from time to time in schools.*
- *Co-opt the media as a stakeholder in education for peace. Invite influential journalists and editors to address children. Ask for space in newspapers and journals for children's views to be published at least once a month.*

> • *Celebrate the cultural and religious diversity of India in schools.*
> • *Organise programmes to promote an attitude of respect and responsibility towards women.*

Resolution of conflicts without resorting to violence is another condition for establishing peace. Peace is an attitude toward life which strengthens social cohesion and makes life worth living. Education can develop a culture of amity and peace with love for others, mutual respect for each other and better understanding for others' feelings. Creation and not destruction should dominate human actions. Education prepares the mind with universal love and tolerance irrespective of differences in religion, caste, ethnicity, language and culture. A culture of peace should be introduced through education at all levels starting from preliminary level. It has to be impressed in the minds from early childhood that it is peace and not violence that helps human civilisation to survive and flourish. Peace education, however, yet has to get an appropriate place in the process of education. The lives and ideals of great men who preached for love and peace should get due importance in our study materials.

Activity 4

Select a topic from your discipline and plan it with a view to promote peace and transform desired values.

Activity 5

Following are some techniques that can be used in the process of transforming values through education. Use these techniques and plan any topic(s) that you find interesting and relevant.

 (i) Learning by living/doing
 (ii) Role play/enactment
(iii) Audio-visual and multi sensory experiences
(iv) Reading-listening-speaking/discussion/debate activities
 (v) Resolving value dilemmas and conflicts

LET US SUM UP

You have read in this chapter that values provide a normative dimension to individuals living in a society and guide their actions and choices. Values lead to actions and at the same time give meaning to actions. Values are not only abstract conceptions of desirability but also carry motivational goals with them. The Indian Constitution lays a firm foundation of a sovereign, socialist, secular and democratic republic. Socio-economic diversity and differences in personal values and preferences may lead to serious value conflicts in schools. Secularism recognises religion as a private affair, disjoint from politics. The National Curriculum Framework–2005 proposes that these values should be promoted in schools. Values and education can be integrated at the level of curriculum development, teaching–learning process, school and classroom environment and evaluation process. Education can foster a culture of peace and tolerance in students by promoting values of national concern.

REFERENCES/FURTHER READINGS

BHARDWAJ, I. 2005. Value-oriented Education. *Journal of Value Education,* 5, 9-24.

CHOUDHURI, INDRANATH. 2005. Promoting Value Education through Children's Literature. *Journal of Value Education,* 5, 29-36.

FISHER, R. 1990. *Teaching children to think.* Nelson Thornes, Cheltenham.

HITLIN, S., & PILIAVIN, J.A. 2004. Values: Reviving a Dormant Concept. *Annual Review of Sociology,* 30, 359-393

KATZ. D. 1965. Nationalism and strategies of international conflict resolution. In H.C. Kelman (Ed.), *International behavior: A social-psychological anlysis* (pp356-390). Holt, Rinehart & Winston, New York.

MISRA, G. 2006. *Psychology and Societal Development: Paradigmatic and Social Concerns.* Concept Publishing Company, New Delhi.

ROKEACH. M. 1973. *The Nature of Human Values.* Free Press, New York.

ROKEACH. M. (ED.) 1979. *Understanding Human Values: Individual and Societal.* Free Press, New York.

SCHWARTZ, S. H. 1996. Value Priorities and Behaviour: Applying of Theory of Integrated Value Systems. In C. Seligman, J. M. Olson, & M. P. Zanna (Eds.), *The Psychology of Values: The Ontario Symposium,* Vol. 8 (pp. 1–24). Erlbaum, Hillsdale, NJ.

SESHADRI, C. 2005. An Approach to Value Orientation of Teachers' Education. *Journal of Value Education,* 5, 9-17.

SMITH, D.E. 1963. *India as a secular state.* Princeton University Press, New Jersey.

SRIVASTAVA, H.S. 2004. Indian Core Values of Peace and Harmony. In Zhou Nan-Zhao & Teasdale (eds.) *Teaching Asia-Pacific Core Values of Peace and Harmony: A Sourcebook for Teachers* (229-243). UNESCO Asia and Pacific Regional Bureau for Education, Thailand.

VOSNIADOU, S. 2004. Extending the conceptual change approach to mathematics learning and teaching. *Special Issue on Concept Change. Learning and Instruction. 14,* 445-451.

WELLS, N.M. AND EVANS, G.W. 2003. Nearby nature: A buffer of life stress among rural children. *Environment and Behavior, 35,* 311 -330

NOTES