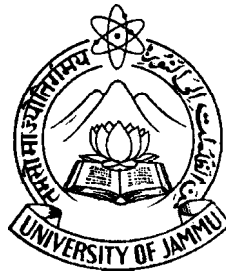


**DIRECTORATE OF DISTANCE
& ONLINE EDUCATION
UNIVERSITY OF JAMMU
JAMMU**



SELF LEARNING MATERIAL

B.ED. SEMESTER - II

**Paper : Philosophical and Sociological
Bases of Education**

UNIT : I-IV

Course No. : 201

Lesson No. : 1-12

Programme Coordinator

Dr. Jaspal Singh

<http://www.distanceeducationju.in>

*Printed and published on behalf of the Directorate of Distance & Online Education,
University of Jammu by the Director, DD&OE, University of Jammu, Jammu.*

PHILOSOPHICAL AND SOCIOLOGICAL BASES OF EDUCATION

Course Contributors :

- **Prof. C.L. Shivgotra**
Govt. Degree College,
Majalta, Jammu
- **Dr. Ritu Bakshi**
Department of Educational
Studies, Main Campus,
Central University of Jammu
Bagla (Raya Suchani)
Distt. Samba
- **Dr. Bandhana Bhasin**
Rajiv Gandhi College of
Education, Kathua.
- **Dr. Aman**
Department of Educational
Studies, Main Campus,
Central University of Jammu
Bagla (Raya Suchani)
Distt. Samba

Format Editing :

Dr. Jaspal Singh
DD&OE, University of Jammu,
Jammu.

**Content Editing & Proof
Reading :**

Dr. Ritu Bakshi
Department of Educational
Studies, Main Campus,
Central University of Jammu
Bagla (Raya Suchani)
Distt. Samba

© Directorate of Distance & Online Education, University of Jammu, Jammu, 2023

- All rights reserved. No part of this work may be reproduced in any form, by mimeograph or any other means, without permission in writing from the DD&OE, University of Jammu.
- The script writer shall be responsible for the lesson/script submitted to the DD&OE and any plagiarism shall be his/her entire responsibility

Printed by :-Rohini Printers/2023/250

MAHATMA GANDHI AND RABINDRA NATH TAGORE

STRUCTURE

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Curriculum of Mahatma Gandhi
- 1.4 Methods of Teaching of Mahatma Gandhi.
- 1.5 Educational Implications of Mahatma Gandhi
- 1.6 Curriculum of Rabindra Nath Tagore
- 1.7 Methods of Teaching of Rabindra Nath Tagore
- 1.8 Educational Implications of Rabindra Nath Tagore
- 1.9 Affinity And Difference in Educational Philosophy of Rabindra Nath Tagore and Mahatma Gandhi
- 1.10 Let Us Sum up
- 1.11 Lesson End Exercise
- 1.12 Suggested Further Readings
- 1.13 Answers to Check Your Progress

1.1 INTRODUCTION

Mohan Dass Karamchand Gandhi the father of nation was born on 2nd Oct. 1869 in the state of Gujarat his father was the Prime Minister of Rajkot State. He passed his matriculation examination in 1887 and went to England for study of law. After his return from England he started his practice in law in Rajkot itself. After some time he went to South Africa to look after the legal matter of a rich Indian firm. It was the place from where he evolved the idea of "truth and Non Violence". After coming from South Africa he started taking leading part in the struggle of India's freedom. For this he launched the movements like Dandi March, Quit India Movement etc.

Mahatama Gandhi was not only a social Reformer, Freedom fighter but also a great Philosopher and great Educationist. He influenced the education system of the times, through the support of his important publications on Education like "My Experiments With Truth", "Basic Education", "Towards need Education", "India is My Dream", etc.

Gandhi Ji was truly committed to the welfare and upliftment of the masses, individual excellence Building up India on the basis of a class less society was his main dream of life. On the basis of this dream he conceived the idea of Basic Education to counter the evils under the Colonial British Education with the projection of equated education with literacy training, intended to develop materialistic civilisation. Moreover he wanted to put forth an alternative education which is rooted in truth and non violence. In addition to this he impressed upon that education is not a pouring in process but a drawing out process. By education he means, an all-round drawing out of the best in Child and Man, body, mind and spirit.

Rabindra Nath Tagore is one of the India's great educational thinkers and a world famous poet. He was born on May 6th, 1861 at Calcutta, presently Kolkata. He was the youngest son of Devindernath who was a prominent leader of the Brama Samaj. He studied Sanskrit astronomy and the Upanishads from his father. Tagore had very little formal schooling only upto age of 14 years. He was basically self taught. After private education in India, he was sent to England in 1877 to study Law but he soon returned to India.

In the year 1901, at the age of 40, Tagore started a school of his own namely 'Shanti Niketan', where he began his own educational experiments. In 1921 the school became the world famous centre of Higher Learning namely 'Vishwa Bharti'. In 1913, Tagore got Nobel Prize for his book 'Gitanjali'. He died in 1941 at the age of 80 years.

According to Tagore, the supreme truth of life is not merely to live, but also to know own existence and realise the "self" through love and sympathy with others. Moreover growth of a balanced and integrated personality of the child is to be promoted and efforts should be done towards the achievement of the ultimate goal of life i.e. achieving "Sachidananda". He believed that freedom should be the guiding principle of education. He was of the opinion that Education in India would be successful only when there is proper Integration of the Eastern and Western culture which would bring a sense of brotherhood.

He further propagated that the learning of a child must be filled with joy and pleasure. He wanted his students to become universal men and women and to overcome the feelings of narrow nationalism. He further said that education should be rooted in their Immediate Surroundings and the world culture. In simple words, the aim of his education is to promote an all round development of children and to achieve "Sachidananda".

1.2 OBJECTIVES

After going through this lesson, you shall be able to :

- explain the brief history of Mahatma Gandhi,
- explain the nature of Curriculum suggested by Mahatma Gandhi,
- explain various Methods of teaching advocated by Mahatma Gandhi,
- explain the Educational Implications of the contributions of Mahatma Gandhi in contemporary times,
- explain the brief history of Rabindra Nath Tagore,
- explain the nature of curriculum suggested by Rabindra Nath Tagore,
- explain various methods of teaching advocated by Rabindra Nath Tagore and
- explain the Educational Implications of the contributions of Rabindra Nath Tagore in contemporary times.

1.3 CURRICULUM

In the view of Gandhi Ji building the character of the individual is very important which may not be possible to built, without the support of education. On the other hand, he also wanted that the State and the society should also be good which too is not possible without the support of well mannered and educated individuals. Moreover, the development of the personality of an individual is not possible without proper education.

According to Gandhi, Ideal of self realization combines both the development of individuality and the society. It's not possible to achieve it, unless the child is fully conscious about social needs which need to be fulfilled. In order to achieve the basic ideals as mentioned above, Gandhi Ji proposed the curriculum as under :

1. **Free and compulsory education :** According to Gandhi Ji each and every child of the country has the right to get education. Accordingly he emphasised that free and compulsory education should be given to all the children irrespective of caste, creed, race, colour etc. Later on the same idea has been incorporated in the constitution of India under the Directive Principles of State Policy. The idea of free and compulsory education will be helpful in the reduction of illiteracy of the country. Moreover it will also help for self development of the individual.
2. **Introduction of basic craft :** The curriculum of Gandhi Ji was full of activities aiming at the development of whole man meaning thereby development of all domains of his personality viz. Physical, mental, social, emotional and spiritual.. In this context, he introduced basic craft like spinning, weaving, wood work, metal work, agriculture and gardening etc. for the construction of curriculum. Moreover, these craft activities should be based in accordance with local condition of life and society.
3. **Education through mother tongue :** Gandhi Ji emphasised that education of the child should be through mother tongue and mother tongue should be used as the means of instructions in the schools because mother tongue is an effective source for the expression and communication of ideas in a simple way. Moreover, it will also help the learners to understand the subject matter easily.
4. **Education for self sufficiency :** In the opinion of Gandhi the education should be self supportive and the curriculum should be self sufficient which ultimately fulfils the personal social and economic needs of the individual. Moreover, this kind of curriculum will help them in their adjustment in life.
5. **Idea of nonviolence :** The principle of non violence was the basis of Gandhi's Scheme of Basic Education. Through the idea of non violence Gandhi Ji wanted to bring social transformation in the society. Further he wanted to transform the society by moral transformation of the individual because this transformation will further help to an individual to become self reliant and self governing. Moreover it will also contribute in resolving various issues of violence and conflicts in different forms.
6. **Study of subjects :** According to Gandhi, a child should have the knowledge of mathematics, social sciences, general sciences, craft, music, drawing and painting. The knowledge of these subjects will help a student to know the surroundings around him. For this Gandhi Ji suggested the study of following subjects like :

- a) **Arithmetic** : arithmetic should be correlated with life situations. The various processes of arithmetic should be correlated with basic craft. Arithmetic is a very useful subject day by day life.
- b) **Social studies** : Gandhi Ji wanted that children should acquire knowledge of social studies including history, geography, civics and current events for promoting individual and social virtues.
- c) **General science** : General science including nature study, zoology, physiology, hygiene, chemistry, botany and astronomy should be taught for promoting intelligent and scientific outlook. Domestic science should be added for the girls in the fourth and fifth grades.
- d) **Music and drawing** : These subjects should be included to create in boys and girls a real interest in education.
- e) **Place of Hindustani** : Hindustani should be included as a compulsory subject in the school curriculum for developing national language.

1.4 METHODS OF TEACHING OF MAHATMA GANDHI

According to Gandhi, knowledge is to be treated as a compact whole. He wished to establish reciprocal relationship between various subjects of the curriculum. He also made an attempt to correlate school knowledge with real life situations. Gandhi also wanted teaching methods to be child centred and activity centred and the mode of educational instructions are through learning and doing together. For imparting knowledge to the students Gandhi suggested the following methods of teaching :

- a) **Education through craft** : Gandhi emphasised that education to the child should be based upon the medium of some craft or production work. With the help of Craft Centred Education Gandhi wanted to give manual training to children which further will become a source their character development as well as to infuse dignity of labour.
- b) **Learning through activity** : In the words of Gandhi learning through activity and learning through doing have been the important means of learning for a child. He also asserted that activity method is a method of learning by self experience, as we know that learning through self experience helps

in developing the understanding level of the learner, moreover it promotes self confidence in them.

- c) **Co-relation Method** : According to Gandhi Ji, teaching should be based upon the correlation method. The natural and effective correlation with craft, with environment and coordination with other subjects can be proved very meaningful for the learners. This will further improve the harmony of their knowledge with the immediate environment.
- d) **Problem Solving Method** : According to Gandhi teaching and learning process should be linked with the activities and occupation of real life. Further he stated that education should be closely related to life activities and problems of children in real sense. Therefore a teacher should teach to the students in such a way where the children understand their problems and try to evolve solutions of them at their Own.
- e) **Teaching through Mother-Tongue;** Gandhi emphasised that medium of instruction at elementary level of education should be through mother tongue because learning through mother tongue will facilitate the learner to acquire knowledge of the subjects in an easy way. Moreover it will provide help to the learner to make communications with others and to understand others.

1.5 EDUCATIONAL IMPLICATIONS OF MAHATMA GANDHI'S PHILOSOPHY OF EDUCATION

Mahatma Gandhi is known as a Practical Idealist. His own experiences are the process of formation of his percept's that form the basis of all his activities and ideas. His contribution to education is unique. He was the first Indian, who advocated a scheme of education known as 'Basic Education', based upon the essential value of Indian culture and Civilisation. The scheme is comprehensive enough because he looks upon education as an instrument for social and economic progress, mental advancement, political evolution and moral development especially of individual as well as society like learning by doing, child centred education etc. The method of teaching advocated by him and the environment he prescribed revolutionised Indian thinking and way of living.

Gandhi's philosophy of truth, non-violence and Satyagraha, helped India to get emancipation from British rule as it was a great achievement in Indian History because negative struggle according to him cannot bring any result, whereas positive struggle can provide a good solution for every problem.

Gandhi Ji emphasised on self supportive education through the medium of rural handicraft which forms the basis of the entire teaching-learning process. It is both a means as well as an end of education and finally it makes the learner self supportive after schooling. Gandhi Ji have also put great stress on teaching through mother tongue, because teaching through mother tongue will help the child to think quickly, to express freely and bring out clarity of ideas. Moreover, it will also introduce to the child the rich heritage of his ancient culture.

Gandhi Ji also emphasised that the base of education should be on constructive and creative activities. Thus, he laid stress on activity methods as main source of child's learning. On the other hand, his approach to education ignores cognitive and affective aspects of Child's development. Knowledge of science and technology has become more significant than the craft. With the advancement of technology and industrialisation, aspect of self sufficiency in education is not practical in the present times.

Check Your Progress-1

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson is very important.

1. Gandhiji advocated _____.

- a) Basic Education b) Regional Education
c) Project Education d) None of these

2. In view of Gandhiji : building _____ is very important.

- a) Personality b) Character
c) Ego d) None of these

3. Education should correlate knowledge with _____ examples.

4. According to Gandhiji : Education should be :-

- a) Self supportive b) Vocational
c) Free and Compulsory d) All these

1.6 CURRICULUM OF RABINDRANATH TAGORE

Like Rousseau, Tagore was a Naturalist Philosopher. He believed that every individual had the right to shape his life in his own way. Thus nature played a very important role in his philosophy of life. He further said that human beings should have greater communication with nature and should experience it. Accordingly he recommended a curriculum for the education of the complete man while satisfying the creative, spiritual, aesthetic and vocational aims of education. He believed that a curriculum based on activities and broad experiences in real life situations is necessary. For this purpose, Tagore emphasised various subjects, different types of curricular activities for the framework of curriculum.

Subjects like Social Science, nature study, agriculture and practical subjects are taught. Horticulture, field study, gardening, art and music, painting, vocational, professional and technical subjects are also important part of its curriculum. Thus the main focus of Tagore's curriculum was the harmonious development of the child, putting more emphasis on spiritual, intellectual and physical aspects.

1.7 METHODS OF TEACHING OF RABINDRA NATH TAGORE

Rabindra Nath Tagore was not happy with the mechanical methods of education prevailing during his tenure. He was also against the Bookish and Examination oriented teaching. He was of the opinion that methods of teaching should be full of life and vitality. They should be based on the interests, ability, experiences and real problems of life. He criticised Static education within the classrooms and advocated constructive and creative learning activities outside the classroom. To him Teaching while walking is one of the best methods of teaching.

According to Tagore, real education is not only in cramming of books. It must be based upon real problems of life. To him, problems should be put before the children for discussion so that they are able to think logically and argue rationally resulting to the development of their knowledge. Thus he advocated Question-Answer method for Learning.

In the opinion of Tagore, self expression is very important and provisions should be made for its development among students. Self expression is creative in nature and should be organised through various forms of activities. In this regard, Tagore emphasised on the Activity method of teaching because it helps in activation of all the faculties of body and mind of the learners. Hence, methods of teaching according to him should bring out the development the child according to natural interests and tendencies. The child should be provided with more and more opportunities to investigate and research from original resources by his activities so that he is able to gain knowledge directly.

1.8 EDUCATIONAL IMPLICATIONS OF RABINDRANATH TAGORE'S PHILOSOPHY OF EDUCATION

Ideas on education given by Rabindra Nath Tagore through his educational experiments at Shanti-Niketan have been acknowledged by a number of Educationist and many of his innovations on education have now become part of general educational practices. Tagore visualised nature as the real teacher but associated to the cultures of the wider world because men and nature have an original integration. Thus, he wanted to develop the natural emotions of the child in an natural atmosphere and placed great importance on learning of the children in natural environment. He also considered nature as a greatest teacher. He also placed great importance to mother tongue as a medium of instruction in schools and his concept of school was based on Gurukul system. All the educational processes in the Gurukul system were based upon self discovery and free creation for the children.

Tagore was a great practioner; he worked out his educational ideas and ideals in a very constructive way in the institution Shanti-Niketan who has attained a significant position as a institution of higher learning in the country. It is also the contribution of Tagore that India has given her message to mankind and his achievements in various fields of literature, philosophy, art, music, languages and education etc, and has raised the status of India in the world. Moreover, he also authored National anthem 'Jan Gan Man' which is a symbol of unity and is being recited in educational institutions in a routine way and on various platforms of national events.

1.9 AFFINITY AND DIFFERENCE IN EDUCATIONAL PHILOSOPHY OF RABINDRANATH TAGORE AND MAHATMA GANDHI

Similarities in Educational Philosophies of Rabindranath Tagore and Mahatma Gandhi

In number of theories some theories are similar. The main goal of education theories of these two brilliant persons is to ensure ninety percent literacy rate in rural areas after one hundred years. The main similarities in their education theories are social progress peace and tolerance. Mahatma Gandhi's emphasis on the acknowledgment of tolerance as an essential value arose only parenthetically from his concern over the deceptively pervasive strains and stiff distressing fashionable inter communal relation in India. This was so, because to him tolerance as a basic principle, consequent from his conceptions of equality among the residents of plural societies, truth and ahimsa, each cooperative distinctiveness had the same rights as the others, irrespective of size and could claim to promote no more than a relative truth.

The meeting ground of culture as Rabindranath Tagore anticipated it at Visvabharati, should be a learning center where contradictory interests are diminished, where individuals work together in a common detection of truth and realize that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of animation, saints made the truth of the spiritual world organic in there on lives, not merely for some particular race to which they belonged but for all mankind. So, they are most focusing with education social progress. Its world wants from educated persons. Education is a most important thing for social development. It helps children make a good personality. Second theory, which has a similarity between them, is the deep feeling of love. Rabindranath Tagore said "at first, children must gather knowledge through their life, and it is their first love. All its colour and movement attract their eager attention, and then they will renounce their lives to gain knowledge". According to Mahatma Gandhi it was an education concentrating on the individual but, trusting on partnership between individuals. There is a conversant picture of the relation between educators and students. Third theory which has a similarity between them is human educational system. Tagore was one of the first Indian who argues for a human educational system. His desire was ninety percent literacy of education in all part of India after one hundred years.

Indian civilization of his imagination was essential in rural more than city based areas. Gandhi also supports this concept. Gandhi is the first person who argues for an educational system.

Differences in Educational Philosophies of Rabindranath Tagore and Mahatma Gandhi

The major difference between their theories is spiritualism. Mahatma Gandhi only focuses on education for moral development. But, Rabindranath Tagore focused on education for moral development and life after death. So, Rabindranath Tagore's idealism pervades with world brotherhood and love for God. His inclination towards spirituality tells that he was an idealist. There was a sprite time for prayer in Rabindranath Tagore's Ashram. It gave the students in Ashram a strong faith in God. When a problem arises in their mind, the faith in God helps them to solve it through confiding upon God. I seem that Rabindranath Tagore's theory is more acute and acceptable because knowledge is coming from God. Another one is the physical development. There are divergent views on the same aspects of two maestros. As per Gandhi is concerned, the physical development means the embodiment of the physical structures as useful to self-reliance that he can do whatever he wants with using his own resource, not to seek the help from others through this besides moral education.

Check Your Progress-2

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Shanti Niketan was the brain child of
 - a) Gandhi Ji
 - b) Dr. Zakir Hussain
 - c) Ravindra Nath Tagore
 - d) None of these
2. Ravindra Nath Tagore's concept of school was based on _____ system.
3. Gurkul system is based upon
 - a) Playway Method
 - b) Self Discovery
 - c) Mother Tongue
 - d) All of these
4. 'Jan Gan Man' was authored by :-
 - a) Gandhi ji
 - b) Aurbindo
 - c) Ravindra Nath Tagore
 - d) None of these

1.10 LET US SUM UP

Mahatma Gandhi successfully synthesised different philosophies of education and emerged as a naturalist, idealist and pragmatist. His philosophy is Indian in origin and Indian in setting. It is the result of profound thinking and the experimentation by the leader of the nation. He knew the West and understood the East. It has therefore the best educational philosophies of the East. As a true patriot, a man of God, a practical philosopher and a man of the masses, Gandhi Ji stood for freedom, self-realisation, spiritual development, learning by doing, education through life experiences and activities.

Tagore was not only a philosopher and social reformer but also a great nationalist to the core. He yearned for the freedom of his mother-land from foreign bondage. To make his country free, he emphasized the need for economic and industrialist development, social reforms, integration and removal of untouchability together with social discrimination in all its forms, beliefs and actions.

Tagore believed that God is one and he has created human being and nature. We perceive a unity in Him and through Him, the fraternal bonds between all human beings and external Nature. Hence he emphasized adjustments between Nature and Human soul i.e. man. Tagore was a great humanist and regarded man as a reflection of God. He disapproved any distinction and discrimination between man and man and advocated unity among all the people of the world. In short, Tagore wanted to inculcate self-respect and dignity in man-hood and elevate his soul. For this, moral and mental progress is essential. Hence, he emphasized that education should promote this progress by all means.

In fact, Tagore was a follower of 'Monism'. As such, he writes-"We should try to search for God and thus realize that truth which will liberate us from material bonds of existence and which is capable to illuminate the whole world with its divine light.

1.11 LESSON END EXERCISE

- Q1. Write down the concept of Curriculum given by Mahatma Gandhi.
- Q2. Discuss various methods of teaching suggested by Mahatma Gandhi.

- Q3. Discuss the Educational implications of the contributions of Mahatma Gandhi in contemporary times.
- Q4. Write about the concept of curriculum given by Rabindra Nath Tagore.
- Q5. Write various methods of teaching suggested by Rabindra Nath Tagore.
- Q6. Write about the educational implications of the contributions of Rabindra Nath Tagore in contemporary times.

1.12 SUGGESTED FURTHER READINGS

Aggarwal, J.C. (2010). Theory and Principles of Education. New Delhi : Vikash Publishing House.

Mohanty, J. (2006). Indian Education in the Emerging Society. New Delhi : Deep Publishing House. & Deep Publications.

Sachdeva, M.S. and Umesh, M.S. (1992). Education in Emerging Indian Society Ludhiana : Tandon Publications.

Safaya, R.N. and Shaida, B.D. (1994). Development of Educational Theory and Practice. Jalandhar : Dhanpat Rai & Sons.

Sodhi, T.S. and Suri, A. (1994). Philosophical and Sociological Foundation of Education. Patiala : Bawa Publications.

Walia, J.S. (2005). Education in Emerging Indian Society. Jalandhar : Paul Publications.

1.13 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress 1 :

- | | |
|--------------------|-----------------|
| 1. Basic Education | 2. Character |
| 3. Real Life | 4. All of these |
| 2. Gurkul | |

Check Your Progress 2 :

- | | |
|-------------------------|-------------------------|
| 1. Rabindra Nath Tagore | 2. Gurkul |
| 3. All of these | 4. Rabindra Nath Tagore |



SWAMI VIVEKANANDA AND SHRI AUROBINDO GHOSH

STRUCTURE

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Curriculum of Swami Vivekananda
- 2.4 Methods of Teaching of Swami Vivekananda
- 2.5 Educational Implications of Swami Vivekananda
- 2.6 Curriculum of Shri Aurobindo Ghosh
- 2.7 Methods of Teaching of Shri Aurobindo Ghosh
- 2.8 Educational Implications of Shri Aurobindo Ghosh
- 2.9 Let Us Sum up
- 2.10 Lesson End Exercise
- 2.11 Suggested Further Readings
- 2.12 Answers to check your progress

2.1 INTRODUCTION

Swami Vivekananda was born in 1863 in a Kashtriya family in Calcutta, presently Kolkata. His real name was Narendra Nath Dutta. From very early childhood he was initiated into religious activities with the result he developed a keen eagerness for the study of religious scriptures. His meeting with Rama Krishna was a critical event in his life which changed the entire course of his life. He remained in the association of his masters for six years and got Spiritual Transformation. After the death of Rama Krishna in the year 1896, Vivekananda became the head of Rama Krishna mission. He devoted about 15 years of his life in the mission and communicated and preached his universal message of unity, peace and tolerance. He travelled to all the corners of India and to abroad for the

purpose of teaching of his mission. He also got international attention at Chicago at the Parliament of world religious conference in 1893.

Swami Vivekananda looks at education from the Vedanta perspective and his educational philosophy was also based upon philosophy of Vedanta and Upanishads. According to him the base of all education is spiritual but simultaneously it should prepare the learner to fight against the social evils of the society like caste system, poverty, illiteracy, superstitions etc. He wanted education to be nationalistic which develop among the learners a sense of Nationalism and National pride. In other words, he said that end of all education should be Man-Making in which he believed that education should bring all round development in an individual and enable him to make his life meaningful and purposeful. He will be remembered forever on the earth. He is no more today and left this universe in the year 1902 at the age of just 39 years.

Sri Aurobindo Ghosh was a well known spiritual thinker, a true patriot and a poet of fame in the galaxy of Indian Philosophers. He was born on August 15, 1872 at Calcutta presently Kolkata. His father Krishna Dhun Ghosh was a very prominent surgeon in the medical field. His early education was primarily western in nature. In 1890, he passed his ICS examination while studying at Cambridge but could not appear in test due to failure in horse riding. In 1893 he returned to India and became the Vice Principal of State College in Baroda. In 1906 he resigned from his job in the wake of Partition of Bengal and joined the Bengal National College of Calcutta and later on joined the revolutionary movement for India's freedom struggle. In 1910 Aurobindo Ghosh migrated from Bengal to Puducherry and established an Ashram namely Aurobindo Ashram which is a very famous in all over the world. He spent rest of his life in this Ashram doing yoga and meditation for spiritual growth and development. He died in 1950.

Aurobindo Ghosh was an Eminent Educationist. He conceived education as an instrument for the real working of the spirit, body and mind of an individual as well as the nation. Further he was of the view that real education provides a free and creative environment to the child to grow mentally, morally and aesthetically and help to enhance their inner capacity and finally leads to the development of spiritual power. Physical development and purity of mind are the chief aims of education according to him.

The idea of Integral Education was also given by him which emphasises both the aspects in matter and spirit. According to him integral education is for the

development of the 'Self'. Which is surrounded by five layers or five levels of education viz. Physical, Vital, Social, Emotional and Spiritual.

2.2 OBJECTIVES

After going through this lesson, you shall be able to :

- explain the brief history of Swami Vivekananda,
- describe how Swami Vivekanand's principles of education are implemented in educational curriculum.
- discuss how Swami Vivekanand's principles of education are implemented in educational methods of teaching.
- Critically explain educational implications of Swami Vivekananda in the contemporary times.
- describe the brief history of Sri Aurobindo Ghosh.
- describe how Sri Arbindo Ghose's principles are implemented in curriculum.
- discuss how Sri Aurbindo Ghose's principles are implemented in methods of teaching.
- critically explain educational implication of Aurbindo Ghosh's educational philosophy in the contemporary times.

2.3 CURRICULUM OF SWAMI VIVEKANANDA

According to Swami Vivekananda, the prime aim of education is spiritual growth and development which ultimately leads to self-realization and salvation (Moksha). He looks at education from the Vedanta's perception. To him education means the manifestation of Perfection that is already in man. Moreover, the end of all education should be 'man-making'. Man in view of Vivekananda is the one whose roots are in concrete historical and political reality and is full of compassionate feelings to fellow beings and also implies the development of physical body and cultivation of heart. Education according to him is that where the character is formed, strength of mind is increased, the intellect is expanded and one can stand on one's feet. In order to achieve the aim of Man-making education, he suggested the following curriculum :

1. A synthesis between science and Vedanta.
2. Art education.
3. Physics and health education including yoga.
4. Social studies like history, geography, psychology, home science etc.
5. Study of literature.
6. Vocational education.
7. Teaching through mother tongue.

2.4 METHODS OF TEACHING OF SWAMI VIVEKANANDA

According to Swami Vivekananda the learner has to become active and attentive in the entire process of teaching and learning. In the process whatever is within, the learner will be manifested to the best of his performance and satisfaction. In order to achieve this aim of education, he advocated the following methods of teaching :

- 1) **Method of Concentration** : According to Vivekananda the very essence of education is concentration of mind and not the collection of facts. Concentration is the sole key to gain knowledge, as it is a common saying, 'greater attention always helps in working more'. Further he associated that Brahmacharya is necessary for developing the power of concentration of the learner because it facilitates them to gain more and more knowledge. Moreover, it promotes the mental and spiritual power of the learners to the highest level.
- 2) **Learning through Activity** : In view of Vivekananda, practical learning is always successful, which helps the learner to learn the subject matter permanently. It also enhances the understanding level of the learner. Thus he suggested that a child should learn through the method learning through activity because this kind of learning develops the interest of the learner and develop a sense of dignity of labour.
- 3) **Method of Realisation** : According to Vivekananda, realisation is the chief aim of life which can be achieved through the Ideals of Yoga because it helps in removing ignorance and enabling the soul to restore its original nature.
- 4) **Discussion and Contemplation** : Vivekananda laid greater emphasis on the importance of discussion and contemplation as a method of teaching.

With the help of this method, difficulties of the students can be removed as they come to their teachers for discussion and guidance. Moreover, teacher-taught relations are also strengthened through this method.

- 5) **Imitation method** : Children by nature like to imitate the activities of others. Therefore, a teacher should present himself before the students with higher ideals and with noble patterns of behaviour so that children imitate such activities of their teachers for the formation of their character and personality.
- 6) **Lecture method** : In order to educate the spiritual ideas and spiritual doctrines to the learners, Vivekananda advocated for the Lecture method to explore the ideas and doctrines in a simple way so that they can reach to them.
- 7) **Individual Guidance and Counselling** : Guidance and counselling has been proved a very strong mean of providing need based help and direction to the children in various fields. According to Vivekananda, this method helps the learners to be on right path. Moreover, proper directions can be provided to them for their personal problems if any.

2.5 EDUCATIONAL IMPLICATIONS OF SWAMI VIVEKANANDA

The contribution of Swami Vivekananda in the educational thought is of paramount importance as modern education has lost much of his connections with the values of life. For this, He suggested that education should not be for stuffing some facts into the brain but should aim at reforming the human mind. True education to him, is for the contribution to the nation. Vivekananda also believed that education is the manifestation of perfection that already exists in a man. Thus it is a continuous process and should cover different aspects of life : physical, material, mental, emotional, moral and spiritual. Through education he wanted to remove the social evils present in the society which are also responsible for the disintegration and division of the society and he tried to make the people of India understand these social evils and provided them education for their social and cultural strength. Thus, his philosophy of education is based on universal principles of brotherhood, morality and ethics. Moreover, he believed in mass education with the focus of the development of ideals of synthesis, tolerance and universal harmony.

Through his efforts he brought Indian Literature, religious thoughts into the international scenario through his participation at international conference at Chicago on the theme of World Religions in 1893.

Check Your Progress-1

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Swami Vivekananda's prime aim of education was :-
 - a) Spiritual Growth
 - b) Salvation
 - c) Self Realisation
 - d) All these
2. Swami Vivekananda advocated
 - a) Vocational Education
 - b) Basic Education
 - c) Free Education
 - d) Man Making Education
3. According to Swami Vivekanada, the very essence of Education is _____ of mind
4. Through Education, Swami Vivekananda wanted to remove _____
 - a) Social Evils
 - b) Disintegration of society.
 - c) Division of society
 - d) All these
5. Swami Vivekananda advocated _____ brotherhood.

2.6. CURRICULUM OF AUROBINDO GHOSH

In the opinion of Ghosh the ultimate aim of education is to achieve integration of mind which can be achieved through integration of all the dimensions of human personality. True education according to him has five principal aspects i.e. the physical, the vital, the mental, the psychic and the spiritual which are explained as under,

- a) **Physical Education** : Harmonious development of all the parts and movements of the body, correction of defects and deformities.
- b) **Vital Education** : Education of the senses which means development of the senses and the right use of the sense organs.

- c) **Mental Education** : It includes development of the power of attention, concentration, capacities, knowledge of organisational skills and mental silence.
- d) **Psychic Education** : Education which makes the learner to understand the 'internal being', the sole purpose of life on earth.
- e) **Spiritual Education** : Education for higher kind of realisation which keeps the child away from all the manifestation on earth.

In order to develop the five principal aspects of human personality with the help of educational activity, Ghosh suggested following subjects and studies in the curriculum. Moreover curriculum design must be based upon some important principles like principle of interest, motivation, creativity, mental and spiritual development. On the basis of above principles Aurobindo Ghosh has prescribed the following subjects in the curriculum for the different stages of education :

- 1) **Primary Stage** : Mother-tongue, English, French, Literature, National History, Art, Painting, General Science, Social studies and Arithmetic.
- 2) **Secondary Stage** : Mother-tongue, English, French, Arithmetic, Art, Chemistry, Physics, Botany, Physiology, Health education, Social studies.
- 3) **University Stage** : Indian and Western Philosophy, History of Civilization, English literature, French literature, Sociology, Psychology, History of Science, Chemistry, Physics, Botany, International relations and integration.
- 4) **Vocational Education** : Arts, Paintings, Photography, Sewing, Sculptural drawing, Type, Shorthand, Cottage industries, Carpentry, Mechanical and Electrical Engineering, Nursing, Indian and European Music, Dramatization and Dancing.

2.7 METHODS OF TEACHING OF AUROBINDO GHOSH

The entire concept of Education according to Aurobindo rested on the concept of 'Mind' and the function of education is to facilitate the mind to evolve and manifest on the basis of the Idea. He further suggested the methods of teaching on the basis of some principles of teaching :

- **Nothing can be taught** : In the viewpoint of Ghosh nothing can be taught to the child, this means that nothing can be imposed upon the mind of the child from outside. Therefore, the role of the teacher is to create proper and

healthy environment or the learner which enable him to learn at his own as the knowledge is lying within the child.

- **Consult the child in his growth :** According to this principle, the child should be consulted during the process of his growth while providing him education. This means that education of the child needs to be planned according to the age, needs and will of the child. Moreover, the chief aim of education according to Ghosh should be to help the growing soul to draw out the hidden talent and make it perfect for the best use.
- **Principles of maxims of teaching :** As per this principle, Ghosh wanted that education of the child should begin from the process of 'from near to far', as well as 'known to unknown' meaning thereby, what he is to, what he shall be. In other words, all new knowledge must be built around the child's daily experiences, directly connected with his immediate environment.

2.8 EDUCATIONAL IMPLICATIONS OF AUROBINDO GHOSH

- Aurobindo Ghosh was an Indian Philosopher, a poet, a nationalist and a great reformer. His educational thoughts are of great significance even today. In the present global world the mankind is living now with great fear and worries due to scientific discoveries and technologies which have been posing great threat to the mankind. No permanent peace has been obtained so far. Thoughts and Principles of education given by Ghosh are utmost important to maintain permanent peace in the world. Because his philosophy helps to uplift the humans from material world to spiritual world and also can bring a change in the human nature and human life resulting into human happiness. He also laid greater emphasis on Yoga for the maintenance of a natural harmony of spirit, mind and body. Presently Yoga education has become a important part of school curriculum and its regular practice has become a very important activity of the school. In addition this, the philosophy of Ghosh is also based upon facts, experiences and personal realisations which are to be achieved through education. He further said that divine truth is greater than any religion, idea or philosophy. The evolution of human life into divine life was the main theme of his educational vision.

- In the present times, philosophy of Ghosh has a great relevance because of his emphasis on the development of purity of mind, development of senses, faculties and morality of the child through teaching-learning process. His message for universal love, fellow feelings and understanding among the countrymen of the world is also a unforgettable milestone which have been advocated by Ghosh at his Ashram at Pondicherry.

Check Your Progress-2

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. The ultimate aim of education according to Aurbindo Ghosh is

a) Earning	b) Developing personality
c) Integration of mind	d) None of these
2. Which of the following is not covered under 5 principal aspects of Education according to Aurbindo Ghosh?

a) Physical	b) Mental
c) Vital	d) Psychomotor
3. According to Aubindo Ghosh, divine truth is greater than _____

a) Religion	b) Idea
c) Philosophy	d) All these
4. Aurbindo Ghosh advocated the _____ peace with Education.

2.9 LET US SUM UP

Swami Vivekananda was a great teacher and a great educationist. He professed education according to the nature and needs of the child because everyone develops according to his own nature and nature is the best source of child's learning but the job of a teacher is to provide all necessary opportunities to him and remove the obstacles in his path in getting education. Moreover, job of teacher is to provide need based guidance and directions so that child do not face any kind of difficulty in acquiring knowledge, understanding and values. To him, knowledge is inherent within the individual himself. Perfection is inherent in everyone. But the function of education is to lead one to perfection. Therefore, education should be

made available to all irrespective of any distinction and discrimination meaning thereby universal education or mass education. Shri Aurobindo Ghosh was a strong idealist to the core and his philosophy of education was based on spiritual faith, Brahmacharya and yoga practice. Though he was influenced by western philosophy but he remained all through his life an Indian philosopher. He further realised that Indians were gradually drifting from Idealism towards materialism with the result that the inherent divine light in them was gradually on the wane. He vehemently condemned the western materialistic education as it could not sustain and develop Indian ideals, values and culture, According to Aurobindo Ghosh, we Indians need an education which develops the powers of our mind and soul and achieves our fullest growth. With these ends in view, he opened an ashram at Pondicherry and established an International University providing over there an education suited to the ideas and values of Indian culture based upon Brahmacharya, Yoga, Concentration and Mediation through which an individual could develop to the full his body, mind and soul in harmonious way. Dr.R.S.Mani has rightly described. "Aurobindo's philosophy of education is based on the principle of evocation of potentialities of the individual in all its entirety and full development of as many sides as possible. His views on education reveal that Shri Aurobindo was one of the most eminent and distinguished educationists of our country."

2.10 LESSON END EXERCISE

- Q1. Write a short note on the history of Swami Vivekananda.
- Q2. Throw light on the curriculum given by Swami Vivekananda.
- Q3. Throw light on the methods of teaching given by Swami Vivekananda
- Q4. Discuss in brief the educational implications of Swami Vivekananda contemporary times.
- Q5. Write a short note on the history of Shri Aurobindo Ghosh.
- Q6. Throw light on the curriculum given by Shri Aurobindo Ghosh.
- Q7. Throw light on the methods of teaching given by Shri Aurobindo Ghosh.
- Q8. Discuss in brief the educational implications of Shri Aurobindo Ghosh in the contemporary times.

2.11 SUGGESTED FURTHER READINGS

- Aggarwal, J.C. (2010). Theory and Principles of Education. New Delhi : Vikas Publication House.
- Bhatia, K.K. and Damral, B.D. (2006). Education in Emerging Indian Society. Ludhiana : Kalayani Publications.
- Dash, B.N. (2009). Education in Emerging Society.
- Sachdeva, M.S. and Umesh, M.S. (1992). Education in Emerging Indian Society Ludhiana : Tandon Publications.
- Safaya, R.N. and Shaida, B.D. (1994). Development of Educational Theory and Practice. Jalandhar : Dhanpat Rai & Sons.
- Sodhi, T.S. and Suri, A. (1998). Philosophical and Sociological Foundation Education. Patiala : Bawa Publications.

2.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

1. (d) All these
2. (d) Man Making Education
3. Concentration of mind
4. (d) All these
5. Universal

Check Your Progress-2

1. (c) Integration of mind
2. (d) Psychomotor
3. (d) All these
4. Permanent



SECULAR EDUCATION

STRUCTURE

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Secular Education
- 3.4 Characteristics of Secular Education.
- 3.5 Classrooms and Non-Violence
- 3.6 Let Us Sum Up
- 3.7 Lesson End Exercise
- 3.8 Suggested Further Reading
- 3.9 Answers to Check Your Progress

3.1 INTRODUCTION

On 26th January 1950, India adopted its Own Constitution which outlined the type of society we should build for ourselves, the methods of achieving it and the political and administrative machinery necessary to help the citizens to build it. This document describes the rights and duties of every Indian citizen and his relationship with his fellow citizens and his government.

The Preamble of our Constitution states, "we the people of India have solemnly resolved to constitute India into a Sovereign, Democratic Republic and to secure to all its citizens", where as the word 'Secularism' did not occur in the Indian Constitution at the time of its formulation. Subsequently, the word Secularism was incorporated in the Preamble of the Indian Constitution with the 42nd Constitutional amendment in 1976 and Secularism became one of the basic aspects of Indian society along with others preambles as envisaged by the Constitution of India.

Though the word Secularism was introduced in 1976 in the constitution of India, but it has long historical background. In the reference of ancient Indian history Ashoka's secular outlook is one of the landmarks in the Indian Civilization and of the human civilization.

The word Secularism firstly was used in the 19th century by George Jacob. He derived the term from a Latin word 'Saeculum' meaning the Present age. He used it in the context of social and ethical values or systems.

Therefore, Secularism emerged as a Social and ethical system in the society and primarily emphasise on natural and cultural improvements of human beings. But in Indian context Secularism can be defined as "a system of Doctorism and Practise that rejects any form of religious faith and worship". In the words of Dr. B.R. Ambedkar, "Secular does not mean that it shall not take into consideration the religious sentiments of the people. In Secular states the Parliament shall not be competent to impose any particular religion upon the people of the state.

In the words of J.L. Nehru, Secular state means all religions are completely free the state including in its wide fold various religions and cultures, given protections and opportunities to all and thus bring about an atmosphere of tolerance and cooperation. In simple words it can be said that India is a secular state which believes in equality, freedom and tolerance and does not discriminate against the followers of a particular religion. Every religion will be treated and respected equally as per the Articles of the Indian Constitution viz. 15, 25, 26 and 30 which guarantee different rights related to religion.

3.2 OBJECTIVES

After going through this lesson, you shall be able to :

- explain the meaning and characteristics of secular education,
- describe the role of classroom for the promotion of secularism, and
- discuss the importance of non-violence for secularism.

3.3 MEANING OF SECULAR EDUCATION

The concept of secular education is that which refers to the type of education that is not based on any religious doctrine or creed and that, by contrast, is usually in the hands of the State. The main function of the secular education is the match the knowledge and possibilities, without discriminating against children and youth by creed, or religious belief. This is so since every religious institution can impart their own versions of history, morality behaviour or values and therefore, the knowledge in a society is not equated or balanced. Secular education is a phenomenon or a privilege which began to enter the historical scene just after the French revolution in 1789, and in a very progressive way. In most Western countries education today is secular and highly dependent on the State, not on religious institutions. So education in schools matches all members and future citizens since all receive the same type of expertise, focused in a secular way and (in most cases) democratic. Secular education, as well is not based on religious institutions as knowledge organizing Centers. It is important to clarify, however, that the secular education in many cases may be tinged with certain political ideologies depending on the type of State or Government in each country, so the idea of laicismo only ensures freedom in relation to the religious aspects.

As we know that India is a country of multiple races, castes, colour, languages, religions, faiths, cultures etc. which have been prevailing for thousands of years. Therefore building up a 'Secular' state is a very challenging task, because of the multiple division of the society. Moreover the makers of the Constitution of India and other social reformers have made lot of efforts to minimize the social gaps, but still it is difficult to establish and promote a really favourable climate of secularism in India because of :

- Traditional bias and narrow outlook on the basis of caste, community, sex and other factors.
- More emphasis on theoretical learning.
- Neglect of religious and cultural celebrations
- Neglect of group activities.
- Neglect of social activities.

Though there are certain limitations in the process of Secularism but there is strong need to develop the spirit of Secularism in the countrymen to promote and maintain the unity and integrity of the nation. This is possible only through education, because education plays a positive role in preparing people for a secular society further to make their life purposeful. Thus the basic idea of Secular education is to promote healthy human relationships and to weaken the un-secular forces who are causing disturbances in the social network of the country like India.

3.4 CHARACTERISTICS OF SECULAR EDUCATION

- **Development of moral outlook :** Moral outlook is the foundation for development of character and moral development. It can help in inculcating the values of truthfulness, tolerance, honesty, service and sacrifice, which form a noble character of the individual because it is an essential feature of Secularism.
- **Making wider vision :** Secular Education plays a very significant role in making the vision of a child broader. It develops in them a sense of love and faith for their own religion as well as of other religions which otherwise may not be possible.
- **Development of Democratic qualities :** Democracy is a process to make people conscious about their Rights & Duties. Every citizen has a right to enjoy the Constitutional Rights given to him/her but also needs to be conscious about their fundamental responsibilities and duties. To imbibe democratic qualities like Liberty, Equality, Cooperative living etc are equally essential. Therefore Secular Education helps in developing democratic qualities like equality, unity and peace among learners through different activities.
- **Cultural Development :** Culture is a very dynamic aspect consisting of different social features. Culture and Secularism go hand in hand and both influence each other. Cultural development is a very essential component of an individual's personality which is ultimately the roadmap for Secularism. Therefore, various cultural aspects must have a significant place in the curriculum design because knowledge, perseverance and transmission is very important for the modification and process of future culture.

- **Development of Scientific spirit :** Scientific spirit implies a spirit of free inquiry, looking at things objectively and rationally. It also releases the individual from strong bonds of blind faith. Secular Education therefore put emphasis on logical thinking and reasoning thus making people to live practical life keeping aside from illusions and superstitions.
- **Betterment of the world :** Secular Education stands for peace, goodwill and understanding. It helps in fostering the feelings of brotherhood and unity among the people of the world. On the other hand its absence may cause hatredness among the nations. Therefore, for the betterment of the nation Secular Education. has a significant role to play, further Secular Education is a roadmap for strengthening the spirit of Secularism in the country like India.

3.5 NON-VIOLENCE AND CLASSROOMS

Non-Violence is a personal practice of being harmless to self and others under every condition. It is usually linked with peace specifically to the absence of violence and is always the choice to do no harm or least harm. In this regard, United Nation General Assembly unanimously declared the first decade of 21st century an International decade for a culture of peace and non-violence for the children of the world on Nov. 1998, keeping in view specifically for children who are most vulnerable. Hence there is a strong need to build a culture of peace and non-violence by empowering children through education. For this purpose, Gandhi Ji have also said, "if we are going to bring about peace in the world we need to begin with the children'.

It has been observed that there are many crucial issues and problems for the establishment of a culture of peace and non-violence in the society. The issues like poverty, corruption, intolerance, unemployment, racial and cultural conflicts etc. Therefore, lot of efforts are required to achieve the same. In addition to it its achievement is also possible through collaborative efforts between families, neighbours, class mates, government agencies and more through the efforts of educational institutions at large. If peace is reached in our schools and classrooms, children can extend a peaceful way of living into society. In this regard, all educational institutions need to prepare curriculum design and classroom instructions

for bringing a sense of non-violence and belongingness among the learners against causes and issues related to the emergence of violence.

Peace education needs to be included in school curriculum giving equal importance like other subjects, like mathematics or science. It is through peace education that a culture of peace and non-violence can be established. Role of a teacher is equally important in developing peaceful behaviour among the students. A teacher should be a role model for the children by showing the peaceful ways of thinking and behaving. He should strive to include various features peace education in daily classroom activities. In this regard John Dewey, have said that learning should be by doing. Teachers are required to demonstrate peaceful living and behaviour and teach in such a way that allows children to learn actively and express themselves. Teachers are also required to display peaceful behaviour at all times in the institution in general and particular when they are managing a class room. Zero tolerance policies for violent and indiscipline behaviour on part of the learners can also help in bringing a positive and desirable change in them. Such kind of steps taken by the educational institutions can help the students to understand the meaning of wanted and acceptable behaviour.

Reward system for desirable behaviour and positive act of the children in the institution can also promote a culture of peace and non-violence. In other words, it can control the undesirable behaviour of the children. Teaching children empathy (it is the ability to put your-self in other person's position and understand how they feel) can also bring awareness among the children to understand other people, there diversity and concern for human rights and justice. Besides this, a friendly and open minded atmosphere in educational institutions is required to be created so that everyone feels safe and comfortable with each other. Therefore, to bring a peaceful and non-violent life every individual must be provided basic survival needs. Moreover, education facilities needs to be provided to each and everyone because it is proved a very powerful tool for change. By educating children about religions, races, cultures and lifestyles of human relationships, it makes them to understand that these differences are insignificant for the promotion of a culture of peace and non-violence in the society at large.

Check Your Progress-1

Note : (a) Answer the questions given below
(b) Compare the answers with those given at the end of the lesson

1. The word 'Secularism' was first of all used by
 - a) William James
 - b) George Jacob
 - c) B.R. Ambedkar
 - d) None of these
2. Which of the following Articles of Indian Constitution is not related with religion?
 - a) Art. 15
 - b) Art. 25
 - c) Art. 14
 - d) Article 30
3. The basic idea of Secularism is to promote _____
 - a) Social Networking.
 - b) Removing Social evils
 - c) Promoting Healthy Human Relationships
 - d) None of these
4. Secular Education deals with
 - a) Peace
 - b) Good will
 - c) Understanding
 - d) All these

3.6 LET US SUM UP

In the present democratic setup of the countries of the world with special reference to India there is no place for violence and violent means to achieve any end. Moreover there is a strong need for the development of culture of peace and non-violence among the countrymen because the anti-social forces are creating social gaps among the people in general and weakening the bond of human relationships. This is a negative sign of development of the country. For bringing positive change, entire system of education is required to be designed in such a manner which ultimately helps in the development and promotion of human values among the people and to create a society which is free from any kind of discrimination and prejudices resulting into the formation of a culture of oneness, peace and non-violence.

3.7 LESSON END EXERCISE

- Q1. Write the meaning of Secularism.

- Q2. Write in brief the concept of Secular Education.
- Q3. Write down the important characteristics of Secular Education.
- Q4. Discuss the role of classrooms for the promotion of Secularism.
- Q5. Non-violence is a mean of Secularism. Discuss.

3.8 SUGGESTED FURTHER READINGS

Aggarwal, J.C. (2010). Theory and Principles of Education. New Delhi : Vikas Publishing House.

Mohanty, J. (2006). Indian Education in the Emerging Society. New Delhi : Deep & Deep Publications.

Sachdeva, M.S. and Umesh, M.S. (1992). Education in Emerging Indian Society Ludhinana : Tandon Publications.

Safaya, R.N. and Shaida, B.D. (1994). Development of Educational Theory and Practice. Jalandhar : Dhanpat Rai & Sons.

Sodhi, T.S. and Suri, A. (1994). Philosophical and Sociological Foundation of Education. Patiala : Bawa Publications.

Walia, J.S. (2005). Education in Emerging Indian Society. Jalandhar : Paul Publications.

3.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

1. (b) George Jacob
2. (c) Article 14
3. (d) Promoting Healthy Human Relationship
4. (d) All these



CONCEPT OF METAPHYSICS, EPISTEMOLOGY AND AXIOLOGY

STRUCTURE

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Concept of Philosophy
- 4.4 Branches of Philosophy : Overview
- 4.5 Metaphysics
 - 4.5.1 Metaphysics and Education
- 4.6 Epistemology
 - 4.6.1 Epistemology and Education
- 4.7 Axiology
 - 4.7.1 Axiology and Education
- 4.8 Let Us Sum Up
- 4.9 Lesson End Exercise
- 4.10 Suggested Further Readings
- 4.11 Answers to Check Your Progress

4.1 INTRODUCTION

The present lesson will make you understand the branches of Philosophy. You will be able to know various types like Metaphysics, Epistemology and Axiology. The lesson will also explore the implications of these branches in the field of Education and Society. You will also come to know the importance of the subject of Philosophy in Education to be a teacher.

4.2 OBJECTIVES

After going through this lesson, you shall be able to :

- explain the meaning, nature and scope of philosophy as a discipline,
- describe various branches of philosophy.
- explain the importance of philosophy for individual and societal development, and
- discuss the branches of philosophy in relation to education.

4.3 CONCEPT OF PHILOSOPHY

Philosophy in a general sense is conceived a person's "sum of his fundamental beliefs and convictions". We have some ideas concerning physical objects, our fellow persons, the meaning of life, death, God, right and wrong, beauty and ugliness, and the like. Of course, these ideas are acquired in a variety of ways, and they may be vague and confused. Philosophy is a guide for living; because the issues it addresses are basic and pervasive, determining the course we take in life. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration. Philosophers always ask these questions : Who we are? Is there a higher existence that determines our existence? What is the relationship between nature and human beings? What is the meaning of life? Are our senses reliable in telling us about the truth of the universe? How do we get to know about the world? What is the relationship between the mind and the body? They further ask these questions : What is happiness? What is virtue? What is the relationship between individuals and the collective? How can we organize a society and an economy that promote the common good? What methods should we employ to find out truth from false statements? Can we ever hope to find out the truth of our existence? Philosophy is reflection of the above questions. Hence, philosophy is the study of general and fundamental problems concerning matters such as existence, knowledge, truth, beauty, law, justice validity, mind, and language. Moreover, philosophy is rationally thinking, of a more or less systematic kind about the general nature of the world-metaphysics or theory of existence the justification of belief-epistemology or theory of knowledge, and the conduct of life ethics or theory of value.

4.4 BRANCHES OF PHILOSOPHY : OVERVIEW

Philosophy deals with the most basic issues faced by human beings. The content of philosophy is better seen as asking questions rather than providing answers. It can even be said that philosophy is the study of questions. Van Cleve Morris has noted that the crux of the matter is asking the "right" questions. By "right" he meant questions that are meaningful and relevant-the kind of questions people really want answered and that will make a difference in how they live and work.

Philosophical content has been organized around three fundamental categories :

Metaphysics-The study of questions concerning the nature of reality or existence.

Typical Metaphysical questions :

- What is reality?
- Does God exist, and if so, can we prove it?
- The problem of evil Are human actions free, or are they determined by some forces outside of our control?
- Do minds/souls exist, or are humans' simply complex physical objects? What is time?
- What is the meaning of life? Is there life after death? etc.

Epistemology-The study of the nature of knowledge and how these are attained and evaluated.

Typical Epistemological questions :

- What is knowledge and how does it differ from belief or opinion?
- What is truth, and how can we know if a statement is true?
- What are the sources of knowledge?
- Do absolutes exist, and if so, can we know them?
- What is the relationship between faith and reason?

Axiology-The study of the question of value. It has two main domains :

(a) Ethics and (b) Aesthetics

It deals with issues of value in the following areas :

Ethics-the study of moral principles, attempts to establish rational grounds for good conduct.

Typical Ethical questions :

- What is good/bad?
- What is right/wrong?
- What is the foundation of moral principles?
- Are moral principles universal?

Aesthetics-

The study of the nature and value of works of art and the aesthetic experience

Typical Aesthetic questions :

- What is a work of art?
- What is artistic creativity and how does it differ from scientific creativity?
Why are works of art considered to be valuable?
- What do works of art communicate (if anything)? What is beauty?
- Does art have any moral obligations or constraints?

Without a distinctive philosophy of reality, truth, and value, a person or group cannot make intelligent decisions either for their individual lives or for developing an educational system.

The questions addressed by philosophy are so basic that there is no escaping them. As a result, all of us, whether we consciously understand our philosophic positions or not, conduct our personal lives and our corporate existence on the basis of "answers to the basic questions of life. There is no decision making that is unrelated to the issues of reality, truth, and value. To put it succinctly : Philosophy drives decision making. For the reason alone, the study of the foundational questions of philosophy is important. After all it is better to function with understanding than to wander through life in ignorance of the factors that shape our choices.

With the importance of understanding the basic issues in mind, in the following points these three main philosophic categories described are as under.

Check Your Progress-1

- Note : (a) Answer the questions given below
(b) Compare your answers with those given at the end of the lesson
1. Which is not the nature of philosophy?
 - (a) It is a science of knowledge
 - (b) It is a collective ensemble of various viewpoints

- (c) It is a planned attempt on search for the truth
 - (d) It is the totality of man's creative ideas.
2. Which branch of philosophy deals with knowledge, its structure, method and validity?
- (a) Logic
 - (b) Aesthetics
 - (c) Epistemology
 - (d) Metaphysics.
3. Aesthetics is the study of _____ .

4.5 METAPHYSICS

Metaphysics is the branch of philosophy that studies the ultimate nature of reality or existence. It asks questions such as 'What exists?' or 'What is real?' Metaphysicians seek an irreducible foundation of reality or 'first principles' from which absolute knowledge or truth can be induced and deduced. The term metaphysics is derived from the Greek words "meta" means ("beyond", "upon" or "after") and physika, means ("physics").

Literally it refers 'those things after the physics.' Aristotle's writings on 'first philosophy' came after his treatise on physics, therefore, Aristotle's editor, Andronicus of Rhodes, named them metaphysics. At first, questions like, 'What is real?' seem too simple to bother asking. But consider George Knight's example about the existence of a floor and one will see that the question has far reaching implications : What is exactly the nature of the floor upon which you stand? It may seem to have a rather straightforward existence. It is obviously flat, solid, and smooth; it has a particular colour, it is composed of an identifiable material, such as wood or concrete; and it supports your weight...Suppose, however, that a physicist enters the room and is questioned about the reality of the floor. She will reply that the floor is made of molecules; that molecules consist of atoms, electrons, protons, and neutrons; and these, finally, of electric energy alone. A third position...is offered by a passing chemist... To him the floor is a hotbed of hydrocarbons associated in a particular way and subject to certain kinds of environmental influences, such as heat, cold, wetness, dryness, and oxidation. It is evident that the question of reality

is not as simplistic as it appears. If the reality of a common floor is confusing, what about the larger problems that presents themselves as mankind searches for the ultimate reality of the universe? Metaphysical questions are the most basic to ask because they provide the foundation upon which all subsequent inquiry is based.

Metaphysical questions may be divided into four subsets.

The Cosmological aspect :

Cosmology consists in the study of theories about the origin, nature, and development of the universe as an orderly system. Questions such as these populate the realm of cosmology :

- How did the universe originate and develop?
- Did it come about by accident or design?
- Does its existence have any purpose?

The Theological aspect :

Theology is that part of religious theory that deals with conceptions of and about God.

- Is there a God?
- If so, is there one or more than one?
- What are the attributes of God?
- If God is both all good and all powerful, why does evil exist?
- If God exists, what is His relationship to human beings and the 'real' world of everyday life?

The Anthropological aspect :

Anthropology deals with the study of human beings and asks questions like the following :

- What is the relation between mind and body?
- Is mind more fundamental than body, with body depending on mind, or
- What is humanity's moral status?
- Are people born good, evil, or morally neutral?
- To what extent are individuals free?
- Do they have free will, or are their thoughts and actions determined by the environment, inheritance, or a divine being?
- Does each person have a soul? If so, what is it?

People have obviously adopted different positions on these questions, and those position influence their political, social, religious, and educational ideals and practices.

The Ontological aspect :

Ontology is the study of the nature of existence, or what it means for anything to exist. Several questions are central to ontology :

- Is basic reality found in matter or physical energy (the world we can sense), or is it found in spirit or spiritual energy?
- Is it composed of one element (e.g., matter or spirit), or two (e.g., matter and spirit), or many?
- Is reality orderly and lawful in itself, or is it merely orderable by the human mind?
- Is it fixed and stable, or is change its central feature?
- Is this reality friendly, unfriendly, or neutral toward humanity?

4.5.1 Metaphysics and Education

Even a cursory study of either historical or contemporary societies will reveal the impact of the cosmological, theological, anthropological, and ontological aspects of metaphysics upon their social, political, economic, and scientific beliefs and practices. People everywhere embrace answers to these questions and then live their daily lives in keeping with those assumptions. There is no escape from metaphysical decisions; unless one chooses to vegetate and even that choice would be a metaphysical decision about the nature and function of humanity. Education, like other human activities, cannot operate outside the realm of metaphysics. Metaphysics, or the issue of ultimate reality, is central to any concept of education, because it is important for the educational program of the school (or family or church) to be based upon fact and reality rather than fancy, illusion, error, or imagination. Varying metaphysical beliefs lead to differing educational approaches and even separate systems of education. Why do Adventists and other Christians spend millions of dollars each year on private systems of education when free public systems are widely available? This is due to their metaphysical beliefs regarding the nature of ultimate reality, the existence of God, the role of God in human affairs, and the nature and role of human beings as God's children. At their deepest levels, men and women are motivated by metaphysical beliefs. History demonstrates that people are willing to die for those convictions, and that they desire to create educational environments in which their most basic beliefs will be taught to their children. The anthropological aspect of metaphysics is especially important for educators of all persuasions. After all, they are dealing with malleable human beings at one of the most impressionable stages of their lives. Views about the nature and potential of students form the foundation of every educational process.

The very purpose of education in all philosophies is closely tied to these views. Thus, anthropological considerations lie extremely close to the aims of education. Philosopher D. Elton Trueblood put it nicely when he asserted that "until we are clear on what man is we shall not be clear about much else. "It makes a great deal of difference whether a student is viewed as Desmond Morris's "naked ape" or as a child of God. Likewise, it is important to know whether children are innately evil or essentially good, or good but radically twisted by the effects of sin. Variations in anthropological positions will produce significantly different approaches to the educational process. Metaphysics is speculative and focus on issues as the nature of cause-effect relationships. It relates to teaching in terms of thoughts about educational goals, the selection of appropriate content and educational goals, and attitudes towards the general nature of learners.

Check Your Progress-2

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Metaphysics is a branch of _____.
a) Physics b) Metaethics
c) Philosophy d) none of these
2. Science is not based on _____.
a) experiment b) faith
c) observation d) hypotheses
3. _____ is the inquiry into 'being in general'.
a) Ontology b) Physics
c) Epistemology d) Ethics
4. Etymological meaning of the term 'metaphysics' is _____.
a) after Physics c) before Physics
b) of Physics d) other than physics

4.6 EPISTEMOLOGY

Epistemology is the branch of philosophy concerned with the nature and scope of knowledge and is also referred to as "theory of knowledge". Etymologically the word epistemology has been derived from the Greek words episteme, meaning "knowledge understanding", and logos, meaning "study of". In other words we can say that Epistemology is the study of the nature, source, and validity of knowledge. It seeks to answer of the basic questions as "What is true?" and "How do we know?" Thus epistemology cover two areas : the content of thought and thought itself. Or in educational terms : curriculum and instruction or content and method.

The study of epistemology deals with issues related to the dependability of knowledge and the validity of the sources through which we gain information. Epistemology seeks answers to a number of fundamental issues. One is whether reality can even be known. Skepticism in its narrow sense is the position claiming that people cannot acquire reliable knowledge and that any search for truth is in vain. That thought was well expressed by Gorgias (c. 483-376 B.C.), the Greek Sophist who asserted that nothing exists, and that if it did, we could not know it. A full-blown skepticism would make intelligent action impossible. A term closely related to skepticism is agnosticism. Agnosticism is a profession of ignorance in reference to the existence or nonexistence of God. Most people claim that reality can be known. However, once they have taken that position, they must decide through what sources reality may be known, and must have some concept of how to judge the validity of their knowledge. A second issue foundational to epistemology is whether all truth is relative, or whether some truths are absolute. Is all truth subject to change?

Is it possible that what is true today may be false tomorrow? If the answer is "Yes" to the previous questions, such truths are relative. If, however, there is Absolute Truth, such Truth is eternally and universally true irrespective of time or place. If Absolute Truth exists in the universe, then educators would certainly want to discover it and make it the core of the school curriculum. Closely related to the issue of the relativity and absoluteness of truth are the questions of whether knowledge is subjective or objective, and whether there is truth that is independent of human experience. A major aspect of epistemology relates to the sources of human knowledge. If one accepts the fact that there is truth and even Truth in the universe, how can human beings comprehend such truths? How do they become human knowledge? Central to most people's answer to that question is empiricism (knowledge obtained through the senses). Empirical knowledge appears to be built into the very nature of human experience. Thus, when individuals walk out of doors on a spring day and see the beauty of the landscape, hear the song of a bird, feel the warm rays of the sun, and smell the fragrance of the blossoms, they "know" that it is spring. Sensory knowing for humans is immediate and universal, and in many ways forms the basis of much of human knowledge. The existence of sensory data cannot be denied. Most people accept it uncritically as representing "reality." The danger of naively embracing this approach is that data obtained from the human senses have been demonstrated to be both incomplete and undependable.

(For example, most people have been confronted with the contradiction of seeing a stick that looks bent when partially submerged in water but straight when examined in the air.) Fatigue, frustration, and illness also distort and limit sensory perception. In addition, there are sound and light waves that are invisible to unaided human perception. Humans have invented scientific instruments extend the range of their senses, but it is impossible to ascertain the exact dependability these instruments since no one knows the total effect of the human mind in recording interpreting, and distorting sensual perception. Confidence in these instruments is built upon speculative metaphysical theories whose validity has been reinforced experimentation in which predictions have been verified through the use of a theoretical construct or hypothesis. In summary, sensory knowledge is built upon assumptions that must be accepted by faith in the dependability of human sensory mechanisms. The advantage of empirical knowledge is that many sensory experiences and experiments are open to both replication and public examination. A second influential source of knowledge throughout the span of human history has been revelation. Revealed knowledge has been of prime importance in the field of religion. It differs from all other sources of knowledge because it presupposes a transcendent supernatural reality that breaks into the natural order. Christian believe that such revelation is God's communication concerning the divine will. Believers in supernatural revelation hold that this form of knowledge has the distinct advantage of being an omniscient source of information that is not available through other epistemological methods. The truth revealed through this source is believed by Christians to be absolute and uncontaminated. On the other hand, it is generally realized that distortion of revealed truth can occur in the process of human interpretation. Some people assert that a major disadvantage of revealed knowledge is that it must be accepted by faith and cannot be proved or disproved empirically. A third source of human knowledge is authority. Authoritative knowledge is accepted as true because it comes from experts or has been sanctified over time as tradition. In the classroom, the most common source of information is some authority, such as a textbook, teacher, or reference work. Accepting authority a source of knowledge has its advantages as well as its dangers. Civilization would certain stagnate if people refused to accept any statement unless they personally verified it through direct, firsthand experience. On the other hand, if authoritative knowledge is built up foundation of incorrect

assumptions, then such knowledge will surely be distorted. A fourth source of human knowledge is reason. The view that reasoning, thought, or logic is the central factor in knowledge is known as rationalism. The rationalist, in emphasizing humanity's power of thought and the mind's contributions to knowledge, is likely to claim that the senses alone cannot provide universal, valid judgments that are consistent with one another. From this perspective, the sensations and experiences humans obtain through their senses are the raw material of knowledge. These sensations must be organized by the mind into a meaningful system before they become knowledge. Rationalism in a less extreme form claims that people have the power to know with certainty various truths about the universe that the senses alone cannot give. In its more extreme form, rationalism claims that humans are capable of arriving at irrefutable knowledge independently of sensory experience. Formal logic is a tool used by rationalists. Systems of logic have the advantage of possessing internal consistency, but they risk being disconnected from the external world. Systems of thought based upon logic are only as valid as the premises upon which they are built. A fifth source of knowledge is intuition-the direct apprehension of knowledge that is not derived from conscious reasoning or immediate sense perception. In the literature dealing with intuition, one often finds such expressions as "immediate feeling of certainty." Intuition occurs beneath the threshold of consciousness and is often experienced as a sudden flash of insight. Intuition has been claimed under varying circumstances as a source of both religious and secular knowledge. Certainly many scientific breakthroughs have been initiated by intuitive hunches that were confirmed by experimentation. The weakness or danger of intuition is that it does not appear to be a safe method of obtaining knowledge when used alone. It goes astray very easily and may lead to absurd claims unless it is controlled by or checked against other methods of knowing. Intuitive knowledge, however, has the distinct advantage of being able to bypass the limitations of human experience. At this juncture, it should be noted that no one source of information is capable of supplying people with all knowledge. The various sources should be seen as complementary rather than antagonistic. It is true, however, that most people choose one source as being more basic than, or preferable to, the others. That most basic source is then used as a benchmark for testing other sources of knowledge. For example, in the contemporary world, knowledge obtained empirically is generally seen as the most basic and reliable type.

4.6.1 Epistemology and Education

Epistemology and education are tacit companions since both are primarily the act of knowing. Epistemology is the motor of education in a sense because it drives the educational process. Whatever educational theories and practices one employs will be consistent with his or her theories and practices of epistemology. Epistemology has a direct impact upon education on a moment-by-moment basis. For example, assumptions about the importance of various sources of knowledge will certainly be reflected in curricular emphases and teaching methodologies. Because Christian teachers believe in revelation as a source of valid knowledge, they will undoubtedly choose a curriculum and a role for the Bible in that curriculum that differs substantially from the curricular choices of nonbelievers. In fact, the philosophic worldview of their faith will shape the presentation of every topic they teach. That, of course, is true for teachers from every philosophic persuasion and thus constitutes an important argument for educating Adventist youth in Adventist schools.

Check Your Progress-3

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson Say True/False

1. Epistemology is the study of the origin, structure, and extent of reality.
2. Empiricism is the study of the nature, extent, origin, and justification of knowledge.
3. Empiricism is not a legitimate "epistemological" approach, because it is not really concerned with the study of the nature, sources, and limits of knowledge.
4. When I say I know something, I do not always have to believe what I claim to know.
5. Epistemology is the branch of philosophy concerned with the theory of
 - Education
 - Learning
 - Knowledge
 - Philosophy of education

4.7 AXIOLOGY

Axiology, which stems from two Greek words-"Axios" means "value, worth" and "logos" means "reason/ theory/ symbol/science/study of". Hence, Axiology is the philosophical study of value and "value" originally meant the worth of something. Axiology asks the questions : What is a value? Where do values come from? How do we justify our values? How do we know what is valuable? What is the relationship between values and knowledge? What kinds of values exist? Can it be demonstrated that one value is better than another? Who benefits from values? etc. The question of values deals with notions of what a person or a society regards as good or preferable. Axiology, like metaphysics and epistemology, stands at the very foundation of the educational process. A major aspect of education is the development of values. And in that context, the classroom is an axiological theater in which teachers cannot hide their moral selves. By their actions, teachers constantly instruct groups of highly impressionable young people who assimilate and imitate their teachers' value structures to a significant extent.

Axiology has two main branches-

- ethics and
- aesthetics.

Ethics is the study of moral values and conduct. "How should I behave?" is an ethical question. Ethical theory seeks to provide right values as the foundation for right actions. What is good and evil, right and wrong? Is it ever right to take something that does not belong to you? In many ways, ethics is the crucial issue of our times. World societies have made unprecedented technological advances, but have not advanced significantly, if at all, in their ethical and moral conceptions. Both as individuals and within societies, human beings exist in a world in which they cannot avoid meaningful ethical decisions. Thus, schools must teach ethical concepts to their students. The problem is that people embrace different ethical bases and feel quite negatively about having their children "indoctrinated" in a moral view that is alien to their fundamental beliefs. That fact has put schools at the center of the various "culture wars" that have rocked society at large. It has also led Adventists and other Christians to establish their own schools. The desire to pass on to their children a specific system of moral values is a powerful motivator for most parents. At the heart of ethical discussions are such questions as, "Are

ethical standards and moral values absolute or relative?" "Do universal moral values exist?" "Can morality be separated from religion" and "Who or what forms the basis of ethical authority?"

The second major branch of axiology is aesthetics. as "What is beautiful?" and "What should I like?" How do we recognize a great piece of music? Art? Can there be beauty in destruction? Aesthetics is the realm of value that searches for the principles governing the creation and appreciation of beauty and art in both "the higher arts" and the things of daily life, such as school architecture, television programs, and billboards. Evaluations of beauty and ugliness fall into the aesthetic realm. Thus aesthetic valuation is a part of daily life and cannot be avoided. The aesthetic experience is tied to the cognitive world of intellectual understanding, but also soars beyond the cognitive into the affective realm because of its focus on feeling and emotion. Aesthetic experiences enable people to move beyond the limits imposed by purely rational thought and the inadequacies of human language. A picture, song, or story may create an impression in a person that could never be conveyed through logical argument.

Human beings are aesthetic beings; thus, it is equally impossible to avoid teaching aesthetics in the school, home, media, or church as it is to avoid inculcating ethical values. However, the realm of aesthetics does not exist in a vacuum. To the contrary, aesthetic belief is directly related to other aspects of people's philosophy. For example, if subjectivity and randomness are embraced in epistemology and metaphysics, they will be reflected in both aesthetics and ethics. People's aesthetic values reflect their total philosophy.

4.7.1 Axiology and Education

Our contemporary age is an age of great confusion and turmoil. Wars and conflicts continue unabatedly, and innumerable alarming and tragic phenomena, including terrorism, destruction, arson, kidnapping, murder, drug abuse, alcoholism, sexual immorality, family breakdown, injustice, corruption, oppression, conspiracy, and slander, are occurring worldwide. At the vortex of this turmoil, humankind's most valuable assets are now almost obliterated. It is referring to the loss of personal human dignity, the loss of time-honored traditions, the loss of the dignity of life, the loss of mutual trust among people, the loss of the authority of parents and teachers, and the list goes on. In this context education plays an important role for inculcating the value (such as truth, beauty and goodness etc.) and transmitting from one generation to another through its curriculum. It has been rightly stated

that culture is a totality of values created throughout history and that education is the means of performing culture. This is why axiology requires an important educational dimension. Which are the components of this dimension? First, axiology, by projecting a system of values, proposes educational aims under the form of axiological objectives and ideals. Second, axiology comprises both general human or universal and specific values for a determined community, thereby giving it its personality. Education preserves and transmits values that guarantee the cultural identity of the human community. Third, the performance of values requires knowledge and experience, which means the involvement in this process of education on its two interrelated planes : cognitive and emotional. Finally, as axiology is the horizon of the manifestation of human creativity, education has among its fundamental functions that of cultivating the creative power of the individual and the human community. Otherwise expressed, though personality is the source of all values, it is not born, but is developed by education. That is why we estimate nowadays that education is one of the fundamental resources for future social development. From this concise presentation of the elements making up the content of the educational dimension of axiology, there results a very important conclusion : without education, axiology would be deprived of living power, and, without the light of axiology, education would grope about in the dark.

Check Your Progress-4

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Axios means _____ .
2. _____ and _____ are the two main branches of Axiology.
3. Axiology develops among the students the ability of _____ .
4. Aesthetics is the study of _____ .

4.8 LET US SUM UP

To sum up, it can be said that Education is a process in which and by which the knowledge, characters and behaviour of the human being are shaped and moulded. Education is lead to the enlightenment of mankind. Imam Ghazali said

that education is a process which enables an individual to distinguish between the true and false, the good and bad, the right conduct and the evil doing. Aristotle said a education is process of creation of sound mind in a sound body. Pestolozzi said education is a natural, progressive and systematic development of all the forces. It distinguishes human being from other creations. The process of education is not only self-realization of the individual but it is also to bring into action the potential in man.

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 designed 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)-

- Philosophy is rational enquire to the reality of world which aims to find out Truth for the sake of attaining wisdom.
- Philosophy has 3 branches-Metaphysics, Epistemology & Axiology.
- Metaphysics deals with reality, Epistemology deals with Knowledge & Axiology study about Value.
- Metaphysical questions are divided in 4 subsets known as : Cosmological, Theological, anthropological & ontological aspects.
- Cosmology ask questions related to Universe, Theological questions related to religion or God, Anthropology ask questions related to Human being & Ontology is the study about nature of existence.
- Epistemology relates to the source of human knowledge which has divided into 4 categories such as : Empirical (knowledge obtained through sense & can be verified), Revelation (based on faith), Authoritarian (based on experts opinion or sanctified over time as tradition), Rational (Use of reasoning, thought or logic for knowing something) & Intuition (Immediate feeling of certainty).
- Axiology has mainly 2 branches : Ethics & Aesthetics. Ethics is the study of moral value & conduct where as Aesthetics deals with beauty & art.
- Education is a social process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

4.9 LESSON END EXERCISE

- Q1. What is the meaning and scope of Philosophy Education in the present scenario?
- Q2. What are the benefits of studying Axiology for becoming an efficient teacher?
- Q3. Discuss the following meanings of education by referring to the books cited in the reference list at the end of this lesson or by going to the library.
- Education as preparation for life
 - Education as direction
 - Education is a lifelong process

4.10 SUGGESTED FURTHER READINGS

Alan, R. Sadovnik et al. (2013). *Exploring Education : An Introduction to the foundations of Education*. New York and London : Routledge Taylor & Francis Group.

Anand, C.L. (1993). *Teacher and Educations in the Emerging Indian Society*. New Delhi : NCERT.

Broudy, H.S. (1977). Types of knowledge and purposes of education. In R.C. Anderson,

R.J., Spiro and W.E. Montanaque (eds) *Schooling and the acquisition of knowledge*. Hillsdale, NJ : Erlbaum.

Brubacher, J. S. (1962). *Modern philosophies of education*. New York : McGraw Book Company Inc.

Brunacher, J. S. (1962). *Eclectic philosophy of education*. New Jersey : Prentice Hall, Engellwood Cliffs

Bruubacher, J.S. (1969). *Modern philosophies of education*, New Delhi : Tata.

McGraw-Hill, Publishing Company Pvt LTD.

Cleaver, T. (2011). Economics the basics. New York and London : Routledge Taylor & Francis Group.

Dearden, R. F. (1984). Theory and practice in Education. London : Routledge K Kegan & Paul.

Delors, Jacques, et. al. (1996). Learning : The Treasure Within. Report of the International Commission on Education for 21st Century, UNESCO. Retrieved from www.unesco.org/education/pdf/15_62.pdf

4.11 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

1. (c) George Jacob
2. (c) Epistemology
3. Beauty and Goodness

Check Your Progress-2

1. (c) Philosophy
2. (b) Faith
3. (a) Ontology
4. (a) after Physics

Check Your Progress-3

1. False
2. True
3. True
4. True
5. Knowledge

Check Your Progress-4

1. Value, worth
2. Ethics and Aesthetics
3. Differentiating between good and bad.
4. Beauty



THE SOCRATIC PEDAGOGY

STRUCTURE

- 5.1 Introduction
- 5.2 Objectives
- 5.3 Concept of Socratic Philosophy
- 5.4 What is Socratic Method ?
- 5.5 Components of Socratic Philosophy
- 5.6 Using Socratic Method
- 5.7 Behaviourism
- 5.8 Using Behaviourism in Classroom
- 5.9 Constructivism
- 5.10 Let Us Sum Up
- 5.11 Lesson End Exercise
- 5.12 Suggested Further Readings
- 5.13 Answers to Check Your Progress

5.1 INTRODUCTION

The present lesson will make you understand the meaning and nature of Socratic Philosophy. You will be able to know various components of Socratic method of teaching learning. Some practical tips to use the Socratic Philosophy on classroom will also be highlighted. You will also be able to know about the meaning of constructivist and behavioural approach in Philosophy and their relationship with Socrates Philosophy. The lesson will also explore the implications of these Philosophies in the field of Education and Society.

5.2 OBJECTIVES

After going through this lesson, you shall be able to :

- understand the meaning, nature and usage of socratic philosophy in the classroom.
- know various components of socratic philosophy.
- understand importance of philosophy for individual and societal development, and
- examine the branches of philosophy in relation to education.

5.3 CONCEPT OF SOCRATIC PHILOSOPHY

Socrates developed a system of critical reasoning in order to work out how to live properly and to tell the difference between right and wrong. He and his followers, Plato and Aristotle maintained an unwavering commitment to the truth, and between them they organized and systematized most of the problems of philosophy.

Socrates may be best known for his teaching method called the "Socratic Method" Socrates, in these deliberations, pretended to be entirely ignorant, completely unaware of the issues under discussion. But by asking question after question, he worked to elicit the truth from his conversational partner who, in the end, after answering all the questions, was brought to "the truth," as Socrates called the conclusions of these dialogs. In Greek, the method is known as *μάητική*-the "maieutic" method, which refers to the notion that the truth is inside the mind and just as a midwife (his mother's profession) brings into the world a new baby-so Socrates brought out the truth from his debaters.

5.4 WHAT IS SOCRATIC METHOD?

Socratic inquiry is emphatically not "teaching" in the conventional sense of the word. The leader of Socratic inquiry is not the purveyor of knowledge, filling the empty minds of largely passive students with facts and truths acquired through years of study. As the people in the School of Education would say, the Socratic teacher is not "the sage on the stage." In the Socratic method, there are no lectures and no need of rote memorization. But neither, as you might expect, is the Socratic teacher "the guide on the side."

In the Socratic method, the classroom experience is a shared dialogue between teacher and students in which both are responsible for pushing the dialogue through questioning. The "teacher," or leader of the dialogue, asks probing questions in an effort to expose the values and beliefs which frame and support the thoughts and statements of the participants in the inquiry. The students ask questions as well, both of the teacher and each other.

The inquiry progresses interactively, and the teacher is as much a participant as a guide of the discussion. Furthermore, the inquiry is open-ended. There is no pre-determined argument or terminus to which the teacher attempts to lead the students. Those who practice the Socratic method do not use PowerPoint slides. Without lesson plan, the group follows the dialogue where it goes.

Check Your Progress-1

Note : (a) Answer the questions given below

(b) Compare your answers with those at the end of the lesson

1. Which is the nature of Socratic philosophy?
 - (a) Truth is inside the mind.
 - (b) It is a collective ensemble of various viewpoints
 - (c) It is a planned attempt on search for the truth
 - (d) All the above
2. Socrates developed the method of
 - (a) Logic
 - (b) Critical reasoning
 - (c) Sage on the stage
 - (d) None of these
3. The classroom experience is a shared _____ between teacher and students
4. Those who practice Socratic method do not use
 - (a) Power Point Slides
 - (b) Lesson Plan
 - (c) Both a & b

5.5 COMPONENTS OF SOCRATIC PHILOSOPHY

1. The Socratic method uses questions to examine the values, principles, and beliefs of students.

Through questioning, the participants strive first to identify and then to defend their moral intuitions about the world which undergird their ways of life. Socratic inquiry deals not with producing a recitation of facts, or a questioning of the logic of various and sundry abstractions which are held up for comparison, but demands rather that the participants account for themselves, their thoughts, actions, and beliefs. Socratic inquiry aims to reveal the motivations and assumptions upon which students lead their lives. Thus, practitioners of the Socratic method may want students to know facts, but they want to focus more on what the student thinks about these facts, not what others think! It's no use citing authorities.

2. The Socratic method focuses on moral education, on how one ought to live.

Socratic inquiry necessarily proceeds in an ad hominem style. That is, rather than making arguments or asking questions designed to convince any or all people, all comments in a Socratic inquiry are directed at specific participants in the discussion. The subject of inquiry is not what is thought or said about the world in general, but what each participant thinks or says about the world. The goal is not to consider depersonalized propositions and abstractions, but to probe the underlying values and beliefs of each inquirer.

Since the substance of Socratic inquiry is the belief and value system of the participants, when those beliefs or values are challenged, or refuted, it is nothing less than the coherence of the lives of the people that is at stake. As Socrates says often in Plato's dialogues, he is primarily concerned with how one ought to live. In Plato's *Gorgias*, Socrates says, "Do not take what I say as if I were merely playing, for you see the subject of our discussion-and on what subject should even a man of slight intelligence be more serious?-namely, what kind of life should one live..."

Refutation of one's beliefs about how best to live delivers an implicit verdict that, to paraphrase Rilke's poem, "The Archaic Torso of Apollo" (1908), you must change your life. Socrates is famous for saying "the unexamined life is not worth living." Equally true, though less appreciated, is the fact that the un-lived life is not worth examining.

3. The Socratic method demands a classroom environment characterized by "productive discomfort."

In the best of Socratic dialogues, there is real tension among the interlocutors. The stakes are high. Will one be called on, be called to account?

4. The Socratic method is better used to demonstrate complexity, difficulty, and uncertainty than at eliciting facts about the world.

Bertrand Russell once wrote, "As usual in philosophy, the first difficulty is to see that the problem is difficult. If you say to a person untrained in philosophy, 'How do you know I have two eyes?' he or she will reply, 'What a silly question! I can see you have. It is not to be supposed that, when our inquiry is finished, we shall have arrived at anything radically different from this un-philosophical position. What will have happened will be that we shall have come to see a complicated structure where we thought everything was simple, that we shall have become aware of the penumbra of uncertainty surrounding the situations which inspire no doubt, that we shall find doubt more frequently justified than we supposed, and that even the most plausible premises will have shown themselves capable of yielding implausible conclusions. The net result is to substitute articulate hesitation for inarticulate certainty."

5.6 HOW TO USE SOCRATIC METHOD

1. Set down conversational guidelines :
 - * Learn student names and have the students learn each other's names.
 - * Explain that participation requires listening and active engagement and that it is not enough to just insert a single comment in class and then be silent for the rest of the day.
 - * Emphasize that students should focus their comments on concepts or principles, not first-person narratives.
2. Ask questions and be comfortable with silence. Silence is productive. Be willing to wait for students to respond. There is no need to fill a conversational void; silence creates a kind of helpful tension. Use the "ten-second wait" rule before you attempt to re-phrase your questions !
3. Find ways to produce "productive discomfort." Cold-calling works, but temper it with small group work so students can talk to their neighbour.

4. Above all else, use follow-up questions! Get students to account for themselves not just to regurgitate readings and lectures.
5. Always be open to learning something new. Don't be a sage on the stage, or a guide on the side. Be willing to say, "I don't know the answer to that question."
6. Welcome the "crazy idea" that offers a new perspective on the topic, but discourage those ideas which are not serious.
7. Brevity and short interventions from the professor are most welcome. No speeches or long lectures.
8. Discourage obsequious deference to authority and status. Break this down if at all possible. Stanford students are too practiced at "doing school" and discovering what they need to know to get by.
9. Find a classroom space that encourages interaction. Seats bolted to the floor put one at an immediate disadvantage.
10. Finally, don't be scared of size! All of this is possible even in large classes. The Socratic method is possible in a class as large as 70. Just use more small groups

Check Your Progress-2

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson.

1. Socratic method focuses on

a) Questioning	b) Moral education
c) Productive Discomfort	d) All of these
2. Science is not based on _____.

a) experiment	b) faith
c) observation	d) hypotheses
3. _____ is the inquiry into 'being in general'.

a) Ontology	b) Physics
c) Epistemology	d) Ethics
4. Silence is productive. (T/F)

5.7 BEHAVIOURISM

Definitions :

Behaviorism is a learning theory that only focuses on objectively observable behaviors and discounts any independent activities of the mind. Behavior

theorists define learning as nothing more than the acquisition of new behavior based on environmental conditions.

Experiments by behaviorists identify conditioning as a universal learning process. There are two different types of conditioning, each yielding a different behavioral pattern :

- Classic conditioning occurs when a natural reflex responds to a stimulus. We are biologically "wired" so that a certain stimulus will produce a specific response. One of the more common examples of classical conditioning in the educational environment is in situations where students exhibit irrational fears and anxieties like fear of failure, fear of public speaking and general school phobia.
- Behavioral or operant conditioning occurs when a response to a stimulus is reinforced. Basically, operant conditioning is a simple feedback system : If a reward or reinforcement follows the response to a stimulus, then the response becomes more probable in the future. For example, leading behaviorist B.F. Skinner used reinforcement techniques to teach pigeons to dance and bowl a ball in a mini-alley.

There have been many criticisms of behaviorism, including the following :

- Behaviorism does not account for all kinds of learning, since it disregards the activities of the mind.
- Behaviorism does not explain some learning-such as the recognition of new language patterns by young children-for which there is no reinforcement mechanism.
- Research has shown that animals adapt their reinforced patterns to new information. For instance, a rat can shift its behavior to respond to changes in the layout of a maze it had previously mastered through reinforcements.



So, Behaviorism is a branch of psychology that, when applied to a classroom setting, focuses on conditioning student behavior with various types of behavior reinforcements and consequences called operant conditioning.

There are four types of reinforcement :

- positive reinforcement,
- negative reinforcement,
- presentation punishment and
- removal reinforcement,

and each can be applied effectively to get your students to behave in the classroom

5.8 HOW TO APPLY BEHAVIOURIST PHILOSOPHY IN CLASSROOM

Compliment Good Behavior

The simplest way in which to apply positive reinforcement is to praise as when she behaves well or successfully completes a task. You could employ a system of giving gold stars that result in a small prize when enough have been earned. Take advantage of the effectiveness of simple statements of praise. When offering praise, however, opt for a specific statement such as, "you really showed mature insight right there" as opposed to a vague statement such as "nice work." The fact is that students can sense when praise is generic or disingenuous. Reserve such comments for when you really mean them, so your students won't take them as empty words.

Support Praise with Evidence

Saying nice things to your students will work fine for a while, but they might stop believing you unless you can show them exactly why their behavior warrants praise in the first place. Whenever possible, show them the proof : point out the specific act and explain why it was so important. Another way to provide concrete examples of good behavior is to have them keep their work in portfolios for you to review regularly. The routine of reviewing keeps you from appearing as though you've gone out of your way to issue some praise, and having their work right in front of you gives you the opportunity to cite specific, concrete examples of their accomplishments.

Utilize Negative Reinforcement

Negative reinforcement isn't punishment. Rather, it's when reward good behavior by taking away something your students see as negative. For example, your class clown always makes inappropriate comments during health lessons and disrupts the class. He also really doesn't like writing book reports because the writing is boring. You could offer to let him do his book report another way, perhaps as a diorama, on the condition he behaves appropriately during health lessons. By removing something he sees as negative, you've reinforced a separate, positive behavior.

Apply Unpleasant Consequences When Necessary

Sometimes punishment is necessary to discourage undesirable behavior, but you must be careful not to go too far and embarrass your students. And just as there are positive and negative reinforcement for good behavior, two methods are appropriate for applying punishment. Presentation punishment is the type we are most familiar with : a student misbehaves and you act by adding a punishment like a detention or time-out. Removal punishment is similar to negative reinforcement : you remove something the students see as good because they have behaved badly. For example, if they refuse to stop encouraging your class clown's inappropriate comments, you could threaten to cancel an upcoming field trip, or an upcoming class party.

Check Your Progress-3

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

True/False (1-3)

1. Negative reinforcement isn't punishment.
2. Removal punishment is similar to negative reinforcement.
3. Behavioral or operant conditioning occurs when a response to a stimulus is reinforced.
4. Behaviorism is a learning theory that only focuses
 - (a) Behaviour
 - (b) Conditioning
 - (c) Reinforcement
 - (d) All the above

5.9 CONSTRUCTIVISM

Background

Constructivism and Social Constructivism are two similar learning theories which share a large number of underlying assumptions, and an interpretive epistemological position.

Both approaches	Social constructivism
<ul style="list-style-type: none">● Deep roots classical antiquity. Socrates, in dialogue with his followers, asked directed questions that led his students to realize for themselves the weakness in their thinking.● Learning is perceived as an active, not a passive, process, where knowledge is constructed, not acquired.	<ul style="list-style-type: none">● Emphasis is on the collaborative nature of learning and the importance of cultural and social context.● All cognitive functions are believed to originate in, and are explained as products of social interactions.● Learning is more than the assimilation of new knowledge by learners; it was the process by which

<ul style="list-style-type: none"> ● Knowledge construction is based on personal experience and the continual testing of hypotheses. ● Each person has a different interpretation and construction of knowledge process, based on past experiences and cultural factors. 	<p>was the process by which learners were integrated into a knowledge community.</p> <ul style="list-style-type: none"> ● Believed that constructivists such as Piaget had overlooked the essentially social nature of language and consequently failed to understand that learning is a collaborative process.
--	--

Underlying Assumptions

Jonassen (1994) proposed that there are eight characteristics that underline the constructivist learning environments and are applicable to both perspectives :

- Constructivist learning environments provide multiple representations of reality.
- Multiple representations avoid oversimplification and represent the complexity of the real world.
- Constructivist learning environments emphasize knowledge construction inserted of knowledge reproduction.
- Constructivist learning environments emphasize authentic tasks in a meaningful context rather than abstract instruction out of context.
- Constructivist learning environments provide learning environments such as real-world settings or case-based learning instead of predetermined sequences of instruction.
- Constructivist learning environments encourage thoughtful reflection on experience.
- Constructivist learning environments "enable context-and content-dependent knowledge construction."
- Constructivist learning environments support "collaborative construction of knowledge through social negotiation, not competition among learners for recognition."

Benefits of Constructivism

1. Children learn more, and enjoy learning more when they are actively involved, rather than passive listeners.

2. Education works best when it concentrates on thinking and understanding, rather than on rote memorization. Constructivism concentrates on learning how to think and understand.
3. Constructivist learning is transferable. In constructivist classrooms, students create organizing principles that they can take with them to other learning settings.
4. Constructivism gives students ownership of what they learn, since learning is based on students' questions and explorations, and often the students have a hand in de-signing the assessments as well. Constructivist assessment engages the students' initiatives and personal investments in their journals, research reports, physical models and artistic representations. Engaging the creative instincts develops students' abilities to express knowledge through a variety of ways. The students are also more likely to retain and transfer the new knowledge to real life.
5. By grounding learning activities in an authentic, real-world context, constructivism stimulates and engages students. Students in constructivist classrooms learn to question things and to apply their natural curiosity to the world.
6. Constructivism promotes social and communication skills by creating a classroom environment that emphasizes collaboration and exchange of ideas. Students must learn how to articulate their ideas clearly as well as to collaborate on tasks effectively by sharing in group projects. Students must therefore exchange ideas and so must learn to "negotiate" with others and to evaluate their contributions in a socially acceptable manner. This is essential to success in the real world, since they will always be exposed to a variety of experiences in which they will have to cooperate in navigate among the ideas of others.

Principles of Constructivism

Constructivist teaching is based on recent research about the human brain and what is known about how learning occurs.

Caine and Caine (1991) suggest that brain-compatible teaching is based on 12 principles

1. The brain is a parallel processor. It simultaneously processes many different types of information, including thoughts, emotions, and cultural knowledge. Effective teaching employs a variety of learning strategies.
2. Learning engages the entire physiology. Teachers can't address just the intellect.

3. The search for meaning is innate. Effective teaching recognizes that meaning is personal and unique, and that students' understandings are based on their own unique experiences.
4. The search for meaning occurs through 'patterning'. Effective teaching connects isolated ideas and information with global concepts and themes.
5. Emotions are critical to patterning. Learning is influenced by emotions, feelings, and attitudes.
6. The brain processes parts and wholes simultaneously. People have difficulty learning when either parts or wholes are overlooked.
7. Learning involves both focused attention and peripheral perception. Learning is influenced by the environment, culture and climate.
8. Learning always involves conscious and unconscious processes. Students need time to process 'how' as well as 'what' they've learned.
9. We have at least two different types of memory : a spatial memory system, and a set of systems for rote learning. Teaching that heavily emphasizes rote learning does not promote spatial, experienced learning and can inhibit understanding.
10. We understand and remember best when facts and skills are embedded in natural, spatial memory. Experiential learning is most effective.
11. Learning is enhanced by challenge and inhibited by threat. The classroom climate should be challenging but not threatening to students.
12. Each brain is unique. Teaching must be multifaceted to allow students to express preferences.

Implications of constructivism for teaching and learning :

Central to the tenet of constructivism is that learning is an active process. Information may be imposed, but understanding cannot be, for it must come from within. Constructivism requires a teacher to act as a facilitator whose main function is to help students become active participants in their learning and make meaningful connections between prior knowledge, new knowledge, and the processes involved in learning. Brooks and Brooks (1993) summarize a large segment of the literature on descriptions of, constructivist teachers. They conceive of a constructivist teacher as someone who will :

- encourage and accept student autonomy and initiative;

- use a wide variety of materials, including raw data, primary sources, and interactive materials and
- encourage students to use them;
- inquire about students' understandings of concepts before sharing his/her own understanding of those concepts;
- encourage students to engage in dialogue with the teacher and with one another
- encourage student inquiry by asking thoughtful, open-ended questions and encourage students to ask questions to each other and seek elaboration of students' initial responses;
- engage students in experiences that show contradictions to initial understandings then encourage discussion;
- provide time for students to construct relationships and create metaphors;
- assess students' understanding through application and performance of open-structured tasks.

Hence, from a constructivist perspective, the primary responsibility of the teacher is to create and maintain a collaborative problem-solving environment, where students are allowed to construct their own knowledge, and the teacher acts as a facilitator and guide.

Check Your Progress-4

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

Write True/False (1-4)

1. Constructivist learning environments provide multiple representations of reality.
2. Multiple representations support oversimplification and represent the complexity of the real world.
3. Constructivist learning environments emphasize knowledge construction instead of knowledge reproduction.
4. Constructivist learning environments emphasize authentic tasks in a meaningful context rather than abstract instruction out of context.
5. The classroom climate should be _____ but not threatening to students
6. A collaborative problem solving environment is needed for better learning. (T/F)

5.10 LET US SUM UP

To sum up, we can say that Socratic inquiry deals not with producing a recitation of facts, or a questioning of the logic of various and sundry abstractions which are held up for comparison, but demands rather that the participants account for themselves, their thoughts, actions, and beliefs. Socratic inquiry aims to reveal the motivations and assumptions upon which students lead their lives. Thus, practitioners of the Socratic method may want students to know facts, but they want to focus more on what the student thinks about these facts, not what others think! It's no use citing authorities. Dear learners, in this unit you came across the various ways to use Socratic philosophy as well as behaviourism and constructivist approach to learning.

5.11 LESSON END EXERCISE

- Q1. What is the meaning and scope of Socratic Philosophy in the present scenario?
- Q2. What are the benefits of using behaviourism in the classroom practices?
- Q3. Discuss the following meanings by referring to the books cited in the reference list at the end of this lesson or by going to the library.
- Socratic pedagogy
 - Questioning as an art
 - Collaborative and productive learning

5.11 SUGGESTED FURTHER READINGS

Aristotle. (1999). *Nicomachean ethics* (T. Irwin, Trans. 2nd ed.). Indianapolis, IN : Hackett Barnes, J. (1982). *Aristotle*. New York : Oxford University Press.

Blackburn, S. (1996). *The Oxford dictionary of philosophy*. New York : Oxford University Press.

Carr, D. (2005). On the contribution of literature and the arts to the educational cultivation of moral virtue, feeling and emotion. *Journal of Moral Education*, 34(2), 137-151.

Crisp, R. (2000). *Nicomachean ethics*. Cambridge : Cambridge University Press.

Kraft, R. J. (1985). Towards a theory of experiential education. In R. J. Kraft & M Sakofs (Eds.), *Theory of Experiential Learning* (2nd ed., pp. 7-38). Boulder, CO : Association for Experiential Education.

Plato. (1987). *The Republic* (H. D. P. Lee, Trans. 2nd ed.). New York : Penguin.

Plato. (2002). *Five dialogues* (G Grube, Trans, 2nd ed.). Indianapolis, IN : Hackett Publishing Company

5.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

1. (d) All the above
2. (b) Critical reasoning
3. Experience
4. (c) Both a and b

Check Your Progress-2

1. (d) All of these
2. (b) Faith
3. (a) Ontology
4. True

Check Your Progress-3

1. False
2. True
3. True
4. (d) All the Above

Check Your Progress-4

1. True
2. True
3. True
4. True
5. Conducive
6. True



FUNDAMENTALS OF WESTERN PHILOSOPHY

STRUCTURE

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Concept of Pragmatism
- 6.4 Definitions and Meaning of Pragmatism
- 6.5 Forms of Pragmatism
- 6.6 Principles of Pragmatism
- 6.7 Implications of Pragmatism in Education
- 6.8 Aims of Education and Pragmatism
- 6.9 Curriculum and Pragmatism
- 6.10 Methodology and Pragmatism
- 6.11 Concept of Realism
- 6.12 Forms of Realism
- 6.13 Principles of Realism
- 6.14 Realism in Education
- 6.15 Realism and Curriculum
- 6.16 Realism and Methodology
- 6.17 Let Us Sum Up
- 6.18 Lesson End Exercise
- 6.19 Suggested further readings
- 6.20 Answers to Check Your Progress

6.1 INTRODUCTION

The present lesson will make you understand the Western schools of Philosophy i.e. Pragmatism and Realism. You will be able to know various types embedded in these schools. The lesson will also explore the implications of these

branches in the field of Education and Society. You will also come to know the importance of the Western schools of Philosophy in Education to be a teacher.

6.2 OBJECTIVES

After going through this lesson, you shall be able to :

- explain the meaning, nature and role of western philosophy as a discipline,
- discuss various branches of philosophy,
- describe importance of philosophy for individual and societal development, and
- explain the branches of philosophy in relation to education.

6.3 CONCEPT OF PRAGMATISM

One of the most important schools of philosophy of education is pragmatism. Pragmatism stands between idealism and materialism a sort of compromise. Its origin can be traced from the Sophists philosophers of ancient Greece who held that man is the measure of all things. The term pragmatism derives its origin from a Greek word meaning to do, to make, to accomplish. So the use of words like 'action' or 'practice' or 'activity'. Action gets priority over thought. Experience is at the centre of the universe. Everyone is tested on the touch-stone of experience. Beliefs and ideas are true if they are workable and profitable otherwise false. Will Durant sums up pragmatism as the doctrine that truth is the practical efficiency of an idea. It follows there from that pragmatism is not a philosophy but a method the method of experimentation. As a basis for school practice pragmatism opposes pre-determined and pre-ordained objectives and curriculums. The past of the pragmatist is dead. Values are instrumental only. There are no final or fixed values. They are evolved and are not true for all times and for all situations. According to an undeviating standard of worth, pragmatism tends to be individualistic, selfish; has no values; has no ethics and is thus superficial. Pragmatism holds that whatever fulfils one's purposes and develops his life is true. Only those theories are true which work in practical situations. There are no absolute ideas. All ideas are relative to the situations in which they arise and they are subject to continuous verification by consequences. Experiences are of various nature and they are always changing. So no final, eternal valid system of ideas or values can be fixed up.

There are no ideas or values which are any truths, they are man-made products. They are not divine and they are not eternal.

6.4 DEFINITIONS AND MEANING OF PRAGMATISM

Definitions of Pragmatism

"Pragmatism offers us a theory of meaning, a theory of truth of knowledge and a theory of reality". James B. Prett

"Pragmatism is essentially a humanistic philosophy, maintaining that man creates his own values in the course of activity that reality is still in the making and awaits its part of completion from the future, that to an unascertainable extend our truth are man-made products". J.S.Ross

Meaning of Pragmatism

Etymologically the word pragmatism is derived from the Greek word 'pragma' which means activity or the work done. Some other scholars think that the word pragmatism has been derived from the Greek word 'pragmatikos' which means practicability or utility.

Thus, according to this ideology great importance is laid upon practicability and utility. Exponents of Pragmatism

1. C.B Pearce,
2. William James,
- 3 Schiller,
4. John Dewey

Check Your Progress-1

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Who is not the exponent of Pragmatism?

- | | |
|----------------|--------------------|
| (a) W.James | (c) Emile Durkheim |
| (b) John Dewey | (d) All the above |

2. According to Pragmatism, "All ideas are related to" :

- | | |
|-------------|---------------|
| (a) Reality | (b) Knowledge |
| (c) Both | |

3. What is the meaning of word 'Pragmatism'?

- | | |
|---------------|----------|
| (a) Activity | (b) Work |
| (c) Knowledge | (d) None |

6.5 FORMS OF PRAGMATISM

1. Humanistic pragmatism

According to this ideology, only those things or principles are true which satisfy the needs, requirements, aspirations and objectives of human beings and cater to the welfare of mankind. In other words, that which satisfies the human nature is only true and real. Humanist pragmatists believe "whatever fulfils my purpose, satisfies my desire develops my life is true"

2. Experimental pragmatism

According to this ideology, that thing or principle is true which can be verified as true by experiment. Hence according to experimental pragmatists, "whatever can be experimentally verified is true or what works is true".

3. Biological pragmatism

This form of Pragmatism considers the power or capacity of a human being valuable. This power enables a man to adjust in the society and with the environment. It also enables him to change his environment according to his needs and objectives. This form of pragmatism has its roots into Darwin's theory of evolution and natural selection. According to it, there is always struggle for existence seen in the physical and social environment. Each organism tries to adjust with his environment according to his power and strength. In this process weak are decayed and only the fittest survive.

6.6 PRINCIPLES OF PRAGMATISM

Truth is ever changing

Truth always changes according to time, place and situation. A certain thing which was true to a person yesterday need not be the same for him today or will remain the same tomorrow.

- **Truth is formed by its result**

Truth is not fixed and definite entity. The change in situations brings about new problems to be solved by new thoughts and new efforts. Truth is not absolute or predetermined for all times to come.

- **Problems are the motives of truth**

Human life is a laboratory where each individual undertakes various experiments to solve problems he confronts, in his growth and development. The success of the experiment is a search for truth.

- **Emphasis on social and democratic value**
Man is a social being. He is born in society and all his development takes place in society. Pragmatists uphold social and democratic attitudes and values.
- **Opposition to fixed ideals and values**
Ideals and values are not pre-determined and fixed. Values and ideals are man-made and they change according to changes in circumstances, times and places. It has an indifferent attitude towards moral and spiritual ideals and values.
- **Emphasis on the principle of utility**
Any idea which is useful to us is proper and right. In case, it is of no use it is improper, wrong and untrue.
- **Importance of man power**
Man has the power to create an environment useful, beneficial and conducive for his own development and welfare of society.
- **Importance of present and future**
Man is an active being. He learns through his activities in his life. Ideas are born out of activities.

Check Your Progress-2

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

1. Pragmatism means the _____ .

a) Ideas	b) Ethics
c) Philosophy	d) Action
2. Pragmatism is not based on _____ .

a) Values	b) faith
c) observation	d) All these
3. _____ has the power to create the environment.
4. Etymological meaning of the term 'Pragmatism' is _____ .

a) Action	b) Observation
c) Physics	d) All
5. According to Pragmatism, truth always changes according to _____ and _____
6. Pragmatists uphold _____ and _____ attitudes & values.
7. Name the forms of Pragmatism?

6.7 IMPLICATIONS OF PRAGMATISM IN EDUCATION

Education is not the preparation of a child for his future but it is life itself. Life is no possible without education. Life here means social life. It is because man is a social animal His activities are directed and determined by the society by living there. So collective activities are organised in the school. Participation in the collective activities gives him knowledge of social efficiency and sociability.

1. Education as life Traditional education is dead and lifeless.

The students are passive recipients without any dynamism and push. Real knowledge can be gained by activity experiments and real life experiences.

2. Education as growth Society is undergoing a process of continual change.

Education should correspond its activities to suit the changes in society. Education should develop the inherent capacities of the child according to his interests, inclinations and aptitudes, so that he can create his own values to face the problem.

3. Education as continuous reconstruction of experiences Bookish knowledge is condemned.

Real knowledge is gained by experiments and experiences. They transform the behaviour and personality of the child.

4. Education as social process

Education should develop desirable qualities that he is a sociable person. An individual gains more knowledge from his interaction with his friends, family and society rather than the books.

5. Education as the responsibility of the state Education is the birth right of the child.

The state should shoulder the responsibility of the education of the child otherwise the whole nation will suffer and lag behind.

6.8 AIMS OF EDUCATION AND PRAGMATISM

To pragmatism the aim of education is to provide dynamic direction and guidance to the child according to his natural interests, aptitudes and capacities in

the field of academic activities that he grows up and develops more and more and is endowed with capacities to confront the ever changing problems and challenges of modern life successfully achieving happier, a better and a richer life. For this education should develop such a dynamic flexible and adaptable mind which is always resourceful and enterprising and is able to create new values for an unknown future.

Following are the some of the aim of pragmatism.

- To reform and reconstruct the society
- To enable the individual to adjust with the changing social environment.
- To develop the child fully according to his interest, abilities and needs
- To create social efficacy in the child
- To develop democratic values and ideals in the child
- To provide educational opportunities to all citizens on equal footing
- To instill habit of experimentation in the children
- To remove social evils and make the society a good place for living
- To enable the child to discover the truth himself
- To make child self reliant

6.9 CURRICULUM AND PRAGMATISM

The curriculum must grow out of child's interests, experiences, impulses and needs. The curriculum must be child-centred. Pragmatists stressed that school subjects should be woven around the child's activities. Lesson should begin with social topics such as food, shelter, modes of communication, speech reading, drawing, and modelling.

- **Ability and interest of the child** : Child's ability and his personal inclination should be kept in mind before constructing the curriculum and nothing imposed on him
- **Flexibility** : Every society is dynamic. So curriculum should be constructed according to the changing need of the society. Vision is required for this purpose so that it may last long.
- **Usefulness** : Curriculum must have utility for a child. He should be taught what is useful for him.
- **Social efficiency** : Curriculum must make a child socially efficient and democratic in his behaviour. It should enable the students to get fully adjusted in the society.

- **Experimental** : It should develop the habit of self experience and experimentation in the child. Different kinds of problematic situations are presented before him and he reaches the solution to these problems through activities and experimentation.
- **Life related** : Only those subjects should be included in the curriculum which have direct link to the lives of children. It will make them self reliant and a productive member of the society. Vocational subjects are preferred for this purpose. Subjects of social sciences and humanities are also taught but only after creating some harmony with the subjects of natural sciences.
- **Principle of integration** : Curriculum deals with the integration of subjects and activities. The teaching of various units should be inter-linked and co-related to form right concept and proper understanding in children.

6.10 METHODOLOGY AND PRAGMATISM

Whatever is to be taught to a child must be correlated with the natural activities of the child. For this purpose following methods are adapted :

- **Learning by doing**
Child learns the best when he performs some action along with the theoretical knowledge of a subject. Teacher guides the students for these activities by which child develops his own natural abilities.
- **Collective approach**
Children participate in these activities collectively. It develops in them social efficiency. They are assigned various types of jobs by the teacher and they complete them collectively.
- **Integrated approach**
A subject is taught only after integrating it with other subjects as well as life. In this way knowledge becomes compact, useful and systematic.
- **Individual approach**
Each child is unique and different from his fellow flock. Teacher should regard individual differences and teach a child according to his level of understanding and specific interest.

- **Purposive process of learning**

A child should try to achieve some aim or goal according to his natural interests, abilities and experiences. Self learning through self effort is acknowledged.

Check Your Progress-3

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

Write True/False with respect to the following statements about Pragmatism

1. Teacher should regard individual differences and teach a child according to his level of understanding and specific interest.
2. The curriculum must be teacher-centred.
3. As per Pragmatism "Ideals and values are not pre-determined and fixed".
4. Social aims of education as per pragmatism/ are _____ and _____ .
5. As per pragmatism Education is continuous reconstruction of experiences (T/F)

6.11 CONCEPT OF REALISM

Realism appears to be a reaction against curricula consisting of studies that have become bookish, sophisticated and a abstruse. As we have a slogan in Naturalism-"Back to Nature-in Realism we have a slogan-"Things rather than words'. Idealism deals with 'mind and Self, Naturalism emphasizes 'Matter and Physical world', and pragmatism Refuses to speculate and transcend beyond experience'. And according to Realism the external world of objects is not imaginary. It really exists, "Our experience is not independent but determines reaction to the external objects. Experiences are influenced by the external world which has real existence." It is a new outlook and this new outlook is termed as Realism. The realistic movement in education started from the 16th century. The 16th and 17th centuries witnessed great inventions and epochal discoveries which greatly increased the store of human knowledge. They extended the horizon of human knowledge. The rise of scientific inquiry opened new vistas before human mind. All these lead to a new spirit of inquiry into the realities of nature. Man started to believe more in himself. He thought that he would conquer the entire world with his supreme gift of rationality. The interest in language and literature began to wane and people became more and more interested in man and his environment. Consequently, there

arose a demand of/for a new type of education in which truth rather than beauty, realities of life of the day rather than the beauties of the old days were aims of education as there was a great premium on man and human endeavour combined with science and common sense. This new conception was marked by an awakened interest in the natural phenomena and social institutions. This new outlook came to be termed as 'Realism in Education'. "The realist enters his emphatic protest against a cleavage between the work of the school and the life of the world outside it "Education is that which makes a man happy by getting acquaintance with real circumstances of life, create capacity for struggling with adverse situation in life. Realistic education is connected with the needs of life. "The doctrine of realism asserts that there is a real world of things behind and corresponding to the objects of our perception"-Ross. "Realism is the reinforcement of our common acceptance of this world as it appears to us"-Butler.

6.12 FORMS OF REALISM

Humanistic Realism

Erasmus, Rabelases and English Poet Milton are the most prominent representatives of humanistic realism. Humanistic Realism represented the survival of the idea of Renaissance but it did that in a different way. While the classical humanists placed emphasis on 'form' and 'style', the humanistic realist opposed it in favour of 'content' and 'ideas'.

Social Realism

The purpose of education, according to social realists was to prepare the practical man of the world. "Social realism was the natural reaction of practical men of the new world against a type of education that tended to perpetuate the pedantry of an earlier age, by devoting its energies of the production of scholars and professional men to the neglect of men of affairs. The exponents looked upon humanistic culture as insufficient for producing a man of the world" (Cubberley). Montaigne was its chief representative. According to him, "If the mind be not better disposed by education, if the judgement be not better settled, I had much rather my scholar had spent his time at tennis". Montaigne takes a utilitarian view of education and interprets it as a preparation for life of the man of the world. He pleaded for direct contact with men and things particularly through level. The curriculum of realism included besides travel, study of genealogy, riding, fencing, gymnastics, study of modern languages and customs and institutions of neighbouring

countries. About methods of teaching, Montaigne suggests to negate memory work and practice. Practice plays an important role in learning. 'Living well' rather than learning is the main concern of social realism. Knowledge which is acquired through senses is of greater value than that which comes through books. He believed that a sound body is the basis of a sound mind.

Sense Realism

The sense realists emphasized the training of senses. They held that senses are the conveyors of knowledge and learning takes place through the operation of senses. The aims of the sense realists were

- (1) To apply inductive method in the field of education with a view to organize and simplify the instructional process.
- (2) To replace the instruction in Latin by instruction in vernacular and to substitute new scientific and social studies in language and literature. It was also realized that all the studies should be adopted to the needs and interests of the child and that child should acquire the 'idea' rather than the 'form' and should understand the object. This attempt of theirs led to the formulation of Educational Psychology. Emphasis was laid on rationality rather than authority.

6.13 PRINCIPLES OF REALISM

Phenomenal world is real

There is nothing beyond this world. According to Ross, "Realism accepts only the reality of external world. That is why, it is antithesis to subjective idealism.

Senses are the gateways of learning

According to realism whatever sensation we get while coming in contact with objects through our senses, is the only reality. So like naturalism, realism also lays emphasis on sense training, study of science, diversified curricula, catering education to varied interests, making methods of teaching interesting and basis theme on psychological principles.

Theory of Organism

According to realism animate and inanimate substances make an organism.

Man is only a part of material world

Man is only a part of material world. He becomes conscious of this material world with the help of his senses.

Emphasis on experiment

Realism emphasizes the importance of observation and experimentation. That is the reason why realism does not believe in the existence of any god, soul, other world etc. They consider these worlds only to be a figment of imagination. A philosophy of education should be based on the realities of life and it can prove its worth by being practical. Realism is opposed to bookish knowledge.

Importance of Present Life

The immediate reality of the material world is real. It is more important than the ultimate reality of the spiritual world. Main place is given to scientific subjects.

Check Your Progress-4

Note : (a) Answer the questions given below

(b) Compare your answers with those given at the end of the lesson

- 1) According to Realism, "Senses are the gateways of _____".
- 2) Realism is opposed to _____ knowledge.
- 3) Sense Realism is _____ .
- 4) _____
The realistic movement in education started from the _____ century.
(a) 19th Century (b) 18th Century
(c) 20th Century (d) None
- 5) Realism emphasizes the importance of _____ and _____ .
- 6) Realism accepts the reality of _____ .

6.14 REALISM IN EDUCATION

As earlier stated, realism is a revolt against traditional education. It was born in the form of opposition to the idealistic system of education and the development of science gave support to it.

Realism is based on reality. By realistic education is meant that education should be able to make the life of a man happy and successful. Realism has given emphasis to liberal education. According to Milton, "I call a generous and complete education that which fits a man to perform justly, skillfully and magnanimously all the offices both private and public, at peace and war". They consider education as a natural process of development. Spencer has defined education which supports scientific realism. According to him, "Education is the preparation of life".

Hence realistic system of education throws light on all the aspects of education which are as follows :

- **Preparing the child for a happy and successful life**
The first aim of realistic education is to prepare the child to lead a successful and happy life. Thus, education should be such that the child is able to solve his problems of life successfully and lead a happy life promoting the welfare of society as well.
- **Preparing the child for a real life**
The second aim of realistic education is to prepare the child for a real and practical life. Realists believe in the reality of knowledge of external material world gained through senses. Thus, they wish to prepare the child for the real life of material world.
- **Developing the physical and mental powers of child**
According to Realism, mind as well as the physical organs together constitute an organism composed of matter. Hence, according to this ideology, the third aim of education is to develop the physical and mental powers of the child so that with the help of his developed intelligence, discrimination and judgement, he is able to solve all the problems of life successfully.
- **Developing and Training of senses**
Realists believe that unless the senses of the child are developed fully well, he will not be able to have full knowledge about the external world. Thus, the fourth aim of realistic education is to develop and train the senses of the child through varied experiences.
- **Acquitting the child with nature and social environment**
According to Realism, a child is related both to the external nature and the social environment. Hence, the fifth aim of education is to provide the child

full knowledge of both the society and the external nature so that he is able to strike a a balance between the two

- **Imparting vocational education**

According to Realism, education should be a practical utility to child. The sixth aim of education is to provide vocational education to the child.

6.15 REALISM AND CURRICULUM

According to realism curriculum should be many sided and it should be presented to the children a rounded view of the universe. Only those subjects be included in the curriculum which are useful to the students and prepare them to meet the challenges of time in their actual life.

- Nature study, physical sciences and vocational training are given primary importance in the scheme of curriculum of realism.
- Comenius divided the educational period of the child into 4 stages and suggested curriculum and text books for each stage. He was of the opinion that all those things which are useful to the child in his life, the knowledge of these things must be given to the child. As the life being lived is real he gave importance to mother tongue and vocational subjects to be successful in life. According to him mother-tongue is the foundation stone of the development of man and vocational training helps one to earn one's livelihood.

6.16 REALISM AND METHODOLOGY

- Realism gives more emphasis to sense training Lominius emphasized the importance of sense training in education.
- Milon emphasized the importance of travelling in education.
- Locke emphasized the importance of observation and experimentation.
- Inductive-Deductive method is also advocated by them. 'Things rather than the words' or 'First objects and then their exposition' are their watch words. Education should be given through co-curricular activities.

6.17 LET US SUM UP

To sum up, it can be said that Education is a process in which and by which the knowledge, characters and behaviour of the human being are shaped and moulded. The various philosophies regulate the mechanisms of educational process. In this chapter you have learned how the Pragmatism and Realism regulate the educational processes in the classroom. The curriculum and methodologies are being governed by the grounded theories of Philosophy. The philosophical theories and educational practices complement each other. Philosophy is rational enquire to the reality of world which aims to find out Truth for the sake of attaining wisdom.

6.18 LESSON END EXERCISE

- Q1. What is the importance of pragmatistic philosophy in education in the present scenario?
- Q2. What is the role of philosophy in education for becoming an efficient teacher?
- Q3. Discuss the following
- Humanistic realism
 - Biological pragmatism

6.19 SUGGESTED FURTHER READINGS

- Ananda, C.L.et al. (1983). Teacher & education in emerging in India society. New Delhi : NCERT.
- Chakraborty, A. K. (2003). Principles and practices of education. Meerut : Lal Book Depot.
- Chandra S. S., & R. Sharma, R.K. (2002), Philosophy of education. New Delhi : Atlantic
- Delors, Jacques, et al. (1996), Learning : The Treasure within report of the international commission on education for 21st century, UNESCO.
- Dewey, J. (1916/1977). Democracy and education : An introduction to the philosophy of education. New York : Macmillan.

Gupta, S. (2005). Education in emerging India : Teacher's role in society. New De Shipra Publication.

Peters, R.S. (ed), (1975). The philosophy of education. London : Oxford University Press.

Winch, C. (1st edition). (1996). Key concepts in the philosophy of education. London : Routledge.

6.20 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

1. (c) Emite Durkheim
2. (a) Reality
3. (a) Activity

Check Your Progress-2

1. (d) Action
2. (d) All of these
3. Man
4. (a) Action
5. Time, Place, Situation
6. Social, democratic
7. Humanistic, Experimental and Biological

Check Your Progress-3

1. True
2. False
4. Adjustment and reformation
3. True

Check Your Progress-4

1. Knowledge
2. Subjective
3. Training of Senses
4. (a)
5. Observation, experimentation
6. External World.



STRUCTURE

- 7.1 Introduction
- 7.2 Objectives
- 7.3 Concept of Society
 - 7.3.1 Definitions of Society
 - 7.3.2 Characteristics of Society
- 7.4 Functions of Society
- 7.5 Role of Education in Society
- 7.6 Different Societies
- 7.7 Welfare Democratic Society
 - 7.7.1 Characteristics of Welfare Society
- 7.8 Role of the Teacher
- 7.9 Let Us Sum Up
- 7.10 Lesson End Exercise
- 7.11 Suggested Further Readings
- 7.12 Answers To Check Your Progress

7.1 INTRODUCTION

This lesson aims at creating a fair comprehension of the concept of society and to give an orientation to functions of the society. The most unique attribute of human life is its social nature. All human beings interact with other human beings in order to survive. Man lives in society and he has to depend on society for his survival. Therefore, both nature and need drive man has to survive in society.

7.2 OBJECTIVES

After going through this lesson, you shall be able to :

- describe the concepts of society.
- explain the functions of society.
- discuss the role of education in society,
- discuss difference between various types of societies,
- explain about welfare democratic society, and
- discuss the role of teacher welfare democratic society.

7.3 CONCEPT OF SOCIETY

Society is a 'web of relationship' and these relations are fundamental for understanding human behavior and different institutions of society. Individual is the basic component of society. The interaction of individuals with each other gives birth to group. The social groups interact with each other and develop relationships with each other, leads to a society. The term "society" is rooted in Latin word 'socius' that means association or companionship. Thus society means 'A larger group of individuals, who are associative with each other' or used to describe a relation or interaction among group. The concept of society defined by a large number of thinkers-sociologists, social anthropologist and other social scientists. Among these definitions mostly follow two ways as basic unit in society first is 'social action' and another is "interaction'.

In sociological terms, **society** refers to a group of people who live in a definable community and share the same culture. On a broader scale, society consists of the people and institutions around us, our shared beliefs, and our cultural ideas. Typically, more advanced societies also share a political authority.

7.3.1 Definitions of society

MacIver and Page consider, "society as a system of usage and procedures, of authority and mutual aid, of many groupings and divisions, of controls of human behavior and of liberties".

Talcott Parsons, American sociologist, used term social system for society and considered 'interaction' is the basic unit to explain the human behaviour. For him, every action is not social unless multiplicity of people involved in interaction.

Maclver describes society as a web of relationships. There are a number of definitions of society. Most of them point to the following characteristics of society.

Cole. "Society is the complex of organized associations and institutions within the community".

According to Giddings, "Society is the union itself, the organisation, the sum of formal relations in which associating individuals are bound together".

Lapiere, "The term society refers not to group of people, but to the complex pattern of the norms of interaction, that arise among and between them".

According to Leacock, "Society includes not only the political relations by which men are bound together but the whole range of human relations and collective activities."

7.3.2 Characteristics of Society

Characteristics of society : A comprehensive understanding of society requires a thorough analysis of its characteristics. But the term society could be understood both from a narrower and broader sense. In a narrower sense society refers to a group of people but in a broader sense it refers to the whole human society. However, society has the following characteristics :

- 1. Population :** A society must have population. Without a group of people no society could be formed. Of course society refers not to a group of people but to a system of social relationships. But for the establishment of social relationships a group of people is necessary.
- 2. Likeness :** Likeness is the most important characteristics of society. Famous sociologist Maclver opines that society means likeness. Without a sense of likeness, there could be no mutual recognition of "belonging together" and therefore no society.
- 3. Differences :** Along with likeness differences is another important characteristic of society. Because society involves differences and it depends on is as much as on likeness. That is why Maclver opines that primary likeness and secondary differences create the greatest of all institutions, the

decision of labour. Eg family as the first society based on biological differences and differences in aptitude, interest and capacity.

4. **Interdependence** : This fact of inter dependence is visible in every aspect of present day society. Aristotle remarked that "Man is a social animal". As a social animal he is dependent on others. The survival and well being of each member is very much depended on this interdependence. No individual is self sufficient.
5. **Cooperation and Conflict** : Both co-operation and conflict are two another important characteristics of society. Because famous sociologist Maclver once remarked that "Society is cooperation crossed by conflict". Co-operation is an essential component for the formation of society. Without co-operation there can be no society. People can't maintain a happy life without co-operation.
6. **Society is a network or web of social relationship** : Social relationship is the foundation of society. That is why famous sociologist Maclver remarked that society is a network of social relationship. social relationship is based on mutual awareness or recognition to which Cooley call we feeling, Without these social relationships no society could be formed. Different kinds of social processes like cooperation, conflict constantly takes place in society. And the relationships established around these create society.
7. **Permanent Nature** : Permanency is another important characteristic of society. It is not a temporary organization of individual. Society continues to exist even after the death of individual members.
8. **Society is Abstract** : Society is an abstract entity. As Maclver opines, society is a web of social relationships. We can't see this relationship but can feel it. Hence it is an abstract concept. Besides society consists of customs, traditions, folkways, mores and cultures which are also abstract.
9. **Society is Dynamic** : The very nature society is dynamic and changeable. No society is static. Every society is always in a state of continuous change. Old customs, traditions, folkways, mores, values and institutions got changed and new customs and valves takes place. Society changes from its traditional nature to modern nature.
10. **Comprehensive Culture** : Culture is another important characteristic of society. Each and every society has its own culture which distinguishes it

from others. Culture is the way of life of the member of a society and includes their values, beliefs, art, morals etc. Hence culture is comprehensive because it fulfills the necessities of social life and is culturally self sufficient. Besides each and every society transmits its cultural pattern to the succeeding generations.

11. **Something more than mere collection of individuals :** No doubt society consists of individuals. But mere collection of individuals is not society. It is something more than and something beyond the individual. Durkheim is right when he remarked that society is more than the sum of its part i.e. individuals.
12. **Social control :** Society has its own ways and means of controlling the behavior of its members. Along with co operation, competition and conflict are also exists in society. Hence, the behavior and activities of people are to be regulated by informal and formal means of social control.
13. **Mutual interaction and mutual awareness :** Society is composed of people. Without people there can be no society, social relationships and no social life at all. Individuals are in continuous interaction with other individuals of society. Society is understood as a network of social relationships. But all relations are social relations. Social relationships exist only when the members are aware of each other. Social interaction is made possible because of mutual awareness.

7.4 FUNCTIONS OF SOCIETY

The functions of society are aimed at ensuring the survival and progress of individuals. Some of the most important are meeting basic needs, preserving order or education. Among the main functions of society are :

i) Satisfaction of basic needs

It is the primary function of society; organize people and their actions in such a way that they are guaranteed food, shelter and vital protection.

ii) Preservation of order

The order also refers to the rules, norms or laws that guide the behavior of people in the different stages and situations of their life from birth to death. Some philosophers have proposed that this is the main function of man's organization in society : to control his wild and irrational impulses. It also refers to different

security bodies, formal and informal to protect the life and assets of individuals created to protect the life and assets of individuals.

iii) Management of education

Within society, individuals acquire the knowledge necessary to interact with their peers, in the first instance. But then, they are also trained to make the most of their abilities, talents and interests. Living in community, allows the human being to be social by nature, to discover and develop their own personality by putting it into action in front of another human being. This community should provide the conditions necessary for each individual to have the opportunity to learn from the language, history and culture of that group, to how to use their own abilities for their growth and progress within the group.

iv) Management of the economy

The distribution of goods and services is another concern within a social group.

The society, as a system, generates and distributes the material goods and services that will be dedicated to satisfy the basic and secondary needs of the human beings that comprise it.

v) Power management

Just as the distribution of goods and services is a crucial concern within society, the shaping of power groups also occupies much of society life.

The administration of power from the institutions is what has led the human being to face in wars and disputes throughout its history. Depending on the socio-political doctrine that prevails in a particular social group, that power will be centralized in the State or distributed among the different institutions that make up that group. The power management must take place within the social group but also in relation to other groups.

vi) Division of labor

The organization in society also allows defining the roles in the work that each individual will fulfill given the needs to be met. Living in society makes clear this reality and guides people towards a distribution of the workforce that allows all tasks are fulfilled to provide well-being to individuals.

vii) Communication management

For the human beings need for expression and communication is inherent, so in society the conditions are created for this need to be fulfilled.

This includes from language to communication channels between different members of the social group and other social groups oral or artistic expressions

such as dance or painting were the most used forms of communication in primitive societies, today are the technologies of communication and information (ICTs), which facilitate this task. Members of society are concerned with using the communication tools that are available and developing increasingly in order to ensure the continuity of the culture of that group in the next generations.

viii) Preservation and transmission of culture

Each society develops common forms of behavior that are transmitted between its members and the following generations. This is a necessary function for the distinction of social groups and for the preservation of diversity. The way of doing things to survive, is learned in the relationship with others that is propitiated in society.

ix) Leisure

The fun of the members of a social group it is also something that must be considered, since the human being also requires moments of relaxation. Living in society facilitates the necessary infrastructure and technology so that people can take advantage of their free time as they prefer.

x) Religiosity

The human being throughout its history and regardless of its location has manifested the imperative need to experience their religiosity. This is an expression of a relationship with transcendence. To live in society allows to share with others the experience of a religion, of a communion with another entity that seems to give meaning to life. Religiousness also functions as a social atomizer, as a form of organization in which very specific rules, codes and forms of communication of the believers are developed in the same dogma.

Check Your Progress-1

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
- i) Society is a _____ relationship'
 - ii) The term "society" is rooted in Latin word _____ .
 - iii) The functions of society are aimed at ensuring the _____ and _____ of individuals.
 - iv) Two basic unit of society-first is _____ and another is _____ .
 - v) In sociological terms, society refers to a group of people who live in a _____ and share the _____ .

- | | |
|------|--|
| vi) | In a narrower sense society refers to a _____ but in a broader refers to the _____ . |
| vii) | _____ is the primary function of society. |

7.5 ROLE OF EDUCATION IN SOCIETY

Education has a deep and long-lasting effect on the development and progress of any society. It is a social process which strives for the fulfillment of the desires of society. Education has a great social importance especially in the modern, complex industrial societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention. Accordingly, various theories regarding its nature and objective have come into being.

Education determines its destination in the light of social objectives. The desires society are the ultimate aims of education. Education formulates such programs which pave the way to the fulfillment of social aspirations. Education is the representative of social desires and is nothing but a reflection of the needs of society. In the language of social sciences, education is defined as "the transmission of certain attitudes, knowledge and skills to the members of a society through formal systematic training".

It is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. Emile Durkheim emphasizes the role of education system in the preservation of society and culture, particularly, it is very important in complex societies where families and other primary groups are not fully equipped to prepare the young for adulthood that is expected by larger society. John Dewey wrote extensively on this theme in his writings, *The School and Society* (1899), *Democracy and Education* (1916). Many other thinkers or practices have been contributed and discussed the relationship between education and society such as Leo Tolstoy, Antonio Gramsci, Paul Freire, Brasil Bernstein, Ivan Illich, Pierre Bourdieu, Rabindranth Tagore, Sarvepal Radhakrishnan, M. K. Gandhi etc. Paulo Freire, arguably the most influential theorist of critical pedagogy in the world, who states that education, should have the role of giving the tools for people to make changes to the context they are inserted in. Let us now examine some of the significant functions of education.

- **Moral Development** : Education is said to be the foundation of character and moral development and inculcates in children sense of humility, courage, truthfulness, tolerance, honesty, courtesy, sincerity, fellow-feeling, affection, spirit of service and sacrifice and power of discrimination between bad and good which, in reality, form a noble and subtle character in children.

- **Socialization process** : Education is the many side process of socialization by which people acquire those behaviors essential for effective participation in a society.

- **Social Placement** : As societies move through the modernization process, education acquires additional functions. Their importance increases with increasing levels of development and its accompanying social, economic and political changes. For example as marriage and family structures and the family's social roles are redefined, formal educational structures become more heavily involved in the socialization process. School become primary mechanism for inculcating in young members of society a general knowledg and acceptance of the established socio-cultural system. For the immigrants in new societies formal education serves as a major avenue for the assimilation of these new comers into the system, in return fostering social integration and national unity.

- **Cultural Expansion and Innovation** : Schools create and transmit culture. Especially at centers of higher education, scholars conduct research that leads to discover and changes in our social life. For example, medical research at medical institutions has helped increase life expectancy, just as research by sociologists and psychologists helps us take advantage of our longevity.

- **Social Transformation and reform** : In both modernizing and modernize societies, whether by intent or by accident, formal education can bring about social revision and reforms. It provides its students a more comprehensive, sophisticated view of the present, a vision of alternative possible future, and a detailed knowledge of how social processes work.

- **Cultural Development** : The rich cultural heritage along with moorings of the past tradition is strongly preserved and reinforced by education. Values are inherent culture and education works for the refinement and excellence of culture. It is acknowledged that values are the dynamic side of culture. As such, education plays an important role in the cultural development and refinement.

- **Development of Positive Attitude** : Fostering a positive and wider attitude the handiwork of education. This wider attitude helps them to meet the

problems and contingencies of life boldly and courageously. This attitude propels them to be interested in social service and surrendering their selfish motives for a larger interest in the society.

- **Development of Democratic Values :** Education helps in fostering and cherishing democratic qualities like liberty, equality, fraternity, justice, co-operative living, peaceful co-existence, respect to the dignity of individuals, sharing of responsibility, etc. These are essentials for the development of a nation and progress of the society.

- **Sublimation of Instincts :** Sublimation and redirection of human instincts is essential for the progress of the individual and the society. Education helps in sublimation and redirection of instincts and urges for building up of the individual personality and advancement of the society. Education shapes the personality and modifies behaviour by channelizing desires, instincts and urges in a desirable direction.

- **Co-Operative Living :** Education depreciates any form of living having conflicts and parochialism. Instead, it teaches pupils to live peacefully and work co-operatively. Co-operative living paves the way for establishment of a democratic social order. Co-operation is the hall-mark of peaceful living.

- **Resolving Conflicts and Contradictions :** Our present day society is characterized by material outlook and orientation which gives rise to constant wrangling between old and new beliefs, old and new values of life. Education saves the society by performing its role as savior resolving conflicts and contradictions among people.

- **Acting as a Basis of Humanitarianism and Altruism :** Education is said to be the sound basis of humanitarianism and altruism. It stands for peace, good-will and understanding. It helps in fostering the brotherhood of man and unity and understanding of the world. It dispels the demon of exploitation, corruption, disaster, selfishness and hatred. Therefore, it forms the foundation of humanitarian values and altruistic temper. It encourages people to hold the maxim 'to live and let live'. Therefore, it leads to happiness order and contentment by cultivating an immense faith in supreme values of life-truth, goodness and beauty (Satyam, Shivam and Sundaram).

- **Elevation of Soul :** Soul is a part of ultimate truth. To keep it pure and perfect it is the need of the hour to live in harmony with the ultimate reality in the universe. Education provides nutrition to the soul for making it for a perfect and noble use for the sake of the evolution of the society. Education helps the child to be disciplined by himself. Therefore value education is needed for elevation and purification of soul for the betterment of society and development of his inner self for its true realization.

- **Maintaining Harmony** : Education is essential for maintaining a harmony among different aspects of individual's personality. It basically aims at developing the whole man, the complete psycho-social and somatic organism. As such, different traits are harmonized by education for making a man complete who can contribute materially to the pace of progress of the society and the nation at large.

- **Creating Awareness** : Education is needed for generating a sense of awareness or consciousness towards the locus of man amidst man in the present society which is marked by a trend of deculturalisation, dehumanization and alienation from the mainstream of social life. Thus, moral consciousness is required to be enlightened by education to save the society from all forms of catastrophes and mishaps. Education is the golden path through which multitude of values can be transacted with the students; the budding citizens in a country.

- **Eradicate some social vices** : Education system helps to eradicate some social vices from the society and lastly Educational system helps the society to share the same ideology on how to acquire some goals in life.

- **Building character** : Education is necessary for building character of future citizens, teaching them moral values, helps them to choose the right path.

- **Teach people a proper utilization of leisure time** : The aim of education in the modern time should be to teach people a proper utilization of leisure so that they can add to the achievement of man in art architecture and literature, and thus develop their culture.

- **Provides a Better Life** : Education prepares young people for the demands of work life and mitigates the risks of poverty. Educated people also recognize the importance of social justice and sustainability and are more apt to apply their knowledge and skills beyond their job roles. Increased education plays a role in a person's social mobility and likelihood to remain in good health.

- **Education Trains in skills that are required by the Economy** : The relation between the economy and education can be an exact one. For example the number and productive capacity of engineering firms are limited by the number of engineers produced by education. In planned economy, normally it is planned years in advance to produce a definite number of doctors, engineers, teachers, technicians, and scientists etc. to meet the social and economic needs of the society.

- **Transmission of culture** : Human beings are world building creature. The sum total of such creations, its preservation and transmission to the next

generation are the core concern of any culture. The culture makes a distinction with other creatures. Each society has its own cultural heritage which they preserve and transmit to next generation. The most important role of education is to transmit the tradition, culture, skill and knowledge to the new members of the society. Since inception of society itself, we can see that each society has some or other mechanism to educate and train their members through various agencies of society, like family, community, and other formal institutions.

- **Reduce inequality and disparity :** Education gives us knowledge and knowledge is power. Education plays a significant role to society by solving its problems. Through education one can acquire knowledge and participate in the process of empowerment Indian traditional education system was neither open to all nor it had any uniformity. It was elitist in character and supported with religious purpose rather based on rationality which has created socioeconomic inequality. After independence, constitutional provisions (Article 21-A and 45) changed this elitist approach to egalitarian approach and the process of empowerment observed in various empirical studies.

- **Social mobility and social change :** Social mobility refers the movement of individual and group position or status in the social hierarchy of any society. There are two important factors of social mobility-education and income status. Now, free and compulsory education to all provides opportunity to enhance one's educational and income status. In India, since independence equality of education opportunity has proved which was earlier restricted.

- **Development of new knowledge :** Education is the way to acquire knowledge to achieve success in its life. Through education we develop new knowledge or addition to the existing knowledge to fulfill our new necessity. As we know that necessity is the mother of inventions. From simple savage society till present postmodern society, we can observe the drastic changes due to many inventions and discoveries. The initial knowledge of metals fire and wheel played critical role in ancient development throughout world civilization. acted as the turning point from food gathering to settled agriculture society. Similarly, there are many other examples of new knowledge in the history of mankind. Contemporary technological revolution through internet, multimedia and communication made the whole world as one village.

- **Individual development :** Education is very important for an individual's success in life. Education provides pupils teaching skills that prepare

them physically, mentally a socially for the world of work in later life. Education helps in maintaining a healthy system and if there is a deficit of educated people then society will stop its further progress.

- **Education is the representative of society :** Education is a social process which strives for the fulfillment of the desires of society. Education determines its destination in the light of social objectives. The desires of society are the ultimate aims of education. Formulates such programs, which pave the way to the fulfillment of social aspirations, Education is the representative of social desires and is nothing but a reflection of the needs of society.

- **Education teaches social role :** Every society intends to teach the values and traditions of the society so that the, individuals may turn into useful citizens. Education is held responsible to make the individuals understand the social values so that they may play their social role. Education is the only means of imparting the social fabrics to the present and future generations. In this regard, education runs the whole structure of society which is necessary for its stability and growth.

- **Education maintains social stability :** The people lead their lives according to their social values in a stable and prosperous society. When the people follow the social values and traditions, it leads to the social stability and integrity. The survival and growth of the social values largely rest on the individuals who apply them on their daily life affairs. The social values can only be livened up when they become the part of the personality of the individuals. This is education which teaches the students their social role for the maintenance of Social stability.

- **Education transmits values :** Education is the only means through which social values are preserved and transmitted to the next generations. If education does not function in this fashion, the social valued would have lost their identity and survival. If education suspends, it will lead to the suspension of social growth. In the presence of the educative process, it can be hoped that the social values are become the part of personality of the youths.

- **Education causes social growth :** As education depends on society for its existence, social development largely rests on society. No society can touch the height of prosperity without promoting the educative process. The process of social development halts without education. The society without education is like a traveler who has led astray. The social growth is, closely connected with the

educational development. The all-round development of the society is caused by a smooth running of a system of education in the society.

● **Education reconstructs values :** Reconstruction refers to the modification and upgradation of the components of a phenomenon or ideology. Reconstruction also includes the re-evaluation of those doctrines, values, traditions and thoughts which are directly concerned with the human life affairs. The concept of social stability is not confined to the promotion and transmission of social values. Re-evaluation of social values is also included in the concept of social stability. The social needs change with the change of time. In the circumstance, it seems essential to harmonize the social values with social needs. This is the duty of the school to constantly evaluate the social values. It should also have an eye on the phenomenon to what extent social values are contributing to the cause of social stability. To my mind, reconstruction of social values is a significant function of education without which the destination of social stability cannot be attained.

Therefore, we can see the role played by the education process towards society as a whole. Here, Education system included all forms including formal, informal and non-formal education. The combination of these forms may vary with time and space. Formal education is characterized with changed relationship between learner and teacher in informal learning context, while the goals of informal education are always rooted firmly in value system. It has no direct concern with degrees or diplomas and supplements both formal and non-formal education. All these forms of education not evolved uniformly in differes parts of the world.

Check Your Progress-2

Note : a) Write your answers in the space given below.

b) Compare your answers with those given at the end of this lesson.

- 1) Emile Durkheim emphasised the role of education system in the preservation of _____.
- 2) The desires of society are the ultimate _____.
- 3) There are two important factors of social mobility _____ and _____.
- 4) _____ is the hall-mark of peaceful living.
- 5) Education plays an important role in the cultural development and _____.
- 6) _____ is the process by which people acquire those behaviors which are essential for effective participation in a society

7.6 DIFFERENT SOCIETIES

Humans have established many types of societies throughout history. Societies are classified according to their development and use of technology. Sociologists generally classify societies along a spectrum of their level of industrialization—from preindustrial to industrial to postindustrial.

A) Preindustrial Societies : Before the Industrial Revolution and the widespread use of machines, societies were small, rural, and dependent largely on local resources. Economic production was limited to the amount of labor a human being could provide, and there were few specialized occupations. The very first occupation was that of hunter-gatherer.

i) Hunting and food gathering societies : Hunter-gatherer societies demonstrate the strongest dependence on the environment. Such a society is characterized by a small and sparse population; a nomadic way of life and a very primitive technology. They have the most primitive tools such as stone axes, spears and knives. These societies consist of very small, primary groups and their numbers not exceed generally 40-50 members. Family and kinship are the only interconnected social institutions which these societies have political institution are not found as all people are considered to be equal as they virtually have no property. Division of labor is limited along the lines of age and sex. Men and women, young and old perform different role, but there are no specialized occupational roles. The rate of social change in nomadic hunting and gathering societies was very slow. A few such societies still exist, for e.g. the Bushmen of South Africa, some Eskimo tribes etc. Hunter-gatherers relied on their surroundings for survival they hunted wild animals and explored for uncultivated plants for food. When resources became insufficient, the group moved to a new area to find sustenance, meaning they were nomadic.

ii) Horticultural societies : Horticultural societies formed in areas where rainfall and other conditions allowed them to grow stable crops. They were similar to hunter-gatherers in that they largely depended on the environment for survival, but since they didn't have to abandon their location to follow resources, they were able to start permanent settlements. Horticultural society is associated with the elementary discovery that plants can be grown from seeds. They specialize in

growing plants such as wheat, rice and the horticulturists are typically based on a 'slash and burn' technology.

iii) Agricultural societies : While pastoral and horticultural societies used small, temporary tools such as digging sticks or hoes whereas agricultural societies relied on permanent tools for survival. Around 3000 B.C.E. an explosion of new technology known as the Agricultural Revolution made farming possible and profitable. New tools for digging and harvesting were made of metal, and this made them more effective and long lasting. Human settlements grew into towns and cities, and numerous regions became centers of trade and commerce. This period is referred to as the "dawn of civilization" by some because of the development of leisure and humanities. As resources became more plentiful, social classes became more divisive. Those who had more resources could afford better living and developed into a class of nobility. Difference in social standing between men and women increased. As cities expanded, ownership and preservation of resources became a pressing concern.

iv) Feudal societies : The ninth century gave rise to feudal societies. These societies contained a strict hierarchical system of power based around land ownership and protection. The nobility, known as lords, placed vassals in charge of pieces of land. In return for the resources that the land provided, vassals promised to fight for their lords. These individual pieces of land, known as fiefdoms, were cultivated by the lower class. In return for maintaining the land, peasants were guaranteed a place to live and protection from outside enemies. Power was handed down through family lines, with peasant families serving lords for generations and generations. Ultimately, the social and economic system of feudalism failed and was replaced by capitalism and the technological advances of the industrial era.

B) Industrial Society : In the eighteenth century, Europe experienced a dramatic rise in technological invention, ushering in an era known as the Industrial Revolution. What made this period remarkable was the number of new inventions that influenced people's daily lives. Within a generation, tasks that had until this point required months of labor became achievable in a matter of days. Before the Industrial Revolution, work was largely person or animal based, and relied on human workers or horses to power mills and drive pumps. In 1782, James Watt and Matthew Boulton created a steam engine that could do the work of twelve horses by itself. Steam power began appearing everywhere. Instead of paying artisans to painstakingly spin wool and weave it into cloth, people turned to textile

mills that produced fabric quickly at a better price and often with better quality. Rather than planting and harvesting fields by hand, farmers were able to purchase mechanical seeders and threshing machines that caused agricultural productivity to soar. Products such as paper and glass became available to the average person and the quality and accessibility of education and health care soared. Gas lights allowed increased visibility in the dark, and towns and cities developed nightlife.

One of the results of increased productivity and technology was the rise of urban centers. Workers flocked to factories for jobs, and the populations of cities became increasingly diverse. The new generation became less preoccupied with maintaining family land and traditions and more focused on acquiring wealth and achieving upward mobility for themselves and their families. People wanted their children and their children's children to continue to rise to the top, and as capitalism increased, so did social mobility.

It was during the eighteenth and nineteenth centuries of the Industrial Revolution that sociology was born. Life was changing quickly and the long-established traditions of the agricultural eras did not apply to life in the larger cities. Masses of people were moving to new environments and often found themselves faced with horrendous conditions of filth, overcrowding, and poverty. Social scientists emerged to study the relationship between the individual members of society and society as a whole. It was during this time that power moved from the hands of the aristocracy and "old money" to business-savvy newcomers who amassed fortunes in their lifetimes. Eventually, concerns over the exploitation of workers led to the formation of labor unions and laws that set mandatory conditions for employees. Although the introduction of new technology at the end of the nineteenth century ended the industrial age, much of our social structure and social ideas like family, childhood and time standardization have a basis in industrial society.

C) Postindustrial Society

i) Information societies, sometimes known as postindustrial or digital societies are a recent development. Unlike **industrial societies** that are rooted in the production of material goods, information societies are based on the production of information and services. Digital technology is the steam engine of information societies, and computer moguls such as Steve Jobs and Bill Gates are its John D. Rockefellers and Cornelius Vanderbilts. Since the economy of information societies is driven by knowledge and not material goods, power lies with those in charge of storing and distributing information. Members of a postindustrial society are likely to be employed as sellers of services software programmers or business

consultants, for example-instead of producers of goods. Social classes are divided by access to education, since without technical skills, people in an information society lack the means for success.

ii) Mass Society : As industrialized societies grow and develop, they become increasingly different from their less industrialized counterparts. As they become larger, they evolve into large, impersonal mass societies. In a mass society, individual achievement is valued over kinship ties, and people often feel isolated from one another. Personal incomes are generally high, and there is great diversity among people.

7.7 WELFARE DEMOCRATIC SOCIETY

Most of the modern democratic countries are 'welfare states'. The establishment of welfare societies in democratic countries was a remarkable development of the 20th century. In a welfare state, the role and functions of government are extensive and diversified. In modern times, the responsibilities and functions of governments have increased beyond limits. The concept of state in the early periods was mainly of a 'police state'. i.e., the governments had to perform the sovereign functions along with the establishment of public safety and security and these formed the primary duties of every government. But democracy changed the role and functions of the government. Today, the concept of 'welfare states' have redefined the very meaning of democracy.

A welfare state is a state or a government meant for the welfare, or the wellbeing of the people. In other words, it is a government which primarily aims at the 'welfare of the people'. A welfare state takes the responsibility of the welfare and the economic and social wellbeing of its citizens. Welfare implies the benefits or different modes of aid provided to the people. It can be in terms of money or services. Cash payments, subsidies, concessions, grants and public distribution come under the term welfare. All these welfare measures amount to the redistribution of governmental revenue to the needy.

The sick, the poor, the disabled, the unemployed and similar groups of people to be taken care of in a welfare state. It has the duty of eliminating economic inequalities ensure a reasonable and equitable standard of living, to all citizens of the state.

Education, health care, social insurance, housing, old age pensions and medical care have become the responsibility of welfare states. They even bother to provide unemployment compensation payments to the unemployed.

7.7.1 Characteristics of Welfare Society

1. A welfare state ensures social security. In a welfare state of economy, though the traits of capitalism are also seen, it is mainly a mixed economy. Even when a combination of capitalistic and socialistic features exists, the government plays a dominant role in controlling the economic activities and in the social welfare of the people.
2. A welfare state is socialistic in nature. It is based on the principles of equality and is keen to provide equal opportunity to all. It also aims to ensure equitable distribution of wealth.
3. It exercises control over all the economic activities. In a welfare state, all the private enterprises are regulated by the government.
4. It provides even the basic facilities to its citizens. Furnishing services to each and every individual is its duty. A welfare government is keen in providing economic and social services such as general education, public health, public transport, housing, and other financial assistance to its people.
5. It undertakes and runs various enterprises. Ownership and operation of industrial enterprises, business and other commercial activities are also done by welfare governments.
6. It ensures justice to all. In a welfare state, common man has to deal with the authorities for many of their needs. For example; administrative officers, controlling officers, sanctioning authorities, officers of social services, executives of public sector undertakings etc. In all such dealings, a welfare state has the responsibility to ensure justice and fulfillment of their requirements.
7. Planning of activities: Economic activities include production and distribution. It is the duty of the welfare state to formulate national policies and to plan every economic activity in a balanced manner. Industrial policy, trade policy, commercial and banking policy etc. are framed in order to control those activities.
8. It is the function of a welfare state to regulate and control all private enterprises engaged in economic activities. Such control includes registration, licensing, taxation etc.
9. Welfare of labourers also comes under the purview of the duties of welfare state. They are bound to make legislations to prevent exploitation of workers,

and to ensure the security and welfare of those who work in industrial enterprises, factories, companies and all other sectors of employment.

7.8 ROLE OF TEACHER IN SOCIETY

The role of a teacher in society is both significant and valuable. It has far-reaching influence on the society he lives in and no other personality can have an influence more profound than that of a teacher. Students are deeply affected by the teacher's love and affection, character, competence, and moral commitment. Therefore, teachers are an extremely important facet of any society for a number of reasons and their role in society is both significant and valuable.

Teachers play an extraordinary part in the lives of children for the formative years of their development and the importance of teachers is something that cannot be understated. They involve themselves in moulding their students into responsible citizens of their country.

- Teachers are the people who educate the youth of society who in turn become the leaders of the next generation of people

- Position learning not as a passive process but as an active one in which students have a role and a voice.

- Teachers can organize lessons to encourage students to play, participate, and help shape the choose-your-own-adventure that classroom instruction can be.

- Make space in the classroom and curriculum for the fact that every student is unique and learns in a different way.

- Citizens in a democracy need to appreciate differences, and an important precursor for acceptance of that fact is accepting a person's individual nature as distinct from others. Students shouldn't be admonished for the ways in which their learning preferences or tastes fall outside the seeming mean these differences should be celebrated.

- Practice democracy by finding frequent opportunities for shared decision making.

- From kindergarten to high school and beyond, students benefit from having opportunities to work together to make decisions about their learning environments and subjects of study. For six-year-olds, this may mean working together to name the class fish, whereas for seniors, it more likely takes the form of working in small groups to determine the subject and scope of presentations or science experiments, but many of the skills gleaned are the same.

- Encourage students to identify ways they can push for positive change in their schools and communities.
- The role of a teacher should encourage students to look outside the classroom, too, to find ways to strengthen their growing democracy muscles. If students have valid complaints about city services, laws, or other issues that can be met with collective action, teachers can help equip them to respond with thoughtful and strategic actions to drive change.
- On a local legislative level, try to find opportunities to create student advisory councils so they can have immediate roles in the legislative process.
- Finally, consider how to encourage local lawmakers to find ways to include older students in certain legislative decisions. Not only will students see the often complicated legislative process up close, but they will also start to regard themselves as actors in a democracy that depends on their participation,
- Education, that crucial element in any democracy, depends on the thoughtfulness of teachers. Without a teacher's clear conception of the role she or he is playing in a democracy, education can't be the finely honed tool for progress and equality that it can be.

Check Your Progress-3

- Note:** a) Write your answers in the space given below.
 b) Compare your answers with those given at the end of this lesson
- 1) Societies are classified according to their _____ and use of technology.
 - 2) Hunter-gatherers relied on their _____ for survival, they hunted wild animals and explored for uncultivated plants for food.
 - 3) Horticultural society is associated with the elementary discovery of those _____ that can be grown from seeds.
 - 4) Agricultural societies relied on _____ for survival
 - 5) A _____ is a state or a government meant for the welfare, or the wellbeing of the people.
 - 6) A welfare state is _____ in nature. It is based on the principles of _____ .

7.9 LET US SUM UP

The term "society" is rooted in Latin word 'socius' that means association or companionship. Thus society means 'A larger group of individuals, who are associative with each other' or used to describe a relation or interaction among group. The concept of society defined by a large number of thinkers-sociologists, social anthropologist and other social scientists. A comprehensive understanding of society requires a thorough analysis of its characteristics which include population, likeness, differences, interdependence, permanent nature, social control, etc. The functions of society were highlighted which aim at ensuring the survival and progress of individuals. Some of the most important functions are meeting basic needs, preserving order or education. Moreover the role of education has a great social importance especially in the modern, complex industrialized societies. Philosophers of all periods, beginning with ancient stages, devoted to it a great deal of attention in the role of education in society building and transformation. Societies along a spectrum of their level of industrialization from preindustrial to industrial to postindustrial was also discussed thoroughly. In this lesson welfare society was discussed as a society or a government meant for the welfare, or the wellbeing of the people. In addition to this the teacher is an extremely important facet of any society for a number of reasons and their role in society is both significant and valuable was also thrashed out.

7.10 LESSON END EXERCISE

- i) Discuss the concept of society.
- ii) Elaborate any five major functions of society
- iii) Write an essay on welfare democratic society.
- iv) Briefly discuss the types of societies.

7.11 SUGGESTED FURTHER READINGS

Dewey, J. (1937). Education and Social Change. Social Frontiers.
Durkheim, E. (1956). Education and Sociology. New York: The Free Press.

- Emile, D.(1956). Education and Sociology, New York: The Free Press
- Musgrave, P. W. (1983). The Sociology of Education. New York, USA: Methuen Press
- NCTE. (2010). National Curriculum Framework for Teacher Education. New Delhi: NCTE
- Paul, B. H. & Chester, L. H. (1994). Sociology, USA: McGraw Hill Book Company.
- Singh, Y. (1993). Social Change in India: Crisis and Resilience. New Delhi: Har-Anand Publications

7.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress - 1

- i) web of relationship, ii) 'socius', iii) survival, progress iv) social action, interaction, v) definable community, share the same culture vi) whole human society
vii) Satisfaction of basic needs

Check Your Progress - 2

- i) society and culture, ii) aims of education, iii) education, income status
iv) Co-operation, v) refinement vi) Socialization

Check Your Progress-3

- i) development, ii) surroundings iii) plants, iv) permanent tools v) welfare
society vi) socialistic, equality



SECULARISM IN SOCIETY

STRUCTURE

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Concept of Secularism
 - 8.3.1 The Characteristics of Secular States
- 8.4 Secularism in Indian Society
 - 8.4.1 Secularism in the History of India
 - 8.4.2 Secularism and the Indian Constitution
- 8.5 Factors Affecting Secularism
- 8.6 Role of the Teacher
- 8.7 Let Us Sum Up
- 8.8 Lesson End Exercise
- 8.9 Suggested Further Readings
- 8.10 Answers To Check Your Progress

8.1 INTRODUCTION

In the previous lesson you have studied concept and functions of society. Moreover role of education in society was also deliberated. Light was thrown on different societies. In addition to this welfare democratic society and role of the teacher in transformation of society was also thrashed out. In this lesson you will learn about the concept of secularism with special reference to Indian society. You will understand the factors affecting secularism. The role of teacher in secular country will also be highlighted.

8.2 OBJECTIVES

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

- explain the concept of secularism
- discuss secularism in Indian Society,
- explain factors affecting secularism, and
- discuss the role of teacher in secular country

8.3 CONCEPT OF SECULARISM

The early man, inquisitive of the happenings of nature, was anxious to look for an answer. Interest about the natural occurrence along with the wish to control them drove the ancestors to shelter under the faith of a mystic power, which steadily advanced to religion. Religion is not merely the faith in God, but a way of life, a provider of direction to confused humans, and a unit to distinguish between the right and wrong. But the civilizations underwent the modernization process that changed the mode of thinking in men. The modern man is no more dependent on religion to direct his life. The detachment of modern man from religion has given rise to the comparatively new concept of secularism.

The Western world strengthened their hold on secularism when they decided that divine and temporal matters need to be separated, and the powers of Church over matters of state were contained. The Constitution of India recognizes India as a secular state, and thus, it is all the more important for us to understand the notion of secularism.

India has always been the home of a wide variety of religious faiths. Perhaps, there is no other society that is as multi-religious as Indian society. The co-existence of a vast variety of faiths, some of which have been quite different from one another, is an example of religious pluralism, and tolerance, a characteristic for which this country has been honorably famous.

Just two years after independence, when free India's first ever constitution was framed, the national leadership under Nehru's guidance, decided to declare India a "Secular State; that is, a state in which all religions and citizens irrespective of their faith would be treated equally impartially." India decided to follow a secular path and remain a multi-religious society guaranteeing freedom of religions, common citizenship and equality before law to all its citizens.

Though secularism in the literal sense refers to a doctrine that rejects religion and religious considerations, in a wider sense, secularism can have two different interpretations.

Secularism may mean the separation of state and religion, or it may mean the equality of all religions.

Etymologically, the word secular originates from the Latin *seculum* which implied "great span of time" or the "spirit of the age". Subsequently, it acquired different meaning—that of belonging to 'This World'. Thus, two worlds are conceptualized i.e. the secular and the religious or the temporal and the spiritual. In English, the word is derived from the Latin *Saeculum* which literally means "this present age." It is also one of the Latin words for World, and for a long time secular meant "worldly" in contrast to "religious" or "sacred". Secularism is a "process whereby religious thinking practice and institutions lose their social significance". Secularism is a celebration of man's reason, ability to emancipate him/ her from the influences of religious customs, beliefs, practices.

The word "secularism" was coined by Gorge Jacob Holyoake in 1851 to describe the socio-political movement started by him, Charles Bradlaugh and others. In English, the word is derived from the Latin *Saeculum* which literally means "this present age." It is also one of the Latin words for World, and for a long time secular meant "worldly" in contrast to "religious" or "sacred". Thus, secularism was largely a movement which aimed to improve the lot of people here on earth and emancipate them from all tyranny, whether of the church, or of a capitalist socio-economic order.

The term "Secular" means being "separate" from religion, or having no religious basis.

According to Dietrich Bonhoeffer, Secularism lays emphasis on this world rather than the supernatural, behavior rather than belief, freedom rather than obedience and a bold maturity rather than conservatism.

Secularism is defined in the Encyclopaedia Britannica as a branch of utilitarian ethics designed for the physical, social and moral improvement of mankind, which neither affirms nor denies the theistic premises of religion.

Wilfred Cantwell Smith, "a secular state is a form of state so contrived as to win and hold and deserve the loyalty and warm allegiance of any citizen of whatever religion or of none"

According to Hackman, secularism signifies the kind of life that is lived in complete indifference to God and to religious values. The same view has been put

with greater force by. The Jerusalem meeting of the International Missionary Council 1928 defined the term Secularism' as a way of life and interpretation of life that includes the natural order of things and that do not find God or realm of spiritual reality necessary for life or thought".

8.3.1 The characteristics of secular states are,

- The state as such as no religion of its own
- It does not award preferential treatment to the followers of any faith
- It does not discriminate against any person on account of his faith.
- All citizens are eligible to enter government service irrespective of the faith

8.4 SECULARISM IN INDIAN SOCIETY

8.4.1 Secularism in the History of India

Secular traditions are very deep rooted in the history of India. Indian culture is based on the blending of various spiritual traditions and social movements. In ancient India, the Santam Dharma (Hinduism) was basically allowed to develop as a holistic religion by welcoming different spiritual traditions and trying to integrate them into a common mainstream. The development of four Vedas and the various interpretations of the Upanishads and the Puranas clearly highlight the religious plurality of Hinduism. Emperor Ashoka was the first great emperor to announce, as early as third century B.C. that, the state would not prosecute any religious sect.

The term Secular is a complex word. Even many democratic countries of the world did not believe secularism. India is an exceptional country who believes universal existence and peacefully existence without any discrimination. Our unique constitution declared it.

8.4.2 Secularism and the Indian Constitution

In the west the development of secularism was the outcome of the conflict between the Church and the State, including the common people. Indian society does not have any record of such oppression by organised religious authority. The Preamble to the Constitution of India declares that India is a secular country. The philosophy that the Indian Constitution upholds is a kind of secular humanism made relevant through a historical development of the ideology within the context of religious pluralism in India.

There is a clear incorporation of all the basic principles of secularism into various provisions of constitution. The term 'Secular' was added to the preamble

by the forty-second constitution Amendment Act of 1976, (India is a sovereign, socialist, secular, democratic, republic). It emphasise the fact that constitutionally, India is a secular country which has no State religion. And that the state shall recognise and accept all religions, not favour or patronize any particular religion.

Secularism as contemplated by the Constitution of India has the following distinguishing features:

- (1) The state will not identify itself with or be controlled by any religion;
- (2) While the state guarantees to everyone the right to profess whatever religion one chooses to follow, it will not accord any preferential treatment to any of them.
- (3) No discrimination will be shown by the state against any person on account of his religion or faith.
- (4) The right of every citizen, subject to any general condition, to enter any offices under the state and religious tolerance form the heart and soul of secularism as envisaged by the constitution. It secures the conditions of creating a fraternity of the Indian people which assures both the dignity of the individual and the unity of the nation.
- (5) It has a place not only for the right of individuals to profess their religious beliefs but also for the right of religious communities to establish and maintain educational institution.
- (6) The acceptance of community specific rights brings us to the third feature of Indian secularism because it was born in a deeply multi-religious society, it is concerned as much with inter-religious domination as it is with intra-religious domination.
- (7) It does not erect a wall of separation between the state and religion. This allows the state to intervene in religions, to help or hinder them without the impulse to control or destroy them.
- (8) It is not entirely averse the public character of religion. Although the state is not identified with a particular religion, there is official and therefore public recognition granted to religious communities.

(9) Multiple values and principled distance means that the state tries to balance different, ambiguous but equally important values.

Article 14 grants equality before the law and equal protection of the law to all.

Article 15 enlarges the concept of secularism to the widest possible extent by prohibiting discrimination on grounds of religion, race, caste, sex or place of birth.

Article 16 (1) guarantees equality of opportunity to all citizens in matters of public employment and reiterates that there would be no discrimination on the basis of religion, race, caste, sex, descent, place of birth and residence.

Article 25 provides 'Freedom of Conscience', that is, all persons are equally entitled to freedom of conscience and the right to freely profess, practise and propagate religion.

Article 26, every religious group or individual has the right to establish and maintain institutions for religious and charitable purposes and to manage its own affairs in matters of religion.

Article 27, the state shall not compel any citizen to pay any taxes for the promotion or maintenance of any particular religion or religious institution.

Article 28 allows educational institutions maintained by different religious groups to impart religious instruction.

Article 29 and **Article 30** provides cultural and educational rights to the minorities.

Article 51A i.e. Fundamental Duties obliges all the citizens to promote harmony and the spirit of common brotherhood and to value and preserve the rich heritage of our composite culture.

Secularism undoubtedly helps and aspires to enable every citizen to enjoy fully the blessing of life, liberty and happiness, but in the pursuit of this ideal, those who believe in secularism must be inspired by a sense of ethical purpose in dealing with their fellow citizens

Check Your Progress-1

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of this lesson.

1) Etymologically, the word secular originates from the Latin word _____ which implied "great span of time" or the "spirit of the age".

- | | |
|----|---|
| 2) | The word "secularism" was coined by _____ . |
| 3) | Two main characteristics of secular states are: _____ and _____ . |
| 4) | _____ grants equality before the law and equal protection of the laws to all. |
| 5) | _____ and _____ provides cultural and educational rights to the minorities. |

8.5 FACTORS AFFECTING SECULARISM

i) Mingling of Religion and Politics: Mobilization of votes on grounds of primordial identities like religion, caste and ethnicity, have put Indian secularism in danger.

ii) Communal politics: Communalization of social space, by spreading myths and stereotypes against minorities, through attack on rational values and by practicing a divisive ideological propaganda and politics.

ii) Politicisation of any one religious group: Competitive politicisation of other groups, thereby resulting in inter-religious conflict.

iv) Communal Riots: One of the manifestations of communalism is communal riots. In recent past also, communalism has proved to be a great threat to the secular fabric of Indian polity.

v) Modern Education: Modern education encouraged scientific attitude towards human problems. The educated youth tried to find out scientific explanations to the numerous traditional beliefs. A secular attitude was adopted towards marriage, occupations and other human activities.

vi) Development of the Means of Transport and Communication: The changes in the modes of transport and communication have increased physical mobility. The inter- mixing of people belonging to different parts of the country led to the removal of much of misunderstanding and growth of liberal ideas. The growth of the means of transport has greatly helped in the secularization of the rural community.

vii) Social and Religious Reform Movements: The various social and religious reform movements started by Indian leaders like Raja Ram Mohan Roy, Sir Syed Ahmad Khan, Keshav Chandra Sen, Swami Dayanand, Devenaranath Tagore and Mahatma Gandhi also encouraged the process of secularization in India.

viii) Urbanization: Secularization is more prominent in urban life than in rural life. The housing shortage, the multiplicity of the means of transport and communication, the economic problems, fashion, education, urban, political and social structure, influence of western culture on urban life, individualism all these factors have secularized the urban outlook.

ix) Legislation: The Britishers enacted various laws like the Widow Remarriage Act 1856, Caste Disabilities Removal Act 1850, Special Marriage Act, 1872 which attacked the orthodox beliefs of the Indian people. In modern times the Hindu Marriage Act, 1955, the Hindu Succession Act, 1956, the Hindu Widow Remarriage Act, 1956, the Maintenance Act, the Adoption of Children Act have led to the secularization of the Hindu institutions of marriage and family.

x) The Indian Constitution: The constitution of India has accelerated the process of secularization. The amended Preamble declares India to be a secular republic. All the citizens have been guaranteed equal rights without any discrimination on the bases of caste, sex or creed. Public wells and places of entertainment have been thrown open to all the castes. The citizen are free to adopt any profession and move in any part of the country. Untouchability has been declared to be an offence. Articles 27-30 dealing with the right to freedom of religion make India a secular state. The Indian Constitution has made a notable contribution to the secularization of Indian life.

xi) Western Culture: The influence of western culture has secularized the Indian life. The western culture lays emphasis on materialism, individualism, sensualism, non-religionism, and licence. It has influenced the outlook and family relations of the people in India. Religion does not now solely determine their economic pursuits or matters regarding marriage, education, sex and family life. The Indian culture under the influence of western culture has assimilated new ideas. The religious interpretation of cultural activities has given place to secular interpretation. The influence of secularization can also be seen in the spheres of literature and art whose themes now depict secular, scientific, rational and democratic

ideas. India is a secular state; hence all the publicity media of the state propagate secularism. Every political leader and every political party speaks the vocabulary of secularism.

8.6 ROLE OF TEACHER IN SECULARISM

These are the following measures for secularism which require role of teachers, and educational institutions. Secular education is identified with the following characteristics in a teacher.

- Moral outlook
- Development of wider vision
- Pluralistic outlook
- Democratic values
- Cultural development
- Synthesis of spiritual and material
- Humanitarianism

Curricular and Cocurricular Activities

1. Students of different religions should willingly participate in national fairs and festivals.
2. Analysis should be made of the books prescribed in the curriculum. Items which spoil national outlook and preach antinational things should be removed from the books.
3. Dramas and discussions advocating secular spirit should be organized in class as well as school.
4. Motion Picture, Radio, Television and newspaper should be harnessed to achieve secular state of mind among students. Special films should be made to eradicate antinational tendencies.
5. Students views and attitudes should be tested and given due credit. The programme of education in schools should be organized in such a way that they foster a spirit of passion of nationalism and national unity.
6. Students should be made to know about the life stories of great Indian saints.
7. Folk songs and folk lore should form an important part of curriculum.
8. Stories about the various religions of country should be told to students.
9. A general description regarding the society of India should be given to children.
10. Students should be taught about the social and cultural history of the nation.

11. Students should be afforded more and more opportunities to do comparative study of various religious, regional cultures and languages with all seriousness and sincerity.
12. Youth festivals and other similar programmes should be organized throughout the country.
13. Study circles, symposia, discussion and debates should be organized for youths to participate and speak about topics of national importance of various places in the country from time to time.
14. Dramas and discussions advocating national harmony should be organized.

Check Your Progress-2

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson.
- i) Enumerate four major factors affecting secularism: _____, _____, _____, _____.
 - ii) Characteristics of a secular teacher are: _____, _____, _____, _____.

8.7 LET US SUM UP

In this lesson you have studied about the concept of secularism, In sum, the concept of secularism that emerged in India possessed three substantial components: The state would not attach itself to any one religion, which would thereby establish as the state religion, All citizens had the freedom of religious belief, and the state would ensure equality among religious groups by ensuring that one group was not favoured at the expense of another. Correspondingly, the minorities were reassured that they would not be discriminated against in any way. You have also read about secularism with special reference to India. Education for nationalism is must for national unity and national development. In securing national integration, the role of teacher and educational institution are very important.

8.8 LESSON END EXERCISE

- Q1. Discuss the concept of secularism.
- Q2. Write an essay on secularism in Indian Society.
- Q3. Explain with examples factors affecting secularism
- Q4. Critically analyse the role of teacher in secular country

8.9 SUGGESTED FURTHER READINGS

Abraham, F. (2010). *Contemporary Sociology: An Introduction to Concepts and Theories*. New Delhi: Oxford University press.

Bhushan, V., and Sachdev, D. R. (2010). *Introduction to Sociology*. Agra: Kitab Mahal.

Dube, S. C., and Basilov, V. N. (1983). *Secularisation in Multi-Religious Societies*. New Delhi: Concept publisher.

Kar, P. K. (1998). *Indian Society*. New Delhi: Kalyan Publication.

John, M. (2005). *Sociology (10th Edition)*. Prentice Hall

Rajput, J.S. (2009). *Contemporary concerns in Education*. Delhi: Yash Publications.

Saxena N.R.S. & Singh, H.S. (2013). *Foundations and Developments of Education in Emerging Indian Society*. Meerut: R. Lall Book Depot.

Sharma, R. N. (2000). *Textbook of Educational Philosophy*. New Delhi: Kanishka Publishers and Distributors.

Yerankar, S. (2006). *Secularism in India: Theory and Practice*. Delhi: Adhyayan Publisher & Distributors.

8.10 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress - 1

i) Speculum, ii) Gorge Jacob Holyoake, iii) The state as such as no religion of its own; It does not award preferential treatment to the followers of any faith, iv) Article 14, v) Article 29 and Article 30

Check Your Progress - 2

i) Mingling of Religion and Politics, Politicization of any one religious group, Urbanization, Western culture.

ii) Moral outlook, Development of wider vision, Pluralistic outlook, Democratic values, Cultural development, Synthesis of spiritual and material, Humanitarianism



DIFFERENT INEQUALITIES IN INDIAN SOCIETY

STRUCTURE

- 9.1 Introduction
- 9.2 Objectives
- 9.3 Concept of Inequality
- 9.4 Inequality in Indian Society
- 9.5 Language Inequality
 - 9.5.1 Causes of Linguism
- 9.6 Demographic Inequality
 - 9.6.1 Religious Diversity in India
- 9.7 Social Inequality
- 9.8 Role of the Teacher
- 9.9 Remedies to Remove Inequalities
 - 9.9.1 Micro Planning
 - 9.9.2 Minimum Levels of Learning
- 9.10 Review of the Policies and Programs after 1986
 - 9.10.1 Integrated Education
 - 9.10.2 Right to Education Act (2009)
- 9.11 Let Us Sum Up
- 9.12 Lesson End Exercise
- 9.13 Suggested Further Readings
- 9.14 Answers To Check Your Progress

9.1 INTRODUCTION

Indian education system after Independence has expanded in terms of educational institutions, enrolment, diversified courses, teachers and other physical facilities. In spite of this encouraging scenario, the education system is pestered

with a lot of problems. One of these problems is the increasing dimension of inequality in the education. The concept of inequality also lies at the root of some of the major theoretical formulations in society. It constitutes the basic component of the phenomenon of stratification in society. In a general sense, inequality refers to imbalance in quantity, size, degree, value, or status. Inequality in Societies in general is manifest in caste, class, gender, and power relations,

9.2 OBJECTIVES

After going through this lesson, you shall be able to:

- explain the concepts of inequality,
- discuss the inequalities in Indian society,
- discuss the role of language in inequality,
- describe the relationship between demographic factors and inequality,
- explain the social inequality,
- discuss the role of teacher,
- discuss remedies to remove inequalities, and
- analyse critically the policies and programs after 1986.

9.3 CONCEPT OF INEQUALITY

The concept of inequality lies at the root of some of the major theoretical formulations in society. It constitutes the basic component of the phenomenon of stratification in society which some of the senior and established sociologists as also younger scholars have studied extensively and on which they have written articles, monographs, and textbooks. In a general sense, inequality refers to imbalance in quantity, size, degree, value, or status. This often implies an imbalance in ability or resources to meet a challenge. Inequality in societies in general is manifest in caste, class, gender, and power relations. For example, by tradition, Indian society has been a believer in caste system and gender discrimination. The low educational profile of children belonging to scheduled castes, scheduled tribes and girls speaks about a hiatus.

Rousseau (1754) identified two kinds of inequality among people, (i) natural or physical inequality referring to difference of age, health, bodily strength, and

mental abilities; and (ii) moral or political inequality referring to differences in privileges that are established or authorized by the consent of people themselves e.g. power, honour.

The Cambridge dictionary describes inequality as, "the unfair situation in society when some people have more opportunities, etc. than other people".

The United Nations describes inequality as "the state of not being equal, especially in status, rights and opportunities".

The concept of inequality is also historical in nature. The historical paradigm is related to time and space. Two types of factors which address to the phenomenon of inequality are:

(i) Exogenous factors: These factors exist outside the education system. These are economic, social, political, technological and cultural factors. Education system have been adversely or positively affected by it.

(ii) Endogenous Factors: These are the factors which lead to inequality from within the educational system. Include absence of schooling facilities as well as poor organizational climate of the school-system, where learning is monotonous, irrelevant and unpleasant to a child.

Further inequalities, may be qualitative and quantitative in nature. Qualitative inequalities include social barriers, malnutrition, lack of guidance etc. Quantitative inequalities include low income, low achievement grades, etc.

Inequality can be broadly classified in to:

- **Economic inequality:** Economic inequality is the unequal distribution of income and opportunity between individuals or different groups in society.

- **Social inequality:** It occurs when resources in a given society are distributed unevenly based on norms of a society that creates specific patterns along lines of socially defined categories e.g. religion, kinship, prestige, race, caste, ethnicity, gender etc. have different access to resources of power, prestige and wealth depending on the norms of a society.

Consequences of inequality in education:

- Economic Consequences ● Social Consequences ● Political Consequences
- Cultural Consequences ● Educational Consequences

9.4 INEQUALITY IN INDIAN SOCIETY

The Constitution of India recognizes each citizen as equal and guarantees the Right to Equality under the Fundamental Rights. Right to Equality includes equality before the law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, equality of opportunity in matters of employment and other socio-economic rights.

Unfortunately, even after 67 years of independence we have a long way to go in terms of achieving the equality that the makers of the Constitution envisaged. We witness rampant poverty, illiteracy, huge urban-rural divide, gender-based discrimination and violence, regional disparities among other forms of deprivation.

- **Economic dimensions of inequality:** Inequality in income distribution lies at the root of rising inequalities in India. Increasing concentration of wealth in the hands of the few has resulted in large scale impoverishment across the society. An inequality in levels of salary earned has worsened over the period. The top 10 per cent of wage workers now receive almost 12 times more wages than the bottom 10 per cent, compared to just 6 times in 1990s. Another major source of economic inequality is access to loans from the banking sector. Although the Reserve Bank of India (RBI) has mandated that 1 per cent of all loans should go to the poor, only 0.02 per cent of these loans actually are distributed among the poor. Banks and other financial organisation argue that they are reluctant to lend to the poor because they have a higher risk of defaulting in their repayments.

- **Gender dimensions of inequality:** 'Gender' is about both men and women and is an analytical tool to understand the operating hierarchies between the two. Biological concept of sex and the socialisation process make up the whole content of gender, where the biological differences have transformed into inequality through the process of socialisation. Gender-based inequalities arise from the bias against women existing in different aspects of life. They are manifested in various spheres like access to healthcare, access to education, political representation and access to land and labour market. Discrimination against the girl child begins from the womb, and persists in every stage of her life. Selective abortion of girl child has resulted in skewed sex ratios across the country.

- **Inequalities in accessing essential services:** The persistent inequality in India can be attributed to two factors. Firstly, societal structures are such that there is no equal starting point. The society is differentiated by various identities

like religion, caste, gender, region and so on. Secondly, various state institutions that should work towards removing these inequalities often end up worsening them.

- **Educational Inequalities in India:** Equal access to basic education is among the basic human rights to which everyone is entitled. In recognition to this, education has been assigned high priority also in the national objectives of India. Provision of free and compulsory education to all children between the age group of 6 and 14 is a Fundamental Right (Article 21A) in India. The National Policy on education (1986) was an important landmark towards this Constitutional commitment. The journey towards universalisation of elementary education was finally endorsed with enactment of the Right of Children to Free and Compulsory Education Act in 2009. However, we are far from realising this objective. Economic factor is the single largest reason as (i) poor families cannot afford educational expenditures, and (ii) the children drop out to engage in 'work', which amounts to earning wages for boys and attending to domestic chores for girls. Poor educational infrastructures are another major constraint. A number of schools do not have some of the basic infrastructural facilities functional like school buildings, adequate number of classrooms, drinking water, toilets, ramps, electricity etc. Lack of availability of upper primary and secondary schools in the neighbourhood, and absence of girls' toilets are some of the major reasons for school drop outs, especially for girls. There are different categories of schools being run by the state varying from simple government schools to model schools, central schools, Jawahar Navodaya Vidyalayas etc., and the quality of education and facilities provided in these schools vary a lot.

- **Inequalities in access to justice:** In a heterogeneous society like India where people are divided along the lines of religion, caste, ethnicity and numerous such social identities, access to justice is a very important factor to ensure a fair and equitable society for all. Unfortunately, the social inequalities permeate in the governance instruments as well, and access to legal justice is often limited by one's social identity. A large proportion of people who are in jails are also one of the poorest. There are three reasons for this disparity:

- Lack of access to legal assistance and this is mostly because these people cannot afford a lawyer for themselves who can fight for them in an unbiased and transparent manner.

- Socio-economic handicaps of these communities where they have poor bargaining power as compared to people on the other side.

- Institutional bias often acts as a major reason to stereotype people from these communities as offenders' even before the judgment. The police and the judges assume they are criminals because of the stereotypes that exist against these communities. It is a challenge for these people to prove their innocence.

- **Inequalities in access to land:** In India, officially there are three types of land i.e. private land, government land and common property land. Throughout Indian history, there have been struggles for land rights between different sections of society. While land has always been perceived as a source of livelihood, lack of institutional support has rendered farming to be unprofitable, with rising input costs leading to widespread indebtedness. This has forced many marginal farmers to quit farming and join the ranks of landless labour. The issue of landlessness is intrinsically linked to access to food and nutrition as well as migration and occupational diversification. Land insecurity pushes people to migrate to cities from villages where they have poor bargaining power and end up working on meager wages that in turn, further perpetuates inequalities. Unfortunately, there are strong biases against the poor and the marginalised on issues of land rights that are institutionalized by the flaws in land legislations. The Land Titling Bill of 2011 has mechanisms to take over the common land as the bill recognizes only two types of land i.e. private land and government land and completely ignores common property. There have been regular manipulations on the decisions of Gram Sabha against land acquisitions. Cases of land acquisitions cannot be filed in a lower court and only the higher Courts and Tribunals can take up such cases. All these nuances make the Land Acquisition Act to be biased against poor, rural land owners.

- **Inequalities in Healthcare Facilities:** Political will is very important when it comes to strengthening Public Health System in India. Unequal access to healthcare in India, reflected in poor health indicators. Historically, the State has shied away from its responsibility of providing affordable public health services in the country. This trend has worsened in recent times with the State actively promoting privatization through means like insurance-based universalized health access, Public Private Partnership (PPP) models etc, which further deepens inequality. This is clearly visible in the quality of health facilities available across regions. Hospitals located in affluent areas have better infrastructure and service provisions compared to those situated in poor localities as the paying capacity of the target

population has become the prime determinant factor. There are considerable inter-state variations in health outcomes in India. In general, the southern States fare considerably better than the rest of the country. Infrastructural gaps are observed to be higher in States, such as Bihar, Madhya Pradesh, Chhattisgarh, Rajasthan and Jharkhand, which also lag behind others in terms of health outcomes.

Check Your Progress-1

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
- 1) Rousseau identified two kinds of inequality among people, (a) _____ and (b) _____ .
 - 2) Two types of factors which address to the phenomenon of inequality are: _____

 - 3) Dimensions of inequality in Indian society: _____

9.5 LANGUAGE INEQUALITY

Linguism is a division among members of a society on the basis of when India got the independence, it was decided that English should continue as official language along with Hindi for a period of 15 years. But English has continued to remain till today an associated official language mainly because of the revolt by the South Indian states against the compulsory learning of Hindi as official and national language.

9.5.1 Causes of Linguism

There are many causes at the root of linguism in our country. The major causes are the following.

- **Psychological Causes:** People of a particular region are attached to the regional language which is their mother tongue. Hence they are not coming forward to learn another Indian language
- **Historical Causes:** India had been invaded by numerous foreign countries. For example, French people invaded our country and established their supremacy in Pondicherry, simultaneously the Portuguese in Goa. Mughals brought

Persian language to India. British spread English language all over India. As a result, Indian languages became subordinated to these languages. This gave birth to linguism as people from different regions promoted their own regional language in their states.

- **Geographical Causes:** Every language has its own literature. This literature is influenced everywhere by local geographical conditions such as plains, mountains, local vegetation and local culture. It reflects the life of the people who speak the language. Hence an individual does not willingly accept it if the language of another region is forced on them.

- **Political Causes:** Linguism is also inspired by the political interest and aspiration of different politicians and political groups. During elections in order to win votes many communal political parties raise the language issue to instigate the people and win their votes.

- **Social Causes:** Linguism is encouraged by some social factors. Therefore language that is adopted by the society is respected.

- **Economic Causes:** Comparisons of language use in middle income and lower income families suggest that there may be a discontinuity between the language of the home and the language of school, especially for students from certain low income groups and minority backgrounds. This dichotomy creates a problem in schooling and manifestation of learning achievements. It requires a mutual accommodation in which both teachers and students modify their behaviour in a direction, where communication becomes an extremely conducive process in education.

9.6 DEMOGRAPHIC INEQUALITY

The sources of demographic inequality in India may be traced through a variety of ways, the most obvious being the ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub cultural beliefs, political philosophies and ideologies, geographical variations etc.

The challenges associated with demographic inequality have reached daunting proportions in the present times than ever before. The historical divisions of the Indian society based on gender, caste and other social identities have been further accentuated with the widening of inequalities in income and access to basic services. The socio-economic inequalities as they persist in the Indian context act as a

deterrent for realising the full potential of development. Unless a level playing field is provided for each and every individual, we can never achieve development for the society at large. Such a framework lies at the core of the argument for a universalised rights-based development agenda.

Unfortunately, some of the policy prescriptions that promise to help usher in such a development process often end up perpetuating and worsening inequalities that is detrimental for the welfare of the large sections of the society. The thrust of policy mechanisms therefore should focus on reducing these inequalities and empowering the marginalised sections of the population. The challenge therefore is to enable and facilitate such a process of evidence based policy advocacy for an alternative policy framework which work for such a development agenda. The process thus involves a critical analysis of the mainstream discourse of development in terms of recognizing as well as prescribing alternatives to overcome the limitations and shortcomings of the existing policy formulations.

In the context of a globalized world, it is not enough to have an insight of the socio- economic inequalities in our own country, but to widen our horizon and develop an understanding of the social and economic challenges faced by the other developing countries, also.

9.6.1 Religious Diversity in India

The preamble of the Constitution of India proclaims India to be a secular republic where citizens may freely worship and propagate any religion of their choice. The right to freedom of religion is also declared as a fundamental right by the Constitution of India. Indian religions have exerted significant influence all over the world.

9.7 SOCIAL INEQUALITY

In every society, some people have a greater share of valued resources-money, property, education, health, and power-than others. These social resources in every society, some people have a greater share of valued resources-money, property, health, and power-than others. These social resources often, these three forms of capital overlap and one can be converted into the other. For example, a person from a well-off family (economic capital) can afford expensive higher education, and so can acquire cultural education, or educational capital. Someone with influential relatives and friends (social capital) may through access to good advice, recommendations or information-manage to get a well- paid job.

For most of us who are born and live in India, social inequality and exclusion are facts of life.

Patterns of unequal access to social resources are commonly called social inequality. Some social inequality reflects innate differences between individuals for example, their varying abilities and efforts. Someone may be endowed with exceptional intelligence or talent, or may have worked very hard to achieve their wealth and status. However, by and large, social inequality is not the outcome of innate or 'natural' differences between people, but is produced by the society in which they live. Sociologists use the term social stratification to refer to a system by which categories of people in a society are ranked in a hierarchy. This hierarchy then shapes people's identity and experiences, their relations with others, as well as their access to resources and opportunities.

Three key principles help explain social stratification:

i) Social stratification is a characteristic of society, not simply a function of individual differences.

ii) Social stratification persists over generations.

iii) Social stratification is supported by patterns of belief, or ideology

a) The caste system as a discriminatory system: The caste system is a distinct Indian social institution that legitimises and enforces practices of discrimination against people born into particular castes. Historically, the caste system classified people by their occupation and status. Every caste was associated with an occupation, which meant that persons born into a particular caste were also 'born into the occupation associated with their caste-they had no choice. However, in actual historical practice economic and social status tended to coincide. There was thus a fairly close correlation between social (i.e. caste) status and economic status--the 'high' castes were almost invariably of high economic status, while the 'low' castes were almost always of low economic status.

b) Gender inequality: Because of the obvious biological and physical differences between men and women, gender inequality is often treated as natural. However, despite appearances, scholars have shown that the inequalities between men and women are social rather than natural. For example, there are no biological reasons that can explain why so few women are found in positions of public power. Nor can nature explain why women generally receive a smaller or no share in family property in most societies. Gender is thus also a form of social inequality and exclusion like caste and class, but with its own specific features.

c) Disability: The differently abled are not 'disabled' only because they are physically or mentally 'impaired' but also because society is built in a manner that does not cater to their needs. In contrast to the struggles over Dalit, adivasi or women's rights, the rights of the disabled have been recognised only very recently. Yet in all historical periods, in all societies there have been people who are disabled. One of the leading activists and scholars of disability in the Indian context, Anita Ghai, argues that this invisibility of the disabled can be compared to the Invisible Man.

In India labels such as 'disability', 'handicap', 'crippled', 'blind' and 'deaf' are used synonymously. Often these terms are hurled at people as insults. In a culture that looks up to bodily 'perfection', all deviations from the 'perfect body' signify abnormality, defect and distortion. Labels such as bechara (poor thing) accentuate the victim status for the disabled person. The roots of such attitudes lie in the cultural conception that views an impaired body as a result of fate. Destiny is seen as the culprit, and disabled people are the victims. The common perception views disability as retribution for past karma (actions) from which there can be no reprieve. The dominant cultural construction in India therefore looks at disability as essentially a characteristic of the individual. The popular images in mythology portray the disabled in an extremely negative fashion.

d) Racial and Ethnic inequality: Racial or ethnic inequality is the result of hierarchical social distinctions between racial and ethnic categories within a society and often established based on characteristics such as skin color and other physical characteristics or an individual's place of origin or culture. Even though race has no biological connection, it has become a socially constructed category capable of restricting or enabling social status. Unequal treatment and opportunities between such categories is usually the result of some categories being considered superior to others. This inequality can manifest through discriminatory hiring and pay practices. In some cases, employers have been shown to prefer hiring potential employees based on the perceived ethnicity of a candidate's given name - even if all they have to go by in their decision are resumes featuring identical qualifications.

9.8 ROLE OF THE TEACHER

It is important to analyze the role of teacher in contributing towards the complex problem of inequality dimension' of educational system. Teachers have to

carry out a Constitutive Action' so as to facilitate the process of learning of low-achievers. Targeting the students of various socio-economic backgrounds for enabling them to achieve higher level in their learning abilities.

Investment in teacher training will improve the quality of schooling by increasing the level of pupil achievement has always been held steadfast in India. The emphasis recently has been laid in providing in-service Teacher Training Programmes at the school- stage on massive scale. The NCERT organised the following programmes under centrally- sponsored scheme: Programme for massive orientation of school teachers, (PMOST: 1986-89); Operation Black Board Scheme (1989-1992); and Special Orientation Programme for Teachers (SOPT 1993-94 to 1996-97). In the District Primary Education Programme (DPEP), the institutional based in-service training programme has been emphasised, so as to improve the quality of content and process of delivery of these contents. All these programmes are likely to have positive effects on retention and learning achievement of pupils, particularly of the disadvantaged groups, which suffer from high drop-outs as well as low achievements.

The teachers need to be in a position to take constructive steps for reducing both qualitative and quantitative inequalities in their teaching-learning system. The steps could include coaching provision of remedial and enrichment material, counselling etc.

Teachers have to be sensitive towards breaking of language barriers, which will eventually help the fringe groups to get equal participation in the education process and enter the mainstream. The Mudaliar Commission (1952-53) had recommended the use of mother tongue or regional language as the medium of instruction at least at the secondary stage of schooling. It also recommended the study of at least two languages throughout the school going stage. This formula can still mitigate inequalities in school education to a great extent, in a society where the knowledge of English is finding more importance than actually achieving the objectives of a good school education.

9.9 REMEDIES TO REMOVE INEQUALITIES

The Constitution of India recognizes each citizen as equal and guarantees the Right to Equality under the Fundamental Rights. Right to Equality includes equality before the law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, equality of opportunity in matters of employment and other socio-economic rights.

The makers of the Constitution included the Right to Equality in the Fundamental Rights because they envisaged a society where each will be treated as equal irrespective of their individual identities.

Unfortunately, even after 67 years of independence we have a long way to go in terms of achieving the equality that the makers of the Constitution envisaged. We witness rampant poverty, illiteracy, huge urban-rural divide, gender-based discrimination and violence, regional disparities among other forms of deprivation. There are more than one unequal 'Indias' that live within the one Indian polity and society.

Education is the basic requirement for success of democracy and progress of a country. Through education we can remove the inequalities in the society. To mitigate this, Article 45 of the Indian Constitution directed that "The State shall endeavor to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of fourteen years." Universalization of Elementary Education implies the following five aspects:

- i) Universalization of provision,
- ii) Universalization of enrolment
- iii) Universalization of retention,
- iv) Universalization of participation, and
- v) Universalization of achievement,

9.9.1 Micro Planning:

It would imply:

- i) mobilising community participation in villages through environment building activities, such as cleanliness drives, health and nutrition camps, employment generation awareness etc.
- ii) decentralising educational administration so that it is accountable to the local community;
- iii) inviting and strengthening local administrative and resource support system;
- iv) ascertaining educational requirement of the area through comprehensive demographic and mapping exercises;
- v) bringing children to the school who can be enrolled and retained,
- vi) seeing that all children, particularly girls and those disadvantaged groups, regularly and realistically participate in the learning-process at school; and
- vii) planning for the infrastructural improvement of school and non-formal education centres.

9.9.2 Minimum Levels of Learning

MLL's strategy focuses attention on what is happening in the classroom and seeks to bring the principles of equality and quality to bear upon it. The main steps by which MLL is being introduced in schools are:

- i) assessment of the existing levels of learning achievement;
- ii) clear-cut definition of the role of the teacher and curriculum.

9.10 REVIEW OF THE POLICIES AND PROGRAMS AFTER 1986

Education offers some of the best policy options available for tackling long-term poverty, and is the single best means of preventing children from inheriting their parents' poverty. At the same time, children from chronically poor families are typically among the hardest to reach and to teach.

The New Education Policy (1986) assures to enroll all children up to age level 14 and achievement of Universalisation of Elementary Education (UEE) by 2015 through "Education for All".

SSA has been operational launched with an aim of achieving the objective of universal primary education during 2000-2001. Sarva Shiksha Abiyan means "Education for All". SSA is an effort to universalise elementary education by community-ownership of the school system. The SSA programme is also an effort to provide an equal opportunity for children to grow and develop knowledge and skills through community-owned quality education system. It considers itself an opportunity for promoting social justice through basic education. It aims at successfully involving Panchayat Raj Institutions, School Management Committees, Village and Urban Slum Level Education Committees, Parents' Teachers' Associations, Mother-Teacher Associations, Tribal Autonomous Councils and other local level organisations in the administration of elementary schools.

For success of UEE, achievement of learners is to be ascertained. The strategy is to lay down learning outcomes from learners at the elementary level. The outcome of the education is to be based of minimum level of learning (MLL) common to both formal and non-formal programme. For assessing achievement of MLL, continuous comprehensive evaluation of students' learning is to be emphasized. This will help to achieve UEE through "Education for All" (EFA) by 2015.

The Rashtriya Madhyamik Shiksha Abhiyan (RMSA) is a flagship scheme of Government of India, launched in 2009 to enhance access to secondary education and improve its quality. The framework provides a detailed road map for the implementation of access and equity related components of Universalisation of Secondary Education (USE) and also deliberates upon quality components providing norms largely for infrastructure requirements.

The vision of RMSA is to make secondary education of good quality accessible and affordable to all school age children in the age group of 14-18 years. This vision statement points out towards three "As", i.e. Availability, Accessibility and Affordability of Secondary Education.

Rashtriya Uchatar Shiksha Abhiyaan (RUSA)

The project was launched on 8th June 2013, it was implemented by MHRD as a centrally sponsored scheme with matching contribution from the State Government and Union Territories. It is proposed to set eligibility criteria for States to achieve a high and sustained impact of the project through monitoring and evaluation. The primary responsibility of the monitoring will lie with the institution themselves. The State Government and the Center through "The Project Appraisal Board" will monitor the project annually.

The main component of the programme is to set up new universities and upgrade existing autonomous colleges to universities. The other attempt will be to convert colleges to cluster universities and set up new model colleges. The strategy will also include converting existing degree colleges to model colleges. In order to enhance skill development, the existing central scheme of Polytechnics has been subsumed within RUSA. A separate component to synergise vocational education with higher education has also been included in RUSA. Besides these, RUSA also supports reforming, restructuring and building capacity of institutions in participating State.

9.10.1 Integrated Education

The concept of integrated education arises as an outcome of National Policy of Education (1986), recommended to provide equal opportunity to all not only for access but also for success. Integration signifies the process of interaction of disabled children with normal children in the same educational setting. Integration also means 'mainstreaming' or 'normalisation'. It is placement of the disabled children in ordinary schools with some specialised educational help and services.

9.10.2 Right to Education Act (2009)

The Right of Children to Free and Compulsory Education Act or Right to Education Act also known as RTE, is an Act of the Parliament of India enacted on 4th August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1st April 2010.

Check Your Progress-2

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
- 1) Universalization of Elementary Education implies the following five aspects _____, _____, _____, _____, _____, _____.
 - 2) Rashtriya Uchatar Shiksha Abhiyaan (RUSA) project was launched on _____.
 - 3) The State Government and the Centre through _____ will monitor the RUSA project annually.
 - 4) The project RUSA attempts to convert colleges into _____.
 - 5) Integration means _____ or _____.
 - 6) Three key principles of social stratification are: _____, _____, _____.

9.11 LET US SUM UP

In this lesson you have learnt the concepts of inequality in the larger framework of societies and social relationships. We identified the determinants of inequality and distinguished between natural and social inequality. The degree of stratification varies in different societies. Simple societies are less stratified than complex societies that are characterised by large number of social classes, ranks and groups differentiated on the basis of economic and socio-political criteria. All societies are, however, stratified to lesser or larger extent. Social inequality continuous to remain relevant in society and in sociological writings too. The typology of this inequality has been described in terms of historical, economic,

political, social cultural and educational forces breeding. Inequalities are endogenous and exogenous factors promoting inequality in school education. Endogenous factors are those operating within the school education system. But education being a sub-system of the total social system, it is also influenced by factors outside it, which are termed as exogenous factors.

9.12 LESSON END EXERCISE

- Q1. Discuss the inequalities in Indian society.
- Q2. What is the role of language in inequality?
- Q3. Critically analyze the social inequality.
- Q4. Suggest remedies to remove inequalities.
- Q5. Critically examine the policies and programs after 1986.

9.13 SUGGESTED FURTHER READINGS

- Aggarwal, J.C. (2000). Theory and principles of education: Philosophical and sociological bases of education. New Delhi: Vikas Publishing House.
- Chowdhry, N.K. (2009). Indian Constitution and Education. Delhi; Shipra Publications.
- Giddens, A. (2001). Sociology (4th ed.). Cambridge: Polity Press.
- Gupta, D. (2004). Social Stratification in Handbook of Indian Sociology (ed). New Delhi: Oxford University Press.
- Hugh, M. (1992). Understanding Inequality in Schools: The contribution of Interpretive studies. Sociology of Education, 65, 1-20.
- Macionis, J. (1991). Sociology. New Jersey: Prentice-Hall, Englewood Cliffs.

9.14 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress - 1

- 1) (a) natural or physical and (b) moral or political inequality
- 2) (a) Exogenous factors (b) Endogenous Factors
- 3) Economic, Gender, Educational, Inequality in access to justice, Healthcare facilities, etc.

Check Your Progress - 2

- 1) Universalization of provision, Universalization of enrolment, Universalization of retention, Universalization of participation, and Universalization of achievement
- 2) 8th June 2013,
- 3) The Project Appraisal Board
- 4) Cluster Universities
- 5) 'mainstreaming', 'normalisation'
- 6) Social stratification is a characteristic of society, not simply a function of individual differences., Social stratification persists over generations, Social stratification is supported by patterns of belief, or ideology



NATIONAL INTEGRATION

STRUCTURE

- 10.1 Introduction
- 10.2 Objectives
- 10.3 National Integration
- 10.4 Factors Against National Integration
- 10.5 Factors for National Integration
- 10.6 Role of a Teacher in National Integration
- 10.7 Remedies for National Integration
- 10.8 Universalism vs Nationalism
- 10.9 Let Us Sum Up
- 10.10 Lesson End Exercise
- 10.11 Suggested Further Readings
- 10.12 Answers to Check Your Progress

10.1 INTRODUCTION

In this lesson you will understand the concept of National Integration, role of teacher in strengthening national integration, factors affecting national integration along with remedies and the concept of universalism and nationalism.

10.2 OBJECTIVES

After studying this lesson, you shall be able to:

- describe the concept of National Integration,
- discuss the role of a teacher in promoting National Integration in the society,
- describe the factors associated with National Integration,
- explain the concept of Universalism and Nationalism, and
- state the difference between Universalism and Nationalism.

10.3 NATIONAL INTEGRATION

National integration is the awareness of a common identity amongst the citizens of a country. It means that though we belong to different castes, religions and regions and speak different languages we recognize the fact that we are all one. This kind of integration is very important in the building of a strong and prosperous nation.

Integration does not mean that there are no differences on any issue. Despite the differences, all accept what is in the larger interest of the nation. This national integration makes all citizens imbued with patriotism. They first consider themselves citizens of India, and next Hindus, Muslim or others. Notwithstanding differences in opinions and beliefs, all the people of a nation are full of mutual love, integration and brotherhood. National integration, thus, is a sentiment which reflects solidarity or patriotism among the people belonging to a nation. It fosters a common identity amongst the citizens of a country making them feel that they are all one.

National integration makes the nation strong and organized. It holds the people of various religions, sects, races, dress, civilization and culture together. Despite several differences, all the people remain in mutual harmony with each other.

India is a shining example of national integration. Very few countries have the kind of diversity that we have in our country. Here people of various castes and communities, whose lifestyle, cultures, languages and customs are completely different, live together. All are bound by the thread of national integration.

Our country is a land of different cultures and has a distinct identity all over the world. Despite linguistic, cultural, and regional diversity, Indians have managed to keep the national integration and integrity intact.

India is a confluence of different cultures, religions and communities. It grants equal status to all religions and sects. Despite diversity, there is integration in them. This is the reason why a sense of integration is reflected in them since centuries. We have always had a liberal approach. We respect truth and non-violence.

India's multi-coloured and multi-layered ethos is rooted in its ethnic, cultural and religious diversity. No other country in the world offers such an awesome,

creative burst of cultures and religions, races and tongues. India is the second largest country in Asia and the seventh largest and second most populous country on Earth.

A thriving civilization since 2500 BC, India represents an amazing confluence of different creeds, religions, faiths and belief systems. All the major religions of the world- Hinduism, Sikhism, Buddhism, Jainism, Islam and Christianity including their sects-are found and practised in India with full freedom. India adheres to and cherishes the ideal of Sarva Dharma Samabhava (equal respect for all belief systems) founded in the ancient past. This has allowed not just tolerance towards religions and beliefs, but the freedom to propound one's ideas and philosophies.

Hinduism per se is not a homogeneous religion and consists of a multiplicity of creeds and faiths, which are further divided among many castes, sects and sub-sects.

The pluralistic society has, therefore, allowed different faiths and religion get enriched with the unique experience that India offers. It has not only resulted in the creation of great centres of learning about different faiths and religions, but also legends, holy men, holy shrines and pilgrimages. They are not just confined to a region or state but are spread across the country, offering India the unique distinction of being the pilgrimage for the followers of almost all major religions of the world.

Why National Integration is significant?

Nations are built on the strength of integration. Without integration in each section of its population, the country cannot make any progress. There is great power in integration. Even a stronger enemy can be defeated on the strength of integration.

The divided people and fragmented society break apart. There is no advancement, but only decay and degeneration in disintegration. The society which is organized, tied in integration, can never be defeated because integration is the greatest strength but where there is break-up that society will be subject to destruction by anyone's onslaught. A small organized society is better than a very large disintegrated society. If we want to create an ideal society, we need to march ahead on the path of integration.

10.4 FACTORS AGAINST NATIONAL INTEGRATION

In the ancient times, Indian culture used to easily assimilate other cultures, but now this trait has diminished to a great extent. As a result, residents of a state

are sometimes not able to show tolerance for the customs, traditions and languages of the people of other states. Along with narrowness of culture, there has been so many rises in disruptive forces that national unity has become a complex problem in the country; some of them are as below :

1. Casteism: Casteism is a major obstacle in the path of national integration. Great differences are found in inhabitants belonging to different religions and castes in India. Followers of one caste or religion consider themselves superior to those believing in other religions or castes. These tendencies sometimes turn so ugly and narrow that one is unable to adopt a broader view of national interest.

2. Communalism: It is a great obstacle in the way of national unity. In our country, there are followers of various religions: Hinduism, Islam, Christianity, etc. Though, generally all the citizens live in a spirit of harmony with one another, many times vested interests create feelings of mutual enmity and hatred, leading to communal clashes. We need to curb communal tendencies to keep national integration intact.

3. Provincialism: Provincialism is also a major obstacle in the path of India's national units: On the one hand, there is an increasing tendencies for creation of new states on the basis of language, on the other hand, each state wants to have a controlling stake at the Centre. The narrow sense of provincialism in different states of the country is increasing mutual animosity between states.

4. Political parties: In democracy, it is necessary to have political parties for the creation of public opinion and political consciousness. That's why after independence, various parties were created in our country. Unfortunately, there are many parties which seek votes on the basis of caste, religion, creed and region ignoring public and national interest. In a way, they are engaged in the work of national disintegration.

5. Linguistic differences: In a vast country like India, there is need for a national language which is spoken and understood in all regions. But due to narrow regional considerations, Hindi or any other language is yet to be embraced as means of communication by all peoples of the country. The politics over linguistic identity is also not allowing people to rise above their partisan differences over language.

6. Economic disparity: Great social as well as economic diversity is found in our country. Only a handful of people in the country are rich while the majority are poor. To earn livelihood remains a great problem for the poor, in solving which

they are so busy all the time that they cannot think about the national integration. In the view of this, the economic disparity is a great obstacle in the way of national unity and integration.

10.5 FACTORS FOR NATIONAL INTEGRATION

Beside above discussed and many other forces, there are some factors which helps a country to be united and march towards the development of all. Some of such factors are as below:

- 1. Political:** Political integration involves territorial unity and integrity, political unity and a common Government that can firmly bind together national unity.
- 2. Economic:** Economic integration takes care of the united fight against the hazards and poverty, hunger, homelessness of the down trodden in the Society.
- 3. Social:** Social Integration ensures disbursement of Social justice, social equality, liberty and fraternity among the people without delay. It also fights agt. it any kind of disintegration, either communal, Social or racial.
- 4. Cultural:** Protection of distinct cultural identity in the spheres of language, consumes, belief and faith is the basic objective of Cultural integration.
- 5. Ethical:** Ethically, national integration suggests the sanctity of the changing value system of the people of a country. Here is an example-Switching over to Democracy and representative government for Authoritarianism and Dictatorship and taking decisions through consensus is the outcome of the changing value system.
- 6. Psychological or Emotional:** The last one is called the emotional or psychological integration because of which people are united together with their high-emotions attached to their National Song, National Flag, National Anthem, National Emblem, National Bird, National Animal and so on. Like-wise emotional attachment promoted through the teachings of several Indian mythological epics, like the Ramayana, the Mahabharata, the Ramacharit Manas, Shri Bhagavatam, Shri Bhagavad-Gita and the like People, get emotionally attached to their country's past glory and cultural unity.

10.6 ROLE OF A TEACHER IN NATIONAL INTEGRATION

Teacher should play a very effective role for the promotion of national integration. Only national minded teacher can strengthen the spirit of unity and the idea of compositeness. A teacher can make the following contributions:-

1. A living model: A teacher has been regarded as the builder of the nation. He influences the students by his behaviour. He should have a national outlook and reflect national consciousness, actions, conduct and behaviour so that the students may receive the message of national integration.

2. Broad outlook: He should rise above petty biases and prejudices. He should be impartial and treat his students equally without distinction of caste, sex, creed, colour and religion etc.

3. Firm faith: He should have firm faith in national unity and love for the country.

4. Saying and doing: What a teacher does speaks more loudly than what he says. He should do whatever he says. There should be no difference in saying and doing.

5. Correlation: Teacher must introduce his country in his lessons. The history of His country, its cities, its rivers, its songs, its people etc. History, civics and geography, literature, art and music should be taught from the national point of view.

6. Writing books: Teacher should co-operate in recasting books on Indian history, civics, literature and language etc. leading the students to appreciate historical, social, cultural, linguistic and religious of the people of India.

7. Moral duty: Teacher should prepare the students mentally for national integration.

8. Newspaper and books: The teacher should stimulate students to read newspapers and books of non-communal nature throwing light on the contributions of nationalists.

9. Inspiration: Teacher should inspire them for having faith and love for national language, national literature, national culture, national festivals, national symbols and national glory.

10. Check wrong tendencies: When the teacher notices that young minds are going towards casteism, linguism, narrow mindedness, rowdyism and hooliganism, he should try to check the.

11. Implementing Government programmes: The directions and programmes of the government for developing national integration should be taken more seriously and implemented.

10.7 REMEDIES FOR NATIONAL INTEGRATION

1. Political integration: We have already stated earlier that some persons harbor doubts regarding political unity of India. It is true that in the past many rulers established their independent principalities in the country and ruled over them for decades but there has always been a wave which succeeded in binding all the people of this ancient land into one thread.

Our places of pilgrimages, instead of being centered at one particular place, are scattered all over the country. For example, look at the Badrinath, Rameshwaram, Kedarnath, Dwaraka Dham and Jagannathpuri. They are situated at the four corners of the country. Our religious leaders thought of "one India" and wanted that the people should also feel likewise and should travel throughout the country freely and feel themselves as citizens of one great land.

Since ancient days people have been very much eager to take to pilgrimages and they used to travel throughout the whole country with great reverence. People from the north used to go to pilgrimage in the south and vice-versa.

Similarly, people from the west went to the east and vice-versa. Thus there has always been a cultural give and take and people considered themselves as citizens of one country. Similarly, some big rivers in the various parts of the country have been regarded as holy and worthy of worship.

The Ganga and Yamuna in the north, Godavari in the middle, Krishna and Kaveri in the south, Sindhu in the west, and Brahmaputra in the east are considered as holy and they are worshipped by the entire people of the land.

The mountains situated in various parts of the land also have been similarly honored. Likewise various cities of the country have been accepted as sacred places and also as great cultural centers.

All these prove that our great ancestors have always tried to bind the country into one thread. This cultural unity has always reminded our people that they are citizens of one land. That is why under the banner of Indian National Congress all came irrespective of their different religious loyalties and different stations of life, rich, poor, lower and higher. In the freedom struggle days the unity that our people evinced was genuine and natural.

History is a testimony to the fact that whenever, an able leadership was available the Indian people have presented an example of unity. In the reign of Ashoka and Akbar this type of unity was seen.

During the period of Revolt of 1857, this type of unity was seen, although it could not succeed in its objective due to certain causes. Therefore we have to strengthen the points of unity and discourage the disruptive forces.

2. Emotional Unity: For national integration, the people of the land must come together into one emotional thread. There can be no national integration unless all the people consider themselves as one. Through emotional integration we get the power and implicit sanction of the people for national integration.

A big army may conquer a country but until the power, will and sanction of the people is there, the victor cannot tie the people in one thread. That is why, after victory, a conqueror always tries to seek the approval and sympathy of the people. The history of any country is its testimony.

Therefore for national integration, the most urgent need is for effecting emotional unity of the people. For fulfilling this objective we have to impress on all concerned that India has always been one and it will always remain one.

We have to infuse in them the spirit that culture of India is such that everyone should be proud of it. In fact, this is exactly so. When someone talks about Indian culture in a foreign land then the Indian present there are thrilled.

When we look at the Bay of Bengal, and the Indian Ocean in the south, or the Himalayas in the north we are filled in which an emotional wave and we become full of devotion for our land, India. When we see the Ganga, Yamuna, Kaveri, Krishna, Godavari and Brahmaputra, then we consider them as sacred rivers of India and our heart is filled with emotions of reverence.

When China invaded India in 1962, a wave of anger swept over the entire land. The Pakistani invasion of 1965 on India, too, created the same feeling of anger and anguish. Similarly, if any part of our land is invaded, we forget everything and are prepared to sacrifice our lives for the cause of our mother land.

This kind of feeling is all the time present in our people throughout the whole country. Thus we are already bound in one emotional thread. It is for the strengthening of this thread that our poets and writers have attracted the attention of the people through their eulogies of the great rivers, mountain and seas. Through education we have to attract our people towards all these vital points. Then we shall be bound in one emotional thread.

3. Social Unity: In the foregoing pages, we have referred to the various types of social inequalities found in our country on the basis of religion, caste,

community, class, regions, wealth and poverty. People of the various factions of society do not have a feeling of sympathy and brotherhood for each other.

For the sake of national integration we should bring the various people together in a common bond. For this some cultural functions should be organized and all should be urged to come to attend the same.

All should be given the idea that everyone's interest lives in the national interest therefore no community should try to strengthen itself at the cost of national interest. We shall have to forget our loyalties to our religion, caste, region, class and community for the sake of social unity.

Here we mean only to say that all these various loyalties must never be permitted to come against national interest. Evidently, we do mean that one must not love his religion and community. But there must not be sectarianism and regionalism. We must always remember that the nation should come first and anything else afterwards. It was due to this feeling that people coming to U.S.A. from various religious, sects, groups, states and regions succeeded in establishing a powerful nation.

These people sacrificed their narrow sectarian feelings and attitudes in the interest of their nation. As a result, today the various countries of the world are desirous of having help from U.S.A. Thus U.S.A. has now emerged as a world leader in many affairs.

Some political parties in our country have also encouraged groupies, caste and religious loyalties. It is an open secret that in election the various political parties select candidates for various constituencies on the basis of religion and caste. This is prevalent since 1947 and no political party is free from this narrow bias.

Even some of our great freedom fighters could never summon up the courage to seek election to assemblies and Parliament free from narrow prejudices relating to loyalties for particular religions or communities.

To use religion, caste and community for fighting elections is to misuse the same for narrow political ends against national integration. We shall have to sum all these vicious practices for the sake of national integration.

4. Inter-caste and inter-provincial marriages: Some people advocate inter-caste and inter-provincial marriages for obtaining national integration. On the very surface, this proposition appears to be unpsychological, if not foolish, because marriages have not to be imposed on any two individuals.

Marriages have to be ceremonized on the explicit consent of the parties concerned. But what is really meant by inter-caste and inter-provincial marriages is that if this happens it must not be frowned at. In fact, it should not be only welcome but should also be encouraged if the concerned two partners themselves offer for the same.

If this practice becomes prevalent, without any pressure from any side, it will definitely strengthen the bond of national integration in due course. However, in view of the prevailing circumstances in the country, it will never be proper to launch a movement for inter-caste and inter-provincial marriages.

5. Economic Unity: Earlier we have already hinted at the economic inequality existing in our country. For the sake of national integration we have to see that no part of the country is particularly backward from the economic viewpoint. For this the backward classes and the minority people should be accorded special assistance for their general uplift.

In government services and in distributing economic assistance these people should be given special preferences. Happily, our central government and state governments have started suitable measures in this sphere.

6. The National Language: The issue of national language has become very vital for our national integration. According to the Constitution, Hindi in the Devanagari Script has been accepted as the national language and this decision was to be implemented by 1965. But when in 1965, this clause was implemented, in certain parts of south India and in some parts of Calcutta disturbances were encouraged and some youths lost their lives in the same.

The then Prime Minister of India, Sri Lai Bahadur Shastri rushed to the South for effecting calm and peace in the region. Because of these disturbances the problem of national language has become very complex.

Some political leaders of various states in the country are in favor of Hindi as a national language but very judiciously all of them have decided to proceed slowly for Hindi and our leaders have rightly proclaimed that Hindi will never be imposed on any state.

In the interest of national integration this policy of going slow with Hindi appears to be quite appropriate. As long as the people of the other states do not come up on their own in favor of Hindi as a national language, this clause of the Constitution must never be implemented.

We have to encourage the non-Hindi State people with love and sympathy to learn Hindi because it is not honorable for the nation to keep English, a foreign language, as the State language, forever.

Our people in general can never be experts in the use of English. So we shall have to accept some Indian language as the national language. However, this must not imply that English is useless for us.

In fact, it is of great international importance and every educated citizen of the land should try to be as proficient in the use of English as possible. We shall have to depend upon English in the international field and also in the areas of sciences and technologies up to some extent.

So we shall have to make adequate provision for the study of English in our educational institutions but we have to make up our mind about a national language and our Constitution has accepted Hindi as a national language.

Therefore, so long as our Constitution does not specify otherwise, we shall have to continue our efforts for the development of Hindi in order that in future on some day the entire nation accepts Hindi as a national language.

The people of Hindi states must never evince any hurry and restlessness for Hindi, only then the automatic acceptance of Hindi as a national language may be helpful for national integration.

7. Role of education: Education is of great significance for bringing out about National and emotional integration. It is a strong weapon which can be used effectively for achieving our national understanding. Some of the ways And means to promote National Integration are as under :-

a. National Policy of Education: The policy should have the uniform pattern from primary to university level throughout the length and the breadth of the country. The following things should be implemented:

-Admissions: Students should be admitted in the institutions on the basis of intelligence and ability.

-Scholarship: It should be given on the basis of their ability and financial position and not on the basis of caste, religion or community,

-Migration: Domiciliary restrictions in regard to migration of students between one state and another should be immediately removed.

b. Redesigning the textbooks: There is an imperative need for recasting books on Indian history, geography, literature and language etc.

c. Organizing co-curricular activities: These activities prepare the students for National integration in a direct and an indirect way. They exercise a more effective and useful impact on their personality. This place is comparatively higher than other place. Following some of the activities that are included in the National Integration:-

- Celebration of National Days -Celebration of birthday's of great men
- Celebrating cultural festivals
- Celebration of festivals
- National Anthem
- Donating Blood
- Organizing adult education programme -Bulletin board
- Exchange of teachers
- Participating in social activities

-Adult Education Change time Mass illiteracy and lack of proper education, endanger national solidarity. India is still a land of mass illiteracy. Adult education programmes should be organized while keeping in view the development of national consciousness and national solidarity.

d. Religious and moral education: It emphasizes the brotherhood of mankind is a great persuading force to bring about emotional and national integration. True secularism is not opposed to religious and moral teaching rather secularism implies true religion and morality.

e. Taking pledge: Students may be asked to repeat a pledge twice a month dedicating themselves to the service of their country and their countrymen.

Check Your Progress-1

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
1. Which of the following are the factors against National Integration?
(a) Casteism (c) Economic disparity
(b) Communalism (d) All of these
 2. National Integration is _____.
(a) Awareness of common identity

(b) Feeling of mutual love and brotherhood

(c) Sentiments of Patriotism among People. (d) All of these

3. India is shining example of _____ integration.

4. According to Indian Constitution, Hindi in _____ script is our national language.

10.8 UNIVERSALISM VS NATIONALISM

Universalism

Universalism, in a general sense, is an idea or belief in the existence of a universal, objective or eternal truth that it determines everything, therefore, is and must be equally present in all human beings. A universalist thinking ensures the accuracy of a way unique or specific view, explain, or organize the world.

Universalism is not in itself a common ideology, but a unique feature in the way of seeing the world or human life. It is common to have different universalistic ideologies resulting very opposite to each other. Throughout history, there have been Universalist thoughts in all areas of human life.

Throughout history, there have been universalist thoughts in all areas of human life. As examples, in the field of religion and theology, it is Christianity and Islam, which are considered examples of religious universalism. On philosophical or ethical level, there are various examples of universalism, moral, with the latter being an opposition to moral relativism. Other universalistic concepts can lead to ethnic level, what is known as universalism ethnocentric. Universalism can also be a scientific level, as there are different theories in science that denote a universal character.

On the other hand, political universalism is understood as a doctrine that advocates the unification of all the powers and global institutions under a single head. Examples of political and/or cultural universalism are various medieval Empires, caliphates, and Governments with globalist tendencies.

The opposite of universalism would be nominalism (also called particularism, since this one, on the other hand, advocates an individualistic way of seeing things. It is noteworthy that universalist thoughts do not deny the existence of individual ways of seeing things, it is denied the veracity of these.

Moral Universalism

Moral universalism is the ethical stance that defends the existence of a universal moral truth about each particular moral issue. The Platonic Socrates was an explicit advocate of moral universalism, to bellum "indestructible" link with the reason of man. This perspective of Socratic thought was opposed to the moral conventionality of the Sophists.

One of the defenses to moral universalism lies in the consideration that morality allows dictating responsibilities and obligations, which implies ethical duties, and therefore, allows to maintain a sense of order and universal values in society. Moral universalism is a feature of universalistic religions, especially Christianity; Although there are multiple positions not-religious, as the Baron Holbach who advocate a moral universalism based on nature human, ensuring that it is suitable for the social order.

Philosophical Universalism

The philosopher Immanuel Kant, in his formalist perspective, defended the universalist belief that moral norms should be universals, without admitting any restriction to the basis of moral principles.

Definitions of Universalism

Universalism is the philosophical doctrine that affirms the existence of certain principles that are universally indisputable, for being real, and which must therefore be admitted by all persons and cultural groups as a guide for their conduct and to distinguish the good deeds of the evil.

On the theological level, each religion tries to their beliefs to be recognized as the only true.

Politically, is cocentrar and States seeking to extend their power through imperialist policies.

The teleológicas universalist theories, argue that all behavior is aimed at purposes which are for us goods. Some goods or purposes are in themselves, and others become in the middle to achieve other purposes or goods. There is only one well that becomes in the end of all human behaviour, and that marks the morality of the Act. Aristotle argued that it was good that was aimed towards the happiness which was the Supreme goal. The ultimate goal for Christianity for example, is carries out the divine plan, following the biblical precepts which are undeniable truths. To utilitarians the good, is anything more positive to the greatest number of human beings.

Universalist ethical theories, which makes an act morally, is what is done by duty and what is due is discovered through reasoning; as the philosopher Immanuel Kant.

There are absolute truths, are very optimistic about the scope of human reason, to find the answers to the great questions of life, and if not, accept the principles by way of faith.

Best of Universalism

- Tries to treat all people the same.
- Everyone's vote counts.
- The laws apply to everyone, including the powerful and rich.
- There is an acceptance of people who are different.
- Favors the production for the masses.

Exaggeration of Universalism

- Creates fundamentalism, (e.g. extreme religious groups).
- Deals with emotion as if it were numerical.
- Measures everything as if it were linear.
- Leads to illogical quantifications (e.g., measurement of beauty).
- Creates jurisprudence, more lawyers.

Nationalism

The ideology of modern state is called nationalism. It is the most powerful object of contemporary politics, Nationalism was first practiced by Greeks who considered that non Greeks are inferior to Greeks. In simple words nationalism can be explained as; "The attachment or feeling of attachment of one towards one's nation and state.

Every person has a natural tendency to like and love his blood relatives, family members, fellow beings and nation respectively. First of all, he has emotional attachment with his family members and offers all sacrifices for the protection and development of his family then his hot attachment with his clan and tribe. It is nationalism and it is due to Nationalism that people protect one another's interests and rights. It saves social existence from disintegration but on contrary protects and strengthens society.

Definitions of Nationalism

It is hard to define nationalism as several Scholars have defined nationalism in different ways. Following are some definitions of nationalism.

"Nationalism is a condition of mind, feeling or sentiment of a group of people, living in well-defined geographical area, speaking a common language, possessing a literature in that the aspirations of the nation have been expressed,

attached to common customs and in some cases having a common religion. It is a product of political, economical, social and intellectual factors at a certain stage in history". Prof Synder

"Nationalism consists of modern emotional fusion and exaggeration of two very phenomena nationality and patriotism. J.H. Hays

"Nationalism is first and foremost state of mind and an act of consciousness. that manifests an independent nation-state." Han Kohn.

A nation includes a certain defined unit of territory and a common origin and a hope that the nation will have a great and glorious future usually in territorial expansion." B.Shafer

Thus from the above definitions we can conclude that Nationalism is a feeling that makes the political and cultural values of the nation or a phenomena of consciousness and feeling among a group of people.

Characteristics of Nationalism

The Royal institute of International Relations pointed out the following characteristics of nationalism in its report published in 1930.

- 1. One Nation.** An idea of a common government always implies in a nation. It may be the reality of past or present or just an ambition of the future.
- 2. Group Feelings.** There is sense of belonging together among the people of a nation.
- 3. Distinction.** There is distinctiveness in a nation that separates it from other nation as language, religion, race and national character.
- 4. Defined Territory.** There is defined territory large or small.
- 5. Common Interest:** Existence of same common interest shared by all is also one of the most important features of nationalism.
- 6. General Picture of State:** A general picture of state in the mind of every individual. Importance of Nationalism Nationalism is the sense of solidarity that we feel with our own country- in most cases, the country we were born in. It is the feeling of pride that we feel when we see our country excel in international events, and when our country makes progress in and contributes to various areas of activity. Nationalism is instilled in us from a very young age; we are exposed to the national anthem, the national flag, and national areas of importance and pride. Now we will discuss what nationalism really means, and how important it is to human existence.

1. Inspires Patriotism: The most important effect of nationalism is of course its ability to inspire patriotism in people. It instills in a person the feeling of solidarity with their country, and the zeal to make sacrifices for their country, should the need arise. It is this feeling of nationalism that inspired hundreds of freedom fighters to stand up for the rights of their country and fellow countrymen in the face of oppression by external forces. It is this sense of nationalism and national pride that leads people to defend their country's honor, dominate other nations, and protect their own borders. Historically, men and women have laid down their lives selflessly for the sake of their country; in Vietnam, for instance, common people united to fight the much bigger force that was the United States of America.

2. Brings Unity in Diversity: Nationalism brings people together. In this age of globalization, most countries are multicultural, with people of a variety of creeds, faiths, and color living in the same place. Such diversity can be free of discord only when they are brought together by the spirit of nationalism. For instance, India is a multicultural country, with many different races, colors, faiths, and languages residing within. Yet, during the colonial era, people from all across the country rose up as one to fight for the independence of their country from the British Raj. It is this spirit of nationalism, that we all belong to the same country despite being very different from one another, is what keeps the various cultures from warring with each other.

3. Promotes Self-Sufficiency: The sense of nationalism is what drives people to be independent, free from the influences or domination of other cultures. The nationalistic spirit keeps people working hard for their own country, resisting changes that are forcefully brought into effect by external influences. People try to be self sufficient and use goods and services that are provided and produced indigenously, thus helping them to make something that can be used for the purpose of some of the others. This helps in driving the progress of the nation, and it becomes more self sufficient in terms of economy and manpower. This, in turn, helps to keep the brightest minds in the country, who can do their best to make the country a better place to live in.

4. Instills national pride: The sense of nationalism makes people feel proud of their national heritage, and drives them to work at perpetuating their heritage. When someone is proud of their national heritage, they will take steps to preserve and help it grow. This includes maintaining of the national monuments, and also preservation of and contribution to the language, literature, and the arts. Nationalism

thus helps in the growth of a country's culture. Steps are taken to ensure that the monuments are protected from decay, thus providing employment to hundreds of people, and attracting tourists from all over the world.

5. Drives progress and betterment: Nationalism helps in making the country a better place to live in altogether. A sense of national pride impels the citizens to treat their country well. A patriotic person is always eager to make sure that no one from outside the country is ever able to point an accusing finger at their homeland. Therefore, a patriotic person will do their bit to keep the country clean and ordered. They will behave civilly to other people, both their fellow countrymen and foreign tourists, so that no one gets a negative impression of their own nation. When a nationalistic person is in a position of power, they will do their best to use their authority not for their own personal gains, but for the betterment of the nation as a whole.

Nationalism is the desire to identify yourself as part of a certain nation. Even in this global village, it is good to have a sense of home in order to avoid alienation. And this is what we are exposed to all our lives. Even displaced persons are reported to miss their country- the place they were evicted from or were forced to live by external forces, even if it is clear that their stay there was never a pleasant one. It is through this sense of nationalism that we are able to grow roots and create an identity.

Check Your Progress-2

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
1. Nationalism is defined as _____ .
(a) Feeling (b) Sentiment
(c) Condition of Mind (d) All of these
 2. The most important effect of nationalism is _____ .
(a) Patriotism (b) One Language
(c) Religion (d) None of these
 3. The sense of _____ creates our identity
 4. Which of the following is not the characteristics of Nationalism?
(a) One Nation (c) Common Religion
(b) Group Feelings (d) All of these

10.9 LET US SUM UP

In this lesson, we tried to elaborate the concept of national integration and advocated that though we belong to different castes, religions and regions and speak different languages, we recognize the fact that we are all one. This kind of integration is very important in the building of a strong and prosperous nation. We also discussed the factors for maintaining national integration along with those against it. We highlighted the role of a teacher in national integration and also discussed some of the remedies for national integration. We also described in detail the concept of universalism and nationalism.

10.10 LESSON END EXERCISE

Q1. Name the factors that are harmful for the integration of a nation.

Q2. Describe the role of a teacher in maintaining national integration.

Q3. Define the terms universalism and nationalism.

10.11 SUGGESTED FURTHER READINGS

Agartan, T. (2012). Marketization and Universalism: Crafting the Right Balance in the Turkish Healthcare System. *Current Sociology* 60(4), 456-71.

Bechhofer, F., & McCrone, D. (eds.). (2009). *National Identity, Nationalism and Constitutional Change*. London: Palgrave Macmillan.

Brubaker, R. (2004). In the Name of the Nation: Reflections on Nationalism and Patriotism. *Citizenship Studies*, 8(2), 115-127.

De Schutter, H., & Tinnevelt, R. (eds.) (2011). *Nationalism and Global Justice --David Miller and His Critics*. London: Routledge.

Delanty, G. & Kumar, K. (eds.). (2006). *The SAGE Handbook of Nations and Nationalism*, Thousand Oaks, CA: Sage Publications.

Eric, H.(1990). *Nations and nationalism since 1780: Programme, myth, reality*. Cambridge Gopal, B. (1996). *Mapping the nation*. London.

Hegel, G.W.F. (1991). *Elements of the Philosophy of Right*. Cambridge, UK.: Cambridge University Press.

Kant, I. (1998). *Critique of Pure Reason*. Cambridge, U.K.: Cambridge University Press.

Web References

<http://www.historydiscussion.net/history-of-india/factors-responsible-for-growth-of-indian-nationalism/2577>

<http://www.indiacelebrating.com/social-awareness/national-integration/>

<http://www.indiastudychannel.com/resources/122348-Ways-And-Means-To-Achieve- National-Integration-And-Role-Of-Teacher-To-Promote-National-Integration.aspx>

<http://www.preservearticles.com/201012271786/national-integration.html>

<http://www.preservearticles.com/201105066327/problems-of-national-integration.html>

<http://www.yourarticlelibrary.com/india-2/national-integration-in-india-problem-methods-and-promotion/47755>

<http://www.yourarticlelibrary.com/india-2/problems-of-national-integration-in-india-essay/4098>

<https://academic.oup.com/heapol/article/31/10/1364/2567067>

<https://edukalife.blogspot.com/2013/03/universalism.html>

<https://graleview.wordpress.com/2016/03/25/nationalism-internationalism-or-universalism/>

<https://plato.stanford.edu/entries/nationalism/>

<https://www.mapsofindia.com/my-india/india/concept-of-national-integration>

<https://www.mkgandhi.org/articles/universalism.htm>

<https://www.quora.com/What-is-the-role-of-education-in-national-integration>

https://www.researchgate.net/publication/316547943_National_Integration_and_Communal_Harmony [accessed Jun 12 2018].

10.12 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

1. (d) All of these
2. (a) All of these
3. National
4. Devnagri

Check Your Progress-2

1. (d) All of these
2. (a) Patriotism
3. Nationalism
4. Common Religion



**EMOTIONAL INTEGRATION AND
INTERNATIONAL UNDERSTANDING**

STRUCTURE

- 11.1 Introduction
- 11.2 Objectives
- 11.3 Emotional Integration
- 11.4 International Understanding
- 11.5 Role of a Teacher and Teaching in International Understanding
- 11.6 Pluralistic Democratic Indian Society
- 11.7 Role of a Teacher in Developing Understanding in Pluralistic Democratic Indian Society
- 11.8 Let Us Sum Up
- 11.9 Lesson End Exercise
- 11.10 Suggested Further Readings
- 11.11 Answers to Check Your Progress

11.1 INTRODUCTION

In this lesson you will understand the concept of Emotional Integration and International Understanding along with the associated factors and specifically the teachers' role in this context. You will also come to know about pluralistic democratic society of India and the role of a teacher in this context.

11.2 OBJECTIVES

At the end of the lesson, the learners shall be able to:

- explain the concept of Emotional Integration and International Understanding.
- discuss the role of a teacher in developing and maintaining Emotional Integration and International Understanding.

- describe the role of a teacher in developing the understanding in pluralistic democratic Indian society.

11.3 EMOTIONAL INTEGRATION

"National integration cannot be built by brick & mortar; it cannot be built by chisel & hammer; it has to grow silently in the minds & hearts of men. The only process is the process of education."

Dr. Radhakrishnan, Former President of India

National Integration most simply and briefly means national unity. National integration is the awareness of a common identity amongst the citizens of a country. It is unity in diversity. It means unifying all the forces in the country so as to give the idea of one nation. National Integration involves, the sentiments of nationalism the feeling of oneness. social, political, economic, linguistic and cultural unity, common ideas of life and common code of behaviour, the ability to subordinate sectarian and parochial loyalties to loyalty of the nation.

It will not be an exaggeration if we say that complete national integration cannot take place without emotional integration. Emotional integration basically means unity of thoughts and feelings of all the citizens of a country. Pt. Jawhar Lal Nehru has said "By emotional integration, I mean the integration of minds and hearts, the suppression of feelings of separatism." Emotional integration is an essential condition and basis for national integration because sense of oneness is developed among the people of a country through training of mind and heart. In brief, we can say that perfect national integration cannot take place without emotional integration.

According to the Emotional Integration Committee Report (1962), the attributes of national emotional integration are as follows:

- i. A strong feeling of brotherhood and nationhood that sinks and ignores individuals, parochial linguistic and religious differences
- ii. The common mental bond that binds all people irrespective of their differences towards the aesthetic, spiritual and material progress
- iii. Creation of a feeling of oneness and mental outlook towards the welfare of the country above narrow sectarian interests

iv. A harmonious blending of personal emotion in an individual with his social obligation resulting in a well balanced personality.

v. A feeling of harmony and the welding of diverse elements of society into a very compact and homogenous unit

vi. A firm conviction on the part of each individual that he is an integral component of the whole social unit for the healthy development of self and community.

The unity of a nation depends upon the extent to which its various members look upon themselves as members of the same group. National unity or integration does not automatically follow upon living within the same geographical boundaries. Emotional integration is necessary for this unity. As is evident from the term itself, emotional integration is the unity, identity or similarity of emotions. If it exists, then individuals feel related to and concerned with each other, despite any external differences. It is emotional integration which keeps members of a family organized.

Obstacles to Emotional Integration

The progress and growth of Emotional Integration in India is being impeded by certain elements and obstacles, the more important ones among which are the following:

1. Communalism

The greatest menace to the national solidarity of a country is communalism. Communalism is one factor that poses a great danger to our unity. The formation of the State of Pakistan in 1947 led to terrible communal riots. A very large number of people lost their lives and their homes and had to undergo a lot of suffering to resettle. In India today, there are still many Muslims who do not accept India as their country. At the root of this is communalism, and because of their blind faith in their own community they believe the country to belong to Hindus, although it belongs to everybody. It is impossible to evolve nationalism without first putting an end to the mutual distrust.

The British had encouraged communalism because a division between Hindus and Muslims made it easier for them to control our country. Unfortunately, even with the passage of time these communal feelings have not ended. More than sixty years after independence communal feelings still exist and riots flare-up even now in different parts of the country. It is the result of narrow-mindedness, prejudice, and lack of knowledge of other religions.

2. Regionalism

The second danger to national integration is provincialism. It springs from the same sentiments which work behind communalism. Regionalism is another

obstacle in the way of national integration. Aggressive regionalism has gravely undermined the feeling of the people. It creates a parochial and narrow outlook. It is primarily a socio-economic problem. The extremely uneven economic development of the different regions of India has created tensions and jealousy between the states as to which should get priority in the matter of new projects and industries. These tensions have their origin in genuine grievances of the regions and states that have been denied fair shares of projects and industries in the overall structure of development. In contemporary India, regionalism and regional loyalties have spread so much that even the political unity of the country is being threatened. Some states have expressed the desire to secede from the Union, because they believe themselves to be separate nations. Such tendencies should be suppressed with a strong hand because otherwise national unity may be damaged beyond repair.

3. Linguistic differences

Another expression of the disorganizing influences at work in the country is linguism. With independence came the problem of deciding a national language, because a national language is essential for maintaining the unity of the nation. Compared to other languages Hindi is best equipped to fulfil this role, but many people object to this because of narrow political interests. In addition, the people of some states are not willing to accept any language but their own. This controversy turned violent and led to considerable bloodshed. The language controversy started with Hindi being given the status of the official language of the Indian Union. The people of the South revolted against it and threatened to go out of the Union if Hindi was imposed upon them. The Constitution of India was amended to meet their demand. The plea of the South is that recognition of Hindi as the only official language will by implication and in effect create conditions for the domination of one linguistic group over all others.

Linguistic differences also create problems. Our Constitution has given recognition to eighteen languages. This is something important in a country such as ours. One's mother tongue is dear to each and everyone. It is also essential to impart education in the mother tongue for quick and easy learning for the convenience of the people of a State it is also necessary to carry on official work in it. This also helps a language to develop and grow. Hindi and English act as link languages between States in our country.

4. Casteism

Casteism is the most restricted form of narrow interests. It is the greatest curse for our national unity. As a result of this, not only the country but even

Hindu society has been fragmented into small pieces, each one of which is concerned only with preserving its own interests, without caring for those of other groups. In the presence of this casteism, nationalism is a far cry. Even the unity of the Hindu social organisation is difficult to maintain. Hence, it is necessary to get rid of casteism, although it is not necessary for this to destroy the caste system.

There are a number of castes and hundreds of sub-castes found in India. It is the greatest curse for our national unity. It is still wide spread in different forms. Harijans are still treated as a lower class in many places. There are even conflicts between Shias & Sunnies. Casteism also poses a great threat to our unity. People of one caste support each other and oppose the progress and development of people belonging to other castes. Appointments in jobs, admissions in educational institutions are often on the basis of caste considerations. People also avoid social interaction with other castes. The social oppression to which the people belong to scheduled castes are subjected is one of the blackest spot on the fair name of India.

5. Different political parties

In our country there are many political parties. Out of these some work for the growth of the national unity but there are certain other parties which cause national disruption. What is much more important and necessary is that all political parties, particularly regional parties, do not adopt a policy that national integration. They do not convince their followers that they should think of the Nation first and then of the States. They do not give priority to the interests of the country first and only consider their local interest.

6. Economic disparity

There is so much economic disparity that some people starve or go without food for a number of days while others are rolling in wealth. These poor people easily become victims of propaganda and if some agents of some external powers show them the pictures of their bright future, they may go to any extent to disintegrate their nation. The bad economic conditions always breed anti-national elements & bring about the worst sort of disruption, division & disunity in the country.

7. Lack of good leadership

The success of democracy depends upon the good leaders. Most of our leaders are selfish and unscrupulous. They either work for their own vested interests, they do not care for the national interest. Such leaders stand as an obstacle in the path of national unity.

8. Frustrated youth

Youth of today is sitting at the crossroads. He is frustrated because of the rampant corruption, favouritism, unemployment; uncertain future etc. Unemployment intelligentsia is the greatest threat to national cohesion. It causes frustration, Complexes, conflicts, restless and discontentment. A frustrated youth is country's worst enemy.

9. Illiteracy

India is a country, which has large percentage of illiterates. The larger percentage of the illiteracy is considered responsible to misdirect the emotional feelings on one side & on the other hand it results in developing negative tendencies restricting national and emotional integration.

10. Historical background

Since ancient times, religious and political leaders have tried to understand India as one cultural and historical unit. But it is also a historical fact that in India, different states had been waging wars against each other. Similarly the whole of the India was divided in 1947 in two nations Bharat and Pakistan. The criterion of partition was that Muslim majority area was given to Pakistan and Hindu majority areas were given into the hands of India. Some non-Muslims are there in Pakistan and some Muslims are there in our country. Since this partition was religion based, so the feelings of hatred are there in between these communities, which have adverse effect on our nation.

11. Cultural disparities

India is a land of so many cultures & mostly these are contradictory to each other. As such there is little chance of achieving any unity among them. Since culture is related to customs & traditions, cultural differences will necessarily divide the society.

12. Classicism

Most people in India create distinctions among themselves on the basis of economic and social classes. Communist influence has encouraged class hatred to such an extent that various classes fight for their own interests, even at the cost of the national interest.. This class struggle is a serious impediment to the growth of national sentiment.

Suggestions for Improving Emotional Integration

Apart from the suggestions outlines above, education can be used in the following suggested ways for improving emotional integration in the country:

1. Development of all-India languages

The first condition for increasing emotional integration in the country is that an All- India language should be evolved. Hindi is the only language capable of performing this role. Hence, it is desirable that knowledge of this language be made compulsory for every citizen. Government should extend every facility for developing Hindi literature, and the development of regional languages. They should be allowed to pursue their own course. But all communications between the Centre and the State should be conducted in the all-India language.

Applicants for administrative jobs in the Government should be required to know Hindi, although they may be allowed to take the examination in their regional language.

2. An all India Educational policy

Education is the most effective tool for spreading emotional and national integration. For this reason a national educational plan should be devised. This plan should aim at providing every child with knowledge of the ideas of great men, poets, leaders, religious thinkers, etc. Textbooks should be prepared under the supervision of the Central Government and provided by it, so that the younger generation may be brought up in an atmosphere of nationalistic fervour. Rules for the appointment of teachers, their pay scales and their conditions of working should be common all over the country. The same syllabi should be applicable to all institutions in the country at the primary, secondary and university levels. All-India organizations like the N.C.C., Scouting, Girl Guides, etc., should be given appropriate encouragement. University education should be through the medium of the national language, even if the students are permitted to answer questions in their mother tongues. In this manner, the objective of national unity or integration can be achieved by evolving an All-India educational plan.

3. Programmes for increasing national unity

Many kinds of programmes can be devised for increasing national unity. For example, the cinema can be used to spread the feeling of national unity. Radio and television can also be used equally effectively. All-India competitions and meetings can be organized in various parts of the country to increase national unity. Such programmes help people living in different parts of the country to meet residents of other parts and learn their ideas and understand them. Travel facilities

should be made more common and delegations and tours encouraged. During the last few years special trains made up of farmers of different areas, students and members of Parliament toured the entire country. This helped the cause of national integration. Other programmes similar to these can be organized.

4. Development of inter-cultural understanding

In all the programmes outlined above, inter-cultural understanding will be promoted. This helps people to achieve liberality of attitudes to other cultures, an essential pre-condition of national unity in a country in which there are many cultures.

5. Government efforts

Governmental efforts is essential for bringing success to all the projects outlined above, because without official blessing, there is little that education can achieve. This cannot be doubted because there are many agencies which are working against the development of emotional integration. So long as the Government fails to check agencies which encourage linguism, communalism, religious bigotry, and other disruptive forces, education will not be able to achieve the goal. One of the first steps in this direction is control over destructive political parties. In every part of the country laws should be enacted to prevent any individual from giving expression to linguism, communalism, regionalism, casteism, untouchability, etc. This should be followed up by a strict application of these laws.

Role of teachers and teaching

A teacher through his curricular and co-curricular efforts can do a lot to promote emotional integration. On the following points a teacher can concentrate in this context:

1. Reorganization of Syllabi: In order to reorganize and reshape the syllabi of colleges and the universities to accord with the needs of the nations, the Committee made the following suggestions:

- i. At the primary stage, stress should be laid upon nationalistic stories, poems, songs, etc.
- ii. At the secondary stage, in addition to the other subjects being taught, special attention should be given to the study of national literature, social studies, moral and religious guidance and extra-curricular activities.
- iii. At the university level, the syllabi include the various social sciences, languages, literatures cultures and arts. Teachers and students should be given facilities to travel to various parts of the country.

2. Encouragement to extra-curricular activities: Besides imparting formal knowledge to the students the teachers must provide them with the opportunity to take part in such extra-curricular activities which are important from the standpoint of emotional integration. Besides such programmes, must also represent the entire nation. Such programmes help in the development of 'we' feeling, a feeling of unity and sympathy. One example of such programmes is the Inter University cultural festivals, in which teachers and students participate from all parts of the country.

3. Improvement of textbooks: It is desirable that textbooks on various subjects, and especially on history, should be amended and improved. They should be designed to encourage a sense of emotional unity with people living in other parts of the country. This will also help to check the growth of communal feelings. But it should also be remembered that such amendments should not be made at the cost of truth because such violence to truth is not necessary. That the country is one is an undeniable truth. What is required is an expression of this truth.

4. Improvement concerning language and script: In this connection the Committee on Emotional Integration made the following recommendations:

i. The use of the Roman script should be permitted to increase knowledge of Hindi in certain areas.

ii. International numerals should be used in every part of the country.

iii. Arrangements should be made to teach the Devanagari script where it is not known.

iv. Hindi textbooks should also be provided in the regional scripts. Dictionaries using both Hindi and the regional languages should also be prepared.

v. At the University level, study of Hindi and English literatures should be encouraged so that integration is encouraged and divisive forces checked.

vi. The rights of the minorities should be protected in formulating a language policy.

Check Your Progress-1

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of this lesson

1. The Communalism is the greatest menace to _____

(a) Religion

(b) National Solidarity

(c) Language

(d) None

- | | |
|----|--|
| 2. | Which of the following is not the attribute of National Integration as per Emotional Integration Committee Report (1962) |
| | (a) Feeling of brotherhood (b) Common Mental Bond |
| | (c) Common Religion (d) Feeling of Oneness |
| 3. | The success of democracy depends upon _____ . |
| | (a) Good leadership (b) Economic progress |
| | (c) Political parties (d) All of these |
| 4. | India is a land of many _____ and _____ |

11.4 INTERNATIONAL UNDERSTANDING

'One World or None' is a challenging statement to the humanity. In the twenty first century, with the development of the supersonic means of communication and transportation, all the countries of the World have come closer to each other.

Consequently no country can remain alone from other countries, because whatever is happening in one country inevitably has its impact felt in other countries as well.

The World has already tasted the consequence of mistrust and misunderstanding among countries in two World Wars in the past.

However there are several problems of global concern like Pollution, Poverty, Unemployment, Terrorism and Proliferation of nuclear armaments to be tackled through mutual understanding and co-operation. The outbreak of a third World War may eclipse the survival of the Human and animal species from the face of the World.

So International peace and mutual understanding is the need of the hour. The International Organizations like UNO and UNESCO are doing their best to promote brotherhood, peaceful Co-existence among the people of the Globe.

What is International Understanding?

According to Oliver Goldsmith "International Understanding is a feeling that the individual is not only a member of his State, but a member of the World".

According to Dr. Walter H.C. Lewis "International Understanding is the ability to observe critically and objectively and appraise the conduct of man everywhere to each other, irrespective of the nationality of culture to which they may belong. To do this one must be able to detach oneself from one's own particular cultural and national prejudices and to observe men of all nationalities, cultures and races as equally important varieties of human being inhabiting this earth."

In the words of Dr. Radhakrishnan, "The world once divided by oceans and continent is united physically today but there are still suspicions and misunderstandings. It is essential for us not to live apart but to live together. Understanding one another fears and anxieties aspirations and thoughts that are what we are expected to do. We must not claim a racial extermination, enslavement or segregation but work for racial harmony. We may be German, we may be American, we may be Russian but we are essentially human beings. Let us not overlook fundamental fact that let us learn to live in a World Community."

The following two important aspects are necessary for the creation of International Understanding among the people of different nations.

1. Respect to each other's Culture:

Understanding of the various cultures and countries with their conditions and problems is essential for international understanding. This can be promoted if every national and international problems and issues can be situated in right prospective.

National arrogance and traditional bias or prejudice against any country or countries go against the spirit of internationalism. Dr Radhakrishnan has therefore remarked, "If human race is to survive. We have to subordinate national pride to international feeling."

2. Love to humanity:

To love others is an innate good nature of the human beings. "Live and let others to live" is the fundamental principle of peaceful co-existence which is also the basic foundation of international understanding. No body and no nation should think itself superior to others.

No discrimination against anybody or any nation on the basis of caste, creed and colour etc. should be developed in the people. Adequate knowledge and understanding of the cultures of different countries should be given to every body. Critical thinking and clear outlook towards the different issues of the world's basic needs for effective international understanding.

11.5 ROLE OF A TEACHER AND TEACHING IN INTERNATIONAL UNDERSTANDING

The teacher is even more important than the curriculum because he is medium through which the curriculum is implemented and its goals are achieved. A teacher can make the following contributions towards international understanding:-

i. Broad Outlook: The teacher must have broad outlook among his students. He must have international outlook and world-mindedness to promote international understanding among his students.

ii. To understand man as man: The major objective of the teacher should be to enable children to "understand man as man", first then as a Indian, American, Jew, Hindu or any other

iii. Wedding out the idea of violence and war: The teacher has to keep in mind that, "since war begins in the minds of men, it is in the minds of men that defence of peace must be constructed." Every person should grow up with faith in man and courage in himself.

iv. Emphasizing peace: The teacher must emphasize that the maintenance of peace is the only panacea for all the ills of the present sick world and to build that peace in the minds of man is our major task.

v. Cultivating right values: The teacher should inculcate among children the right values of life, like co-operation, friendliness, love for justice, love for truth and love for humanity.

vi. Educating adult society: The teacher should make an all out effort to educate the adult society for peaceful co-existence and international understanding.

vii. Correct Interpretation: The teacher should not give a biased view of other countries.

He should give correct facts, correct knowledge and correct interpretation of history, culture, life style etc.

viii. Use of effective methods of teaching: The teacher should teach in such a way that ideal of 'world citizenship', 'live and let live' may be developed. Programmes suggested for promoting Education for International Understanding Programmes which go in the school from time to time can be geared to educating for international understanding. The following activities are suggested:

- i. Celebrating birth anniversaries
- ii. Celebrating international week
- iii. Celebrating days of international importance
- iv. Organising and running UN societies
- v. Organising pen friend's club
- vi. Arranging exhibitions
- vii. Dramatic representation

- viii. School assembly
- ix. International games
- x. News of other countries

11.6 PLURALISTIC DEMOCRATIC INDIAN SOCIETY

What is the cultural tradition of India? India is a land with rich and ancient heritage going back to 3000 BC. The Harappan Civilization along with the Mesopotamian Civilization and Egyptian Civilization stood as the earliest civilization of the humankind. India has the distinction of being one of the few countries of the world, along with China, to have a continuous tradition from ancient period. It is a synthesis of diverse cultures that have co existed over a period of time, with several different strands, sometimes meeting sometimes conflicting, sometimes merging, but continuously co-existing.

In recent times, 'culture' has become one of the most common words in all kinds of public discourse. 'Police culture', 'Welfare culture', 'Enterprise culture', 'Research culture', 'Youth culture', 'Media culture' and so on. There seems to be no limit to its applicability in almost any context. Social groups may be differentiated from each other by their differing attitudes, beliefs, language, dress, manners, tastes in food, music or interior decoration, and a host of other features which comprise a way of life.

To understand the role of a teacher in a developing society, one must know the characteristics of Indian Society. Some of the main features of India society are given below. However, since they are self-explanatory, therefore, it is thought that further details are not needed because every individual in India is aware of the meaning of these features.

- The Caste System
- Social Classes: Higher, Middle, Lower Classes
- Religious and Sub-religious groups
- Variety of Languages
- Diverse Culture and Customs
- Excessive Population
- Poverty
- Disorganization of joint family.
- Disorganization of values
- Marital disorganization

- Materialism
- Politicization
- Social disorganization
- Economic difficulties
- Unemployment
- Uneducated Masses

11.7 ROLE OF A TEACHER IN DEVELOPING UNDERSTANDING IN PLURALISTIC DEMOCRATIC INDIAN SOCIETY

The teachers' role in multifaceted Indian society is very crucial in developing understanding towards it. Present society, besides its multifaceted nature heading fastly towards modernization and therefore teacher has to play different roles as per the requirement of it. Following points highlight the role of a teacher in present Indian society:

i. A modern teacher is a helping teacher. It is the teacher who through the class room imbibes the feeling of 'Share and Tell', 'Give and Take', 'Think and Do' in the students which is later on generated in the society.

ii. A modern teacher is always Flexible in his Approach. The modern teacher encourages new trends in the field of education. He is ready to make experiments to make the teaching learning process effective by keeping in view the new trends, new waves in the modern society.

iii. A modern teacher welcomes changes and accommodates the society with upcoming trends. As the technological advances are taking place rapidly, everyday, it is new thought, new wave and teacher welcomes the changes and makes the society ready to face the new challenges, new trends.

iv. A modern teacher is Good Counsellor. Teacher's field is not limited up to covering the academic side but he also performs the role of a counselor for the students and the society.

He is considered to be the specialist and highly knowledgeable person. People look up to him as a person who can really give a good piece of advice.

v. Transmitter of values: He is the one who carries the higher values, virtues within him so as to become a role model of the society and thus strengthening the moral aspect of the society.

vi. Custodian and Architect of our future. Teachers are the one who show us the right path as someone has rightly said, "Teacher is just like a lamp, who bums itself to light others".

Along with all these qualities, modern teacher is democratic, sympathetic, industrious and most importantly self confident, having strong sense of duty.

vii. Teachers are highly Thoughtful. They are always striving hard to inculcate the good values and virtues in each and every student.

viii. Teacher is epitome of knowledge. He is enthusiastic. He inspires and ignites young minds to realise their potential to understand and innovate the new technology.

ix. Today's teacher has to develop the attitude to think and grow with the progress of each student.

x. His courageous steps towards discipline helps students to complete the assignments in time

xi. He has to be always humble and helpful towards students.

xii. The Encouragement the students receive from a teacher, time and again for the positives and corrective measures for the negatives helps them to become complete rounded personality:

xiii. Teacher as a resourceful person has to share with the students to make them tough, disciplined and capable of venturing in all walks of life.

Hence, from above discussion it can be highlighted that in the present scenario and in the coming times the teachers' duties are not only confined to their classrooms or within school but have to see beyond it and modify his role as per the requirement of the society.

Check Your Progress-2

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of this lesson

1. Which of the following organisations are doing their best for global brotherhood and peace?
(a) UNO (b) UNESCO (c) Only b (d) Both a and b
2. "Live and let others to live" is the fundamental principle of _____ brotherhood. (Universal/Good)
3. The teacher should teach in such a way that word citizenship may be developed (True/False)

- | |
|---|
| <ol style="list-style-type: none">4. Disorganisation of _____ family is one of the factors of loss of "we feeling. (Joint/Nuclear).5. Teacher's duties are not only confined to classrooms but beyond the classrooms for National Integration (True/False) |
|---|

11.8 LET US SUM UP

Dear learners, in the present lesson we discussed about emotional integration, the obstacles in its path, how it can be improved and what a teacher can do in this context. We also elaborated the concept of international understanding, how it can be created and what kind of role a teacher can play in its development. We described India as a pluralistic society along with the role of a teacher in that context.

11.9 LESSON END EXERCISE

- Q1. Describe briefly the terms the term 'emotional integration'.
- Q2. Enumerate the points indicating the role of teachers in international understanding.
- Q3. Indicate any three points describing the role of a teacher in developing understanding in pluralistic democratic Indian society.

11.10 SUGGESTED FURTHER READINGS

- Ahuja, B.N., & Bhatia, R.L. (1993). Modern Indian education and its problems. Delhi: Surjeet Publication.
- Aldi Bulletin. (2012). A publication of association for learning disabilities India, 8 (3&4).
- Carol, H. (2004). Culture and customs of India. Greenwood Publishers.
- Chandra, S.S., & Sharma K. R. Sociology of education. Atlantic Publication.
- Pandey, R.S. (2007). Education in emerging Indian society. Agra: Aggarwal Publications
- Imtiaz, A., Partha. S.G., & Helmut, R. (2000). Pluralism and Equality: Values in Indian Society and Politics, Delhi.
- Khan, R. (1987). Composite Culture of India and National Integration. Shimla.

Husain, S.A. (2003). The National Culture of India New Delhi: National Book Trust.

WEB REFERENCES

http://bvpnlcpune.org/Article/Role%20of%20teachers%20in%20a%20democratic%20society%20vis-a-vis%20right%20to%20education-Prof_Dr_%20Mukund%20Sarda.pdf

http://shodhganga.inflibnet.ac.in/bitstream/10603/38596/9/09_chapter%201.pdf

http://www.ascd.org/ASCD/pdf/journals/ed_lead/el_195112_palm.pdf

<http://www.preservearticles.com/201105076330/what-do-you-mean-by-international-understanding.html>

<http://www.preservearticles.com/201105076330/what-do-you-mean-by-international-understanding.html>

<http://www.vkmaheshwari.com/WP/?p=1415>

<https://sol.du.ac.in/mod/book/view.php?id=1449>

https://sscoaching.in/Nios_role-and-responsibility-of-teachers-in-indian-society_1068.html

<https://www.brainbuxa.com/blog/role-of-a-good-teacher-in-indian-society>
www.preservearticles.com/.../what-do-you-mean-by-international-unders
www.unesco.org/...international.../international-understanding-..

11.11 ANSWERS TO CHECK YOUR PROGRESS

Check your Progress - 1

1. (b) National Solidariy
2. (c) Common Religion
3. (a) Good leadership
4. Cultures and Religions

Check your Progress - 2

1. (d) Both a and b
2. Universal
3. True
4. Joint
5. True



EDUCATION AND TOLERANCE

STRUCTURE

- 12.1 Introduction
- 12.2 Objectives
- 12.3 Education and Tolerance
- 12.4 Critical Analysis of Delors Report 1996
- 12.5 Let Us Sum Up
- 12.6 Lesson End Exercise
- 12.7 Suggested Further Readings
- 12.8 Answers to Check Your Progress

12.1 INTRODUCTION

In this lesson you will understand how education helps to develop tolerance among human beings and will also analyze the Delors report. The relevance of the components of Delors's report will also be described with relevant examples.

12.2 OBJECTIVES

At the end of the lesson, the learners shall be able to:

- describe the role of a teacher in developing the understanding in pluralistic democratic Indian society,
- explain the role of education in promoting tolerance, and
- critically analyse the recommendations of Delors report.

12.3 EDUCATION AND TOLERANCE

‘Tolerance is the only real test of civilization’

Tolerance: Need of the hour

In an age where the electronic media has drawn us closer together into what is called a global village, or a global society, its benefits will only be felt when mutual goodness prevails, when mutual respect and understanding prevail.

If instead of good feelings, hatred emerges, if restlessness usurps heartfelt peace, then we must accept that this is not progress, but is something that will take us towards unexpected results.

In this globalisation, where people of different backgrounds, cultures and religions are living together, and where the world has become multicultural and full of diversity, establishing tolerance and harmony has become very crucial and important, and fostering mutual love and affection has become vital.

Without tolerance and harmony the lasting peace of societies cannot be maintained, and loyalty for each other cannot be established.

Loyalty is borne from feelings of love and affection. At a personal level the feelings of love strengthens the feelings of loyalty. When a citizen loves his country, he exhibits loyalty and devotion and makes sacrifices for the sake of the nation.

If sentiments of love do not exist, then the spirit of sacrifice cannot be formed. Unless a person loves another he can never have good feelings in his heart towards him, and he cannot faithfully fulfil the rights due to that person.

Lack of tolerance leads to fighting, violence, and finally it destroys the peace and security of society. When people fail in their arguments they become intolerant, and then they use force and aggression to support their point of view.

We have seen considerable incidents in recent history where, because of lack of tolerance, people have attacked people of other faiths, their places of worship, their communities. How nice it would be if everyone tries to express himself in a decent and respectful way with tolerance.

The world is full of diversity, and that is the beauty of our universe. If there had not been any diversity, the world would appear boring and unattractive, and without competition.

The word tolerance means the willingness to accept or to tolerate, especially opinions or behaviour you may not agree with, or to behave sensibly with those who are not like you. It means showing respect for the race, gender, opinions, religion and ideologies of other people or groups, and to admire the good qualities and good work of others. And to express one's point of view in a decent and respectful way while respecting the sentiments of others.

Tolerance can be shown in many ways, on different occasions and at different times. A person might fully disagree with others on any issue, from religion to politics, while at the same time honouring and respecting those with different ideas and opinions and treating them with full dignity and honour.

Tolerance is needed in all spheres of life, and on every level and on every stage, because it plays a vital role to establish peace and love, from the smallest unit up to the highest unit of society.

Tolerance does not mean that only one person or party shows tolerance and the others do not. When some people disagree on a certain issue they must advocate and express their opinion in a respectful manner, and hateful and provocative words should not be used. Tolerance must be shown from both sides on issues, in order for it to be effective.

Here, let it be clear that showing respect and tolerance to the opinions of others does not necessarily mean you have to compromise your principles or embrace or accept others' ideas. It is simply a matter of fundamental human rights.

The right of every human being that his sensibilities and sentiments shall not be violated and offended must be recognised. And every human person has the right to have an opinion and to express it.

Role of education in promoting tolerance

Education is one of the most important instrument through which the tolerance can be promoted in the society to make the lives of the people peaceful and satisfied. There are the points need to be pondered upon that the tolerance can be promoted among people and specifically among children who are the value carriers for the coming generations so should be taught and made aware of the following:

- 1. Violence and hate are never solutions to anger.** Perpetrators of violence against fellow students or against our country—cause tremendous harm because they act violently against innocent people out of blind hate. We must not act like them by lashing out at innocent people around us, or "hating" them because of their origins, their faith, their appearance, or their choice of dress.
- 2. Groups of people should not be judged by the actions of a few.** It is wrong to condemn an entire group of people by association of religion, race, homeland, affiliations or even proximity. No one likes to be blamed or threatened for the actions of others.
- 3. We are strong because of our diversity.** Those differences in culture, religion, ideas, ethnicity and lifestyle have contributed to the strength and richness of our country.
- 4. All people deserve to be treated with fairness, respect and dignity.** Certainly individuals that are proven to be guilty of a crime should be punished. No matter how angry we are over these terrible crimes, our Constitution ensures fair and equitable treatment under the law for all Indians.
- 5. Vengeance and justice are not the same.** Justice means punishing the real perpetrators, not innocent people. Hurting other children and neighbors will not make us safer, stop terrorists, or help punish students who harm or harass classmates. It will only add to the hate and anger, increasing the risk of further violence.
- 6. We are in this together.** People of all ethnicities are hurt by terrorism and other acts of senseless violence. We need to support each other, comfort each other, and work together to help those most in need during difficult times.
- 7. History shows us that intolerance only causes harm.** Some of our country's darkest moments resulted from prejudice and intolerance for our own people because individuals acted out of fear. We must not repeat terrible mistakes such as our inappropriate, often violent treatment and ignorance of minority groups.
- 8. We need to work for peace in our communities and around the world.** By reaching out to our classmates, friends, and neighbors from diverse backgrounds, we can help heal the wounds from tragic events and build stronger, more resilient communities.
- 9. Tolerance is a lifelong endeavor.** Although it is critical today to protect our classmates and neighbors from harassment, the issues of tolerance and inclusion go beyond this period in our national life together. We must embrace these values towards all Indians for all time.

This includes all races, religions, ethnicities, sexual orientations, and those with special needs.

Therefore, if all stakeholders, policy makers, curriculum framers and teachers consider this at priority, the days are not far that we will be living in harmony and peace with all internal contentment.

Check Your Progress-1

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
1. Without _____, the lasting peace can-not be maintained.
(a) Religion (b) Casteism (c) Tolerance (d) None of these
 2. The word 'tolerance' means the respect for _____ other people.
(a) Ideologies (b) Race (c) Gender (d) All of these
 3. Showing respect and tolerance to the opinions of others does not necessarily mean to compromise your principles (True/False)
 4. We are strong because of our _____ (Diversity/Unity)
 5. Lack of tolerance leads to
(a) Unity (b) Diversity (c) Violence (d) None of these

12.4 CRITICAL ANALYSIS OF DELORS REPORT 1996

Published by UNESCO in 1996, **Learning: The Treasure Within**, the Report to UNESCO of the International Commission on Education for the Twenty-first Century, chaired by Jacques Delors, former European Commission President, proposed an integrated vision for education. Much like the Faure Report Learning to Be, published in 1972, the Delors Report is widely considered to be a key reference for the conceptualization of education and learning worldwide and to analyse the influence of the vision and the paradigms of lifelong learning and the four pillars of learning to know, to do, to be, and to live together, on educational discourse, policy, and practice.

Learning: The Treasure Within (1996) was specifically prepared for UNESCO by an independent commission chaired by Jacques Delors and composed of fifteen personalities from various backgrounds. In early 1993, the Director-General of UNESCO thought it was timely to aggregate contemporary ideas on education and gather existing views on how we should consider education for the twenty-first century. The introductory chapters of *Learning: The Treasure Within* thus provide an overview of societal challenges and deal with a wide range of development issues ranging from globalization to the knowledge society, social cohesion, inclusion, exclusion, gender equality, and democratic participation.

Tensions generated by societal change

The commission identifies a few tensions that it regards will be central to the problems of the 21st century. They are:

1. The tension between the global and the local, i.e., local people need to become world citizens without losing their roots.
2. While culture is steadily being globalised, this development being partial is creating tension between the universal and the individual.
3. The third tension is pretty familiar to Indians the tension between tradition and modernity. Whereas for some the process of change is slow, for others it is not so, thereby creating problems of adaptation.
4. The need to balance between impatient cries for quick answers to peoples' problems and a patient, concerted, negotiated strategy of reform results in the problem/tension between long-term and short-term considerations.
5. tension arising out of human desire to complete and excel and the concern for equality of opportunity.
6. The tension between the extraordinary expansion of knowledge and the capacity of human beings to assimilate it.
7. Lastly, another perennial factor the tension between the spiritual and the material. It is the last tension which the commission thought was necessary to address. In the language of Delors; "There is, therefore, every reason to place renewed emphasis on the moral and cultural dimensions of education, enabling each person to grasp the individuality of other people and to understand the world's erratic progression towards a certain unity; but this process must begin with self-understanding through an inner voyage where milestones are knowledge, meditation and the practice of self-criticism" (p.19).

For an Indian, this paragraph should appear very familiar. One wonders whether Dr. Karan Singh had a role in its evolution. Reading Dr. Singh's write-up (pp. 225-27) one does get that impression. However, the familiar stages through which an individual acquires wisdom or is able to realise truth and face reality are Shravan, Manan and Nidhidhyasan. When one listens or reads, that is the first milestone, meditation the second and reflection the third. I can hear an Indian ring about Delors, milestones.

While the commission acknowledges the implicit message in these milestones and the need for the establishment of wider and more far-reaching forms of international cooperation, it does not undervalue the central role of brainpower and innovation, the transition to a knowledge-driven society, the endogenous processes that make it possible to accumulate knowledge, to incorporate new discoveries and to apply them in different areas of human activity, from those related to health and environment to the production of goods and services.

The commission lays stress on life-long learning a concept which the UNESCO has been propagating for over four decades with an added emphasis to rethink and broaden the notion. For the commission, there are four foundations of education. The first foundation is learning to live together by developing an understanding of others and their history, traditions and spiritual values so that conflicts could be managed in an intelligent and peaceful way. This is for some the commission's utopia number one. The other three pillars are learning to know; learning to do and learning to be on which there is already a report by Edgan Faure. Where this commission has apparently gone beyond these four pillars is its utopia number two. Their stress is on "the talents which are hidden like buried treasure in every person lie untapped. These are: memory, reasoning power, imagination, physical ability, aesthetic sense, the aptitude to communicate with others and the natural charisma of the group leader, which again goes to prove the need for greater self-knowledge."

The commission's third utopian idea is creation of a learning society founded on acquisition, renewal and use of knowledge. These three, put together, need to be emphasised upon.

Having defined its parameters of education, the commission faces a dilemma which, with or without any report, exist and confront all governments even the dictatorial ones. Therefore, Monsieur Delors talks of a fresh approach and the stages and bridges of learning.

Citing Jomtien (Thailand Conference on Education For All, 1990) the report's Article 1, Para 1 talks of basic learning needs like knowledge, skills, values and attitudes necessary for survival. The commission defines education, once again, as "a social experience through which children learn about themselves, develop interpersonal skills and acquire basic knowledge and skills."

We should pause here to try and understand the terms this commission uses like "learning society," "basic skills and knowledge," etc. One is hard put to reconcile the concept of learning society' as R.M. Hutchins had talked of in the 1950s and with what this commission tries to say. While Hutchins was talking in the context of the USA, making it a powerful and innovative leader of the world, this commission surely has some other definition in mind, which is democratic, egalitarian and least domineering. What the USA has become today, no one would want another of its like tyrannical, domineering, democratic within and dictatorial elsewhere, and least supportive of other people's rights and freedom. Today's USA was Hutchins' dream which has come to fruition, and I am sure this is what Delors is not propagating.

Secondly, one should be very clear about "knowledge and skills" concept. Unless we permit others to live in peace, the way they want to live, and do not impose uniform norms of progress and define and grade life-skills, I do not think anybody should dispute the commission's contentions. When 'progress' and 'peace' cannot live in harmony, where both humans and their societies find labelled and where knowledge and skills' do not sustain one's life, the meaning of basic knowledge and skills becomes surrealistic.

Delors on Higher Education

The first thing this commission acknowledges is the existence of several types of institutions of higher learning, both private and public, and also vocational and non-vocational. The increasingly stringent selection in order to ease the pressure on higher education is unacceptable; therefore, the first suggestion is for the universities to diversify what they offer, like

- as scientific establishments and centres of learning from where students go on to theoretical or applied researcher teaching;
- as establishments offering occupational qualifications;
- as meeting places for learning throughout life;
- as leading partners in international cooperation;

- for the developing countries they must provide the vocational and technological training of future leaders; the higher and middle level education is additionally required to save them from grinding poverty and underdevelopment.

The strategies proposed are (i) seeking cooperation of the local community including parents, schools, teachers and others, (ii) public authorities, and (iii) the international communities.

Before we go any further, we must ask the commission about their basic assumptions:

(1) Do they think that in the developing and underdeveloped nation-states the elites will stop taking advantage of their position of power and status? In India, e.g., the ruling elite send their wards for education abroad and the Indian universities are left to educate middle and lower level classes. Rarely does a local have a chance to gain elite ranks.

(2) Instead of market surveys, these institutions copy the West which, according to them, are models of progress and 'good' life. The courses evolved seldom meet the local requirements. The mismatch of quality product from IITs, for instance, has created an immense problem.

(3) Most of these recommendations amount in effect to condescension and are not very appropriate.

The commission in general and Delors in particular should have remembered while talking of international cooperation that neither in Europe nor in Middle East does one see any signs of international understanding or cooperation. The way the so-called developed nations behave is decidedly not designed to bring about any cooperation. It is these nations which define progress, quality of life, "development," standards of cooperation and even norms for research. The way they have usurped the right of others to think independently is surely not very ideal. For example, how UNESCO should operate has been questioned by the rich and militarily powerful nations. Would Mr. Delors claim any freedom granted for others to think? One could overlook the flaws in the thinking of the commission only on the ground that nothing is perfect in the world and even the wisest commit faux pas.

Not unlike our-grown concept of the overload of curricula, Delors also points out the dilemma education faces, i.e., when children and adolescents should be care free, they are worried about future. There are no places where they can

learn and discover, none to give them the wherewithal to think or offer them a choice of pathways suited to their abilities.

Clearly this is the price our societies in general and children in particular have to pay hooked as they are on the concepts of progress,' 'development,' and 'future well- being' as defined by the rich and powerful. The lure to achieve lands them in the competitive grooves which very few are able to master.

Delors repeats the off-cited concept of broadening international cooperation in the global village. If these terms are to be defined by the USA or Great Britain only, God can save us from the impending disasters. Still his suggestions are worth noting because there is considerable repetition of what the World Summit in March 1995 at Copenhagen had recommended. Various conferences have underscored the need for encouraging girls' education. This commission also says what has been said earlier and recommends that while giving aid education may not be ignored.

The reason why the commission titled its report Learning: The Treasure Within is taken from a line in one of the parables of La Fontaine, titled The Ploughman and his Children, which calls learning a treasure. But what placed it inside is not clear except that the spark within is divine.

The chapter scheme in the report reflects the basic thinking already done by Delors and Co. But, interestingly enough, everything said and suggested/ recommended in less than extraordinary.

For instance, Chapter 1 is titled "From the Local Community to a World Society," Chapter 2 is "From Social Cohesion to Democratic Participation," Chapter 3 is "From Economic Growth to Human Development," Chapter 4, "The Four Pillars of Education (partly new in ideas); Chapter 5 is "Learning Throughout Life" (Chapters 4 and 5 together constitute Part Two of the volume), and part Three starts with a chapter titled "From Basic Education to University" (which is considerably different from the Gandhian idea); Chapter 7 is "Teachers in Search of New Perspectives", Chapter 8 is "Choices for Education: The Political Factor," Chapter 9 is titled "International Cooperation: Educating the Global Village," and the last is called "Epilogue."

Let us make a couple of points on international cooperation. We have my reservation regarding European or the American way of ideal life and find them worried about the so- called "have-nots." The way they terrorise and demoralise others is definitely not intended to yield the term "international" an acceptable

definition or meaning. Village, the world has become, thanks to technological revolution, but it is not a peaceful or a habitable place because of the political dominance of a few over the rest of the world. Look at the way Americans and the British can flout the world opinion or consensus as and when they so choose. Obviously, this is not how villages are dominated or governed. At least not so in India. The 'village' of Mr. Delors is non-Indian/un-Indian.

Considering how education/literacy has spread across the globe, we have a couple of models to choose from the Soviet which made all its republics literate in less than two decades; the Chinese model where the Red Army played a crucial role in the spread of literacy and made China a literate nation in about four decades; or the British model which took more than a century with legislation supported by an enlightened and purposeful government; an American model in which literacy and being in school have different meanings and even in 1998 more than 26 per cent American High School graduates cannot spell their names. A detailed comment on these models is not possible, yet they define the political role of a nation in educating its people.

Surprisingly, what has now come to be widely acknowledged is that education of a nation is neither dependent on its wealth (the Arabs would otherwise have been the most educated), nor does education make any group of people 'civilised' or peaceful.' Education is, whether one likes or not, an instrument of political dominance which rarely makes governments amenable to the well-known democratic processes. Indeed, education is capable of being put to such sordid scheming that it becomes difficult to defend it. Also, it could be a subject of international research to discover how many of the nation-states in Asia and so-called sub-Saharan Africa have contributed through centuries of exploitation and consistent demoralisation to the status, wealth and power which today the Americans and the Europeans enjoy. We might discover in the process that the maximum number of American Nobel Laureates are first generation naturalised Americans which makes them both a prized possession and an example of what and how greed/lure for money can play a (significant) role in their greatness. The commission acknowledges (p.246):...economic and technological advances will lose their true meaning if the humanistic and cultural dimensions are not made the central component and goal of development efforts. In the twenty-first century, when industries will be more technology-intensive and human society increasingly knowledge-intensive, human capital developed through education and training will assume increasingly crucial roles.

This theme is the commission's message or its interpretation of a projected reality. The trends are such that the educationally backward without a strong political will shall not come forward or become literate and the rich and powerful nation-states shall continue to dominate three-quarters of the world through glib talking, by strong-arm techniques of diplomacy and refined means of exploitation which their educational systems are likely to continue updating.

On teacher education one could write a long note of disagreement and question the role teachers supposedly play. I think teachers are conservative community who always further the cause of their respective governments. So far, there is no proof that the association of teacher training with the universities has been very beneficial in any sense whether in their training (component) or in their attitude formations. One needs to find out, Why.

Check Your Progress-2

- Note:** a) Write your answers in the space given below.
b) Compare your answers with those given at the end of this lesson
1. Delors Report was published by UNESCO in _____
(a) 1994 (b) 1992 (c) 1996 (d) 1990
 2. The chapters of 'Learning: The Treasure Within' include issues of _____
(a) Development issues (b) Social Cohesion
(c) Inclusion (d) All of these
 3. Local people need to become world citizens without losing their roots. (True/False)
 4. "The Four Pillars of Education" have been included in _____ chapter of Delors Report
 5. "The Four Pillars of Education advocated by Delors Commission are:
(1) _____ (3) _____
(2) _____ (4) _____

12.5 LET US SUM UP

Dear students, in the present lesson we described the importance of tolerance in the present era and highlighted the role of education in promoting tolerance in the society. We also had look in the Delors report and analysed it critically in the context of our country.

12.6 LESSON END EXERCISE

- Q1. Describe the meaning of the term 'tolerance'.
- Q2. Describe the tensions identified by Delors, as will be Central to the problems of 21st century.
- Q3. Describe briefly the views of Delors on higher education.
- Q4. What role can education play in promoting tolerance?

12.7 SUGGESTED FURTHER READINGS

Tolerance: the threshold of Peace. Paris: UNESCO, 1994.

Delors, J. (1996) The Treasure Within, Report to UNESCO of the International Commission on Education for the Twenty-first Century. Paris: UNESCO Publishing.

Web References http://www.unesco.org/education/pdf/34_57.pdf

[http://www.bsd7.org/UserFiles/Servers/Server_112418/File/](http://www.bsd7.org/UserFiles/Servers/Server_112418/File/Bozeman%20Public%20Schools/Latest%20News/Promoting)

[Bozeman%20Public%20Schools/Latest%20News/Promoting](http://www.bsd7.org/UserFiles/Servers/Server_112418/File/Bozeman%20Public%20Schools/Latest%20News/Promoting)

[Tolerance_and_Peace_in_Children_12.pdf](http://www.bsd7.org/UserFiles/Servers/Server_112418/File/Bozeman%20Public%20Schools/Latest%20News/Promoting)

[file:///C:/Users/Dell/Desktop/delors%20report-analysis.pdf](http://www.bsd7.org/UserFiles/Servers/Server_112418/File/Bozeman%20Public%20Schools/Latest%20News/Promoting)

12.8 ANSWERS TO CHECK YOUR PROGRESS

Check your Progress - 1

1. (c) Tolerance
2. (d) All of these
3. True
4. Unity
5. (c) Violence

Check your Progress - 1

1. (c) 1996
2. (d) All
3. True
4. (c) 4th Chapter
5. 1. Learning to live together 2. Learning to know
3. Learning to do and 4. Learning to be



BACHELOR OF EDUCATION (B.Ed)

Semester-II

(For the examination to held in the year 2018, 2019 & 2020)

Course No. 201 (Theory) Title : Philosophical And Sociological Bases of Education

Credits 4

Total Marks : 100

Maximum Marks Internal : 40

Maximum Marks External : 60

Duration of Exam : 3hrs

Objectives :

To enable the pupil teachers to :

Know and understand the Indian thinkers who contributed in education.

Know and understand the fundamentals of the western philosophy on education.

Know and understand the different aspects of social and political set up in context of teacher education.

Know and understand the role of education for the teachers to cement the national and emotional integration in a multi linguistic-pluralistic society.

Unit I

Critical analysis of the Contributions of Mahatma Gandhi, Rabindra Nath Tagore, Aurobindo Ghosh and Swami Vivekananda (Curriculum, Methodology) Implications of the contributions in the contemporary (affinities and differences), characteristics of the secular education; classrooms and the Non-violence.

Unit II

Fundamentals of western philosophy

Concept of Metaphysics, Epistemology and axiology-implications on education. The Socratic Pedagogy; behaviorism and the constructivism. The western schools

of education. Realism and Pragmatism (Curriculum & Methodology), Implications of the same for the Indian class rooms (differentiation).

Unit III

Teachers and the Socio Political Understandings

Society-Concept and the functions. Role of Education in the society; Different societies-Welfare Democratic State (Role of reaches, importance and the limitation of the role), Secularims in society (Role of teacher, factors affecting the cause of secularism) The different inequalities in the Indian society (language demographic & social inequalities-causes, effects, role of the teachers and the remedies for it) Review of the politics and programs after 1986 (political and social Implications for the teachers and the classrooms)

Unit IV

Teachers and diversities in Indian Society

National Integration (role of teachers, factors-for & against, Remedies) Concept of Univerrsalism vs Nationalism, Emotional Integration and international understanding and the role of teachers and the teaching : teacher and its role for the cause, remedies for the promotion of understanding in the pluralistic democratic society like India, Education and tolerance, Critical analysis of the 'Learning : The Treasure Within' (Delors' Report)

Sessional Work

Detailed Report Writing on any of the prescribed Indian Thinker (proper documentation along critical commentary of the student teacher in Reflective Journal); A critical analysis of outcomes of western philosophy on the Indian teacher. Arranging /enacting the activities in the society regarding the ethos of secularism, democracy. Arranging the get together among the different communities in the colleges as well as the visit of the prospective teachers to the community centers.

Note for Paper Setters

The Question paper consists of 9 questions having Q no I as compulsory having four parts spread over the entire Syllabus, with a weightage of 12 marks. The rest

of Question paper is divided into four units and the students are to attend four Questions from these units with the internal choice. The essay type Question carries 12 marks each. Unit IV having the sessional work/field work (section) could also be a part of the theory paper.

Internship field work Unit IV having the components/activities of the internship are to be developed in the form of the Reflective Journal. All the activities under the internship are to be evaluated for credits and hence all the activities are to be showcased by the trainee and are to be fully recorded with the complete certification of its genuineness.

The Theory paper is to have 60 marks (external) 40 Marks are for the In House activities.

Books recommended & web resources

Philosophy and Education Mrinal Idiri, Oxford Publications. Delhi

Philosophy & India Ancestors. Outsiders and Predecessors-Raghuramaraju, Oxford, Delhi.

Indian & Western Educational philosophy A P Sharma, UniCorn Books New Delhi also available through Internet on pay term basis

http://www.unicornbooks.in/books/book/indian-western-educational-philosophy-prof-a-p-sharma/isbn_9788178062013/eb.,479,a,0,USD,0,a,index.html

Philosophical & Sociological Basis of Education-VR Taneja

Educational Thought and Practice Taneja, VR : Sterling Publishing House

Philosophical & Sociological Foundations of Education-Rajesh R Sharma

Indian Education in Emerging Society-PC Singh

Fundamentals of Indian Philosophy-R, Puligandla

GATS and Hr Education-the need of Regulatory Policies-NV Verghese-UNESCO.HEP Paris unesdoc.unesco.org/images/0015/001506/150689e.pdf

Panch Mukhi Shiksha http://www.banasthali.org/banasthali/wcms/en/home/about-us/fivefold_education/index.html

Ground work of Educational theory. Ross. James S Mac Millan India.

Modern Philosophies of Education, J.S. Brubacher, Tata Mc Graw Hill, Delhi

Introduction to the Philosophy of Education,-Connor, DJO

Sociology : Primary Principles Shaker Rao, C.N.S, Chand and Co., New Delhi (2002)

Sociological Thoughts Abhram and Morgan-MeMillan, New Delhi.

A Profile of Indian Education System : Chenery & Ruzzi (Nov 2005) National Centre on Education Economy <http://www.ncee.org/wp-context/uploads/2013/10/India-Educaton-Report.pdf>

**PHILOSOPHICAL AND SOCIOLOGICAL
BASES OF EDUCATION
CONTENTS**

Unit No.	Lesson No.	Title	Lesson Writer	Page No.
I	1.	Critical analysis of the contribution of Mahatma Gandhi and Rabindra Nath Tagore (Curriculum and methodology) Implication of the contribution in contemporary times (affinity & differences)	Prof.C.L. Shivgotra	1-13
	2.	Critical analysis of the contribution of Aurobindo Ghosh & Swami Vivekananda (Curriculum and methodology) Implication of the contribution in contemporary times (affinity & differences)	Prof.C.L. Shivgotra	14-24
	3.	Characteristics of the Secular Education; classrooms and the Non violence.	Prof.C.L. Shivgotra	25-32
II	4.	Concept Of Metaphysics, Epistemology and Axiology implications on education	Dr. Ritu Bakshi	33-50
	5.	The Socratic Pedagogy; behaviorism & the constructivism.	Dr. Ritu Bakshi	51-66
	6.	The western schools of education Realism and Pragmatism (Curriculum & Methodology), Implications of the same for the Indian class rooms (differentiation)	Dr. Ritu Bakshi	67-82

Unit No.	Lesson No.	Title	Lesson Writer	Page No.
III	7.	Society-Concept and the functions, Role of Education in the society; Different societies-Welfare Democratic State (Role of teachers. importance and the limitation of the role).	Dr. Bandhana Bhasin	83-105
	8	Secularism in society (Role of teacher, factors affecting the cause of secularism)	Dr. Bandhana Bhasin	106-117
	9.	The different inequalities in the Indian society (Language, Demographic & social inequalities-causes, effects, role of the teachers and the remedies for it) Review of the policies and programs after 1986 (political and social implications for the teachers and the classrooms)	Dr. Bandhana Bhasin	118-135
IV	10.	National Integration (role of teachers, factors—for & against, Remedies) Concept of Universalism vs Nationalism	Dr. Aman Bhardwaj	136-156
	11.	Emotional Integration and international understandings and the role of teachers and the teaching; teacher and its role for the cause, remedies for the promotion of understanding in the pluralistic democratic society like India.	Dr. Aman Bhardwaj	157-173
	12.	Education and tolerance. Critical analysis of the 'Learning : The Treasure Within' (Delors' Report)	Dr. Aman Bhardwaj	174-186