

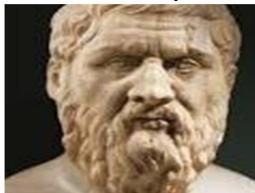
SUPPLEMENTARY READING MATERIAL FOR B.Ed PROGRAMME

Course Code: BED15101
Course Title: Foundations of Education



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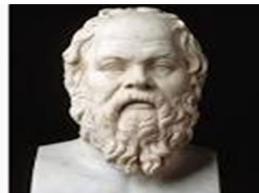
Famous Philosophers



Plato



Aristotle



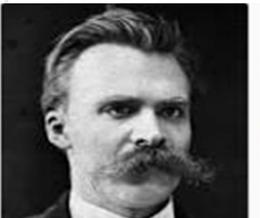
Socrates



Immanuel Kant



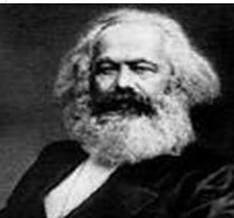
René



Friedrich



John Locke



Karl Marx

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UNIT I EDUCATION

Meaning. Education is the touchstone of the civilization and culture of a country. It is an integral part and basis of human life. Education is as old as human existence and shall continue to function as long as human race lives. It is an essential human virtue. Education fashions and models man for society or transform him into a social and cultural being. Education is important for the progress of individual and society.

In literary senses the word 'Education' owes its origin to the following Latin roots: -

1. 'Educere' which means to bring up a child or nourish him according to certain aims or ends in view.
2. 'Educare' which means drawing out what is best in man.
3. 'Educatum' which refers to train an individual.

Definitions by different thinkers.

1. **Swami Vivekananda.** 'The manifestation of divine perfection already existing in man.'
2. **M.K. Gandhi.** He says, 'By education I mean an all-round drawing out best in child and man - body, mind and spirit.'
3. **Dr. Zakir Hussain.** 'Education is the process of the individual mind getting to its full possible development.'
4. **Froebel.** 'Education is the unfoldment of what is already enfolded in the germ. It is the process through which the child makes internal external.'
5. **John Dewey.** 'Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities.'
6. **Redden.** 'Education is the deliberate and systematic influence existed by the mature upon the immature, through instruction, discipline and harmonious development of physical, intellectual, aesthetic, social and spiritual powers of the human being, according to the individual and social needs and directed towards the union of the educated with his creator, at the final end.'

Thus education is not the communication of information by the teacher or the acquisition of knowledge by the child. It is the total development of the personality. It is a process of growth and development thought out life.

Education is life and life is education. Education is not limited to teaching of three Rs or passing an examination and receiving a certificate or degree. It is life itself. It is really life that educates. Lodge has rightly said,

"In the wider sense life is education and education is life..... Whatever broadens our horizon, deepens our insight, refines our reactions and stimulates our thoughts and feelings educates us".

Education is modification of behavior.

According to the report of international commission on the development of education 'Learning to be', human beings keep on learning and training themselves throughout their lives, above all through the influence of the surrounding environment and through the experiences which mold their behavior, their conceptions of life and the content of their knowledge.

So we can say that education is the systematic development and cultivation of the normal powers of intellect, feeling, and conduct, so as to render them efficient in some particular form of living or for life in general.

Education is a process. (Tri-polar process). In its modern sense, education is tri-polar process. It involves interaction between the pupil, the teacher and the social environment. A teacher creates situation and provides opportunities for his actual participation. Thus all education takes place in the social setting.

Conclusion. On basis of this discussion, we can conclude that education a purposeful and deliberate effort made by the parents or teachers to.

1. Develop man in terms of his many sided personality.
2. To develop his innate power.
3. To enable him to adjust to his environment according to his benefits.
4. To establish harmony with things.
5. To develop his body, mind and soul.

NATURE OF EDUCATION

1. **Education – a tripolar process.** Education is a tripolar process. It involves interaction between the pupil and the social environment (social forces).
2. **Education – purposeful process.** Education is a purposeful process. Both the pupil and the teacher make efforts for achieving purpose or destination.
3. **Education – a continuous and life long process.** Education is a continuous and life long process. It starts when the child is born and continues up to the last moment of death.
4. **Education – a process of individual development.** Education is a process of individual development. By individual development we mean physical, intellectual, aesthetic, moral, social and spiritual development of individual.
5. **Education – a process of individual adjustment.** Education is a process of individual adjustment. Education helps the individual in making adjustment with his own self, with parents, relatives, friends, teachers or members of the society at large.
6. **Education – a dynamic process.** Education is a dynamic and progressive process. It reconstructs a new and better social pattern according to the changing needs of time, place and society.
7. **Education – theoretical as well as practical in nature.** Theoretical and practical knowledge of education broadens the intellectual horizons of the child, deepens his insight, enhances his efficiency and helps him in solving educational problems.
8. **Education – a science as well as an art.** Education is both a science as well as an art.

It is a science because of the following reasons:

- a. It undertakes systematic and methodical study of certain facts.
- b. It employs the scientific methods of observation and experimentation.
- c. It discovers, establishes and formulates a number of generalizations about its methodology, learning, memory, attention, interest, motivation, curriculum, construction, methods of teaching and evaluation.

Education is an art because of the following reasons.

- a. Educationist is just like an artist who moulds the raw material of the child into a better, pure and noble person.
- b. Educationist is inspired by practical end. It has practical end to attain, i.e., to help the child in acquisition of knowledge, integrated growth, social and vocational efficiency, and continuous reconstruction and reorganization of experiences.

INDIVIDUAL AIM OF EDUCATION

Meaning. Individual aim of education means that education should develop individuals according to their interest, capacities and specialties.

Narrow meaning. In its narrow sense, individual aim is known as self-expression, all-round development of the child and natural development also. In its narrow sense, individual aim is based on the philosophy of 'naturalism' according to which education should develop the unique individuality of a child in accordance with his instincts.

Wider meaning. In its wider sense, individual aim is known as self-realization. Psychology also corroborates with wider aspects of the development of individuality. This is because psychological researchers have clearly established the fact that each individual is born with his own peculiar and distinct innate tendencies and capacities. Hence, it is the prime function of education to develop each individual fully and completely according to his or her interests, inclinations, aptitudes and capacities in such a way that he or she becomes an able and capable person.

Arguments in favor of individual development aim of education.

The following arguments are generally advanced in favor of individual aim of education:

1. **Support by psychologists.** No two individuals are alike. Hence, the main aim of education should be to develop the unique individuality of each child according to his nature in a natural way.
2. **Support by scientists.** Biological sciences assert that each child has an individuality of his own. His innate nature cannot be changed by any means. The aim of education can be nothing else but to develop his unique individuality naturally and distinctly.

3. **Support by progressivists.** For his own good, the individual creates society to preserve, purify and transmit its culture to the coming generation so that social progress goes on continually. Hence, the aim of education should be the autonomous development of individuality.
4. **Support by educationists.** Eminent educationists like Rousseau, Pestalozzi, Froebel, Nunn and many other support the individual development aim of education.
5. **Support by democrats.** Every democratic country, insisting upon the freedom of individuals, emphasizes the fact the aim of education should be the development of good citizens.

Arguments against individual development aim of education.

1. Unrestricted liberty and freedom creates social disintegration.
2. It is not possible at any stage to fix different type of curriculum for each student. So it is inapplicable to real life.
3. It disregards the environment. Whereas psychological researchers and findings have proved that environment is also a great force in the development of the child.
4. Too much emphasis is laid on the individual difference. In that situation it will be very difficult to develop love, sympathy and other moral values in children.
5. It makes individual self-conceited and proud and this may lead to immoral behavior and unhealthy attitudes. Thus, society will suffer abjectly under the consequences of individualism.

SOCIAL AIM OF EDUCATION

Meaning. Some educationists have laid greater emphasis upon the social aim of education so that education develops in the children social feeling which will make them contribute their utmost to meet the demands of society after meeting their own needs.

Narrow meaning. In its narrow meaning social aim of education is equated with state socialism. In this sense, liberty of the individual is totally curtailed and all aspects of individual life are socialized. He is expected to sacrifice his everything even his life for the good and welfare of the state.

Broader meaning. The individual is not subordinate to state but is made to behave in such a way that it ensures the development of society along with his own development. Thus, in its wider meaning, the social aim grants liberty to the individual to enjoy certain rights to develop his personality but at the same time expects from the individual to serve the state to the best of his capacity and ability. True citizens are greatly essential for the progress and prosperity of the state.

Arguments in favor of social development aim of education.

The following arguments are given in favor of social aim:

1. Society is just like a huge human body just as all the parts of the body get sustenance from the fulfillment of all the needs of the body, much in the same way each individual is benefited when the whole society gets developed in all its aspects.
2. Each individual is born with animal or raw instincts according to the heredity phenomena. It is the magic of social environment that he develops into a human being from his animal stage.
3. An individual is born and develops in society. Hence, he should sacrifice his life even for the good and welfare of society.
4. Culture and civilization are born and developed in society.
5. Without state security, peace and justice cannot be maintained. Thus, individuals should be prepared to maintain society or the state even at the cost of their lives.
6. Society provides opportunities for the individuals to live together in groups so that they are able to make discoveries and new inventions to lead a happy life.

Arguments against social development aim of education.

1. It is unpsychological. In social aim of education personal interests, instincts and abilities of the children are ignored. So their natural development is blocked.
2. There is no room for individual liberty and initiative, which leads to hindrance in the development.

3. The idea or the belief of 'my country, right or wrong' will take place. This aim of education will develop narrow nationalism
4. Social aim opposes individual freedom. There is a complete regimentation of ideas and feelings.
5. Over emphasis on social aim will stand an obstacle in the way of intellectual and character development and emotional integration.

PHILOSOPHY

The term philosophy has a Greek origin. The word philosophy can be traced to the Greek word *philosophia* which is made up of the words *philos* (meaning love) and *sophia* (meaning wisdom). Therefore the literal meaning of philosophy is 'love of wisdom'. Since times immemorial there have been various pursuits of unfolding the mysteries of the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth lends to the origin of philosophy. A love of wisdom is the essence for any philosophic investigation.

Philosophy has been defined by various scholars from various angles. Philosophy according to them is nothing but an endeavor to bring about a consistent explanation of the different realities around us. Let us quote some definitions.

1. **Coleridge.** 'Science of sciences'.
2. **Cicero.** 'Mother of all arts' and 'true medicine of mind'.
3. **Arstippus.** 'The ability to feel at ease in any society'.
4. **Dewey.** 'Whenever philosophy has been defined, it has been assumed that it signified achieving a wisdom that would influence the conduct of life'.
5. **Plato.** 'He who has a taste for every sort of knowledge and is curious to learn and is never satisfied may be termed as philosopher'.
6. **Radhakrishnan.** 'Philosophy is the logical inquiry into the nature of reality'.
7. **Bacon.** 'Philosophy is the great mother of science'.

Of these definitions some emphasize the critical aspect of philosophy, while others lay emphasis upon its synthetic aspect. Some examples of these two types of definitions of philosophy are as follows:

1. Philosophy is a critical method of approaching experience.

- a. **Edgar S. Brightman.** 'Philosophy is essentially a spirit or method of approaching experience rather than a body of conclusions about experience'.
- b. **Ducasse.** 'Where I limited to one line of my answer to it, I should say that philosophy is general theory of criticism'.

2. Philosophy is a comprehensive synthetic science.

- c. **Leighton.** 'Philosophy, like science, consists of insights arrived at as a result of systematic reflection'.
- d. **Herbert Spencer.** 'Philosophy is concerned with everything as a universal science'.

Philosophy is an attempt to answer the ultimate questions of life. It is a search of knowledge and wisdom. Philosophy explores the things, makes critical study of problems related to our experience. It is concerned to solve the puzzles of life. Philosophy actually influences the conduct of life. It goes deep into secrets and unknown things. Philosophy helps us to inquire new light about life, gives new ways and new hopes. It defines the most complicated problems and situations to life.

The concept of philosophy is dynamic. It changes with the change of time. During the course of centuries, the meaning attached to it and subject matter of this branch of knowledge has undergone many changes.

In an effort to define philosophy, one arrives at the difficulty that there is no genius in this case and also no differentia. In order to arrive at the meaning of philosophy you will have to discuss its problems, attitude, method, process, conclusion and results. In brief, philosophy is philosophical process of solving some characteristic problems through characteristic methods from a characteristic attitude and arriving at a characteristic conclusions and results.

Conclusion. Philosophy may be concluded indispensable for every aspect of life. It is not only love of wisdom but also stands for love of knowledge and ultimate reality. Thus philosophy is an organized search of knowledge.

NATURE OF PHILOSOPHY

Nature of philosophy is discussed below:

Philosophy as an activity: Levison states that "philosophy is first of all an activity of a certain kind and only secondarily a subject matter consisting of definite body of literature." In its real sense, philosophy is a mental activity, involving the problems of human life, its nature and purpose.

Philosophy as speculation: "Since the earliest of recorded history, individuals have speculated about the nature of reality and of meaning of life itself." In doing so, these persons have dealt with one of the most basic but also most pervasive concerns of human existence. The history of philosophy records the efforts of ancient Indian thinkers like the vedic seers and sages, Sankara, Aristotle, Locke, Kant, Dewey and others. These philosophers and many others have speculated about the nature of reality. When they recounted or recorded their speculations, they attempted to describe the nature of reality. Based upon their insight into reality, philosophers have also sought to prescribe values and ideals.

Philosophy as a way of life: The derivation of the word states that philosophy means love of wisdom. Wisdom is regarded as knowledge for the conduct of life and philosophy is valued as a way of life. Everyone in his life thinks about the existence, about nature of world, God, his relation to his environment of things and people. During the course he develops genuine philosophy of life and tries to live in accordance with it. Thus philosophy becomes a way of life.

RELATION BETWEEN PHILOSOPHY AND EDUCATION

Philosophy and education are related like flower and fragrance, skeleton or flesh and blood. They are two flowers of one stem, and two sides of a coin. The former is the contemplative side, while the latter is the active side of the coin. Philosophical knowledge has a fundamental role in clarifying questions of education.

There is close relationship between philosophy and education. Let us have a look at some definitions:

1. **Ross.** "Philosophy and education are two sides of the same coin. The former is contemplative while the latter is the active side."
2. **Dewey.** "Philosophy is the theory of education in its most general phase."
3. **Fichte.** "The art of education will never attain complete clearness without philosophy."

After considering these definitions we can describe the relation between philosophy and education as under:

1. **Education is philosophy in action.** Philosophy provides the purpose or the aim and education makes it practical. Their relationship is just like the relationship between a lame man and a blind man. The lame man is able to see but unable to walk and the blind man is able to walk but unable to see. In order to reach the destination, the blind and the lame should cooperate with each other. The lame man will show the direction and the blind will move accordingly. So is the case with philosophy and education. Philosophy will show the direction and education will proceed in that direction. Education without philosophy is blind and philosophy without education is lame. Thus education is the dynamic side of philosophy. In other words, it is philosophy in action.
2. **Philosophy determines real destination towards which education has to go.** Philosophy has always inspired educational theories as well as practice. It determines the real destination towards which education has to go. In the words of Dewey, "education is the laboratory in which philosophical tenets become concrete and are tested. Philosophy is wisdom; education transmits that wisdom from one generation to the other. Philosophy represents a system of thought; education embraces that thought in content of instructions. Philosophy embodies a way of life. Education is a preparation for life. Philosophy is knowledge obtained by natural reason; education is development of that reason and other power of mind."
3. **Great philosophers have been great educators also.** Educators who were also great philosophers like Gandhi, Tagore, and Dewey etc have bearing open educational schemes through philosophical view and ideals. Education is the strongest instrument for the realization of the ideals of life, and a civilized attempt to bring about the desired development of human personality. This indicates fact that the plant of education draws its nourishment from the soil of philosophy.
4. **Philosophy determines the various aspects of education.** Every aspect of education has a philosophical base.

There is no aspect of education: aims, curriculum, methods, text-books, discipline, teacher etc which is not influenced and determined by philosophy. It is philosophy, which provides aims to education and these aims determines the curriculum, the methods of teaching, the text books, the role of the teacher and the school discipline. Thus education is the dynamic, active and practical side of philosophy.

- 5. The ultimate questions of education are the questions of philosophy.** Philosophy answers all the ultimate questions of education. Russell comments that "philosophy is an attempt to answer the ultimate questions of education". Philosophy of education undertakes the systematic discussion of educational problems on the philosophical level.

From the given statements and views, we can easily maintain the philosophy and education are closely inter-related. Philosophy prescribed the goals and essentials of good life and education is the best means to achieve those goals. Philosophy deals with the ends and education with the means. Philosophy is the background of education. The only need is to view philosophy and interpret it in the context of time and different approaches to life and its problems. It has been rightly said that without philosophy, education would be a blind effort and without education, philosophy would be a cripple.

SIGNIFICANCE OF PHILOSOPHY OF EDUCATION

- 1. Philosophy affects the aims of education.** It is the philosophy of the time, which determines whether the aim of education, should be moral, vocational, intellectual, spiritual or liberal. Rusk, therefore, says, "Every system of education must have an aim and the aims of education are related to the aims of life. Philosophy formulates what should be the end of life while education offers suggestions how this end is to be achieved.
- 2. Philosophy determines the choice of studies or curriculum.** When aims are set, the next step is to find means to achieve those aims. Curriculum is the mean through which educator realizes his goal. Aims of education on the other hand are determined by philosophy. Hence, philosophy too decides why a particular subject should be included in the curriculum.
- 3. Text Book.** The choice of textbooks also involves philosophy. The textbooks must cater to the needs of an ideal life. So it is indisputably a fact that philosophy has its role in the choice of textbooks.
- 4. Philosophy and the choice of method.** Aims of education are subject to the philosophy of life. Methods are means through which goals of education can be realized. There are many instances, in which philosophical principles have influenced method. For example, pragmatists advocate project method. Naturalists, learning by doing and for the idealist, the school is a garden and teacher a gardener, whose main function is to tend the little human plants under his charge, very carefully, and thus helps to grow to beauty and perfection.
- 5. Philosophy determines the type of discipline to be maintained.** The child is humanized by the social environment. The business of the teacher is the maintenance of discipline and to tell the students about the social norm. Students will accordingly behave. There should be any nature and form of discipline. Philosophy determines the nature and form of discipline. Whether school discipline should be strict and rigid or flexible and free is philosophical problem.
- 6. Philosophy and teachers.** In the widest sense, every person has a philosophy of life and in the same way every educator has a philosophy of education. What a teacher really and truly believes shows itself in his actions and in his attitude towards life. When he is really earnest about his beliefs, he will not keep them to himself but will do all in his power to persuade others. This is the mainspring of all missionary efforts.

UNIT 2

NATURALISM AND EDUCATION

Naturalism is also termed as materialism. According to this philosophy the basis of the world is matter. Mind is also a form of matter or an element of matter or a synthesis of both. Naturalism philosophy defines life in terms of material and chemical laws and emphasized the relationship between power, speed and matter as of the nature of causal relationship

Principles (chief assertions) of naturalism. Following are the chief assertions of naturalism:

1. The universe is a huge machine. Man is also a part of this machine and a complete machine in himself also.
2. Life comes out of dead matter and is a sum total of physical and chemical reactions.
3. All the capacities of an individual human being are delimited by his nature. Those are his innate and inherent tendencies and basic instincts.
4. Man is the supreme creation of the nature.
5. The present life is the real life.
6. Unchanging laws of nature explains all the events and occurrences of the world.
7. The true explanation of reality can only be done in terms of physical science.
8. Thoughts depend on physical circumstances. They are activated only when some external stimuli affect the body organ of an individual.

Aims of education.

1. **To perfect the human machine.** The first aim of education is to make the individual work very efficiently as a part of the huge machine; universe and also work as a very efficient machine himself.
2. **Attainment of present and future happiness.** Biological naturalism advocates the attainment of happiness in the present life as well as in the life to come.
3. **Preparation for the struggle of existence.** Education should develop the capacities of the individual so that he comes out victorious in the struggle of life and existence in this world.
4. **Adaptation to environment.** The aim of education should be to strengthen the capacity of adaptation of the individual. Reinforcement by education will give the individual added capacity and efficiency to this task of adaptation.
5. **Improvement of racial gains.** Some naturalists believe that the racial heritage of cultural and civilizational achievements cannot be transferred from generation to generation by a mere natural process of inheritance. As such, education should conserve and preserve this cultural heritage and develop it further.
6. **Natural development.** Education should develop the child according to his inborn tendencies, interests, inclinations, aptitudes and capacities in free environment.
7. **Autonomous development.** Development of individual is to be free, fully autonomous and self-acquired.

Curriculum.

Curriculum should consist of subjects and items which reflect the inborn tendencies, natural interests, natural activities, individual differences and sex problems of children. Curriculum should contain:

- | | | | |
|---|------------------|----------------------|------------|
| a. Games. | b. Sports. | c. Physical culture. | d. Biology |
| e. Physics. | f. Nature study. | g. Language. | h. History |
| i. Geography and other allied subjects. | | | |

Methods of teaching.

Naturalism prescribed:

1. Learning by doing.
2. Learning by experience, and
3. Learning by play as the bases of teaching.

The principles advocated by naturalists have brought into being the modern methods of teaching which are:

1. Observation method.
2. Play-way method.
3. Heuristic method.
4. Dalton plan.
5. Montessori Method and other such methods.
6. Experimental methods.

All these methods are self-learning methods and as such they are very effective and purposeful.

Naturalism and teacher.

Nature is the only supreme teacher, in whose close contact the child develops normally and naturally. In the process of education the place of the child is more important and central than the teacher. The teacher is only to set the stage and allow the child to act freely according to his inherent capacities and the teacher is only to act as a sympathetic observer and guide.

Discipline.

In the field of discipline also, naturalists depend upon nature and advocate the theory of discipline by natural consequences. According to them, nature will punish the child if he contravenes the law of nature and thus he will learn by the consequences of his own actions.

IDEALISM AND EDUCATION

The word Idealism has been derived from Ideal. Plato conceived of ideas as the basis of his philosophy. Idealism is a philosophical position which adheres to the view that nothing exists except an idea in the mind of man. Idea or higher nature is essences. They are of ultimate cosmic significance.

Idealism idolizes mind and self. An idealist shifts the emphasis from the natural or scientific facts of life to the spiritual aspects of human experiences.

Philosophical meaning: - Idealism seeks to offer an explanation of the man and the universe in terms of spirit or mind. Idealism is in fact spiritualism. Man's spiritual nature is considered to be the very essence of his being. It asserts that reality is to be found in man's mind rather than in material nature.

Chief Assertions of Idealism.

1. **Spirit and mind constitute reality:** - Idealism believes that the spiritual nature of man is the essence of his being. The mental or spiritual is more real and important than material.
2. **Man being spiritual is a supreme creation:** - According to idealism the supreme aim of life is exaltation of human personality. Man is a spiritual being and it distinguishes him from other animals. Reality is found in the mind of man and in the external world.
3. **Universal mind:** - Idealism believes in universal mind. The little mind is a part of it. The goal of human life is to realize the universal mind.
4. **Faith in spiritual values:** - Values are absolute and unchanging. The prime aim of human life is to achieve spiritual values. These are truth, beauty and goodness. In the pursuit of these values man rises higher and higher in the moral plan till he attains divinity.
5. **Real knowledge is perceived in mind:** - God is the source of all knowledge, knowledge acquired through the activity, creativity and exercise of mind is important than the knowledge acquired through senses.

Aims of education.

1. **Self-realization or exaltation of human personality.** According to idealism, man is the most beautiful creature of God his grandest work. It lays stress on the exaltation of human personality. It is self-realization. The aim of education is to develop the self of the individual higher till self-realization is achieved.
2. **Universal education.** Education should be universal in nature. Education should be based on the teaching of universal truth from the stand point of rationality of the universe.
3. **Spiritual development.** Idealists give greater importance to spiritual values in comparison with material attainments. According to Rusk, "Education must enable mankind through its culture to enter more and more fully into the spiritual realm, and also enlarge the boundaries of spiritual realm."
4. **Transmission & promotion of cultural heritage.** Education must contribute to the development of culture,

enlarging the boundaries of spiritual realm. The child has to be introduced to his cultural heritage so as to enable him to conserve, promote and transmit it to the rising generation.

5. Cultivation of moral values. According to idealism, man is a moral being. The process of education must lead to the deepest spiritual insight and to the highest moral and spiritual conduct.

6. Development of intelligence and rationality. There are set principles working in this creation. An idealist always tries to discover and understand these principles so that on the basis of moral elements the world remains organized. Hence, education is to develop the intelligence and rationality of the child.

In short the idealists believe that education must help in the full evolution of mind, the emancipation of spirit, self-realization and the realization of higher values of life and to train the whole man completely and fully for manhood and not some part of man.

Curriculum.

While developing curriculum, idealist give more importance to thought, feelings, ideals and values than to the child and his activities. They hold that curriculum should be concerned with the whole humanity and experiences. Human activities may be classified as:

1. Intellectual. 2. Aesthetics. 3. Moral. 4. Physical.

Great importance is given to humanities, culture, art, history, philosophy, literature and religion.

Idealism does not ignore physical activities for with health and fitness the pursuit of spiritual values is seriously hampered.

Ross has beautifully synthesized physical and spiritual activities in the following way:

Methods of teaching.

Idealism has not prescribed specific method of teaching. According to idealism classroom is a temple of spiritual learning, a meeting place of human minds is a place for self-education. For this no particular method has been suggested. However, the following methods have been advocated by different idealists:-

1. Learning through reading.
2. Learning through lecturing.
3. Learning through discussion.
4. Learning through imitation.
5. Learning through questioning.
6. Descartes employed the device of simple to complex. Herbert advocated Instruction Method while as Froebel insisted upon play-way Method. In all, Socrates Method and Discussion Method form the basis of idealism.

Idealism and teacher. Education according to the idealist pattern is ideal-centered, not wholly child-centered, or subject-centered. Idealistic pattern of education grants the highest place to the educator. The teacher creates a specific environment for the educand's development.

Role of teacher.

1. The teacher personifies reality for the pupil. The pupil understands and learns about the universe through his teacher.
2. The teacher has to be a specialist in the knowledge of each one of his pupils.
3. A good teacher commands the respect of the pupils by virtue of his own high standards of behavior and conduct.
4. The teacher should be a personal friend of the individual.
5. He provides standards of imitation.

Idealism and Discipline. Idealist attaches importance to impressionistic discipline in comparison with repressionistic discipline. They assert that the teacher should first gain respect from the child by his affectionate and sympathetic behavior and then motivate him to learn by his praiseworthy ideals. He has to sublimate his basic instincts. He has to maintain such environment so as to control his undesirable activities and develop desirable qualities of head and heart in such a way that he begins to exercise and maintain self-discipline. The student should realize that this self-discipline is for his own good and development.

Conclusion: - Idealism has made a significant contribution to education thought. It has given higher place to mental

and spiritual than to physical world. It stresses religious education for character training. Idealistic philosophy provides clear and direct guidelines for the aims in education, curricula, teacher's role and method of teaching.

PRAGMATISM AND EDUCATION

Pragmatism is a philosophy that reflects characteristics of American life. Pragmatism has also been called instrumentalism and experimentalism. The word pragmatism has been derived from the Greek word *Pragma* which means action or word done. According to William James, pragmatism is a temper of mind and attitude. It is also a theory of the nature of ideas and truth and finally it is theory about reality.

According to Reid, pragmatism makes activity, engagement, commitment and encounter to contract them.

According to Rusk, pragmatism is merely a stage in the development of new idealism, an idealism that will do full justice to reality, reconcile the practical and spiritual values and result as a culture which is the flower of efficiency and not the negation of it.

Chief Assertions.

1. **Changing nature of eternal values:** - According to pragmatism truth is made by man. According to Dewey, *Truth is made just as health, wealth and strength are made in the course of experience*. In the changing world, nothing is true or good for ever. What was good yesterday may cease to be good today. It denies permanent values. Man has to create his own values.
2. **Reality still in making:** - For pragmatist, reality is still in the making. It is to be made and created and remolded to suit our purpose or desire. The universe is always in a state of change and flux.
3. **Faith in experimentation:** - Nothing is good or bad before it is tested by experiment. Only that thing is good and beautiful which emerges out successful after experimentation.
4. **Faith in present and immediate future:** - Past for pragmatist is dead and gone. Pragmatist remains confined to the immediate problem and look towards the immediate future. Values are created by activity and experience.
5. **Development of personality:** - Personality development is possible only because of interaction with environment. Man has the capacity to mould his environment according to his needs, purpose and desire.
6. **Faith in flexibility:** - Pragmatists believe that nothing is fixed and final in the world. Life is ever changing and self-renewing process.

Aims of Education. Pragmatists are opposed to any kind of fixed and static aim of education. They believe that values of life are not fixed so we cannot fix the aim of education for ever. Some aims are discussed as under:-

1. **Creation of values:** - Pragmatists believe that tomorrow is another day with its own problems and with their own method of solution. So education should provide physical, intellectual, aesthetic, moral and religious values. Values are created by activity and experience. Activities are as the media for the creation of values.
2. **Maximum growth:** - The main aim of education is to provide individual the conditions for better and continuous growth.
3. **Harmonious development:** - The aim of education is to direct the impulses, interests and abilities towards the satisfaction of the child and his environment.
4. **Social efficiency:** - Education should produce socially efficient individuals.
5. **Proper adjustment:** - Education should enable the human being to be fairly adjusted in his existing environment.
6. **Rich present life:** - The aim of education is to make the present life of the child rich and abundant for a successful creation of values and maintaining progress.

Curriculum. Pragmatism prescribes a flexible type of curriculum. It includes all experience that the child receives in the class-room, on the playground, in the lab and library and in various social relationships.

1. According to pragmatists utility is the first criterion-constitution. The curriculum should include the physical trainings, hygiene, language, history, geography, math and science. For girls domestic science or home science and for boys agriculture should be prescribed.
2. The second criteria is the child's natural aptitude, interest and taste. Therefore curriculum should include reaching, writing, counting, drawing, handwork and nature study.
3. The third criteria is the child's occupation and activities. Therefore the school should include activities which

are socialized, free and purposive.

4. Fourth criteria are the principle of integration. The curriculum should not be divided into water-tight compartments.

Method of Teaching.

1. Methods of teaching should not be fixed. Methods must be useful & related to the interests of the child. They must involve practical work, activities and productive experiences.
2. Pragmatism believes in action & actual participation of the child in life situations. This helps child to study solutions intelligently and solve problems absolutely.
3. Pragmatism utilizes the project method & experiment method in teaching process. In short, pragmatism considers the school as a pattern of social action and entire emphasis is on child not the book or the teacher or the subject. All methods which awaken and activate the child are the methods of pragmatism.

Teacher and his role.

According to pragmatist, the teacher works as a friend, philosopher and guide to the children. In the educational philosophy of pragmatism teacher has to set stage and guide students to achieve the goal. Hence, teacher is in foreground and student too is in foreground. Both have to work actively. As such, he needs two qualities namely:

1. Capacity to come into close contacts of children to know their interest; and
2. Full understanding regarding the conditions and situations of changing society.

Pragmatism and discipline.

Pragmatism advocates the merging of play with work. He will develop self-confidence, self-reliance, co-operation, sympathy and fellow feeling for others. With the development of these social qualities he will develop a sense of social discipline and moral obligation towards self and others.

Assessment.

1. Pragmatism provides definite aims of education. Socialization is a very exacting idea put forth by it.
2. Pragmatism makes child the centre of the educative process.
3. Utility in the educative process is the first criterion.
4. It encourages democratic way of learning, purposefulness and co-operative projects and activities.
5. It recognizes need of technological and industrialized society.
6. Teaching methods are based on learning by doing.
7. Project method, experimental method and activity method are significant contribution of pragmatism.

EDUCATIONAL THINKERS & THEIR CONTRIBUTION IN DEVELOPING PRINCIPLES OF EDUCATION

M. K. Gandhi (Basic Education)

Mahatma Gandhi, the Father of Nation was born on 2nd Oct, 1869 at Porbandar in the state of Kathiawar (Gujrat). He was a great philosopher, educationist, statesman and experimentalist. He has made a substantial and solid contribution to the educational thought and practice in India. He has not left a single aspect of life untouched. He was a versatile philosopher cum statesman. It is really great irony that Gandhi Ji, the apostle of truth and non-violence was shot dead on 30th Jan, 1948 by Nathu Ram.

The salient features of his general philosophy of life are enumerated in the following paras:

1. **Firm faith in God.** Gandhi Ji had firm faith in God. To him God is all pervasive reality, imminent in man and also in the world. He is ultimate reality and supreme ruler. The ultimate aim of life should be the realization of God.
2. **Truth.** To him, Truth is God and God is Truth. Truth is the inner voice. It is the inner conscience. It is the means to achieve ultimate truth or God.
3. **Ahimsa or non-violence.** Ahimsa implies complete freedom from violence ó freedom from hatred, anger, fear and ill-will. It is the means to achieve the goal of truth.
4. **Satyagrah.** It is the practical application of ahimsa. A satyagrahi is one who has faith in truth, non-violence, fearlessness and non-stealing.

5. **Spiritual nature of individual.** He believed that individual has divine spirit. He is a spiritual being. Ultimate aim should be spiritual not material.
6. **Love.** Love is essence of morality. No morality is possible without love. Truth can be attained through love and love takes him towards the God.
7. **Concept of spiritual society.** He wanted to establish a spiritual society based on the principle of love, non-violence, truth, and justice.

In the year 1937 Gandhi Ji finalized a scheme of education out of his experiments and tried for its adaptation throughout the country. He also placed the salient features of his scheme of education in the All India Education Conference convened at Wardha on the 22nd, and 23rd of October, 1937. His scheme of education is popularly known as 'Basic Scheme' of education or 'Wardha Scheme'

Meaning of education. According to Gandhi, literacy in itself is no education. It is one of the means whereby man and woman can be educated. For Gandhi Ji, education means an all-round development of an individual. In the words of Gandhi, 'By education I mean all round drawing out of the best in child and man ó body, mind and spirit.'

Aims of education. Gandhi Ji had two fold aims: Immediate aims and ultimate aim.

1. **Immediate aims of education.** These are concerned with our day to day life:
 - a. **Bread and butter aim.** Education must aim at enabling every individual to earn his livelihood. It must enable him to stand on his own feet. Education should be a kind of insurance against unemployment.
 - b. **Cultural aim.** The cultural aim lays emphasis on obtaining an Indian culture. The culture that is reflected in our dress, our manner of speech, our way of conduct and behavior. It enables one to see things in their true perspective.
 - c. **Character aim.** He regarded character as the expression of the whole personality including its ethical and spiritual aspects. According to Gandhi, education without character and character devoid of purity would be of no good.
 - d. **Perfect development aim.** Perfect development means all round development of child. It means development of head, heart and hand ó nothing less and nothing more.
2. **Ultimate aim of education.** Self-realization is ultimate aim of life as well as of education. Spiritual freedom provides knowledge of God and self-realization. Hence, education should provide spiritual freedom.

Curriculum. Gandhi Ji suggested the teaching of the following subjects in the scheme of education.

1. **Basic craft.** He asserted that education should be craft centered. Basic craft which may be agriculture, spinning, weaving, woodwork etc. should be included in accordance with the local conditions of life and society.
2. **Mother tongue.** Mother be studied as it is an effective instrument for the expression and communication of ideas.
3. **Arithmetic.** Arithmetic should be correlated with the life situation. It is very useful subject for day to day life.
4. **Social studies.** It includes subjects like history, civics geography and current events for promoting individual and social virtues.
5. **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.
6. **Music and drawing.** These subjects should be included to create in boys and girls a real interest in education.
7. **Place for Hindustani.** A national language be included and taught in the school curriculum.

Methods of teaching.

1. **Education through craft.** Gandhi Ji emphasized that education should be given through the medium of some craft or production work.
2. **Emphasis on activity method and learning by self-experience.** He emphasized activity method in the field of teaching. He asserted that learning by doing and learning by self-experience is very effective.
3. **Correlation method.** He advocated the method of correlation. Education of different subjects should be in the form of correlated knowledge and not in the form of separate subjects.
4. **Lecture and questioning method.** He accepted the use of lecture method as well as of questioning method.

5. Mother tongue as the medium of instruction. He wanted that all education must be given through the medium of mother tongue.

Discipline. Gandhi Ji advocated discipline through self-control. He emphasized voluntary discipline or discipline that springs from within. Self-discipline arises from a pure life of self-restraint, fearlessness, usefulness and self-sacrifice. It may be achieved through non-violent conduct of life.

Teacher. Gandhi Ji asserted that only right type of teacher can help in achieving the objectives of education. He should possess knowledge, skill, enthusiasm, patriotism, strong character and special training. He should be friend, philosopher and guide. He should be inspired with the social attitudes and ideals of ahimsa and truth. He should be well equipped and fully alive to the objectives of life and education. He must possess the virtue that he wants to inculcate in the students. He must practice the virtues in himself. He should be able to establish a heart to heart contact with the students.

SWAMI VIVEKANANDA (Man Making Education)

Life sketch. Swami Vivekananda was born in 1863 in a Kshatriya family of Calcutta. Before he became a monk, his name was Narendra Nath Datta. While he was a student in college at seventeen years of age, he came under the influence of Sri Ramakrishna Parmahansa. Narendra Nath was an earnest student of philosophy and poetry. He studied all the systems of western philosophy.

He urged for the uplift of the masses and wanted to make them strong and self dependant. As he had sympathy for the poor, he was a fore runner of Mahatma Gandhi. He pleaded for social reform in India and for religious freedom in the west. Till his death in 1902, he repeatedly asserted that Indians had become weak and poor because they did not apply their Vedanta to life. He asserted that India needs strength-giving religion and a man-making education.

Educational philosophy. His educational philosophy is based on Vedanta and Upanishads. He believes that soul exists in every individual. The very recognition of this soul is religion. Education is the process of self-development. The child educates himself. True improvement is self-inspired. The basic principles of his educational philosophy are as under:

1. **Knowledge resides within the individual.** He holds that knowledge is inherited by man. It is something inside him and not born out of the external environment. Man's soul within him is the source of all true knowledge.
2. **Self-education.** The child teaches himself. The teacher is to arrange the necessary environment for him so that he may do his growing.
3. **Education according to needs of children.** The teaching should be adjusted according to the needs of children, his inherent tendencies and not what the parents or teachers think.
4. **Education for all.** He advocated universal education. It is the birth right of every human being.
5. **National system of education.** He wanted to reorganize education on the national basis.
6. **Women education.** He believed that the uplift of the women must come first and then only can real good come about for the country ó for India.
7. **Religious education.** He felt that education is incomplete without religious raining.

Meaning of education. According to Vivekananda, "Education is the manifestation of the divine perfection already existing in man." In the words of Vivekananda, "You cannot teach a child any more than you can grow a plant. The plant develops its own nature."

Aims of education. He emphasized following aims of education:

1. **Physical development aim.** Physical development of the individual is an important aim of education. Self-realization and character building is impossible in the absence of physical development.
2. **Mental development aim.** Mental development of the individual is other important aim of education.
3. **Moral, spiritual and character development.** Vivekananda asserted that education should aim at development of character, morality and spirituality. He stated that we must have life building, man-making and character-making education.

4. **Vocational aim.** According to him education which does not enable the individual to stand on one's own feet is useless, so there should be a vocational aim of education.
5. **Aim of reaching perfection.** Every child has certain hidden powers. Education helps in the manifestation and development of these powers.
6. **Aim of promoting universal brotherhood.** For Vivekananda, education is a means for establishing brotherhood in all mankind.
7. **The aim of searching unity in diversity.** Vivekananda synthesized spiritual and material values. Education should enable man to find out unity in diversity.

Curriculum.

1. **Harmony of science and Vedanta.** On the one hand he stressed the study of Vedanta, religion and philosophy of spiritual development and on the other hand he stressed the scientific education.
2. **Education in arts.** Education in science must be supplemented by the teaching of arts.
3. **Common language.** He stressed the need for a common language for the unity in the country.
4. **Regional language.** He felt that it is necessary to encourage every regional language. In fact all education must be given in regional language because it is the mother tongue of child.
5. **Sanskrit.** Sanskrit is the source of all Indian languages. He said that mere sound of this language granted power, ability and prestige to the race.
6. **History, geography, economics etc.** He also recommended the study of subjects like history, geography, economics, mathematics, home science, psychology and agriculture.
7. **Physical and vocational education.** He recognized the importance of physical as well as vocational education.

Methods of teaching.

1. **Method of concentration.** Vivekananda considers the concentration of mind as the essence of education. Greater attention always helps in working more.
2. **Bramhacharya for concentration.** Bramhacharya improves the power of mind and helps power of retention. It gives mental and spiritual power of highest kind.
3. **Discussion and contemplation.** In addition to concentration, Vivekananda laid emphasis on the importance of discussion and contemplation as methods of education.
4. **Method of individual guidance and counseling.** Pupils can be kept on the right path through the method of individual guidance and counseling.

Place of teacher.

1. **Provider of suitable environment.** The gardener prepares the ground for his plants, protects them from destructive hands and animals, and nourishes them with manure and water from time to time. In the same manner the educator takes care of the child and provides for him an environment in which he can develop without any hindrance.
2. **Teacher as guide.** In the words of Vivekananda, "Teacher is a philosopher, friend and guide helping the educand to go forward in his own way."
3. **Qualities of the teacher.** The teacher should be of a very high character. He must be pure in mind and heart. He must have love for his pupils. Love is the best medium to transmit the spiritual force.

FROEBEL (Play –Way Method)

Friedrich August Froebel, the founder of the Kindergarten system was born on 21st April, 1783 in South Germany. His mother died when he was only 9 months. His father neglected him and got remarried. This made his childhood all the more miserable. One of his maternal uncles adopted him and took him to village. He was sent to the village school. At the age of 15 he became an apprentice to a forester. For two years, he worked in the forest. Later he studied in the University of Jena for 2 years. He picked up his love for nature, for man and for the supreme spirit in him. After trying many professions he became a teacher. He established his own school in the Switzerland and Germany where he conducted many experiments. He spent his life in promoting the happiness of children.

Educational philosophy. According to Froebel, education is a development from within. In his words, "Education is the process through which child makes internal external". Education is, "unfolding of what is already enfolded".

in the germö. Through education child should develop as a unit of eternal unity.

Aims of education.

1. **All round development of personality.** Education should aim at all round development of personality of the child, i.e., the development of body, mind and soul.
2. **Spiritual union with God.** Education must enable the child to understand the principle of unity and must enable him to have a spiritual union with God.
3. **Understanding the environment.** Education is not a preparation for future life but understanding the life around the individual. It should help the child to enter into the life of others and the life around him.

Curriculum. Froebel recommended the following main divisions of curriculum:

1. **Religion.** Religion gives the idea of unity and of God.
2. **Natural sciences and mathematics.** Natural sciences and mathematics enable the child to realize his individuality and provide him a religious uplift and spiritual insight into the evolution of life.
3. **Languages.** Languages give the understanding of diverse social phenomena.
4. **Manual work and arts.** Manual work helps the development of skills, creative power and exercise of the muscles. It is the most valuable means for the expressions of ideas and formation of character.

Kindergarten system of education. Froebel's slogan, "Come let us live for our children," is the main pivot of his Kindergarten system of education. "Kindergarten" is a German word, meaning "Children's Garden." He believed that the school should be a place where children can grow up like trees and flowers in a garden.

Methods of teaching (Basic principles of Kindergarten system of education).

1. **Self-activity.** According to Froebel, real development of the child is possible only through self-activity.
2. **Learning by playing.** He made play the foundation of his system of education. Play activities can take the following forms: recreational and creative plays, imaginative plays, plays which are generally organized in a group and lay stress on group activity like dance and music, plays that bring about the development of character and plays that bring about learning of 3 R's.
3. **Freedom in education.** Freedom will bring out the natural and rational development of the natural and inner faculties of the child.
4. **Social participation.** Froebel asserted that real education can take place in the company of others because the life of an individual is an integral part of the society.

Practice in Kindergarten.

The Kindergarten system of education aims at giving training in self-expression in an atmosphere of freedom through activity and play. No books are prescribed.

1. **Teaching through songs.** Songs that Froebel employed for the purpose of teaching are given in his book, "Mother Play and Nursery Songs." This book contains 50 songs. These songs have been selected keeping in view the age and development of children. Each song has three parts: (i) A motto for the teacher, (ii) A verse with the accompanying music, and (iii) A picture illustrating the song.
2. **Teaching through movements.** All the songs are connected with some nursery games or some trade. Whatever is imparted in a song is then followed by its dramatization in movement and gestures.
3. **Teaching through gifts.** In order to train the child's sense of touch and sight, Froebel introduced his gifts. They also give the child an idea of size, surface and number. Activities connected with these gifts are known as Occupations. They develop skill. The description of some of these gifts is as under:

The First Gift. It consists of 6 colored balls. The occupation is rolling them about in play accompanied by rhymes. This develops sense of color, material, form, direction, motion and muscular activity in children.

The Second Gift. It consists of 3 objects ó a sphere, a cube and a cylinder made of hard wood. The occupation is to roll them about. It enables the child to study stability and mobility.

The Third Gift. It consists of a large wooden cube, which can be divided into 8 smaller equal cubes. The child can build various artistic things out of the small cubes.

The Fourth Gift. It consists of large wooden cube which can be divided into 8 oblong prisms. The occupation is to construct different designs and patterns.

The Fifth Gift. It is a large wooden cube which can be divided into 27 smaller cubes. The occupation is to construct different designs and patterns.

The Sixth Gift. It consists of a large cube made of 18 whole and 9 small oblong blocks. The occupation is making of designs and patterns.

The Seventh Gift. It consists of two wooden squares and triangular boards in two different colors. Through these children are made familiar with geometrical forms.

Discipline. Froebel was against the represssionistic discipline. He held that good education is possible only when the children have complete freedom for self-activity. Hence freedom of child is essential for true education. In Froebel's Kindergarten, discipline is of protective for co-operative type. There is no place for rebukes or punishment.

Role of teacher. The teacher is like a gardener in the school. His function is to see that children grow along right lines. He is to redirect the child's growth to natural direction when the child goes astray. Thus the teacher is a friend and guide.

MARIA MONTESSORI (Didactic Apparatus)

Life sketch. Dr. Maria Montessori was born in Italy in 1870. During her early years of life she joined a dramatic school with the hope of becoming an actress. But later on she changed her mind and sought admission to a medical college from where she obtained her M.D. degree. For about 7 years she worked as a Professor of Anthropology in the University of Rome. Later on she was put in-charge of feeble minded children at the Psychiatric clinic of the same university.

While working with the feeble minded children, she came to the conclusion that feeble mindedness of children is very much due to the dullness of their senses and if proper training is imparted to activate the senses, they may be helped to learn something and acquire some knowledge. She worked in this direction and achieved marvelous results. She made a thorough study of the prevailing system of child education and the methods adopted for their teaching. She found that the stress should be laid on the principle of self-education. It is her deep interest in the education of young children of tender years that gave to the world the all famous system of education known after her name as the 'Montessori System of Education'

Underlying principles of Montessori System.

1. **The principle of development.** She regards development from within as an essential principle of child education. Education should only unfold what is already present in the child. The teacher has to direct the latent powers of the child to unfold themselves for natural growth.
2. **The principle of individuality.** Every child has its own interests, aptitudes, qualities and capacities. Education should try to develop the individuality of the child.
3. **The principle of liberty.** She emphasized the importance of freedom for every child in the school so that a child is given an opportunity to unfold himself freely.
4. **The principle of self-education.** According to Maria Montessori, self-education is the best method by which a child learns in his own way. Teacher should act in a very impersonal manner.
5. **The principle of Motor-education.** Every child should be given opportunity to acquire knowledge about the proper use of his muscles. A sound mind exists in a sound body only. Motor education facilitates various activities of the child and develops motor efficiency.
6. **The principle of sense training.** Senses are the gateways of knowledge. It is through proper sense training that a background for the proper acquisition of knowledge is created.

The Montessorian System. The Montessori school is given the name of a 'Children's House'. Here children are taught in a very suitable and congenial atmosphere so that their individuality develops properly. Generally it is a house with a large number of rooms ó a room for lunch, a room for rest, a common room, a lavatory, a clubroom for amusement etc. Besides there is also a garden in which they can play and rest, gymnasium and a place for manual work and other out-door activities. The house is well equipped with the furniture specially designed for children. The children themselves look after the furniture and all other equipment. The atmosphere in the house is congenial for every child to live a natural and decent life.

The education method.

The Montessori Method of Teaching can be divided into three parts:

1. **Motor Education.** The child receives muscular education through his involvement in various activities including walking, running, sitting or holding objects etc. The child is taught to do all types of works like washing, dressing, polishing the shoes, brushing carpets, polishing metal-ware, gardening and other hand works.
2. **Sensory Education.** Montessori system of education lays stress on sensory training. for this purpose, the Didactic Apparatus used consists of the following:
 - a. Three sets of solid insets.
 - b. Three sets of solids graduated in sizes and containing pink cubes, brown prisms and rods.
 - c. Various geometric solids like prisms, pyramid, sphere, cylinder, cones etc.
 - d. Tables of rectangular shape having rough and smooth surface.
 - e. A collection of various tuffs.
 - f. Small wooden tables of various weights.
 - g. Two boxes, each containing plane tablets.
 - h. A chest of drawers containing plane insets.
 - i. Three series of cards on which geometric forms of paper are pasted.
 - j. A collection of closed boxes cylindrical in shape.
 - k. A double series of music bells.

By use of Didactic Apparatus they develop perception of size, weight, form, touch, color etc.
3. **Language Teaching.** The didactic apparatus used for teaching language consists of the following:
 - a. Cards pasted with sand paper letters.
 - b. Card boards of different sizes with letters engraved on them.
 - c. A series of cards with pasted sand paper figures.
 - d. Two boxes with small sticks for counting.

The children begin with writing. The children are made to pass their fingers over letters made of wood or cut out from sand paper. Then they are asked to recognise a particular letter and take it out. The teacher teaches them its sound and asks them to pronounce it. This prepares them for reading.

Role of teacher. . The teacher is like a gardener in the school. His function is to see that children grow along right lines. He is to redirect the child's growth to natural direction when the child goes astray. Thus the teacher is a friend and guide.

UNIT 3

DEMOCRACY AND EDUCATION

Democracy is a voice of revolt against despotism, coercion, imposition and arbitrary authority which condemns the exploitation of the weaker by the stronger. The democracy is a current concept which has taken different forms like political democracy, economic democracy, social democracy and educational democracy.

Democracy in education is a recent idea and it is opposite to the continuation of autocratic and totalitarian practices in the administration, discipline and supervision of methods of teaching prevalent in our educational institutions.

Main features of democratic education.

1. **Universal and compulsory education.** Democratic education is available to all so that every member may participate intelligently in social, economic and political life of the community.
2. **Broad-based education.** Democratic education is broad-based. The more democratized the education is, the more broad it tends to become.
3. **Child-centered education.** Democratic education is child-centered. Education is to be given in accordance with child's needs, interests, abilities and aptitudes. Education revolves around the child.
4. **Community centered.** Democratic education is also given in accordance with the needs, interests and problems of the community.
5. **Cultural basis of education.** Education in democracy has a cultural basis, of course materialism gets its due place, but not the sole emphasis. Life is lived for the sake of noble and spiritual values, like truth, beauty and goodness.
6. **Decentralization in educational organizations.** Democracy means free exchange of views, which is only possible when power is decentralized.
7. **Education for worthy citizenship.** Democratic education develops worthy citizenship which involves recognition and fulfillment by an individual of the obligations towards himself and his fellowmen.
8. **Education for leisure, national integration and international understanding.** Democratic education if useful and effective. It is not ornamental. Education for leisure, national integration and international understanding is also important.
9. **Provision of adult education.** In democracy, attention is being paid not only to child education but also to adult education.
10. **Student's association.** In democratic education, students take interest in activities of the school to some extent.

DEMOCRACY AND VARIOUS ASPECTS OF EDUCATION

1. **Democracy and aims of education with special reference to India.**
 - i. **Development of democratic citizenship.** The Secondary Education Commission suggested that in order to develop democratic citizenship. Education should aim at developing following qualities:
 - a. Education should aim at developing capacity for clear thinking and receptivity of ideas.
 - b. It should develop clearness in speech and writing for free discussion, persuasion and peaceful exchange of ideas.
 - c. Education should make the individual learn to live with others. This can be developed through discipline, cooperation, social sensitiveness and tolerance.
 - d. Education should foster the development of a sense of true patriotism.
 - e. Education should help in the development of sense of world citizenship.
 - ii. **Improvement of vocational efficiency.**
 - a. We should create in the pupils a new attitude of work. An attitude, which implies an appreciation of dignity of all work, however, slowly.

- b. With the development of new attitude of work there is need to promote technical skill and efficiency at all stages of education.
- iii. **Development of personality.** This can be achieved through:
 - a. Releasing the sources of creative energy in the students so that they may be able to appreciate their cultural heritage.
 - b. Cultivating rich interests, which they can pursue in their leisure and contribute in later life to this heritage.
 - c. Giving a place of honor to the subjects like art, craft, music, dancing etc.
 - d. Development of the qualities for leadership.
- 2. **Democracy and curriculum.** If democratic aims are to be achieved, the curriculum at every level needs to be drastically changed. The following principles should be considered:
 - a. It should be broad-based. It should include totality of experiences that a child receives at school, or in classroom, in library etc. It should include the co-curricular activities ó the play activities, the classroom procedure and the exam system.
 - b. It should have variety and flexibility and not rule bound and rigid.
 - c. It should be vitally related to the needs of community and should make full use of local resources.
 - d. Curriculum should have a vocational bias as well. It should hold a balance between general and vocational education.
 - e. The curriculum needs to be integrated and correlated.
- 3. **Democracy and methods of teaching.** Montessori Method, Project Method, Dalton Plan, Heuristic Method, laboratory method, or experimental method, socialized techniques, seminars, symposiums, discussions are based on democratic trend. Democratic method give due consideration to individual differences as well as to the needs of the society. They encourage cooperation and train the individual for group discussion along with independent thinking.
- 4. **Democracy and discipline.** Democratic discipline is free and positive discipline based on love, sympathy, cooperation and human relationship. Self-governing units such as student union, student committees, counsels, parliaments should be created in the schools. This creates self-discipline which is the core of democratic living.
- 5. **Democracy and teacher.** In a truly democratic system, the teacher's role is that of a friend, philosopher, stage setter, sympathetic guide or a vigilant supervisor rather than a tyrant. He must have constructive relations with the society and must support the way of life on democratic lines. He is to practice what he preaches and exhibits utmost self-discipline himself. He should put various democratic principles in actual practice.
- 6. **Democracy and school administration.**
 - a. In democratic school administration teachers are given rights in framing the policy of the school, in preparing the curriculum and in the other matters pertaining to the school.
 - b. In democratic administration, teachers are given greater freedom in selecting the methods of teaching, study and research etc.
 - c. Cooperation and brotherhood forms the basis of relations between teachers and students and between the teachers and the administrators or organizers of the school, between the vice-chancellor and teachers of university etc.

EDUCATION FOR DEMOCRACY – WAYS AND MEANS

Following are the ways and means of imparting education for democracy:

1. **Recognition of individual's worth.** Due recognition should be given to the individuality of the child. We should make him understand that he is an asset in a democratic society. Following steps may be taken:
 - a. Universal education should be given.
 - b. Child-centered should be given.
 - c. Curriculum should be diversified.
2. **Development of critical and objective thinking.** Following steps may be taken:
 - a. Education in mother tongue.

- b. Provision of self-governing units.
 - c. Provision for self-expression activities.
 - d. Dividing students in small groups.
 - e. Dynamic and progressive methods of teaching.
- 3. Training for human relationship.** For this purpose following steps may be taken:
- a. Encourage group living.
 - b. Residential schools.
 - c. Provision for social sciences.
- 4. Training for character.** Following steps are suggested for building character of the pupils:
- a. Provide ideal.
 - b. Examples of great heroes.
 - c. Biographies of great men.
 - d. Acquaint with ideals of society.
 - e. Individual attention.
- 5. Vocational efficiency.** School can take following steps in this connection:
- a. Science education should be an integral part of school education.
 - b. Work experience should be an integral part of school education.
 - c. Secondary education should be vocationalised and in higher education emphasis be placed on agricultural and technical education.
- 6. Democratic educational administration.** Democratic principles should be applied to every aspect of school administration and organization such as methods of teaching, organization of pupils activities, timetable construction etc.

Conclusion. Democratic ideals imply respect for the individual, freedom to all, equality of opportunities, safeguarding interests of minorities, believing in the method of peace, dealing with all individuals on the principles of justice, cooperative living and fair play. Education is the weapon of democracy. Education in democracy should develop in each individual the interests, abilities, habits and ideals whereby he will find his place and use that place to shape both himself and society towards nobler end on the basis of cooperation, tolerance, mutual respect and fellow feeling.

SECULARISM AND EDUCATION

Secularism. Secularism as understood in Western Europe and in terms of the American experience, means that the state and the church coexists in the same society without having to do anything with each other.

- 1. View of Chambers Dictionary.** Secularism is "the belief that the state, morals, education etc should be independent of religion".
- 2. Oxford Dictionary.** It defines as, "the doctrine that morality should be based solely in regard to the well-being of mankind in the present life, to the exclusion of all considerations drawn from belief in God".
- 3. Webster's Dictionary.** "The belief that religion should not be introduced into public education or public affairs".

Indian conception of secularism requires that there shall be not state religion and the state shall treat all religions equally. In the words of M. K. Gandhi, "My veneration for other faiths is the same as for my own faith." "We believe in Sarva ó Dharma- Samanatva ó having equal regards for all faiths and creeds."

Characteristics of a secular state.

1. A secular state functions in a way independent of religion.
2. A secular state treats all religions on equal footing; neither interfering with nor promoting religion.
3. A secular state permits individual and collective freedom of religion.
4. A secular state views all individuals as citizens with equal rights and not as a member of particular religious group.

NEED/IMPORTANCE/SIGNIFICANCE OF SECULAR BASED EDUCATION

Secular based education is needed because of following reasons:

1. **Development of moral outlook.** It inculcates in students humanity, truthfulness, tolerance, honesty, courtesy, sympathy, spirit of service and sacrifice which form a noble character of man and develops his personality. Hence secular based education is essential for developing moral character of students.
2. **Development of wider attitude.** Secular based education is required to make a man dynamic and enlightened, to develop in him a wider attitude towards life and to take interest in social service by sacrificing his selfish motives.
3. **Development of pluralistic outlook.** Secular based education is needed for the emergence of a healthy pluralistic outlook which fosters the growth of science, art, philosophy and even religion. A pluralistic outlook is very essence of democracy like us.
4. **Development of democratic qualities.** True secularism stresses the dignity of the individual and the sacredness of human personality. Secular education helps to establish and incorporate democratic process. If true secularism is taught then every person will be treated as an end and never as a means only.
5. **Cultural development.** Both secularism and culture go hand in hand and influence each other. Secularism is a dynamic aspect of culture and it must have place in the curriculum.
6. **Development of scientific spirit.** Secular based education helps in fostering scientific spirit. It releases the individual from bonds of blind faith. The scientific spirit implies a spirit of free inquiry, a spirit of looking at things objectively and rationally, freedom from an obsession with the past, and a more humble attitude towards our own history and achievement.
7. **Balance between spiritual and material.** Secular based education glorifies material needs and promotes reverence for earthly life, without rejecting spiritual values.
8. **Basis of humanitarianism.** Secular based education is the basis of humanitarianism. It stands for peace, goodwill and understanding. It helps in fostering the brotherhood of man and unity of the world. It will cause happiness, order and contentment in the world by cultivating faith in truth, beauty and goodness.

EDUCATIONAL EFFORTS FOR PROMOTION OF SECULARISM.

Our educational system today promotes secular attitudes and values through its broad based aims, curricula, enlightened teachers and appropriate activities, all emphasizing open-mindedness, progressivism, rationality, freedom from bigotry and superstition and equal respect for all religions.

1. **Educational aims.** Our educational aims and objectives are secular. They seek to develop our nation as a rational, democratic, progressive and modern and welfare state. The philosophy of humanism guides our educational objectives. The wellbeing of all the citizens of the country is the goal towards which all our educational energies are directed.
2. **Organization of educational institutions.** In all government institutions and government aided institutions, it is necessary to observe secular, democratic, rational criteria in appointments, promotions, and in all such matters.
3. **Educational curricula.** Our educational curricula at all levels lay special emphasis on the promotion of secular values. Lessons in textbooks are free from religious bigotry and prejudice while the good ideas and values emphasized in different religions are presented in appropriate forms. All co-curricular activities aim at promoting harmony and cooperation among different groups and respect for each other's culture in the students.
Secularism stands for scientific rationalism. It stresses logical thinking, and abhors superstitions and irrational things. Realizing this, our education today puts much emphasis on science teaching.
4. **Teachers.** Equal respect has to be given to all students and to all religious groups. An effort is made by every conscientious teacher to behave in a truly democratic and fair manner.

Thus our educational system is trying to create a social climate in the country in which secular values are sought to be promoted effectively.

UNIT 4TH

CULTURE MEANING & CHARACTERISTICS

Culture is a unique possession of man. It is one of the distinguishing traits of human society. Culture does not exist at the sub-human level. Only man is born and brought up in a cultural environment. Other animals live in a natural environment. Culture is the unique quality of man which separates him from the lower animals.

Culture is a very broad term that includes in itself all our walks of life, our modes of behavior, our philosophies and ethics, our morals and manners, our customs and traditions, our religions, political, economic and other types of activities.

The word culture is derived from the Latin word 'cultura' which means to tilt, to cultivate. This means that culture is to be cultivated and it can grow itself.

Definitions:

1. **B. Malinowski.** According to him culture is 'cumulative creation of man.' He also regards culture as, 'the handiwork of man and the medium through which he achieves his ends.'
2. **Graham Wallas.** He says it is 'an accumulation of thoughts, values and objects; it is the social heritage acquired by us from preceding generations through learning, as distinguished from the biological heritage which is passed on to us automatically through the genes.'
3. **C. C. North.** According to North 'culture consists in the instruments constituted by man to assist him in satisfying his wants.'
4. **Tylor.** 'Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society.'
5. **Ottaway.** 'The culture is the handiwork of man and the medium through which he achieves his ends.'
6. **Mazumdar.** 'Culture is the sum total of human achievements - material as well as non-material.'

For clear understanding of the concept of culture, it is necessary to know its characteristics revealed by above cited definitions.

1. **Learned quality.** Culture is learned quality. It is not innate. It is sociologically acquired. Traits learned through socialization, habits and thoughts are called culture.
2. **Transmittive quality.** Culture is transmitted from person to person and generation to generation. The individual is molded according to his family and society of which he is a member. The new generation gains by the experiences of the older generation through the communicability of culture.
3. **Social quality.** Man cannot create or generate culture while existing apart from the group. Culture is inclusive of the expectations of the members of groups. Each member is dependent on the other and each expects from another. By this expectation is the society bound by culture.
4. **Idealistic quality.** Culture is idealistic. It stands for ideal norms of human behavior. It is embodiment of refinement. Society accepts these ideals, norms and patterns.
5. **Gratifying quality.**
 1. Culture meets and satisfies the social and ethical needs of man. Social habits form a part and parcel of culture. Habits can be formed of those activities only which tend to gratify some needs. Without gratifying these needs culture cannot exist.
 2. Culture meets the recurring demands of mankind. The demand of reproduction, of nursing an infant to maturity and finally of disposal of the deed, all are met by culture from generation to generation.
6. **Adaptive quality.** Each culture tries to adopt the qualities outside its own environment. The contact of two or more cultures take place and this interaction tends the adaptive quality to the culture.
7. **Integrative quality.** Culture has the quality of becoming integrated. Various parts of culture are integrated with each other and any new element, which is introduced, is also integrated. Those cultures which are more open to external influence are comparatively more heterogeneous but nevertheless some degree of integration is inevitable in all cultures.

8. **Manifestation quality.** Culture is the manifestation of man's mind in varying moods of nature and environment and in the changing course of history. Culture of civilized societies has its own momentum of progress. Members of such a society cannot remain aloof from the diving currents of culture.
9. **Dynamic quality.** Culture has a dynamic quality. It is changing. It is in constant flux. No nation has had constant cultural tradition. Every generation adds something new and modifies something of old.

DIMENSIONS OF CULTURE

There are three major dimensions of culture. They are described below:

1. **The cognitive dimension.** The cognitive dimension of culture includes thinking, imagining, remembering and recognition. The most important aspect of the cognitive dimension is beliefs or ideas about what is thought to be true. Beliefs are the convictions. They are important because people account them as being true. Beliefs guide their activities. Beliefs may or may not be true. There are number of beliefs which do not stand to reason. For instance, some people think that if a dog barks near the house, the house will face some kind of trouble. But there are some beliefs for which there is factual evidence.
2. **The material dimension.** The material dimension of culture consists of concrete and tangible objects within a culture. The examples of material dimension are automobiles, airplanes, buildings, chairs, highways etc. There is no common measuring rod by which we can assess the material dimension. Different ages and different groups have their own standards of judgement. Thus the paintings of Picasso may appear to some as abomination, while to others they are invaluable modes of art. Objects of material dimension have no meaning apart from the meaning given to them by a group. They have not the same meaning and uses in all the societies. For instance, what is called airplane in the USA may be thought UFO (Unidentified Flying Object) in a remote region in the South Africa.
3. **The normative dimension.** The normative dimension of culture consists of ideas about what is normal behavior. It tells us what is expected of us as members of a group. The most important aspects of the normative dimension are norms, sanctions and values.
 - a. **Norms.** Norms are standards of group behavior. Norms are so ingrained that they guide the daily activities without our awareness. For example, brothers and sisters should not have sexual relations; a child should respect his parents etc. Sumner says that there are three basic types of norms: folkways, mores and laws these three types of norms vary in their importance within a society.
 - i. **Folkways.** Folkways literally mean the ways of the folk. Rules that cover customary ways of thinking, feeling and behaving are called folkways. They have not much moral significance. So violation of folkways is not considered bad from moral point of view. For example, saying -hello when encountering an acquaintance. A man may eat 6 meals a day. It is a violation of folkways but it is not a moral issue. Such an act is considered odd but not immoral.
 - ii. **Mores.** Mores are norms of great moral significance. The violation of mores evokes strong social disapproval and their fulfillment brings significant social approval. Prohibiting illegitimate children is mores. Some mores are more vital to society than others. Disrespect for the American flag is not so serious a violation as using profanity during a church service.
 - iii. **Laws.** Laws are the third types of norms. Laws are norms that are formally defined and enforced consciously.
 - b. **Sanctions.** Sanctions are rewards and punishments used to encourage socially acceptable behavior. Formal sanctions may be given only by officially designated persons such as judges, college professors etc. For example, awarding death penalty by a judge is formal sanction. Informal sanctions can be applied by most members of a group. For example, looking harshly at someone who is cheating on a test. Sanctions may be positive or negative. The severity of the sanction varies from one society to another. For instance, a person convicted of theft may be sentenced only to a few months jail, but a person convicted of theft in Saudi Arabia is to tolerate the amputation of hands. The severity of sanction may vary from time to time. For instance, in USA possession of an ounce of marijuana could result in several years in prison during 1960s, but today it is considered equivalent to a minor traffic violation.

- c. **Values.** Values are assumptions of what is right and important for the society. Values have a tremendous influence on our daily life, because norms are based on them. For instance, a society that values democracy will have norms ensuring personal freedom; a society that values hard work will have norms against laziness. Values are also important because they are so general that they tend to permeate most aspects of daily life. In America, for example, the influence of the value of freedom goes beyond political life. It affects such diverse areas as relationship in the family, functioning of organization, religious affiliation etc.

CULTURE AND EDUCATION

There is intimate relationship between culture and education. Every person is born into a particular culture which produces him with definite patterns of behavior and values which guide his conduct in different walks of life. Thus culture plays an important part in man's life. As Theodore Brameld remarked, "It is from the stuff of culture that education is directly created and that gives to education not only its own tools and materials but its reason for existing at all."

Culture has profound implications for education. The social living is influenced by education and education itself is governed by social life. The total pattern of a society's life determines education and education molds the total pattern of society's life. Education produces a cultured man and is also nourished and nurtured by the cultured man.

Functions of education towards culture.

1. **Conservation of culture.** One of the important functions of education is the preservation of cultural heritage. If education is not agency of social conservation there would not have been any cultural heritage at all. The school must inculcate in pupils the traditional standards and values, which account for cultural evolution. The conservative function of education has been emphasized by Percy Nunn. The special function of a nation's school, according to him, is to consolidate its spiritual strength, to maintain its historic continuity, to secure its past achievements and to guarantee its future. In Radhakrishnan's Report also the conservation function of education is emphasized. Pt. Nehru held, "Education must help in preserving the vital elements of our heritage." The core of Indian cultural heritage, according to him, is "love of beauty & truth, spirit and tolerance, capacity to absorb other cultures and work one new synthesis."
2. **Continuity of culture.** Another function of education is to maintain the continuity of culture by handling down customs, traditions, experiences and values of the society from one generation to another. This continuity is essential condition for survival of the nation.
3. **Transmission of culture.** Education is the savior of cultural traditions, experiences, values and norms. It helps in transmission of cultural patterns. In the words of Ottaway, "One of the tasks of education is to hand over the cultural values and behavior patterns of the society to his young and potential members." Without transmission of culture, there can be no growth and progress of man.
4. **New cultural patterns.** Education is not only concerned with the transmission of culture but it also builds new cultural patterns. It brings changes in the existing culture. These changes are necessitated due to cross-cultural constants or the building of new knowledge which makes the old cultural patterns redundant.
5. **Promotion of culture.** Education helps in the modification and promotion of culture. It helps in the establishment of a better and happier society. As D. J. O Cannon remarked, "If each generation had to learn for itself what has been learned by its predecessors, no sort of intellectual or social development would be possible and the present state of society would be little different from the society of the old stone age." Thus, education reorganizes and reconstructs human experiences for the promotion of culture and civilization.
6. **Adjustment to cultural patterns.** Education equips the individual to adjust himself in the changing cultural patterns.

Thus education is required to perform the functions of transmission and enrichment, acceptance and reformation, change and reconstruction of culture.

Function of culture towards man's education.

1. **Helpful in refining personality.** Culture helps the individual in refining physical, intellectual, aesthetic and moral aspects of personality by drinking deep into the accumulated best experiences of the race. Thus culture beautifies human personality and adds grace to human life.
2. **Helpful in socializing the individual.** Culture helps in socializing the person. It is due to this reason that the quality and direction of socialization differs from one society to another.
3. **Helpful in making social adjustments.** Knowledge of culture helps the individual in making social adjustments and solving various problems.
4. **Helpful in understanding and improving society.** Culture helps the person to understand human society as a whole, to estimate wisely the ends that communities should pursue, and to see the present in its relation to the past and future.

Conclusion. Education is an instrument of culture. If culture emphasizes the elements of aesthetic and moral perfection, it is evident that education is a significant technique for the realization of this perfection. It is an integral part of culture. The social dimensions of culture can be learnt through a process of correct education. The attitudes of mutual consideration and social regard are cultivated in the institutions for educational work. Thus, education is a vital ingredient in the process of socialization of the individual which is a tremendously important aspect of culture.

SOCIAL CHANGE

Meaning. Any alteration, difference or modification that takes place in a situation or in an object through time can be called change. The term 'social change' is used to indicate the changes that take place in human interactions. Society is a 'web of social relationships' and hence 'social change' obviously means a change in the system of social relationships. Social relationships are understood in terms of social processes and social interactions and social organizations. Thus, the term 'social change' is used to desirable variation in social interaction, social processes and social organizations. It includes alterations in like structure and functions of the society.

Definitions.

1. **Davis.** 'Social change is meant only such alterations as occur in social organizations, that is, structure and functions of society.'
2. **Gillin and Gillin.** 'Social changes are variations from the accepted modes of life, whether due to alterations in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or intervention within the group.'
3. **Jones.** 'Social change is a term used to describe variations or modifications of any aspect of social processes, social patterns, social interactions or social organizations.'
4. **Jenson.** 'Social change may be defined as modification in the ways of doing and thinking of people.'
5. **Maclver and Page.** 'Change in social structure is social change.' Social structure is the network of relationship in a society involving social status, social roles and social norms.'
6. **Ginsberg.** 'By social change I understand change in social structure, e.g., the size of a society, the composition or balance of its parts or the type of its organization.'

In the light of above definitions, social change can be best defined as a new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of a society. Social change includes modification in social techniques, relationships, behavior patterns, folkways, mores and institutions, sometimes leading to change in philosophic outlook. On other words, social change refers to change that occurs in the structure and functioning of the social system comprising the following areas:

1. Social structure and institutions.
2. Roles performed by individuals.
3. Social relationships among people.
4. Patterns of social interactions.
5. Values and norms, and
6. Functioning of different groups and institutions.

The terms, which signify social change, are Social Growth, Social Development, Social Evolution, Social Progress, Social Revolution, Social Reform etc.

Features of social change.

1. **Universality.** Change is universal law, an eternal law and invariable law of nature. Social changes are necessary and inevitable. Social changes take place in all societies of the world, therefore, social change is universal in character.
2. **Continuity.** Social change is continuous process. It does not take place at one point of time only. It takes place all the time at all the places. However, we can predict some direction of change.
3. **Variation.** Social change is relative in time, and according to a specific period of time, its rate may be high or low. The rate and quantum of change varies from one society to another depending upon the prevailing conditions.
4. **Criteria of larger population.** Only those changes are considered as social change that affects larger population. Social change is accepted as such only when the majority of individuals in a society accepts it in their life, behavior and beliefs.
5. **Independence.** Social change is independent of the desire and will of the people of society.
6. **Forces.** Social change is caused due to internal and external factors (forces).
7. **Planned as well as unplanned.** There was a time when changes were unplanned and undirected. But in the modern time changes can be planned to achieve the goals of the society.
8. **Structural or functional.** Any change in the social structure or its function is social change.

FACTORS OF SOCIAL CHANGE

There are various factors of social change. Some important factors are discussed below:

1. **Geographical factors (physical environment).** Social change takes place due to physical environment or geographical factors. Floods, earthquakes, famine, epidemics, fires, excessive rains, drought, (lack of rainfall), hot or cold climate transform the life style of people. Floods may hasten the birth of model cities.
2. **Biological factors.** Biological factors like heredity prepare the way for social change. The biological heredity determines the general and glandular constitution of the offspring, which is closely related to temperament, intelligence, physique, activity level and other potentialities of individuals. Biological factors result into better-equipped or less equipped persons, strong or weak persons and several other changes in social set-up.
3. **Demographic factors (population factor).** Population plays a vital role in social change. Due to increase or decrease in population the possibility of social change is also influenced. Population is governed by death and birth rate, immigration etc. Migration due to over population, food storage, political reasons (e.g., partition of India) also brings about social change.
4. **Technological and scientific factors.** Technological and scientific inventions i.e., various types of machines and implements etc, are potent factors in social change. They break regional barriers by providing easy and fast means of communication as well as of conveyance. The press, radio, and airplanes together have brought the world closer and provided for inter-cultural impacts. Scientific inventions in the field of medicine, public health, community organization, the means of transportation, the means of knowledge, dissemination and interaction, and physical environment are regarded as significant factors in social change.
5. **Ideological factors.** Social change is caused by ideological factors. Ideas rule the world. Political, philosophical, and scientific ideas significantly influence social change. For example, the idea of Marxism.
6. **Cultural factor.** Human culture is a process of change. Any change in cultural order is accompanied by a corresponding change in the whole social order.
7. **Psychological factors.** Psychological factors are important elements in social change. Man by nature is a lover of change. He is always trying to discover new things in every sphere of his life and is always anxious for a new experience. As a result of this tendency the mores, traditions, customs etc. of every human society are undergoing perpetual change.
8. **War.** War is also a cause of social change because it influences the population, the economic situation and ratio of males to females, etc.
9. **Legislation.** Legislation plays an important role in bringing about planned social change.
10. **Education.** Education is the most powerful factor of social change.

ROLE OF EDUCATION IN SOCIAL CHANGE

Education is the most powerful instrument of social change. It is through education that the society can bring desirable changes and modernize itself. Education can transform society by providing opportunities and experiences through which the individual can cultivate himself for adjustment with the emerging needs and philosophy of the changing society. A sound social progress needs careful planning in every aspect of life ó social, cultural, economic and political. Education must be planned in a manner, which is in keeping with the needs and aspirations of the people as a whole.

The functions of education in the sphere of social change are outlines as under:

1. **Assistance in changing attitudes.** Education helps to change the attitudes of people in favor of modern ways of life and develops attitudes, which can fight prejudice, superstitions and traditional beliefs.
2. **Assistance in creating desire for change.** Education creates a desire for change in a society, which is pre-requisite for any kind of change to come.
3. **Assistance in adopting social change.** Whenever some social change occurs, it is easily adopted by some people while others find it difficult to adjust themselves to this change. It is the function of education to assist people in adopting good changes.
4. **Overcoming resistance to change.** Certain factors create resistance in the way of accepting social change. Education helps in overcoming resistance. The importance of social change is convincingly explained to the people through the process of education. Education helps people in removing blind faith and prejudice and accepting something new.
5. **Analysis in change.** Education invests the individuals with the capacity to use his intelligence, to distinguish between the right and wrong and to establish certain ideals.
6. **Emergence of new changes.** Education initiates, guides and controls movements for social reform. The flood of social reform movements that was witnessed at the turn of the century was due to modern education.
7. **Leadership in social change.** Education in India must be able to create appropriate leadership at every level if social changes conducive to democracy are to be introduced. Able leaders can be produced only through education.
8. **National integration.** Education can prove very useful in bringing about national integration, which is the basis for unity among people, social change and ultimately the basis for strong and united country.
9. **National development.** Education is the fundamental basis of national development. National development is the all-round development of the different facets of the nation, i.e., economic, political, scientific, and social as well as of the individuals. Therefore, education is the powerful instrument of economic, political, cultural, scientific and social change.
10. **Economic prosperity.** Education is the most important factor in achieving rapid economic development and technological progress and in creating a social order founded on the value of freedom, social justice and equal opportunity. It develops physical and human resources for all sectors of economy and ultimately brings a desired change in the society.

Conclusion. To conclude, social change may be brought about by economic situation, political situation, scientific or technological development, and development in philosophical thinking. By whatever means the change may be brought about, education always plays an important part in its propagation.

Feedback/ Response of B.Ed Students regarding the module I (Computer Assisted Self Learning Packages in Theory and Principles in Education)

To submit feedback online click the following link (press the allow button after clicking)

<https://docs.google.com/forms/d/e/1FAIpQLSfIcALQd4U6QJJKaYEtvJ2UpMqiQZkAxNTWX3wKMlyp2SatSQ/viewform>

S.No.	Item	Agree	Disagree
1	Very less Teaching Support is required after going through the Electronic module in Foundations of Education		
2	The Electronic Module can substitute the 20 days contact classes.		
3	The Electronic module is as per the course structure of the programme		
4	The Electronic module is a good supplement to the study material that is provided to us.		
5	After putting the Electronic module on the official website of the Directorate, it has enhanced the accessibility for the Students.		
6	The Electronic module will help in enhancing the Gross enrollment ratio in B.Ed programme.		
7	The availability of Electronic module on the University Website will increase the frequency of electronic communication (E-mail) between Coordinator and Students.		
8	The Electronic module will help us how to get started.		
9	The Electronic module is Examination Oriented, Brief and to the Point.		
10	The summarized version is a good supplement to the detailed version of the study material available on the website.		
11	The summarized version has been prepared as per adult psychology (andragogy)		