
UNIT 1 EDUCATION AS AN OPERATIONAL ASPECT OF SOCIETY

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1.1 INTRODUCTION

Education influences the economic and social order of society. Education was once considered as a pursuit for those who had leisure. An educated man was supposed to be an idler, a person who did not like to work with his own hands. It was generally believed that a person of high education was only fit to be an armchair politician, philosopher or thinker.

During the re-Christian era, Greek city-states were at the zenith of their prosperity. Education during this period aimed at preparing students for citizenship and enabling the youth to successfully participate in statecraft. In Sparta, education was controlled by the state and every individual had to get military training for the defense of Sparta. Attaining physical excellence was the main criterion for the success of education. In Athens, the influence of sophists and their philosophy was significant and they promoted the growth of individualism. As such, civilizations designed their own education systems. We find the Pre-British period, British period, and Post-independence period in the history of education of India. Each had its emphasis according to the socio-political situation then prevailing.

In this unit we will be looking at the contribution of education to our society. We will discuss how education is a sub-system of society, how education changes society, and how it is influenced by the political and technological changes. We will also take a look at the constitutional provisions with regard to education.

1.2 OBJECTIVES

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

- describe education as a sub-system of society;
- understand the functions of education;
- analyse how education has evolved out of societal needs;
- explain how education has contributed to Indian society; and
- assess the efforts done by different ruling powers for education

1.3 EDUCATION AS A SOCIAL SUB-SYSTEM

1.3.1 Concept of System

A system is set of interrelated units. These units include people, buildings, animals, beliefs, laws, and so on. The word set implies that the units have common characteristics. Each unit is related to and dependent upon other units within the same system: a change in one unit results in changes in other units. In short the system is always more than the sum of its parts. You may be familiar with various systems like the social system, political system, educational system, digestive system, respiratory system etc. A system consists of parts that are inter-related and inter-dependent. The functioning of a system depends on the functioning of every part. The system functions towards the attainment of certain goals. The function of each part may appear different from the goal of the system.

The human body is an example of a system. It is made of number of interrelated parts. These parts have different functions. They perform their functions in relation to other parts. If any part of the body malfunctions, the rest of the body also malfunctions. For example, if the pancreases do not function well it results in excess of blood sugar which in turn can affect the heart, eyesight and other vital organs.

The goal of the digestive system is to break down food into the simplest form to be absorbed by the body. However, the function of esophagus may appear different from that of liver, teeth, and stomach. Nevertheless, if any one of them fails to function, the system is severely affected.

1.3.2 Society as a System

A social system is a set of interrelated social units. **Social units include individuals, groups, and organizations. A society can be considered as a system with a set of goals to achieve.** Social system is a network of social interaction and

action of individuals organized to carry out one or more essential tasks of the society. The society has interrelated units/parts which function for the attainment of the goals of the society. The different social units are the economic system, political system, education system, transport system etc which work in an inter-related, inter-dependent manner towards achieving the goals of the society.

Unless these units function in a coordinated manner, the goals of the society cannot be attained. Achieving total literacy, upliftment of the downtrodden are some of the goals of our Indian society. These cannot be achieved without the integrated effort of the political system, education system and the economic system.

1.3.3 Education as a Sub-system of Society

Education itself is a system. It is an agent for the transference of knowledge as well as socialization of individuals. The units of this system are: the education ministry, the education boards, the school complexes, teachers' associations, parents' associations, universities, colleges, national bodies like UGC, IGNOU, and NCERT. Education has a well-defined structure and sets of roles and it affects other social systems. Education as a system has its goals to achieve. The goals of schools, colleges, teachers' associations, Parent Teacher Associations (PTAs), and education boards would be different. Nevertheless, they have the common goal of imparting quality education. The various units of the education system form a network.

Education functions in close relation to other systems like the political system, and family system. The policies of the State, the funds provided by the State, the family background of the students, training given to the teachers, and admission policy, influence the success of an education system. **Within society, it is a sub-system. It functions towards helping the society to attain its goals. It is a sub-system and is responsible for bringing about changes in other social systems.** *The demise of the Indian indigenous system is a clear example of the subordinate role of education compared to other dominant social systems.*

The education system provides the essential human resource for the other sub-systems of the society.

The characteristics of education as a social sub-system:

- Education is a powerful agent in building social individualism. It develops respect for social norms as well as values, knowledge and understanding in an individual for making him/her responsible and effective in society.
- It helps to mould society in the desired direction.
- It studies the interaction system which emerges from the structure and functioning of human groups and also helps the child to understand these interaction parameters.
- Education system emerges as a result of the working and dynamics of different institutions of society.

- Educational institutions such as schools and colleges provide opportunities for meeting man's needs to pass on the desirable characteristics of his culture in the form of values, and norms.
- Educational system through its experiences enriches the discipline of Education and gives new insights for the solution of educational problems.

1.4 EDUCATION AS AN OPERATIONAL ASPECT OF SOCIETY

1.4.1 Functions of Education

Brown (1947) says, '*Education is the consciously controlled progress whereby changes in behaviour are produced in the person and through the person within the group.*' **Havinghurst and Neugarten** (1964) has given two important functions of education system. According to them, it is to be

- i) a mirror that reflects society as it is or to be a stabilizer of society
- ii) an agent of social change and a force directed towards implementing the ideals of society.

George Payne considered three main functions of education from the point of view of educational sociology. They are:

- i) assimilation of traditions
- ii) development of new social patterns
- iii) creative and constructive role

Emile Durkhiem (1956), the French sociologist, saw the major function of education as the transmission of society's norms and values. He maintained that, '*Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child from the beginning the essential similarities which collective life demands.*'

These eminent persons have identified the functions of education. A common thread found among their views is the change, the survival, and the stability factor of a society. We can broadly classify the three functions of education as follows:

- i) It transmits culture from one generation to the other.
- ii) It trains people for specialized adult roles.
- iii) It changes the cultural heritage by developing new knowledge.

i) **Transmission of Culture**

Franz Boaz (1930-34), a German-American anthropologist says, "*Culture embraces all the manifestations of social habits of a community. The reactions of the individual are affected by the habits of the group in which he lives and the products of human activities determined by those habits.*"

Culture involves the common ways followed by a particular society in their food habits, attire/dress, greetings, dance, music, hospitality, interactions, art and architecture, literature, customs, beliefs, ideologies, rearing of young ones, and values. These differ from society to society.

Bronislaw Malinowski (1953), a Polish born British anthropologist expresses the view that man varies in two-respects-physical form and in social heritage or culture. The variations physical form are due to heredity. The gene combination does not determine his life cycle. The social environment brings changes in the behaviour pattern and plays a vital role in his developmental process. Also as he develops, he contributes to his social environment. The cultural heritage in which he is born helps him to satisfy his needs. He further says, "*culture deeply modifies human innate endowment, and in doing this it not only bestows blessings but also obligations and demands the surrender of great many personal liberties to the common welfare.*"

Education is required to perform the function of transmission and enrichment, acceptance and reformulation, change and reconstruction. It transmits the culture to the new generation and transforms the outlook of the young towards life in the background of the past, in the context of cross-cultural influences and in the light of future requirements for the individual and the society. It provides for the fulfillment of the need of the individual born out of his being a member of a culturally oriented society. Its function is also to make the life of the individual rich by giving him the cultural attainments of his race.

Emile Durkhiem argues that to become attached to a society, the child must feel it is real, alive and powerful, a feeling that dominates the person and to which he owes the best part of himself.

In all societies, parents teach their children things like values, attitudes, roles and so on. In simpler societies, this informal teaching may be enough to transmit the store of knowledge. There is no great specialization or division of labour. There is little accumulated knowledge.

In modern societies, by contrast, the store of knowledge is enormous. Families cannot transmit all the knowledge. Hence, education as a social system which can store, preserve, and transmit culture, was institutionalized. In advanced industrialized societies education is provided by the state as a matter of right to all its citizens. In non-literate societies, formal education was unknown. Young people learned their lessons for life largely by joining the adults in their daily routines.

Education helps the individual in developing a behaviour-pattern which makes him acceptable in a cultural milieu and also equips him for formulating the cultural milieu with the experiences gained by him by living his own life. Education equips the individual for bringing about cultural changes and for constructing new cultural patterns.

Enculturation: Mary Goodman uses the word enculturation to describe the process of transmitting a culture to the young. The process by which the young learn the traditional ways of the society is called enculturation. It differs from society to society. The enculturation to a great extent takes place through indirect, informal and unconscious process. It is by living in a cultural milieu that the transmission of culture takes place. Through education the enculturation process is formalized.

It should be based on:

- An understanding of the culture of the society.
- An understanding of the individual.
- An understanding of the individual and unconscious ways by which the child acquires the cultural pattern.
- An understanding of what needs to be transmitted in the light of the present and the future needs of the society.

It is the process which creates cohesiveness in society. It maintains the commonly agreed upon conduct, customs, food habits, interaction, and costumes. This gives each society a typical identity. Enculturation ensures the continuity of this identity. Otherwise with time, the various communities would have lost their identity.

ii) **Training for Specialized Roles**

Durkheim argues that in complex industrial societies the school serves a function which cannot be provided by either family or peer group. Membership in the society as a whole is based on neither their kin nor their friends. In the school the child must interact with other members of the school community in terms of a fixed set of rules. According to him, it is by respecting the school rules that the child learns to respect rules in general and develops the habit of self-control and restraint.

Durkheim observes that education also teaches the individual specific skills necessary for future occupation. The relatively unspecialized division of labour in pre-industrial society meant that occupational skills could easily be transferred from parents to children without the need for formal education. In industrial society, solidarity is based upon the interdependence of specialized skills. Industrial society is thus united by value consensus and a specialized division of labour whereby specialists combine to produce goods and services.

American sociologist Talcott Parsons argues that after primary socialization within the family, the school takes over as the focal socialising agency. School acts as a bridge between the family and the society as a whole, preparing the child for his adult role. Within the family the status of the child is ascribed by birth. Parents treat their children as their particular child rather than judging him in terms of a standard yardstick which can be applied every individual. However, in advanced industrial society, status in adult life is largely achieved: for example occupational status. The school prepares the individual for this transition. *It establishes universalistic standards in terms of which all pupils achieve their status. Modern industrial society is increasingly based on achievement rather than ascription.*

Parsons sees the educational system as an important mechanism for the selection of individuals for their future role in society. "It functions to allocate these human resources within role structure of the adult society" according to Parsons.

With the change in technology and the knowledge explosion, the role of the teacher, the evaluation system, and curriculum are undergoing a sea change. New specializations in various fields, and automation, demand new skills and pattern of working. Call centers, on-line exam, on-line courses, ATMs, credit cards, SMS, and cyber crime were unheard of in the past.

For example, for a person to be employed even as a shop assistant or in a call center, knowledge of computers has now become essential. A glance at the newspaper advertisements for employment will reveal this. Children learn how to operate computers and other electronic gadgets even before they learn writing and reading.

The education system is reviewing its policies to suit the trend of society. The individual cannot survive by acquiring a skill for a lifetime. One needs to keep abreast with changes happening very frequently. Hence education has to equip the individual with skills to upgrade oneself. Thus it needs to be life long learning.

iii) Change in Cultural Heritage

Education is not only concerned with the simple transmission of knowledge, its importance is in preparing the child to meet the demands of society. Since society is continually changing, its needs also go on changing. It is for meeting the changing needs and also for bringing about the desirable changes in society that education is needed.

We find significant changes happening in our society. More women are now entering the workforce, there is a reduction in child marriages, women are participating in sports which has been a male bastion and more people are going in for education. Marriages through Internet, (even nikah), invitations and correspondence through mobile or net, more people nurturing high aspirations and achieving them, mushrooming of new professionals (like wedding planner), rampant concern for health and beauty – these are some of the changes in cultural heritage.

Society undergoes change due to many reasons: political, economic, technological, and philosophical. Education always plays a part in its propagation. These changes mentioned above change the cultural heritage of the society. They alter the social interaction, and values.

Now we have to decide how much of the culture should be altered, replaced, maintained. Some of the customs may be found to have lost their purpose, in which case, they should be corrected. Education helps us to know about the cultures, scientific discoveries, human achievements, and human struggles. It encourages us to question the validity of our cultural practices.

Acculturation: It is required that the members of society must learn to adapt to constant changes in the culture. The process by which individuals learn the new or emerging customs and values is called acculturation.

The two processes of acculturation and enculturation ensure cultural continuity. Our country has been invaded, and ruled by many foreign forces over time. However, our society has not lost the element of our culture. On the other hand we have ingrained many customs of other cultures in our language, food habits, costumes, music, art and architecture. This makes our culture even more rich and vibrant which attracts many towards us. There are communities which are at the brink of extinction, due to their inability to undergo acculturation.

For every society stability and change are both essential. The stability is required to keep its values, norms, traditions and customs and to save it from disintegration. The change is required for avoiding stagnation. Hence all members of a society must learn the established patterns of behaviour but also be ready to adapt their

established patterns of behaviour and modes of thinking to new and emerging values. If they do not learn to adapt there is a risk of conflict and stagnation. The process of stability and change are applicable to all types of societies whether they are developed or developing we find *change in our society*, for instance, towards women working in industry/ army/films, dress code for women, attitude towards persons with communicable diseases, and untouchability.

Check Your Progress 1

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

b) Compare your answer with those given at the end of the Unit.

1) How does education transmit culture?

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2) Why should every society undergo enculturation and acculturation in order to survive?

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3) How does education mould individuals for new, specialized roles?

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4) How does cultural heritage change?

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1.4.2 Social Change and Education

The Education Commission (1964-66) has observed "*If this change on a grand scale is to be achieved without violent revolution there is one instrument and one instrument only that can be used: education. Other agencies may help, and can indeed sometimes have a more apparent impact. But the national system of education is the only instrument that can reach all the people.*"

The life of an individual is moulded to a great extent by the society he lives in. The institutions of the society shape his mind, bring harmony in his body and help in the emergence of his personality. The influence is limited to the extent the individual's inherent nature is capable of being moulded. Each individual has his own interests, abilities, and rate of development. Society tries to achieve certain harmony in the diversities and creates a social order to which the individual is expected to submit himself. The individual, on the other hand influences the social order and through his own individual equipment tries to bring reforms in it. This process of enforcement of social order and the reforming of it through individual efforts continue in a cyclic order.

Education keeps this order moving with its two-fold function of conservatism and progressivism. Without education, either the social order perishes and there is all-round chaos as in anarchy or it becomes so stable that the individual becomes a slave to it and continues to lead a life on a beaten track. Education brings social change. But social change is vitally linked to economic change. An education which does not promote economic change very often fails to promote social change. This is the reason why indigenous education in India in the 18th and 19th century failed to bring social reforms in the country. The Indian village was having an unchanging economic order and whatever education was provided were for the promotion of traditionalism, conservatism, and orthodoxy. The society becomes static and degenerative. The economic growth leads to social change. It is education that leads to economic growth. The developments in science and technology are also dependent on education. The social change in a nation may take place because of socio-economic-political upheavals. It may begin at an unconscious level.

The life of the society through imitation may adopt some cultural patterns or a value system without being conscious that a change is being brought about in it. Such change we may refer to as changes at the unconscious level. The changes, however, do not remain at the unconscious level for a long time. They may be imitated at an unconscious level but their acceptance takes place at the conscious level and it is only at this level that the changes become universally acceptable in a group, a society or a nation.

The education in India during the British period especially with English as a medium of instruction influenced the thoughts and life styles of the people. They began to imitate the Western ways. It also created a sense of frustration about their own ways. The education thus created a frustration about the situation and also prepared them for accepting changes in their life patterns. It also enabled the individual to proceed in the direction that would bring about changes in the society at the conscious level.

Raja Ram Mohan Roy, Swami Vivekananda, Swami Dayanand Saraswati, Mahatma Gandhi, highly educated and enlightened Indians, made all efforts at the conscious level to bring about social changes. All these reformists felt the need of a sound education to bring about social reforms. The educational backwardness sustained and nurtured social backwardness. Gandhiji realized the unproductiveness of the prevalent education. He felt education which kept the people away from one's work and inculcated hatred for work is not worth the pursuit. A strong relationship between "hand and head" was established in his basic system of education.

The Education Commission (1964-66) has observed, "*One of the important social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a leveler for the improvement of their condition.*"

In a society if all the individuals are treated as equal, it is important that they get equal opportunities for advancement. Since education is one most important means for *vertical mobility*, it is through an exposure to education that one can aspire to achieve higher status, position and emoluments. The equality of educational opportunities will ensure rapid advancement of a nation. When all people have the opportunity to get education they will have a chance to develop their natural talents and thus enrich the society. Vertical mobility takes place whenever an individual's occupational status changes, his education level changes, and his life style changes. It is through education that one can hope to replace the ascribed status by achieved status. Thus, education can help to realize one of the national goals of removing social inequalities.

Check Your Progress 2

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

b) Compare your answer with those given at the end of the Unit.

5) How does education bring about change in society?

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6) How does education help in vertical mobility?

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1.4.3 Education and Economic Development

In the present times no nation can think of social or economic development without ensuring an abundant supply of highly educated and skilled people. A nation of uneducated citizens would find itself in great difficulties even to survive. The present world is living through a technological and scientific revolution. This has necessitated that every country should have an adequate number of qualified scientists, technologists and technicians. Education in a purely agrarian economy has always been of low value as the production was considered in monetary terms. **The concept has now changed.** Agriculture in modern times is as much a concern of the scientist and technologist as that of a farmer. In the industrialized countries, the need for education at all levels began to be felt as the industries developed.

Stainslov Strumelin (1962) said, "highly qualified workers lead to high productivity of labour and increase not only their own earnings but also the social product and consequently the national income." Peter Drucker (1959) says, "productive work in today's society and economy is work that applies vision, knowledge and concepts- work that is based on the mind rather than hand". The technological revolution has created the need for scientists, technologists and technicians for a progressive country, the supply of whom at a regular rate and in adequate numbers has to be ensured through the expansion of education. Education not only produces technologists but technologically and scientifically literate persons. The impact of education on economic growth and of economic growth on education has been tremendous. The richer nations have an enriching and expanding system of education. In USA, Russia, and Denmark, the high rates of economic growth were coupled with high rates of expenditure on education.

Vaizey (1962) observes, "*As a nation grows richer it tends to increase more than proportionately its expenditure on education.*" Galbriath (1959) says, "*Education increases our productivity.*" Israel is a good example for educational investment providing high returns.

The outstanding feature of the initial Five Year plans of India was their laudable goals and objectives for facilitating educational growth at all levels in general and primary education in particular. Further, the accelerated pace at which technology institutes, agricultural universities, etc were opened immediately after independence, shows the expectations from education by a nascent nation, facing the Herculean task of taking care of millions.

Today, though all her problems have not been solved absolutely, India is a powerful and vibrant economy of the world. This has been possible because of widespread education which is being reviewed, and revised periodically. Nevertheless, there may be found many flaws in the education system in India, at the execution level. The self-reliance in terms of agriculture, technology, and expertise in large number of areas has plummeted India to a powerful position. This was possible because of widespread educational facilities. As discussed in the previous sub-unit, education trains people for specialized roles, it equips people to adapt to the changed social, technological, economic, political set-up.

Accomplishments since Independence in 1947 in terms of literacy spread of institutions and participation and equalisation of educational opportunities have been quite significant. There has been phenomenal increase in the number of educational institutions and teachers and students. The number of teachers has gone up five-fold and the number of schools three fold. Literacy rate has nearly trebled. The decennial census, 2001, saw India's literacy rate around 62%. India's economy is on the fulcrum of an ever-increasing growth curve. The Economic Survey 2005-06 estimates that the GDP will grow at 8.1 per cent. The manufacturing and the services sector have become a major driving force for the Indian economy. With both of them on a soaring growth path, one can concur that India can aim towards a nominal growth rate of 12 per cent. We can observe a phenomenal growth in economy alongside literacy. India is making gains in the areas of agriculture, industry, and construction at an unprecedented rate. For example: - There is a strong relationship between economic growth and the level of education. Kerala is the most literate state in India. A 2002 survey showed Kerala as number 3 in affluence level, and number 5 in terms of infrastructure

penetration and investment attractiveness. Today, the state's domestic product (SDP) is growing at 7 per cent, and the state government's finance department expects the SDP to grow at 7% in real terms, over the next three years.

Check Your Progress 3

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

b) Compare your answer with those given at the end of the Unit.

7) How does the economy of a country depend on its education?

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1.4.4 Political Systems and Education

Influence of Some Political Ideologies

Karl Jaspers (1960) has written, "Nothing man does is quite without political significance".

Politics is usually associated with administration, rights and duties of the citizens, and social living of the people. We are considering the education prevalent in different political set ups like the Fascist, the Communist, and the democratic.

Fascism believes in the supremacy of the State over the individual. It is a political system which places collectivism in the form of supremacy of the state over the individual. It discards individualism. The chief purpose of education in a Fascist State is the enlightenment of the masses about the ideals exalted by the Fascist ruler. The purpose of education is to glorify the nation and prepare the people for all sacrifices for her supremacy over other nations of the world. The important task is to educate and train the elite so that the State can be administered well. Education is not considered as a birth right of all. The three functions of the school in this perspective, are to train the character, to educate the intellect, to develop the body.

The communist philosophy is the philosophy of scientific realism. The communists believe in building a classless society. They differ in their idea of freedom. The free individual as conceived by communism is considered to be really free since his freedom does not restrict the power of the State and he is free in the sense that he works for the good of all. His own individuality does not matter till his work with his fellows is for the furtherance of the interests of the State. Education is given with specific task and its success is judged on the basis of national progress and prosperity. The individual is not free to pursue his own choice of subject or career. The individual refinement is considered of value only in terms of social good.

Democracy believes in giving independence to the people but if the people are not educated and not disciplined for social good then this independence would take the form of anarchy. **Hutchins** (1953) says, "Political freedom cannot endure

unless it is accompanied by provision for the unlimited acquisition of knowledge. Peace is not likely unless there are continuous, unlimited opportunities for learning and unless men continuously avail themselves of them." For the success of democracy it is essential that each individual owns his responsibilities consciously and this will be possible when the individual's power of understanding is high and he is of good character. **Gandhiji said, "I hold that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without. It has to come from within."** He also said, "Swaraj is to be obtained by educating the masses to a sense of their capacity to regulate and control authority." Therefore, such education is desirable which makes conversant the citizens with the democratic ideals and develops in them those qualities which are most. The education should inculcate self-realisation, human relationship, economic efficiency and civic responsibility.

The above discussion shows the emphasis laid down in different political systems. Each leads to a particular type of educational system to fulfill the principles of the political system.

Influence of Political System on Indian Education

We will attempt a brief discussion on the influence of various political situations in India on her education. Here we will look at the changes happening in Indian education due to the influence of her rulers. The discussion will deal only up to National Education Policy on 1986, in order to show how the change in political situations shaped the course of Indian education.

In the ancient period, educational policy was laid down by the religious system. There are three broad strands of education that prevailed during this period: the Vedic tradition, Buddhist educational policy, and the Jain system of education.

As the caste system got crystallized, occupations became hereditary rather than a matter of aptitude. Hence, new entrants to the society were socialized in the family; the occupational training was received from their elders by practicing. Formal education was allowed only for the upper castes. Education at the elementary level was provided by the local communities, parents, and philanthropic rulers, and the nature of education imparted consisted of certain common curricular aspects. In the Buddhist and Jain systems there were no restrictions of entry based on one's birth, as there was no caste system in these religions.

The Muslim rulers in the medieval period did not interfere with the education of the Hindus. They started their own schools in their places of worship. Education continued to be self-directed and offered through self-controlled decentralized institutions. However, emperors like Akbar and his successors encouraged the starting and maintaining of elementary schools called Maktabas in mosques. Madrasas were established as the centers of higher learning to teach Persian and the Koran. The separation of the Hindu religion from the state had a greater impact on the accessibility factor. The religion legitimized the state. With the advent of the Muslim rulers the Hindu religion lost its superior position. Consequently, the hold of the caste system on education started becoming weak. In the absence of state control and interference, all types of educational institutions continued to function under local patronage and under the supervision of religious leaders. There was

no change in the content and process of education. The clientele for education obtained schooling to carry out their traditional occupations.

Initially, the Britishers showed interest in Indian education so as to assure the powerful educated sections that were the product of the caste based social stratification. Later, when the regime established itself, it was the stratification which tried to persuade the rulers to expand the education system to ensure their participation in the governance of the masses. In between the two systems the educational system grew to balance the demands of the community and the State.

The colonial era started with the entrenchment of East India Company as a mercantile interest in the sub-continent. The Christian missionaries, who were brought by the company as an obligation, started their proselytizing activities and opened schools for the converted lower castes. The Missionary activity in education became another structural elaboration of the indigenous system.

The Company began conquering more territories and ruling over them with the protection of the British empire. The Hindu upper castes resisted the missionary activities. The company did not want to interfere in the educational spheres. **The politico-economic compulsions of the period compelled the rulers to adopt a pro-native educational system policy.** In 1781, the Calcutta Madrasa was started to conciliate the influential Muslims and Hindus. This was followed by the starting of the Benaras Sanskrit College in 1791. Right from 1797, Charles Grant, an influential statesman, was advocating that English education be introduced in India. The famous 'Macaulay's minutes' forcefully supported the cause of English education in the Indian territories, to prepare the people who could occupy the subordinate positions in the colonial government and help in administering the natives. **English became the official language in 1837. Demand for English education was created by throwing open the subordinate positions for the natives in 1844.** In 1854 Charles Grant, while supporting the educational policy of education through English language, put forward the case for education through native languages. No action was taken due to political reasons.

Till now we have seen the change of education system with minimum control from the rulers, being the privilege of some, meant only for learning the skills of the trade for the artisans, to gradually becoming the pulse of the ruling power. It slowly takes up the active role of ushering change *as desired by the governing body.*

In 1857, Indian territories came under the direct rule of the British Crown. During the same year the government of India started universities at Calcutta, Madras and Bombay. Primary education suffered neglect till 1882, when the Indian Education Commission recommended providing of funds. Thus, the management of primary education came under local self-government. This period also saw the creation of Indian Educational Services in 1896. There was a rapid growth of private schools and colleges while indigenous schools decayed and disappeared.

Under Lord Curzon (1902-1921), the policy shifted towards the improvement of quality of education. More finances were available for education. Government assumed a more active role in the field of education. There was a large scale unprecedented expansion of government-supported and government - recognised

institutions of education at all levels. But the literacy rates and enrollment were far from satisfactory.

Under Diarchy (1921-1937), the governance of education was under the legislature but the financial arrangements were with the government. Though there were conflicts, this period was marked by considerable progress. There was a widespread growth of institutions and enrollment. One important development of the period was the use of Indian languages as the medium of education at the secondary level.

The last decade of the colonial rule saw the abolishment of the Diarchy, slackening of secondary education and the expansion of higher education. The expansion of primary education was also halted.

During 1937-1939, far reaching decisions were taken by the elected provincial governments in the field of education. The new system of education proposed by Gandhiji was worked out in detail by the educationists, under the leadership of Dr. Zakir Hussain. Unfortunately for the common people of India the full-scale implementation was not on the cards, as the elected provincial governments had to resign because of the political differences with the British in the context of the outbreak of the Second World War.

The Sargeant plan: The plan had the clear-cut objective of achieving educational development in 40 years which would be comparable to the level of educational development prevailing in Britain at that time. It addressed universal compulsory education, high school, training of teachers, creation of employment bureaus, and the education of physically and mentally handicapped. It definitely shows the earnestness with which the government tried to improve the *quality of education comprehensively*, though it was criticized for many reasons.

Post-independence period: Immediately after independence, Government of India had to tackle grave problems like refugees, partition and strengthening the administration. The priority given to education is evident from the appointment of the University Education Commission under Dr. Radhakrishnan amidst the crisis – like situation in the country. The government felt the need for the improvement of the universities to produce educated manpower for administration and skilled manpower for the modernisation of the economy by harnessing new technologies.

Most of the States structured their education systems at the school level *according to the Sargent Plan*; since the Plan accepted most of the features of Basic education (Gandhiji's new education plan) and also supported a dual system of traditional primary schools and basic primary schools.

The University Education Commission (1948-1949) laid great stress on the introduction of general education throughout school and college stages. The commission clearly wanted that the school should diversify its outcomes in such a way that many would effectively participate in real life by taking up self-employment and only a few would study beyond school level.

We can see how the emphasis and the expectations from education underwent dramatic shifts. However, each shift shows the reflection of the need of the social set up at the particular time. It also depicts increase in the comprehensiveness and the refinement of the policies.

Up to the end of the Third Five Year Plan (1969), school education failed to respond to the emerging social and economic needs of India. Literacy gains were not impressive, so was the performance of the primary education sector. Though education during this period expanded in terms of enrolment, numbers of institutions and teachers and expenditure, the nation was not able to fulfill its constitutional obligation of universalising elementary education, and achieving the goal of equity and social justice through education.

The Constitution of the Education Commission (1964-1966) is considered as one of the significant landmarks in the history of Indian education. It adopted a comprehensive approach to reconstruct education and develop a blueprint for a National System of education. *The commission firmly believed that education is a powerful instrument to bring about the desired changes in Indian society more so when the country was challenged with problems of population explosion, poverty, poor economic growth, social stratification, and political turmoil.* The Commission identified modernisation as the central issue of the social context in which Indian society was situated and required education to respond to the challenges of modernisation. It believed that education should recognize the phenomenon of the explosion of knowledge and emphasized the need for developing critical and creative mental faculties through a new approach. It also felt that education should prepare individuals with open, enquiring, thinking and judging minds rather than act as a mere transmitter of knowledge. Of the many salient features of the Commission it recommended 10+2+3 pattern of education, the creation of a socially cohesive and egalitarian society, and the need for vocationalisation of higher secondary education.

We can see the change in the philosophy of the Education Commission. It has tried to address the issues of knowledge explosion, human resource development, even as early as 1964. The Commission's recommendations could not be implemented owing to lack of political will and commitment on the part of the Government.

The Policy on Education 1986 (NPE-86): The three five year plans between the years 1964 and 1985 also looked into the developmental aspects of education along with NPE-68. Many of the important recommendations of the Education Commission were either diluted or rejected when NPE-68 was evolved. The achievements in education in the four decades after Independence were not impressive. There was only 20% increase in literacy universalisation of elementary education (UEE) was a far cry growth of educational institutions was uneven; and low retention rates and large scale dropout at primary stage were causes of concern; and low financial provisions for education indicated the priority extended to education.

A status document called "Challenges of Education – A Policy Prospective" which provided a framework for the education system to meet the new challenges. It resulted in the NPE-86. It contended that the role of education is essentially to transform a static society into a vibrant one. *The policy recognized the need for creating not only access to education for all sections but also getting them involved in the process of continuing education so as to promote a learning society.*

The NPE-86 gave an unqualified priority for UEE, emphasised on improvement of facilities, universal enrolment and satisfactory levels of achievement. It adopted the dual track approach with simultaneous attention to adult literacy and primary education. It advocated a large scale and systematic programme of Non-Formal Education. It pronounced the shift from mere equalization of opportunity to education for women's equality. The Policy perceives education as an essential element for all-round development of society, to sensitise the minds for furthering the goals of socialism, secularism and democracy. It also envisages education to develop the required manpower, to promote and sustain economic development.

An important milestone was the laying down the minimum levels of learning for all stages. For the first time, pace setting schools were proposed. Navodaya schools for the rural talented children came into existence. DIET (District Institute of Educational Training) for training teachers for primary schools while teacher training colleges and SCERTs would provide continuous in-service training for secondary school teachers. As a result of the Policy, the seventh five year plan identified the thrust areas in education as (i) universal enrolment and universal retention and (ii) substantial improvement in the quality of education. Operation Blackboard (OB) was launched to implement the Policy.

We have seen the paradigm shift in education system from the time, it was supported by the patronage of kings to the time of the British Empire to the NPE-86. It reveals the situations which placed education at a critical political position. The dying away of caste based education, the prominence of English education, the efforts done by post-independent India to harness benefits from education, and to uplift the downtrodden by giving educational opportunities have all been discussed. The education system evolved to cater to the changing educational needs of the social structure.

Constitutional Provisions in India for Education

The Constitution of India has provided a large number of clauses and articles which have a direct or indirect bearing on education. The national goals of the country are enshrined in the preamble. The four-fold ideal of justice, liberty, equality and fraternity has been incorporated for the elimination of social inequalities, economic disparities and political privileges. The ideals of justice, equality, liberty, and fraternity cannot be realized unless through education an understanding among the people is created about their significance. They are the guiding principles and the base on which the future laws and regulations are framed. The new nation wanted education to serve the Constitution. The Education system is expected to become subordinate to the goals of the Indian Constitution. The three major programmes that the nation took up to meet the national objectives were:

- Democracy as a way of life
- Socialistic path to secure the lives of the citizens
- Industrialization based upon modern science and technology.

Out of the above, the first two programmes are built into the Constitution and the third emerged out of the deliberations of the political and administrative machinery that derived authority from the Constitution.

Article 45 under the Directive Principles of the State Policy provides that the 'state shall endeavour to provide within a period of 10 years from the

commencement of this Constitution for free and compulsory education for all children until they complete the age of 14 years'.

Article 351, Article 29, Article 350-A, B are all related to the duty of the State with respect to language. While article 351 is concerned with promotion of Hindi language, Article 29 gives right to citizens to conserve and protect their language. Article 350-A states the right to provide facilities to linguistic minority groups for instruction in the mother tongue during primary stage.

Article 30 gives the right to minorities to establish the educational institution of their choice and further says that the state shall not discriminate amongst any educational institution on any grounds. Article 28 declares that no religious instruction shall be provided in an educational institution aided by the State.

The constitution provides justice in social, economic, and political spheres. Article 15 has banned all discrimination against citizens on grounds of religion, race, caste, and sex. **Article 29** has provisions to eliminate discrimination on the basis of caste, creed, and colour in any government-aided schools. Article 16 is devoted to special reservations regarding educational facilities for scheduled castes.

The Constitution gave education a very prominent role in the development of modern India. The education system was expected to build the values embedded in the constitution, promote the educational interest of the weaker sections of educationally and socially backward classes and provide resources for education to make primary education compulsory. The education system being a subordinate system was given a greater responsibility and in turn the Constitution

These constitutional provisions mentioned here have shown the efforts the State has taken to guarantee facilities for education to all, to eliminate discrimination and exploitation of weaker sections of society and ensure the democratic provisions for every one's right to express themselves, so as to achieve the ideals enshrined in the Constitution.

Check Your Progress 4

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

b) Compare your answer with those given at the end of the Unit.

8) Which constitutional provisions are related to education?

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9) List the events mentioned in the discussion above, that took place during the British period in the field of education?

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10) What were the highlights of the Education Commission?

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11) How did NPE-86 tackle the staggering problems in the education system?

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1.5 LET US SUM UP

We took you down the memory lane from the pre-British period to 1986 to highlight the events that have shaped the education system of which you are a product.

In this unit, we have discussed, though briefly, the relationship between education and society. We have seen how education functions and contributes towards the up-liftment of the society. The functioning of society as a system and education as a sub-system has been discussed. We saw the shift in the emphasis of priorities in the pre-British, British and post-Independence period, in Indian education, the ideological differences and their impact on the education of a state even in pre-Christian period. We found a paradigm shift in the field of education from education as exclusive privilege to compulsory provision for primary education. The constitutional provisions for the protection of the various sections of society were also mentioned. The contributions of various Commissions, Plans before and after Independence reveals that there were spurts of visionary and well planned efforts, some of which did change the course of Indian education. Much more needs to achieve, which has not been achieved so far due to either political situations or political lethargy. The unit does highlight the significance and emphasis laid by various Commissions on education.

It is reaffirmed that education is the only tool to fulfill the Constitutional obligations to bring about socio-economic transformation.

1.6 UNIT END EXERCISES

- 1) What are the major changes that you found in the policies towards education over the period in this discussion?
- 2) How can education in India be made more productive?

- 3) What are the reasons for the problems infesting education in spite of the various Commissions making relevant recommendations?
- 4) Compare the budget allocation for education by different states and the center for the last decade. Analyse its impact on education.
- 5) Refer the various commissions of post-independent India and find which of the recommendations have not been fully implemented.

1.7 ANSWERS TO CHECK YOUR PROGRESS

- 1) It transmits culture to the new generation and transforms the outlook of the young towards life. The process by which the young learn the traditional ways of the society is called enculturation. Through education the enculturation process is formalized.
- 2) For every society, stability and change, both are essential. The stability is required to keep its values, norms, traditions and customs and to save it from disintegration. The change is required for avoiding stagnation in it.
- 3) The educational system as an important mechanism for the selection of individuals for their future role in society. School acts as a bridge between the family and the society as a whole, preparing the child for his/her adult role.
- 4) Society undergoes change due to many reasons: political, economic, technological, and philosophical. These changes alter the cultural heritage of society.
- 5) Education prepares the individual for social changes. It initiates the social changes and gives them a direction and purpose. Education determines the nature of social changes which ought to be brought about.
- 6) Since education is one most important means for *vertical mobility*, it is through an exposure to education that one can aspire to achieve higher status, position and emoluments. Vertical mobility takes place whenever an individual's occupational status changes, and his education level changes.
- 7) Education increases our productivity. The richer nations have an enriching and expanding system of education. In USA, Russia, Denmark etc., the high rates of economic growth were coupled with high rates of expenditure on education. There has been a phenomenal increase in the number of educational institutions, and numbers of teachers and students. The number of teachers has gone up five-fold and the number of schools three fold. Literacy rate has nearly trebled. The manufacturing and the services sector have become a major driving force of the Indian economy. With both of them on a soaring growth path, one can concur that India can aim towards a nominal growth rate of 12 per cent. The Economic Survey 2005-06 estimates that the GDP will grow at 8.1 per cent.
- 8) Constitutional provisions related to education are as follows:
 - i) Article 45: State shall endeavour to provide free and compulsory education till 14 years of age.

- ii) Article 351: Promotion of Hindi Language
 - iii) Article 29: Right to conserve and protect individual's language
 - iv) Article 30: Right to minorities to establish the educational institution
 - v) Article 20: No discrimination on the basis of caste, creed, colour in any Government aided schools.
- 9) Events took place during the British period in the field of education:
- i) The Christian missionaries opened schools
 - ii) In 1791, the Banaras Sanskrit College opened
 - iii) In 1857, Government of India opened universities at Calcutta, Madras, and Bombay
 - iv) In 1902-1921, the quality of education was improved at all the levels
 - v) In 1921-1937, the use of Indian languages as the medium of education at the secondary level started.
 - vi) The Sergeant plan addressed universal compulsory education, high school, training of teachers creation of employment bureaus and the education of physical and mentally handicapped.
- 10) Highlights of the Education Commission:
- a) Education to respond to the challenges of modernization
 - b) Emphasis on developing critical and creative mental faculties through a new approach.
 - c) It recommended 10+2+3 pattern of education
 - d) The need for vocationalisation of higher secondary education.
- 11) The NPE-86 gave priority to UEE. It advocated Non-formal education, opportunity of women's education for equality and gave attention to adult literacy and primary education. Minimum level of learning (MLL) for all was set up. Navodaya schools came into existence. Teachers training programmes for primary and secondary stages were also improved.

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UNIT 2 EDUCATION – A PURPOSEIVE AND CONTINUOUS PROCESS

Structure

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Education as a Purposive Process
- 2.4 Aims of Education
 - 2.4.1 Individual Aims of Education
 - 2.4.2 Social Aims of Education
 - 2.4.3 Synthesis between Individual and Social Aims of Education
- 2.5 Education as a Continuous Process
- 2.6 Let Us Sum Up
- 2.7 Unit End Exercises
- 2.8 Points for Discussion
- 2.9 Answers to Check Your Progress
- 2.10 References and Suggested Readings

2.1 INTRODUCTION

In Unit 1 of this Block, you have already been exposed to the concept of education, education as a social sub-system and its interrelation with other sub-systems of society. The term 'education' has a wide range of meanings. As a student of education you must be familiar with the wider meaning of education as far as possible.

In this unit, an attempt has been made to explain the meaning of education as a purposive and continuous process, and, how education responds to various developmental needs of the individual and society.

2.2 OBJECTIVES

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

- explain education as a purposive process;
- describe education as a continuous process;
- distinguish between individual and social aims of education; and
- appreciate the role of education in political, cultural and economic development.

2.3 EDUCATION AS A PURPOSEIVE PROCESS

The defining feature of human behaviour is that there is always a reason behind any action. When somebody does something he/she does so with a purpose or several purposes. Whenever we see a person doing something, the question that comes to our mind is 'why is he/she doing that?' The appropriate response to this question is the purpose informing his/her action. Every activity must have a meaning, must have a purpose. No sensible person engages himself/herself in a meaningless, purposeless activity. Educating people is necessarily a human activity. Therefore, it is subject to several questions such as 'why do we educate people?' 'what are we striving to achieve through education?' and so on.

Education is purposive in the sense that it is directed towards achievement of some goal or the other, directly or indirectly depending on the different forms of education- formal, non-formal and informal. The formal and non-formal forms of education are organised either with predetermined aims, goals or objectives or at least with some conscious assumption about those. In case of informal education, the individual realises the purpose of an educative experience as a post-hoc effect. For instance, a young child finds an apple. Impulsively, he puts it in his mouth and bites it. This experience gives him the idea of taste and pleasure. His experience thus becomes purposeful. Thus education is purposive no doubt. But what should be the purpose of education is an important fundamental question in the area of Philosophy of Education. Though many have philosophised about the purpose of education, it was Herbert Spencer, a nineteenth century philosopher who raised the question, "what education is of most worth?" Since then this question has continued to provoke, stimulate and dismay educators all over the globe. The debate here is wide open, i.e. whether education should be man oriented or society oriented? Whether vocational efficiency should be emphasised or self-realisation?

The issue of the purpose of education is of utmost importance because all other aspects of education like the content (subject matter), method (of teaching and instruction), discipline and evaluation are inextricably intertwined with it. It is the purpose of education which gives direction to the educative process. What content must be included in the curriculum? What sort of experiences will be worthy for students? How will the student and teacher relate with each other? All these stem from how we perceive or explicitly define the purpose of education. Without the purpose, education is meaningless and least likely to culminate in anything meaningful, like a ship losing its direction in the deep sea and reaches nowhere.

Let us see some well-known definitions of education that prove this point.

- "Education is helping the growing soul to draw out that is in itself which is best and making it perfect for a noble use" (Sri Aurobindo).
- "Education means enabling the mind to find out that ultimate truth which emancipates us from the bondage of dust and gives us the wealth not of things but of inner light, not of power but of love" (R. N. Tagore).
- Education means, "an all round drawing out of the best in child and man-body, mind and spirit" (M.K. Gandhi).

- “Education is that which liberates” (Upanishads).
- “Education is the creation of a sound mind in a sound body It develops man’s faculty especially his mind so that he may be able to enjoy the contemplation of the supreme truth, goodness and beauty” (Aristotle).
- “Education is complete living” (H. Spencer).
- “Education is the process of living through continuous reconstruction of experience. It is the development of all those capacities in the individual which will enable him to control his environment and fulfil his possibilities” (J. Dewey).

Thus, the purpose of education is quite clear from these definitions. In fact, all these thinkers referred to above evolved their own schemes/system of education according to their own conception of the purpose of education. For instance, in Gandhi’s scheme of Basic Education the types of subjects taught, the experiences provided to pupils and the disciplined environment to which the students were exposed, all those were in line with how he perceived the meaning of education as the process of drawing out the best from the pupil.

Let us see the purpose of school education in our context as those are reflected in the objectives of school education according to the ‘National Curriculum Framework for School Education (2000)’.

“School education should promote among learners:

- language abilities of listening, speaking, reading, writing and thinking and communication skills – verbal and visual needed for social living and effective participation in the day to day activities;
- mathematical abilities to develop a logical mind that would help learners perform mathematical operations and apply them in every day life;
- scientific temper characterised by the spirit of enquiry, problem-solving, courage to question and objectively leading to elimination of obscurantism, superstition and fatalism, while at the same time sustaining and emphasising the indigenous knowledge ingrained in the Indian tradition;
- understanding of the environment in totality both natural and social, and their interactive processes, the environmental problems and the ways and means to preserve the environment;
- appreciation of the sacrifices and contributions made by the freedom fighters and social workers across the country in India’s freedom struggle and social regeneration;
- knowledge of and respect for the national symbols and the desire and determination to uphold the ideals of national identity and unity;
- deep sense of patriotism and nationalism tempered with the spirit of Vasudhaiva Kutumbakam;
- qualities clustered around the personal, social, moral, national and spiritual values that make a person humane and socially effective, giving meaning and direction to life;

- knowledge, attitude and habits necessary for keeping physically fit and strong;
- qualities and characteristics necessary for self-learning, self-directed learning and life-long learning leading to the creation of a learning society;
- willingness to work hard, entrepreneurship and dignity of manual work necessary for increasing productivity;
- proper understanding of and attitude towards healthy sex related issues and respectful attitude towards members of the opposite sex."

Check Your Progress 1

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

b) Compare your answer with those given at the end of the Unit.

- 1) Explain how education is considered as a purposive process.

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- 2) "Education without purpose is meaningless". Justify the statement.

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2.4 AIMS OF EDUCATION

As we have discussed in the previous section, education is a purposive activity directed towards achievement of some aims and goals. The aims and goals of education have always remained a hot topic of debate among educationists. However, the aims of education can be broadly organised into two types: (i) individual aims (i.e. to realise individual aspirations) and (ii) social aims (i.e. to actualise societal aspirations). Before we discuss the aims of education, it is necessary for us to explain what we mean by an 'aim' or 'aims' and why we should have educational aims.

Generally, an aim means a foresight in advance, a foreseen end, and the outcome of an action. Thus, the aim of an activity means the objective towards the realisation of which the said activity is directed. According to Dewey (1916), "An aim implies an orderly activity, one in which the order consists in the progressive completing of a process". Hence, an aim is that which gives a sense of direction to the activity. It influences each step in the activity.

Regarding the importance of educational aims, Dewey says, "To have an aim is to act with meaning, not like an automatic machine." An activity becomes meaningful only when it is pursued with clear aims in mind. Aims are necessary to make an

activity meaningful and purposeful. Thus, a close relationship exists between an activity and the aim. Any activity pursued without a clear aim to be achieved is bound to be haphazard and meaningless. Similarly, an aim kept in mind without putting the necessary efforts to realise the same, is a mere speculation without having any real significance.

2.4.1 Individual Aims of Education

From this point of view, education must cater to the personal developmental needs of the individual. Education must be engineered to ensure physical, intellectual, moral, emotional, vocational and spiritual development of the individual in an integrated manner.

Physical Development

Every individual requires sound physical health in the struggle for existence. Health is the most valuable asset of the individual. A developing economy like ours requires people at the peak of their health and physical fitness to boost productivity. It cannot even afford to make huge and continuous expenditure on medicare. Hence, children should be taught about healthy living and physical exercises to keep fit. Physical development has always been considered as an essential aspect of curriculum right from the time when individuals realised the importance of education. The main aim of physical and health education is to develop desirable understanding, attitude and practices with regard to nutrition, health and sanitation so as to improve the health status of the self, family and the community. Students need to be encouraged not only to participate but also to excel in games and sports various competitions at the national and international levels. Children must be assisted to attain neuro-muscular coordination corresponding to their developmental stages. In addition to participation in games and sports, children should be encouraged to participate in NCC, Scouting, and Red Cross etc. so that they develop loyalty, generosity, endurance, courage, decision making and resourcefulness. Participation in these activities can also channelise their energies in a constructive direction. In ancient India, yoga and the training in warfare constituted a vital aspect of the curriculum of education. In our country the school curriculum must include yoga – an ancient system of exercise directed towards multifaceted development viz. physical, mental and spiritual. Yoga and meditation must be integrated in the curriculum at different stages of education to help children and youth learn the skills of physical exercise, breathing, relaxation and concentration in a coordinated and holistic manner.

Intellectual Development

Many educational thinkers of the past and even of today strongly uphold Locke's theory of 'tabula rasa' that is the idea that the mind is a clean slate. According to this theory, the mind is like a clean slate in the beginning, thereafter gradually impressions are made onto it, and subsequently the content of the mind is formed. For successful and effective living individuals need to develop their various mental faculties viz. thinking, reasoning, memory and imagination. Hence, education must aim at development of all these mental faculties. Various academic subjects take care of these objectives. For instance, Mathematics contributes to the development of precision, reasoning, analytic thinking etc. Similarly the study of Science leads to the development of rational thinking, scientific temper, spirit of enquiry, objectivity

and scientific aptitude that includes observation, experimentation, formulation of hypotheses, testing of hypotheses with the help of gathered data, and drawing inferences and conclusions. Social sciences provide the learner with essential knowledge, skills and attitudes necessary for self-development and to be an effective and useful member of the society.

Emotional Development

Emotions are unique traits of the human organism. There are whole ranges of human emotions ranging from positive to negative. The positive emotions are love, affection, happiness, compassion etc. and the negative emotions are hatred, anger, aggression, jealousy, ego etc. There is no doubt that both types of emotions have their own significance so far as the personality development of the individual is concerned. However, education should not only aim at developing and strengthening positive emotions, it should also aim at developing self control over negative emotions. Education should help the individual to draw inner strength from the negative emotions. Emotional maturity develops spontaneously in accordance with continuous interaction with other members at home, in the peer group, and in the community. Today in the post modern society we experience the disintegration of social bonding in family and the community. Joint families are making ways for nuclear families. The routinized schedule of work leaves little scope for the individual to socialize with others. Individuals are getting alienated from each other despite living close to each other in their neighbourhood. In the good old times in a joint family the child used to get a chance to mix, play and share his feelings and expressions with grand parents, cousins and other members in the family. Now in the urban set-up a child hardly even gets the proper attention of the parents. Under such circumstances emotional problems are on the rise. Therefore, formal education needs to help the individual to achieve what could be called as the "emotional literacy". Today individuals need to possess a high level of EQ (emotional quotient) along with the traditional intelligence quotient (IQ).

Moral Development

The individual is always expected to possess a good moral character. It is morality that distinguishes man from the animal. Morality is the law of humanity. In the ordinary sense morality refers to adherence to some ethical standards like those of honesty, truthfulness, justice etc. Though morality has more of a social connotation, it is to be followed individually. It is the individual who him/herself is responsible for maintaining one's own ethical standard. Education for character building or building of ethical standards is always given top priority while formulating the aims of education. According to Raymont, "Education's ultimate concern is to cultivate, not wealth of muscles or fullness of knowledge, nor refinement of feeling, but strength and purity of character". It is morality, which could guide humanity to constructive use of information and technology. Education only can enlighten the learners to be pure in their thoughts, words and actions. According to Mahatma Gandhi, "All our learning or recitation of the Vedas, correct knowledge of Sanskrit, Latin, Greek and what not, will avail us nothing if they do not enable us to cultivate absolute purity of heart. The end of all knowledge must be building up character". John Dewey said, "All education forms character – mental and moral". True education can develop in students the ability to distinguish between right and wrong, good and bad, and what is desirable and undesirable.

Food, shelter and clothing are the primary needs of man. The worth of education in an immediate context lies in its potential to enable the individual to be self-sufficient so far as the basic survival needs are concerned. Education must help in placing the individual in some job or vocation. Therefore, the vocational aim of education is also called the 'bread and butter aim'. According to Gandhi, "true education ought to be for them (boys and girls) a kind of insurance against unemployment". It is the economics of self-sufficiency which makes man a useful citizen. Education must play a significant role in satisfying the economic needs of man. Education must develop some saleable skills in the individual. It is because we cannot imagine that there can be good life without an appropriate job, vocation or employment. Therefore, education must prepare a child while he/she is in school for some future occupation. According to Spens Report, "Preparation for vocation is an important part of education".

No knowledge gained in school will be useful to a person unless he/she is able to earn his/her livelihood in adult life. Education should enable a person to earn a reasonable living. Knowledge acquired in school must help a person to earn a reasonable income in adult life. Different commissions and committees on education from time to time have recommended 'education for vocation' as one of the objectives of education. The Secondary Education Commission (1952-53) emphasised 'Improvement of Vocational Efficiency', the Education Commission (1964-66) suggested 'Relating Education to Productivity', the Ishwarbhai Patel Committee (1977) felt the need to 'relate education to socially productive manual work' and the Adiseshiah Committee (1978) recommended 'Removal of Unemployment'.

Education must aim at development of life skills, healthy work habits and work ethics. Children in their formative years need to be exposed to purposive and meaningful work education to develop necessary skills, understanding and values to be involved in productive work for self fulfilment. Such education should be so organised as to develop among the learners respect for manual work, cooperativeness, perseverance and self-reliance. At higher level, education must aim at development of employment related skills suitable for the present day economy.

However, the vocational aim of education is a narrow aim of education. Earning one's living is only one aspect of life. Though no programme of education can ignore this aspect of life, education cannot be limited to this aspect alone. Education must take into consideration the total personality development of the individual. Once Nehru had remarked, "Education has mainly two aspects: the cultural aspect which makes a person grow and the productive aspect which makes a person do things. Both are essential. Everybody should be a producer as well as a good citizen and not a sponge on another person even though the other person may be one's own husband or wife".

Spiritual Development

Since time immemorial man has been seeking spiritual emancipation. The whole humanity has accepted this as the ultimate end of life. Our great saints and seers, since time immemorial has emphasised spiritual values. Our ancient scriptures

have emphasised that the goal of education is liberation and that education is the journey towards that eternal enlightenment (Tamaso ma jyotir gamaya). All the scientific and technological development of modern times so far have not deterred man's aspiration for seeking spiritual solace as the ultimate goal of life. Therefore, no education will be treated as complete unless it helps the individual to develop spiritually. Emphasising the importance of education for spiritualism, Dr. S. Radhakrishnan said, "The aim of education is neither national efficiency nor world solidarity, but making the individual feel that he has within himself something deeper than intellect, call it spirit if you like".

Traditionally India is perceived as the land of spiritual fulfilment. Many religious and spiritual doctrines evolved, nourished and flourished in India. In the ancient India, education emphasised the achievement of self realisation. The education that enables the individual to achieve moksha is described as the highest form of education or Para Vidya. People used to mostly seek this para vidya. But due to the influence of western technological ethos, due to the over-importance given to material values, a sizable section of our society today seems to have distanced itself from the indigenous religious and spiritual ethos. Therefore, the primary task of education is to awaken the spiritual sense in our children. Education must inspire in our children the spiritual values. Education without strong emphasis on the fundamental importance of spiritual values will plunge the world into chaos and disorder. Education must orient the people towards the timeless and eternal spiritual maxims of Vasudhiava Kutumbakam (whole world is one family), Tat Tvam Asi (thou art thou), and Ayam Atman Brahman (this self is divine) to maintain social integrity and peace. Development of spirituality in the individual is the key to avoid majority of social conflicts and misery arising mainly out of the plurality of the human mind.

2.4.2 Social Aims of Education

Besides aiming at realisation of individual aspirations, education must aim at actualisation of societal aspirations. This is because education is one of the most important sub-systems of society. Society expects a lot from the system of education so far as its development and progress is concerned. A society exists primarily by social understanding and commitment. Society is sustained due to the leadership and momentum provided by its political system. Society's progress is directly contingent upon the stability and health of its economy. Society gets its identity from its culture. Therefore, society looks at the system of education for economic, political and cultural development.

From the sociological perspective, there are different functions of education viz. education for: responsible citizenship, social reconstruction, social mobility, socialisation, economic development and productivity, preservation and transmission of culture, acculturation, political transformation etc. In fact, the whole range of the social aims of education can be summed up in the following four categories:

- Education for Socialisation
- Education for Economic Development
- Education for Culture
- Education for Political Transformation

Education for Socialisation

Society is formed on the basis of some norms and values like understanding, co-operation, commitment, concern, and respect for each other and for the larger interest of the social group. Every individual is expected to function according to the established norms or rules of behaviour of various smaller and larger institutions of the society to which he or she belongs. Socialisation refers to the individual's internalisation of all those norms, rules of behaviour, values, knowledge and traditions that have evolved and accumulated in a given society.

In the pre-industrial society, man's socialisation was limited to the family, clan or the religious groups at the most. But in today's complex society, man needs formal socialisation through education, to be a useful member of the society. Education is a powerful means for socialisation. Individuals now spend more than ten of their formative years in schools and thereafter a few more years in the institutions of higher learning if they can afford to do so. During this period the children and youth can be appropriately moulded to become useful and productive members of society. Modern society demands conscientious people who have clear perception of their rights as well as duties towards society. Education, if properly planned, can truly conscientize the people. Besides, education can also provide the appropriate platform and direction to develop the critical outlook and reflective thinking which are vital for societal development.

Education for Economic Development

The development of any society is determined to a large extent, by the status of its economy. The economic sub-system of society refers to those organisations and institutions, rules, regulations and people who are engaged in the production, distribution and marketing of goods and services. While the economy of a society provides resources to fulfil the educational aspirations of its members, the system of education helps in equipping the economy with the appropriate type and level of human resource for expediting economic development and social progress.

Emphasising the role of education in economic development, Alfred Marshall termed education as a national investment. This is also duly endorsed by National Policy on Education (1986). Education influences economic development in two ways: (i) by adequately equipping the labour force or human resources with necessary knowledge, skill, attitude and values according to the demand of the economy; and, (ii) by generating knowledge, theories and technologies to enhance productivity and management in all sectors of the economy.

Education is the pre-requisite for human resource development. The modern industrialised society requires skilled and knowledgeable manpower. Even the traditional productive sectors like agriculture now requires people who are well informed and have the with latest knowledge about seeds, fertilisers, pesticides, conservation of crops etc. Education if well planned can enable people to be gainfully employed or self-employed and ensure social and economic vertical mobility.

Today our country is considerably dependent on other advanced countries for technological know-how and other hardware required in various sectors of the economy. We are yet to become self sufficient so far as production of various

consumer durables, pharmaceuticals and heavy industry products are concerned. A sizeable portion of our national income is siphoned out for importing the technology as well as the finished products to meet our day-to-day requirements. Appropriate and quality education can help us in developing self-sufficiency in this aspect in future. Without advancements in education, training and research, economic development is impossible. For a stable economy, highly qualified manpower endowed with advanced knowledge, skills and attitudes for productivity is indispensable. Thus, a highly developed system of education can not only support the economy but also usher in speedy economic development.

Education for Political Transformation

Philosophers, statesmen and educationists of the past as well as of contemporary times have already established the relationship between education and polity. In the recent past our struggle for independence testifies to the role of education in political transformation. Our independence in the year 1947 was achieved by the leadership provided by the educated and enlightened people like Mahatma Gandhi, Jawahar Lal Nehru, and others.

Society gets the right direction from the educated masses and enlightened leaders. In the absence of such directions, a society runs the risk of moving in the wrong directions. Education develops the political consciousness and a sort of free enquiring spirit that can transcend traditionalism, ritualism, chauvinism and religious bigotry. When the electorate is educated and conscientious, and leaders are also learned and progressive, a truly civilised social order gets invariably established. A well-informed and freethinking electorate is the determinant of success of a democratic society. Uneducated and the ignorant populace is always vulnerable to exploitation, manipulation, suppression, spurious propaganda and indoctrination by the politicians who have vested interests. Lack of proper education is the major cause of political as well as social degeneration. This is clearly evident in our society where elections are contested on the basis of non-issues.

Education should aim at creation of political consciousness regarding the rights, duties, roles and commitments of a responsible citizen in a democracy. Education must politically socialise the leaders regarding norms, ethics, values and accountability in politics and public life. Education, instead of alienating must stimulate the academia to act as the watchdog of society by collaborating with the media and other professional groups. Education, if appropriately planned and wholeheartedly promoted, can be successful in bringing the much-awaited political transformation and subsequently improve the polity.

Education for Transmission of Culture

Something cultivated and ripened as a result of long, varied, vast and worthwhile experience of the society is known as Culture. Culture can be both material and non-material. Material culture includes arts, artefacts, sculptures, architectural achievements, scriptures, books, music, dance forms etc. whereas, non-material culture includes knowledge (both objective and existential), beliefs, attitudes, values and etiquettes. A society is known by its distinct culture. It is culture that gives identity to a society. Every society is concerned about the preservation and the transmission of its culture to maintain its identity and uniqueness. Therefore,

education is traditionally perceived as the tool for preservation and transmission of culture. Mahatma Gandhi, emphasising the importance of the cultural aspect of education said, "Culture is the foundation, the primary thing. It should show itself in the smallest detail of your conduct and personal behaviour, how you sit, how you walk, how you dress etc., inner culture must be reflected in your speech, the way in which you treat visitors and guests and behave towards one another and towards your teachers and elders".

In the present context, the role of education is perceived in a much broader manner that goes beyond mere maintaining of the status quo, to cultural diffusion or acculturation. Cultural diffusion refers to accommodation of the best practices of foreign cultures. Today, in the era of globalisation, when the gaps between societies and nations are getting narrower and narrower due to various reasons including that of the promotion of mutual trade and commerce, openness towards cultural diffusion is inevitable. Therefore, the role of education in the context of culture requires realignment. Now education must not only aim at preserving the best of the resident culture but also aim at assimilating new and the best features of any foreign culture in a constructive manner.

2.4.3 Synthesis between Individual and Social Aims of Education

Literally, the two aims of education might appear to be contradicting each other. But in reality, the two are complementary rather than contradictory. Individuality has no meaning without a social context. Development of the individual is possible only in the society. In the words of John Adam, "Individuality requires a social medium to grow. Without social contacts we are not human". On the other hand, no society exists without the individual. As John Adam puts it, "We cannot think of the human individual as a complete independent unit. An essential part of his nature is his relation to his fellows in the society". Progress and development of the society is possible only when each citizen realises the best in him. It is the responsibility of each individual to contribute to the development of the society. It is an enlightened society that provides opportunities to the individuals for their maximum development possible. According to Humayun Kabir, "If one is to be a creative member of the society, one must not only sustain one's own growth but contribute something to the growth of the society". Ross says, "Individuality is of no value and personality is a meaningless term, apart from the social environment in which they are developed and manifested. Self realisation can be achieved only through social service and social ideals of real value can come into being only through free individuals who have developed valuable individuality. There is always an interaction between the society and the individual. No individual can develop in a social vacuum. An individual can develop only in a progressive society and society can only make progress with developed individuals. This circle cannot be broken".

Thus, it is clear that there is no anti-thesis between the individual and social aims of education. Education strives for making a 'good individual' as well as a 'good citizen' and ultimately 'a good society'. Education essentially aims at maximum possible development of the individual and creation of an enlightened, progressive society. Both individual and social aims of education complement and supplement each other and both are equally important.

Check Your Progress 2

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

b) Compare your answer with those given at the end of the Unit.

- 3) "Education for character building is the need of the hour". Justify this statement.

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- 4) Explain the roles of education for spiritual development in the present context.

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- 5) "Vocational aim of education is a narrow aim of education". Justify this statement

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- 6) How does education contribute towards economic development?

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- 7) Discuss the role of education in political transformation?

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- 8) Why is socialisation an important aim of education in the present context?

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- 9) Individual and social aims of education are complementary to each other. Explain.

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2.5 EDUCATION AS A CONTINUOUS PROCESS

From the layman's point of view, education is limited to the experiences provided in schools, colleges and other such institutions. However, from a broader perspective, educative process never reaches any terminal point. Education is neither limited to a classroom or institution nor limited to a specific period of life. Rather, education is a continuous and lifelong process, it goes from birth to death. The classification of different stages of education viz. K.G., primary, secondary etc. and the categorization of different agencies of education such as schools, colleges, Universities etc. are there only for mere convenience in administration/management. Technically, it may be correct to say that you have finished your education up to graduation or post-graduation but it is certainly incorrect to assume that one's education can reach some terminal end point after obtaining the highest degree ever conferred by any educational institution. Education is never complete. There is always something left to learn. Throughout life one goes on learning. Unfortunately however, not only laymen but also the people in the field of academics often carry the misconception of education as terminal. To limit the meaning of education to some fixed duration of instruction, fixed content and fixed method of assessment and evaluation is nothing but demeaning the very spirit of education as a liberal act. Just as knowledge has no boundary and is vast, education cannot be limited to any fixed curriculum and specific programme offered in the so-called Ivory Towers.

Man undergoes several changes and transformations from cradle to grave. In other words, growth and development or progress in man is a continuous process. No person can claim that he/she has fully grown. There is always scope to grow more. In this process of continuous growth and development in man, education plays a vital role. Since growth never stops, education never stops. Education continues throughout the life of an individual. It does not end with schooling. Rather, it goes on even after school life. Education is a life long process and hence

it is not restricted to any period of life. John Dewey thus defines education, "Since growth is the characteristic of life, education is all one with growing, it has no end beyond itself".

Education includes the effect of each and everything, which influences a person. According to Lodge, "All experience is said to be educative. The bite of a mosquito to the taste of water lemon, the experience of falling in love, of flying in an aeroplane, of being in storm in a small boat – all such experiences have a direct educative effect on us". Hence, he adds "life is education and education is life." Education is thus a life long process.

In order to become an effective member of this ever-changing world of technology, man has to equip himself in every possible way. Knowledge gained only during school days will not serve for a lifetime. The rapid changes taking place in the world necessitates knowledge to be continuously updated. Day-by-day, in all fields, more and more opportunities for learning out of school are occurring. Irrespective of his/her area of specialisation and field of work, a person needs to continue to learn throughout life. Lifelong learning is a reality of life. The scope of learning is unlimited in any branch of knowledge. Emphasizing the need for continuing education, UNESCO's general conference declared in its 15th Session, "In industrialised and developing regions alike, the basic concept should be that of lifelong education embracing all levels of the educational system, all forms of out of school education, and even all policies for cultural development. UNESCO should help the member states particularly by pedagogical research especially in the fields of methods and curricula and by perfecting educational structure and administration, in improving the quality of education so as to obtain the best possible yield from available resources. Lifelong education, the planning of which should be integrated into overall economic and social planning and which should be inspired by a spirit of participation, should contribute to the implementation of the declaration of the Principles of International Cultural Cooperation."

Recently the UNESCO report titled 'Learning the Treasure Within' emphasised the four pillars of education, learning to know, learning to do, learning to live together and learning to be. These basic principles of learning transcend the rigid boundaries of different forms of education, institution/agencies of education, even usual partition of life into different stages- childhood, youth, adulthood etc. and, thus make a strong plea for life long education that strives for optimum human development. Such education does not merely aim at spreading literacy or inculcation of basic skills but goes much beyond that and attempts to draw out the latent talent and aptitudes for the harmonious and continuous development of the individual. Accordingly the Commission further stated, "learning throughout life as understood by the Commission goes further than that (i.e. basic knowledge and skills): in a world in which the accelerated rate of change and rapid globalisation are transforming each individual's relationship with both time and space, learning throughout life is essential for people to retain mastery over their own destinies. Major transformations in the nature of employment are taking place in some parts of the world, undoubtedly to spread, that will involve a reorganisation of the individual's use of time. Learning throughout life can become, then, the means for each of us to establish an equilibrium between learning and working, continued adoption for a number of occupations and for the exercise of active citizenship."

The concept of education as a continuous and lifelong process necessitates a redefinition of educational objectives. It requires us to focus solely on man and his development. Thus, the main objectives of different stages and forms of education should be to build the capacity of each learner to learn and grow, develop the ability to know how and where to collect information and use the same purposively and effectively, develop the skill of learning to learn and create the desire in the pupil to become a life long learner.

Further, the acceptance of the concept of education as a continuous and lifelong process requires drastic reforms of the curricula and programmes of study at all levels as well as in all forms of education. Since all areas of knowledge are continuously changing, the content of education cannot be fixed and encyclopaedic. Development of a critical and creative mind and scientific modes of thinking are more important than memorisation of facts. Education at all stages must be self education and develop the capacity in each individual to become an autonomous learner. The techniques learned and the tools acquired in school must help the person to continue to learn throughout his/her life using the available resources.

Check Your Progress 3

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

b) Compare your answer with those given at the end of the Unit.

- 10) Explain how education is considered as a continuous and lifelong process.

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2.6 LET US SUM UP

In this unit, we have discussed the meaning and nature of education as a purposive and continuous process. Education is purposive in the sense that it aims at achieving certain broader goals like bringing about all-round development in the individual and simultaneously fulfilling the societal aspirations.

The purpose of education mainly revolves around the development and perfection of both individual and society. Educational programmes must be organised to ensure appropriate physical, intellectual, emotional, moral, vocational and spiritual development of the individual. The curricula of various educational programmes must be grounded upon the socio, political, economic and cultural development needs of the society. Education must maintain the delicate balance between fulfilling individual and societal aspirations that are occasionally conflicting but mostly complementing each other.

2.7 UNIT END EXERCISES

- 1) Review the UNESCO reports, 'Learning to Be' (1972) and 'Learning the Treasure Within' (1996) with specific reference to education as a life long process.
- 2) Enlist and elaborate various individual and social aims of education as reflected in the National Policy on Education-1986 and Programme of Action (1992).

2.8 POINTS FOR DISCUSSION

- 1) Discuss the contextuality of the four pillars of education as discussed in 'Learning the Treasure Within' (UNESCO, 1996).
- 2) The industry-education interaction is the need of the hour.
- 3) What are the reasons for the disillusionment and withdrawal of the academia from politics?
- 4) Is the idea of cultural diffusion acceptable to all? What accounts for the resistance to cultural diffusion? How can education help to promote cultural diffusion?

2.9 ANSWERS TO CHECK YOUR PROGRESS

- 1) Education is purposive in the sense that it is directed towards achievement of some goal or the other, directly or indirectly.
- 2) Every activity must have a meaning, must have a purpose. Educating people is necessarily a human activity. Therefore, it is subject to several questions such as 'why do we educate people?' Without the purpose education is meaningless and least likely to culminate in anything meaningful.
- 3) Education only can enlighten the learners to be pure in their thoughts, words and actions. True education can develop in students the ability to distinguish between right and wrong and what is desirable and undesirable.
- 4) Due to the influence of western technological ethos and over-importance given to material values the need has aroused to awaken the spiritual sense in our children through education. Without which the world will come into chaos and disorder.
- 5) Education must take into consideration the total personality development of the Individual. Earning one's living is only one aspect of life. So the Vocational aim of education is a narrow aim of education.
- 6) The system of education helps in equipping the economy with the appropriate type and level of human resource for expediting economic development. Appropriate and quality education can help us in developing self-sufficiency for a stable economy highly qualified manpower endowed with advanced knowledge, skill and attitudes for productivity is indispensable.
- 7) Education develops the political consciousness and a sort of free enquiring spirit that can transcend traditionalism, ritualism, chauvinism and religious bigotry. A well-informed and freethinking electorate is the determinant of success of a democratic society.

- 8) Socializations refers to the individuals internalization of all the norms, rules of behaviour, values, knowledge and traditions that have evolved and accumulated in a given society. Modern society demands conscientious people who have clear perception of their rights as well as duties towards society. So, education, if properly planned, can truly consientize the people.
- 9) Progress and development of the society is possible only when each citizen realizes the best in him. It is the responsibility of each individual to contribute to the development of the society. No individual can develop in a social vacuum. An individual can develop only in a progressive society and society can only make progress with developed individuals. This circle cannot be broken.
- 10) Education is neither limited to a classroom nor limited to a specific period of life. Rather, education is a continuous and lifelong process, it goes from birth to death. Since growth never stops, education never stops. It does not end with schooling. Rather, it goes on even after school life. Throughout life one goes on learning.

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UNIT 3 DIFFERENTIATING EDUCATION FROM LEARNING AND SCHOOLING

Structure

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Concepts and Definitions
 - 3.3.1 Literate and Educated
 - 3.3.2 Educated and Knowledgeable
 - 3.3.3 Education and Learning
 - 3.3.4 Learning Society and Learning
 - 3.3.5 Education and Schooling
 - 3.3.6 Education and Indoctrination
 - 3.3.7 Education – Synonyms, Forms and Types
- 3.4 Let Us Sum Up
- 3.5 Unit End Exercises
- 3.6 Answers to Check Your Progress
- 3.7 References and Suggested Readings

3.1 INTRODUCTION

In this Unit, we shall consider terms like **educated, literate, knowledgeable** etc. in order to clarify them. An attempt has been made to define these terms both from the eastern as well as western points of view.

Education, we have seen, is a concept with a wide scope, which aims at development of the total man in ways which are individually satisfying and socially desirable. However, an individual comprises a number of facets or dimensions – the physical, social political, economical, ethical and then cognitive or intellectual, emotional and ultimately spiritual dimension. Total development means integrated development of all such facets in desirable measures. Indian philosophy, especially Buddhism and Jainism use the term ‘samyak’ for such integrated development of the child. Secondly, education as a concept cannot merely be understood in terms of development of certain qualities as the desirable end product, it must at the same time, take care to see how such qualities are being developed i.e. the process. So education is both a process and a product. In the present unit, therefore, an attempt is made to clarify the distinction between related concepts which are often misconceived as education itself; for instance how an educated person is different from a literate or a knowledgeable person. Then education as a process is distinguished from related concepts like teaching, instruction, indoctrination etc. It

is only through such distinction that education can be said to be different from mere learning or schooling, yet related to these.

3.2 OBJECTIVES

After studying this unit, you will be able to:

- differentiate between the terms educated, knowledgeable and literate
- explain the term indoctrination and differentiate it from teaching or instruction, and education.
- explain the instrumental value of education for social change or growth
- discuss the concept of a learning society and relate it to emerging Indian society
- explain the concept of schooling and differentiate it from education.
- describe the different forms and types of education.

3.3 CONCEPTS AND DEFINITIONS

Easy as they may appear or sound, but each of these terms viz. **education, learning, schooling, etc.** are complex and have their individual characteristics and history. These terms are essentially western, therefore for us, in India; their equivalents in our classical languages create certain problems. Each of these terms will be taken up separately and defined both in the Western as well as Indian context and social milieu. While the history of Western learning / schooling starts with the Greeks, in India our records date back to the Vedic times. Although no one can be sure of the exact dates when the Vedas were written / revealed they are generally regarded as the most ancient documents in human history. Few countries can boast of that kind of antiquity. In the West, scholars consider the Chinese and the Sumerians as the one who first developed scripts and the institution of schooling. This Western bias against India is basic to their thinking and scholarship. The reason to attempt to equate the Western terms with those used in the Vedas and the subsequent classical literature is because, even without being conscious, Indian scholars tend to use them in their own context and perspective due to their familiarity. Conceptual problems arise when a few of these scholars propose to promote practices long since fallen in disuse. For instance, an Indian may recall nearly as a reflex and define 'an illiterate person' as 'an animal without a tail or horns'. Few would locate the exact origins of this idiom / adage but in common parlance they use it all the same.

In the present unit an attempt is made to define both the Western concepts and practices and their Indian equivalents. The purpose of doing so is to prevent confusion in this regard in future.

At the outset, we should remember that **literacy** and **education** are two different concepts although it is possible that a literate person may or may not be considered educated and vice versa. Literacy presupposes the knowledge of and familiarity

with a script and the involvement of deliberate effort in learning the same. One cannot learn to write or read without some kind of formal instruction in handling a script. It is immaterial who teaches and how one teaches but mere familiarity with the phenomenon is enough to learn. While mass literacy is a modern phenomenon, schools have existed since the dawn of human history. The ancient schools were obviously for the few. For instance, Plato's academy was not meant to teach ordinary citizens. The idea then was not to offer education / literacy to all. The elite – the rich and the powerful, monopolized education because education was considered an instrument for the preservation and refinement of culture. In fact, culture and education joined hands to keep the masses away from these schools on one pretext or the other. The nations that are today known to be culturally and civilizationally superior had a very indifferent sort of educational past and were hardly, if ever, models of literacy or schooling. The way we view education / literacy today is very different from what these terms conveyed then. Today literacy is at a premium in any advanced nation. But it was not so even a few centuries back. The state of literacy / education in Great Britain when it was at the peak of its colonial power was much worse than what it was in its own colonies like India. An American, Coleman, on a visit to England in 1845 observed that people in that country lived almost in two different islands. If on the one hand there were the “wretched, defrauded, oppressed, crushed human nature lying in bleeding fragments all over the face of (British) society” the rich led a comfortable life as though they lived in some other country. The American added, “Everyday that I live I thank God that I am not a poor man with a family in England.” On the eve of the French Revolution in 1789 the situation of the poor in France was no better. One has to read **The Tale of Two Cities** by Charles Dickens to witness and experience the pangs and anger that poverty and lack of education generated.

In the Indian context this social seclusion (prevention of universal participation in educational activities) was perpetrated on the basis of caste or selective grouping but in this country we also have instances where a king could proudly declare that in “his kingdom there was not a single illiterate person.” The occasion was King Janak's rajyagna and the king was Ashwapti Kaikeya and the reference is from Chhandogya Upanishad. In fact, there is a mention of a school building in the Veda itself.

“It is a beautiful **school building** good in looks and built after proper measurements and it is good enough for all materials and men. It has doors on all sides and is fully equipped with the best of materials. Its masonry is perfect. We accept this building.

The design, which the master of all the four Vedas, Brahma prepared and the qualified engineers executed after proper measurements is a beautiful building, let that be protected by the provision of light and air by their twin deities.

The building, which has been constructed after proper measurements, that which is meant to increase strength and valour and where there will never be any shortage either of milk or water and which is stocked fully with food items we wish to live there in love and without harming anyone.” Atharvaveda/9/3/1 and/9/3/16.

Even during Muslim rule in India there were numerous well-built maktabas and madrasahs. We have a very graphic description of the same in the Hauz Khas, New Delhi which was regularly visited by Feroz Tughlaq. Muslims provided funds for the promotion of educational activities as a state policy. These references are necessary to remember the fact that history of education in India does not run on the same lines as of the West. We should therefore hesitate to generalize on the basis of what Western scholars write.

3.3.1 Literate and Educated

In the course of reading this unit you will come across several concepts. We have already seen that the concepts of one being **literate** or **educated** are different from each other. Literacy is a noun and stands for reading ability. **Literacy** as a process covers the activities that enable one either to teach or learn the skills to read and write. It somehow does not qualify the nature, content or the qualities of one's ability to either read or write. This lacuna in the definition forces one to equate a post-graduate with the one who can merely sign his own name or is able to read a poster.

The other characteristic of literacy is its dependence on teaching. Schooling may not be critical in the development of literacy, but by itself, it can be a sufficient condition. One interesting point repeatedly shown in history is that the level of literacy in a society is directly tied to the functions and levels of society as a whole. It is contended by a few scholars that by the mere setting up of schools does not make a society either literate or educated. The fact of the matter is that schools tend to reflect society rather than change it dramatically.

Literacy definitely has its own uses. While on the one hand it serves bureaucratic functions, it is also, as Eric Havelock says, intended to develop culture. Marshall McLuhan and Walter Ong claimed that historically one could see that the rise of literacy and the decline of 'orality' in the later Middle Ages were fundamental to the cultural flowering known as Renaissance. Besides, writing allows exactly repeatable statements to be circulated widely and preserved in written form. It is also pointed out that it is the characteristic of alphabet-based conception of literacy to draw a distinction between reading and interpretation.

The preceding paragraph requires a bit of explaining. **Firstly**, literacy does mean the ability to read and write but it also implies that it is largely dependent on schooling. **Secondly**, it has its uses in official work for the maintenance of records and written communication. But in the latter case lest the communication is misread or misinterpreted, the official write-up should leave nothing to chance therefore, it should be prepared in an unambiguous language. But literacy has a direct relationship with political consciousness. The spread of literacy in the erstwhile Soviet Union and China etc. was directly the result of political requirements. In a mass movement literacy comes in handy. It is not quite sure whether or not Renaissance was responsible for the spread of literacy, but it is quite certain that contemporary political requirements do help grow or retard the spread of literacy in pursuance of their goals. Current techno-economic considerations have also helped in the growth of literacy.

Literacy however has another side to its prevalence. Kerala is the most literate of the Indian states. It is worth researching to discover why this state is neither

economically the most advanced or industrially a model of development. In terms of quality of life too, it generates the highest numbers of suicides. It has neither helped to make it the most innovative spot in India nor has it helped in quelling all varieties of its local unrests. In short, literacy has not proved to be a boon for Kerala although it is commonly believed that higher literacy rates are accompanied by improved industry, innovations, or social and material advancement. In fact, there is no answer to the question that while an illiterate England could rule over the seven seas, when literacy-wise it is one of the most advanced nations in the world why it has ceased to count anywhere. It finds itself unprotected even against India, which to say the least is not even one of the contenders to join the ranks of advanced nations. The moral is that too much should not be read into any concept under discussion. The hidden factors count for much more than the obvious ones.

Let us now try to define the term **Educated**.

Whom do we call educated? Historically, each age has tended to offer its definition of the term 'educated.' Education and class were at one time indistinguishable. It was something that a person once nearly wore on his coat's lapel, as it were. He or she if found educated was invariably also a member of the nation's elite group. The skill of being able to read and write and also for distinguishable norms of speech entitled one to certain privileges. Such an individual was apparently different from the rest who had no access to means for acquiring these skills simply because he did not have the good fortune of having been born into comfort. In the context of India an educated person was invariably from some upper caste. An **educated** person also meant a cultured individual. It is suspected that each age, each society, and each philosophical / religious group through its individual preference has tended to define the term **educated**. For instance, an ancient Indian during the Vedic age would have had his own definition of the term 'educated' compared to his modern day compatriot who would like to reflect his / her own preference in a radically different manner. If a Hindu has his idea of an educated individual, a Muslim cleric would propose an entirely different paradigm for the same. The definition of this particular term is, therefore culture, group, age and area specific. To plead for a universally acceptable definition of the term 'Educated' would be a very tough job indeed.

However, as we proceed with the unit we will eventually come up with a generally acceptable definition. A few attributes of an educated Indian can be advanced here for consideration. These attributes will comprise adaptability, behavioral restraint, politeness in language, social decorum, helping attitude and respect for the elders besides being generally forward looking. What makes an educated person so very different from the one who is not so privileged are his life skills and the quality of life. How does one carry oneself and the material comforts one is able to enjoy set the norms for a definition. Though not exhaustive, these attributes do describe in some measure what an average Indian of any class / group would regard as the qualities of someone who is educated. But not long ago i.e. during the British rule the ideal was to regard only a professional (meaning thereby a doctor, engineer, lawyer etc. who had an independent source of income) an educated person. The model was of an English gentleman – one who shunned manual work, and could still maintain himself without much trouble. The rich alone could afford education; therefore, they were the ones who defined relevant concepts and terms as well.

In the era of mass education when anyone from any class can rise to any level, the definitions given in the times of yore have lost their earlier connotations. Education is liberation, **sa vidya ya vimuktaya**, or **tamaso ma jyotirgamaya** / education removes ignorance etc. are now merely quotes meant for recital on some ceremonial occasion. Today's educated Indian is efficient, innovative, enterprising, aggressive and knows when to protest and whom to ask for favors and when. Of course, he is skilled in the art of reading and writing but the standards set for social behaviour have undergone drastic changes. He happens to have necessary paper qualifications and knows where to demonstrate which particular skill.

In brief, definitions are seldom eternal or unchanging. They change with time and age and have a context to take care of. The fact that education has a social context and economic relevance is not easy to overlook. If either of these were to change so would the definition.

Following are two examples to illustrate the point further.

In the Chhandogya Upanishad Narad is seen to have gone to Sanat Kumar for acquiring some more education because he realized that what he had learnt thus far was not enough to qualify him for being called educated. In this context he says, "Sir, I know the Rig Veda, the Sam Veda, the Yajurveda, the Atharvaveda as the fourth legend and ancient lore as the fifth, the Veda of the Vedas (i.e. Grammar), Biology, Mathematics, Augury, Chronology, Logic, Polity the science of snake charming, and all the fine arts. This, Sir, I know."

Karl Marx says, "The education of the future will in the case of every child over a certain age, combine *productive labour with education and athletics* not merely as one of the methods of raising social production but as the only method of producing fully developed human beings." On the question of 'learning through doing' it is not only the UNESCO but Mahatma Gandhi too is in agreement with Marx. This kind of convergence on a definition is rare to come by.

But the underlying contrast in the model of an educated person should be clear by now to the reader. Remember that if literacy is part of a socio-political agenda for some one like Karl Marx or Paulo Friere, education as a concept and practice stands defined in terms of class, degree of refinement and quality of taste, and eventually, reflects the age when its definition got formulated.

Check Your Progress 1

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

b) Compare your answer with those given at the end of the Unit.

- 1) What is the difference between an educated person and a merely literate person?

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- 2) "A highly knowledgeable and skilled heart specialist working at a leading heart care hospital with top most qualifications in open heart surgery is not necessarily an educated person." Give your comments.

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- 3) How do political and religious views colour the meaning of education?

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3.3.2 Educated and Knowledgeable

In order to understand the real meaning of the terms 'educated' and 'knowledgeable' we will have to try to understand the meaning of **education** first. In the previous section we came close to defining this term in the context of the request of Narad to Sanat Kumar. Narad is unhappy with the **KNOWLEDGE** he possesses. He regards his possession as a lower form of knowledge. Here he is in the quest for its higher form. Although the dialogue deals with a typical Indian philosophical concept, it defines clearly the meaning of both these terms. Education as a process deals with knowledge. The end result or the goal of the process called education is the possession of knowledge. All actions connected with the transmission of knowledge are designated as educational activities.

But before we go deeper into the meaning and significance of these terms let us understand that there are two different ways to explain them. The one with which we are all very familiar is the Western mode of explanation. Let us take up this mode first.

In the traditional manner we explain the term 'education' as a derivative of a Latin word **Educatum**, which in its own turn is made up of E+Duco. The idea is to bring out what lies within. Education is all about dealing with an individual's potential. **Educare** means *to bring up* or *to raise* someone. There is yet another Latin term **Educere**, which is used to denote "*to bring forth*" or "*to lead out*". Education is a process. It involves guidance, instruction, and creation of a pathway.

The person who leads the process is called teacher, preceptor, instructor or a guide. Each of these terms has a definite meaning and each of these designations relates to the level of knowledge / skills and the type of function it supposedly performs. In due course of time we will discuss these concepts also. Both in the Western and the Eastern discussions of these terms there is convergence on one point. They both agree that an individual's potential lies within. The synthesis can be seen in the UNESCO book called **Learning: The Treasure Within**. The function of a good teacher is to bring the hidden potential out. The fact that all have their individual potentialities, therefore to generalize in this context is not advisable. Read, for instance, the following citation to realize what it means to be potentially different.

In a group of persons who go for a bath to a pond, each one takes his bath according to his liking and ability. Where as a few remain sitting on the rim of the pond and feel satisfied by touching water with their feet, others dare to enter it to some depth. There are, however, a select few who go to the center of the pond and enjoy swimming in deep waters. Although **all students have eyes and ears alike, each one is different in aptitude and abilities**. Therefore, while a few hear only the words spoken by the teacher, others follow their meaning as well. Some intelligent students understand even the hidden import of the words. The differences in pupil's understanding lie in their own potentialities and attitudes and not in the teaching of the teacher. He teaches them all alike the same content in an identical manner." Rig.10/71/7

The Sanskrit terms for education are shiksha or vidya. The meaning of **shiksha** is *to learn or to acquire knowledge*. The term vidya is located in the root **vid**, which carries within itself **four different functions**. The first relates to consciousness or being aware of the environment. Its English equivalents are sensation or perception. The ability to feel or come conscious of things around oneself lies within. This potentiality needs to be refined and developed. To be made sensitive is the true function of education. Being sensitive to the environment means one becomes humane i.e. learns to share the pain and pleasure of others. The other relates to being conscious of one's individuality. This stage is called *vid sattayam* i.e. becoming aware that "I exist", which gives birth to one's Ego or being aware that 'I am different from others.' It is believed that in the beginning, originally Nature existed in a homogeneous form. With development, Nature came to give rise to heterogeneity. The birth of Ego is therefore a consequence of that development. The third stage / form of education / vid deals with the objects in the environment. The more one comes to know or becomes aware of the properties in the environment the more one wishes to enjoy them or use them the way he or she thinks fit. The Yajurveda however enjoins upon human beings to enjoy what has been given in Nature but with the feeling of renunciation. One is supposed to know that Nature's gifts are meant to be used sparingly and with a feeling that they are not ours but belongs to all. **Tuin tyaktain bhunjitha** is the command of the Veda. And the last function is to be able to pronounce each and every syllable correctly. The purity and perfection of an enunciation is the acme of education. Not only the Vedas but also Panini lays stress on the correct pronunciation of the word. The reason given is that the absence of script made it obligatory for all to see that no word was mispronounced lest all the Vedas got corrupted. In brief, the typical Indian concept lays stress on imparting instruction so that an individual is sensitized to the environment, learns to nurture his / her ego

by distinguishing oneself from all others and to enjoy what has been given to him / her in Nature. The competence of a person is known by the manner one carries and learns to express oneself.

If considered carefully there is little difference between the eastern and the western concepts of education. Both talk of individual's potentialities and sensitizing the self toward his / her environment. Potentialities being individual-specific, learning and teaching have to be made highly personalized and focused. Here are a few definitions directed to explain further the concepts just discussed.

On the importance of being educated:

‘What a blind person cannot see, the sighted can. We are informed that what a knowledgeable person can and will know the ignorant cannot. The learned, all-knowing son acquires such a pure intellect that there is nothing beyond his ability. Being learned he is called his own father's father. May all understand this!’
Rig.1/164/16

A few western definitions of education:

“Education is a natural, harmonious and progressive development of man's innate powers.” Pestalozzi

“Education is a process by which the child makes its internal external.” Froebel

“Education is the development in the individual of all the perfection of which he is capable.” Kant

‘The purpose of education is to develop in each individual the knowledge, interest, ideas, habits and powers whereby he will find his place and use that place in shaping both himself and society towards nobler ends.’ From a report on secondary education in the USA.

It is possible now to discuss the term ‘**Educated**’ but it would take some more clarification and discussion to define ‘**Knowledge**’ and being ‘**Knowledgeable**’.

To be an educated person in the modern context means some one who has been to a formal system whose functioning requires the presence of teacher/s, a definite curriculum, a timetable and grading learners' performance through evaluation. It also means that at the end of a fixed term some kind of arrangement exists to label the quality and quantity of information. But on top of it all, this education is socially acceptable. This, in a way, is to get someone educated. The label of quality would depend largely upon the degree of acceptance an institution and its certification have in the open market. The social recognition of an individual is, therefore, not dependent solely on the type of degree / certification or the quality of information one has but it stands qualified by the reputation of the teachers and the institution one has had the good fortune of having attended.

Now we shall take up the definition of knowledge. **What is Knowledge (jnana)** and **who** is or is not **knowledgeable**? How does one acquire knowledge?

We can say that knowledge is an organized bunch of classified information, which stands graded and qualified both by its possessor and dispenser.

Once again we enter into a highly contestable area – the definition of **Knowledge/ jnana**. We have both western as well as eastern definition is of the word

'Knowledge'. Ancient Indians seem to have been great admirers of knowledge. They advised all to keep gaining 'Knowledge'. But they also attempted to define it, and for that end in view, they also speculated to find out which is valid knowledge and which is not.

"Keep gaining knowledge, continue self-study and go on lecturing their essence. While speaking the truth, continue with your studies and discourses. Even if faced with conflicts bear with them and don't be swayed away from the path of self-study and talks. Control your self, keep studying and lecturing. While experiencing peace, keep on reflecting and delivering talks. Self-study and discourses are great austerities, so says Nak Moudgalya. "Taittiriya Upanishad ch.9

The first thing we should keep in mind is that information per se does not qualify to be called Knowledge. Knowledge is both valid and invalid. There are ways to distinguish valid knowledge from its invalid variety. This is a vast area for exploration but for the sake of clarifying the issue we will consider it only the outline of the problem. Some Indian thinkers hold knowledge as an act, some others regard it as a relation, according to some it is self-subsistent and for others it is a quality. Indian thinkers do not divide this concept into watertight compartments, instead regard it as quality of the self and refer to jnana as guna. Guna as we all know is an attribute, a quality, which is not merely definable, but worth cherishing. One school of Indian thought regards knowledge as a mode of buddhi, which transforms itself into the shape of the object that it cognizes.

In the case of the West, the philosophical tradition from the Greeks to the present has focused on the kind of Knowledge, which when expressed states that A knows such and such. For example, *A knows that snow is white*. This sort of knowledge, called propositional knowledge, raises the classical epistemological questions about the truth and the falsity of the asserted claim, the evidence for it, and a host of other problems. Among them is the much-debated issue of what kind of thing is known when one knows that **p**, i.e. what counts as substitution instance of **p**. The list of such candidates includes beliefs, propositions, statements, sentences, and utterances of sentences. Each has or has had proponents, and the arguments for and against are too subtle to be explored here. Two things are however to be noted in this context; **first**, that the issue is closely related to the problem of universals (whether what is known is abstract entity, or a linguistic expression) and **second**, that it is agreed by all sides that one cannot have knowledge, which is not true. One of the necessary conditions for saying that A knows that **p** is that **p** must be true, and this condition can, therefore, be regarded as one of the main elements in any characterization of knowledge.

Without going into any more philosophical niceties one can see that both according to the Western as well as Eastern thought it is advisable to have only valid knowledge. But then one must know how to distinguish valid from invalid knowledge. For this one needs some proof / evidence (pramana). While the West accepts only direct evidence whose validity can be verified through sight, touch or logic, Indians accept quite a few other forms of evidences too. The validity of knowledge in this case accepts pramanas depending upon the philosophical school one belongs to. For instance, only the materialist school of thought in India accepts the Western mode of validating information.

Here is a chart, which explains the situation clearly:

Buddhi (Knowledge)

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Anubhava Smriti

(Immediate experience) (Memory)!

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Yatharth / or ayatharth / yathartha / ayathartha

(Valid Knowledge Invalid Knowledge True/Valid Invalid)

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!Samasaya Viparya Tarka

(Doubt/error hypothetical argument)

Pratyaksha Anumiti Upamiti Sadba

(Perception) (Inference) (Comparison) (Verbal testimony)

Having gone into the problem in some detail, it may be concluded that knowledge is an organized group of valid information and a **knowledgeable** person is one who when making a statement knows that what he/she speaks is correct and **the information given is valid because it is verifiable**.

Now, we must remember that an educated person need not be invariably knowledgeable. No one can be knowledgeable without being educated. This statement needs a bit of explaining. Here one likes to revert to the request Narad made to Ashwani Kumar. The request is that all that he knows does not satisfy him. He wishes to know the essence of what he knows. In the Indian sense he proposes to be 'mantravid'. The comment on the statement given by Narad about what he knows is that thus far his accomplishments amount to no more than words i.e. information that is transitory. He, however, promises to teach him the mysteries of the Real.

The **knowledge** that we have thus far explained can be acquired is possible to possess if it is valid but then it is valid only in a given context and at a given point of time. There is nothing eternal about it. This knowledge is both temporal and transitory. Knowledge keeps on becoming more and more valid; therefore, it carries within itself a grain of gradual decline and invalidation. Even the most knowledgeable person must find him/herself getting up dated at one point of time or the other. Like life, knowledge too is in a state of flux. Each day that comes finds us revising knowledge that was valid only yesterday.

Check Your Progress 2

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

b) Compare your answer with those given at the end of the Unit.

4) Define the term 'Knowledge'

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5) Education means acquisition of characteristics. Explain.

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6) How are the Vedas and the Greek history related with these terms?

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7) How do we distinguish between valid and invalid knowledge?

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3.3.3 Education and Learning

Thus far we have defined three terms: **Educated, Knowledgeable and Literate**. We now take up the term '**Education**' for discussion. We have dealt with this term also when discussing the term 'Educated' but a few additional points in that connection may be mentioned here.

However, the way literacy has created problems should not be overlooked. It has helped in building pyramids of learning and class hierarchies solely on the basis of information definable in terms of quantity and quality. Whatever may

have been the nature of social structures in the primitive stages of human development, one thing is certain. But for literacy, social hierarchies would have been neither entirely stable nor so clearly marked as they are today. Be that as it may, education and literacy have come to be equated and are generally accepted as implicitly interchangeable terms.

The demands on education and the definition of its nature have yielded countless volumes in philosophy, religion, sociology, *etc.* If we have a group of people who have nothing but admiration for education and for whom it is the only key to resolving all problems we face, there are others who regard it as an instrument of class war, a means by which even the indefensible can be defended, and a trick which takes away one's peace of mind by creating a bugbear of the uncertainties of the future. The entire concept of market economy versus social welfare is the direct result of the wonder called education.

Education is increasingly being perceived as an **instrument** of social change, economic development and propagation of political ideologies. For instance, if China has witnessed social change through education, Japan has used education for acquiring economic power. Karl Marx, Paulo Friere, and Jean Paul Sartre, perceived education as an instrument of political propaganda. Since all this is commonly known there is hardly any need to discuss the point. In the process its **intrinsic** value seems to have been totally overshadowed by its instrumental value. We know education can mean different things for different people. It can even mean an instrument of alienation from the social milieu one originally belonged to. But traditionally education *per se* is believed to have two values, **one**, which stands on its own because of which one acquires education for its own sake. It enlightens us, gives pleasure and is worth all admiration. But this is not used for any other purpose. But when we start encasing this acquisition in some form and attach some price to it either in the form of status, respect or money we at once enter its instrumental domain. The **second** one therefore is its instrumental value. The days when people acquired education for its own sake are gone. Few acquire education for either leisure or pleasure. It is therefore irrelevant to talk of such an education anymore. The distinctive features education has come to acquire are qualifiable by the answer to this question: *who wishes to educate and who foots the bill for the same?* If education is the consequence of a state policy it will be both controlled and financed partially or wholly by the state. In this case, education must serve the State. The individual is no longer free to choose. The choices, if any, are offered by the State. For instance, imagine freedom of choice in educational matters in a State like North Korea. In democracies choices exist, at least theoretically. For instance, choices can be exercised in the UK, USA or India. But here too the State plays its own role. If in the USA through language policing the curriculum is controlled, in India seemingly independent bodies are created to manipulate the system for the benefit of the State. Each political party in these countries has its own agenda, which it seeks to pursue – sometimes subtly but mostly by using devious methods to have a final say. For instance, in the USA, Marxist philosophy is taught only for discussing its faults and weaknesses and not for any fair assessment of the scientific principles on which it is supposedly grounded. In theocratic States education is subservient to the fiat issued by its clerics. Any disobedience is severely punished. The latest to join this bandwagon is North West Frontier Province (NWFP) in Pakistan. We should realize that education only appears to be free but in reality it is the

most misused branch of human activity. Independence and education somehow do not seem to cohabit well. A few scholars hold the view that *Education* is the general term for the social processes that facilitate learning in human communities. But they also suggest that the intentions of guiding or facilitating learning in particular directions are formed and intended. At this point one is reminded of Ivan Illych when he declared that schools were intended to serve as instruments of a business propaganda through which consumerism is covertly encouraged. American schools were being deliberately manipulated for business promotion and consumerist ends. That, he thought, was good enough reason to de-school society. It is the instrumentality function of schools that is vulnerable to open manipulation. Somehow those that wield power influence building societal goals. The rest then is almost automatic.

In the Vedas too education is perceived as an instrument for earning one's livelihood.

"During his student days a student with sea-like seriousness kept on observing penance for bathing in the waters of education. Now that he has graduated and **acquired capabilities for earning his livelihood and having become stronger, he is looking glorious.**" Atharvaveda 11/5/26

The question of gender differences in education has been a much-researched area. Things have changed over a long stretch of human history but societal preferences for distinctly different sorts of education and working conditions for men and women still remain a dominant subject for discussion. Look at what the Vedas have to say on this subject:

"Only those girls can make their families happy who have had education from lady-teachers aglow with fire-like knowledge. Such girls speak culture-cultivated tongue, desire learned and righteous husbands, pray for readily available riches and fame, come in contact with teachers who are worth visiting, are venerable and have no dearth of means." Rig 7/10/3

"O girl-students! Just as intelligent teachers introduce writing and reading of letters with the help of fingers, you should know such lady-teachers who know innumerable subjects and possess immeasurable learning. For your balanced development, such an intelligent teacher will herself make all arrangements." Rig 7/15/9

Gender differences in academic achievement bring out the differing societal expectations from boys and girls into the open. Each year when the examination results get announced much is made of the differing levels of achievement between the two sexes. Serious analysis of these results suggests that "assessment itself plays a key role in this. One concern is the way that affective characteristics often acquired through schooling become understood as cognitive abilities. Thus girls' conformity can be understood as intellectual timidity and lack of flair, and some boys' disruptive behavior as lack of ability and others' independence and risk-taking as brilliance. Patterns of achievement which see the girls typically clustered in the middle levels and boys spread more at the extremes begins to make sense in this light." (P.118, Patricia Murphy, **Gendered Learning and Achievement** in Understanding Learning edited by Janet Collins and Deirdre Cook, P.C.P., New York, 2000)

What is Learning?

When we talk of learning are we talking of the process or its product? Why does one learn? How does one define the content of learning? There are numerous questions related with this term, therefore no one should be surprised if there is not much convergence on the answers advanced.

In simple language when we talk of one's learning, unless specified, it generally covers both schooling as well as non-schooling engagements. Here we talk of a process, which relates to an individual's natural tendency to learn. Learning ability is Mother Nature's gift to guide and conduct an individual's survival. The ones that are deprived of this gift require permanent medical care for their helplessness. Human survival is entirely dependent on this gift. Luckily, schooling alone is not the only medium to learn. Peer groups are the next best teachers after the family. True, the peers teach the most and the rest is taught by the instinct to survive, which continues to face constant challenges from circumstantial problems. If this were not so, human survival would have been extremely difficult. A vast section of human population is still deprived of the benefits of schooling. Does it mean that these illiterates do not learn? If they have no schools to guide where do they go to learn? Answers to these questions carry within themselves the subject matter of Sociology and Anthropology and not of Pedagogy. Pedagogy may have borrowed methods of teaching from these subject areas but its content being crowded with the heavy borrowings from other disciplines is singularly inadequate to meet all our requirements.

Psychologists have closely studied learning as a process. We know that education and learning are closely related. It is inconceivable to think of either as separate entities or phenomena. One must learn in order to be educated. Learning in that case is a dependent variable of education. The quality and the quantum of learning come to define education. It is therefore necessary to know exactly what learning means and how one learns. B.F. Skinner and J.A. McGeech say that there is no need to theorize learning behavior. They proposed to discover the conditions that produce and control learned behaviour. Skinner studied instrumental conditioning (operant conditioning) on rats. He discovered that repeated success leads to acquisition of a new behavior. This, he called, as conditioning. A Russian psychologist, Pavlov, came to join this branch of research. Conditioned response came to be defined as learned behavior. This branch of psychology suggests that almost all-human learning is some form of conditioning rooted in the principles of reward and punishment. McGeech specialized in human rote memory. As part of the extension of what Skinner and his followers had studied we have today teaching machines, computer-aided instruction, behavior modification programs etc.

Today researchers have attempted to suggest that killing of rats by cats is also not an inherited behavior in cats but an acquired one just like human fears; and even intelligence is the result of experience. We learn to memorize anything and everything through association. Twentieth century psychoanalysts like Freud, Jung etc. came to value *association* as a means of understanding the nature of disease their patients suffered from. In fact, Aristotle was the first to point out the importance of association in human learning. Herman Ebbinghaus (1850-1909) began to study the phenomenon of rote learning and came to the conclusion that

nonsense verbal items can be learnt easily by associating each nonsense word with every succeeding word. This he found was the primary mechanism of learning. By now using empirical scales of meaningfulness a reliable and substantial relationship has been found between meaningfulness and ease of learning. Meaningful words evoke vivid images that subjects can describe when asked. When they do evoke such imagery, they seem to be learnt and remembered even more easily. Learning theory seems to be enriched when introspective data are used.

Against this background, it is easy to explain why children try to manipulate their toys or all other objects that they come to acquire in the early stages of their growth. Repetitions, manipulation, association of size and color with the objects in their neighbourhood provide them opportunities for pleasurable learning. In this regard mothers have been found to teach their babies and toddlers through verbal responses. It has been found that middle-class children had learned initiation-response-evaluation script of classroom interaction even before they were two years old.

It is necessary to remember that children internalize instructional schema very quickly. They not only learn how to learn but also to teach each other.

To the question why does one learn we can advance two probable answers. **One**, learning is a response to some physiological requirements. We are hungry and therefore we must try to find food for ourselves. This behavior is a response to a given need. We learn quickly enough the ways to find food for our requirements. The second reason is that the elders try to force its younger ones to go to school. Learning consequently is seldom undertaken willingly. If at all, this choice is circumstantially forced.

What one learns is also not the result of one's free will. School syllabi and curricula are predetermined. Even the doses of these courses are separated by a timetable. A whole structure stands created for imparting learning / instruction. This is where instruction and learning are qualified by political ideologues and theology. As we go deeper into the nature of the syllabi and the curriculum we find almost insoluble problems staring us into our face.

3.3.4 Learning Society and Learning

Around 1950 R.M. Hutchins talked of the USA being on the verge of being transformed into a **learning Society**. At that time it was difficult to appreciate the concept of such a society. We think times have changed and we can now discuss what appears to be a goal achievable in the near future. The concept of learning in such a society means that the majority in such a society will consist of either professionals or skilled workers. Every one in the society will have been to school / college. At that time it appeared to have been a pipedream but today we do not think so. There are and will be societies where people in general will have acquired high levels of intellectual skills and information. There are two conditions under which it can happen.

One, societies make arrangements for constant upgrading of information. **Second**, learning these days is life-long. No sooner do you stop learning or begin to think

you have acquired enough knowledge, you not only become out-dated but also find it difficult to survive. Education is a lifesaver. It is forever a sustainer.

Perhaps this is what the Rig Veda is talking of :

“Let us by living in the company of the intelligent become intelligent, living in the midst of the best individuals acquire good qualities and living with the strong possess strength. In the distribution of knowledge let us acquire Knowledge from our teachers! By acquiring inner strength, let us leave bad habits, which are harmful!” Rigveda 7/48/2

One further clarification is needed. ‘Learning’ and ‘learned’ are two different points in a continuum. In learning we are talking of a process, but once we take up the term *learned* we refer to an acquisition of a quantum of information, and an achievement of a prized goal. Being learned is the acme of achievement in learning. In economically advanced societies all learn but few become learned. Learning in this case is a kind of referral issue. On questions of doubt one can consult a learned individual. Being learned here refers to the quantum of information one has internalized and can readily refer to. If this information is socially acceptable and conforms to a generally required societal norm, the learned rise in public estimation. An additional input of insight makes a man wise. A learned person need not be a man of insight. Once again refer to Narad. He was knowledgeable, learned and also well let us informed. What he lacked was the insight. Sanat Kumar on hearing what Narad has come to possess, remarks, “All that you have learnt are mere words.” To be wise one has to be mantra-vid and know the essence of learning. Three terms are generally used in Sanskrit – Yantra, Tantra and Mantra. Tantra refers to the infrastructure, yantra refers to techniques of manipulating / using these facilities and mantra is the highest form of knowledge. Mantra is the secret behind the façade-something that the eye cannot see. It is a key to this secret entrance; only a rare person comes to possess it. In India we make a clear distinction between those that have learnt all the (heavy books) in existence and the ones who are wise, have an insight and give proper counsel.

In a world where information is constantly getting refined and upgraded, one cannot hope to stop learning. When formal structures fail to help, informal systems either spring up or have to be created. Not only do we talk of learning to be / learning to do / or the treasure within, but of learning which is forever in demand and comes to our rescue in times of need.

“When balanced scholars speak after due thought, the lovers of education understand the relationship between both the words and their sense correctly; even as barley-meal is made blemish free with the assistance of a sieve. Such teachers enjoy the blessings of goddess Laxmi since it resides in their speech.” Rig. 10/71/2

“Let us appreciate the head of a school for his excellent organization of the institution, and by wearing the club of knowledge who can handle in a masterly fashion the rain of question in the course of a discussion with defect-removing tongue. Just as an expert charioteer can steer his passengers across a difficult road to arrive at a given destination, similarly, a teacher too can save us from all ills. Let them make us educated and enable us to perform our duties toward those that succeed in Dharma, Arth, Kama and Moksha.” Rig. 1/106/6

Check Your Progress 3

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

b) Compare your answer with those given at the end of the Unit.

8) How are 'learning' and 'education' interdependent?

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9) What is the meaning of the statement that learning is both a process and a product?

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10) How does one define a learning society?

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11) What is the role of gender in learning?

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3.3.5 Education and Schooling

We need to define the term 'schooling' here. How and why is the school such a great necessity? When did schools appear for the first time in the West? It is believed that in the West, formal instruction through schools started in ancient Greece first. The first references to what needs to be taught and what should be avoided was made in Plato's **Republic**. To the question, "what kind of education shall we give them then?" We shall find it difficult to improve on the time-honored distinction between the training we give to the body and the training we give to the mind and character. A lengthy discussion, which Plato recorded, offered the conclusion, as "the object of education is to love beauty." However, this object is beyond achievement if schools do not exist, teachers do not teach and there are no courses of instruction. But as far as Aristotle was concerned he preferred

intellectual, artistic, cultivated life, which the Greeks called 'scholē', translated as "leisure". But he said clearly "No citizen belongs to himself, he is part of the state, and is not entitled to be educated privately in private tastes and standards." The Greeks were divided between two sections—one, the free and the other — the slaves, who constituted the vast majority. The education being referred to was intended for the free citizens and not for the slaves. For the first time we find state schools being mentioned in early Greek books.

In practice, before Renaissance, we find education was either imparted by the clerics in Churches or given as private tuition. Indeed, one of the reasons why the West had no secondary system was that privately taught students were allowed to proceed for higher education and western universities themselves started appearing very late in the 10th century A.D. Nevertheless, schools, as distinct institutions existed, even if only for charitable purposes.

There is no point in going back in history to discuss the relevance, meaning or the purpose of today's schools. The advent of mass schooling more than anything else has virtually transformed the lives of the world's children. Education is being seen as a very potent means to change societies. As is well known, schools can be manipulated easily for social, economic and political ends. National governments, private business organizations, religious groups and political parties in fact — almost everyone got interested in investing in the future. For very specific purposes each of the sectors mentioned above got involved in promoting school education. If schools are seen today as big business propositions, they carry huge possibilities for politicians. This virtual war is carried on in the form of curricular manipulation and the choice of textual materials. Whether attendance will be optional or compulsory, what will or will not be taught, which will be the approved language of culture and what levels of civilization a society wishes to attain etc. form part of the design nations build for this system. The success or failure of a nation is gauged from the activities carried on in the schools. If Japanese society has been under scrutiny to answer the query concerning the success of its business in the world, or if China has been subjected to intense research for discovering reasons for its unmatched success in population control and spread of literacy — the answers have been given by their schools and not by any other plans / schemes. In fact, an American delegation was even sent in the 1990's to Japan to study the causes of their economic success across the world. They came up with several startling findings — one of which was that class size and academic achievements of children had no correlation; and secondly, teachers did not, as a policy, ever censor a child for his/ her behavior in the class or for his/ her class performance. That these features of Japanese education hugely contributed to their ultimate economic and intellectual performance can be easily assessed.

However, it is necessary to remember that schooling and intellectual achievements are not directly correlated. There are exceptions, which establish beyond doubt that in number of cases schooling has made no contribution at all. For instance, Rabindra Nath Tagore refused to receive education in a school. James Stuart Mill was taught by his father and not in a school. Sheikh Sadi never went to school. Probably Kalidas also did not go to school even as Surdas does not appear to have attended any school. Schooling may have started for charitable reasons in the medieval times but its popularity or compulsion are of very recent origins.

Wisdom and education / schooling also do not appear to have any positive correlation. An individual could be wise without either being literate or having ever been to a school. Numerous saints and poets had no benefit of either having been to a school or of having achieved literacy. But that does not mean that schooling has had no history of its usefulness. Today things have changed. There is almost a universal competition to keep increasing compulsory schooling. In fact, compulsory schooling age has become an index of a nation's progress and cultural advancement.

Be that as it may mass education model and its compulsory nature too have been closely examined. The points under review pertain to setting the goals of universal and compulsory schooling as state policy, constructing and staffing schools themselves as organizations in a bureaucratic hierarchy with uniform standards, and continuing to keep expanding the school system and the nation's participation in schools. Sociologists have particularly noticed that educational mobilization represents a process, which is analogous to military mobilization, involving a massive commitment of resources designed to strengthen the nation.

The core unit of this process was the Western school with a set of common features like **age-graded classrooms, professionally trained teachers, standard curriculum and formal examinations** – both public and private. This model even when borrowed seldom changes in its essential features. True, the original model had been developed not under any special design but the ones that had borrowed it were “so eager to catch up with national development that they borrowed the model of school along with their models of military organizations, hospitals and health services, post offices and other bureaucratic structures they perceived to be associated with national power and international respect.”

In this context one can discuss the Soviet model as also the Chinese mass education program. If the Russians employed their political party for making the whole nation literate, in the latter case the Chinese Red Army played a significant role in the spread of literacy / education. By the end of the 20th century, a large majority of children aged 9 to 14 attended primary school, with increasing numbers in preschools, secondary schools and universities. The large armies of school teachers and school administrators in each country, and very large budgetary allocations for the same marked the progress of the march towards making the society both skilled and highly informed / knowledgeable.

Schools in all advanced societies are responsible for a continuous class struggle for monopolizing the knowledge industry. The state intervention in this regard creates rather than resolves tensions. Varieties of groups keep themselves engaged in capturing one segment or the other of the school program. Some are happy with running the system; others feel satisfied if they can capture textbook production and still others if they can play games with manipulating teacher appointments. Nations' schools at times provide enough entertainment to keep vast numbers both busy and amused.

However, schools are facing a serious problem these days. It has become increasingly difficult to control quality and variety of information. Each day makes yesterday's information outdated. Teachers in a few schools across the globe are finding themselves unable to hold the fort, as it were. Technologies are making

their lives increasingly miserable. Informed children have become a kind of threat to their well-being. The quality and variety of children's increasing repertoire of information is under scrutiny but that is a separate issue.

Check Your Progress 4

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

b) Compare your answer with those given at the end of the Unit.

12) Why are the origins of the Western school traced to ancient Greece?

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13) What role did the Renaissance play in the growth and development of the school?

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14) What is the core unit of the Western School?

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15) Which aspects of schools are prone to ideological manipulation?

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3.3.6 Education and Indoctrination

Education can easily be taken to mean indoctrination. Indoctrination is a well-thought out strategy to influence the thinking of others. Indoctrination as a process is forever on. The moment a child is born and until the time it breathes it's last, at all stages, language, culture and politics never leave an individual alone. All efforts of the society are intended to direct the thinking and behavior of its citizenry. Culture is a euphemism for social conformity. The dissenters are rarely liked. Brilliance is looked at with suspicion. It is, however, another matter that conformism

is the other word for mediocrity. A conformist will always be a follower. Leaders are non-conformists. This is one reason why in the beginning, like Galileo or Socrates, they have to face choices of either death or conformism.

When the society starts *indoctrinating* on given points, it indulges in *propaganda*. Schools through their regular courses of study attach values to national behavior. A particular social system stands approved or disapproved with a bias in logic in its favor or disfavor. On a national scale, for example, the USA once used to condemn the political set-up in the USSR. People in the USSR believed they had democracy in their country. As a people, therefore, both the Americans and the Russians had come to agree with whatever they had been taught through their social system or political institutions. This means that the logic advanced in favour of their institutions and disfavours that of others has by itself been such that a child grown into an adult has no rationality left in him to question what he has been taught or made to believe. It also means that besides the arguments for or against a certain system, *the propaganda undertaken in the classroom is the most well organized and sustained, resulting in the dulling of one's rational bases of independent thinking.*

There are a few points related to the issue of indoctrination. Let us take the case of a child. Why must the mother tell the child to refrain from playing near fire or a running stream? There are two reasons. One, the child has no experience of dangers involved in being too close to either fire or water. Second, the elders feel responsible for the safety of their children. One might say: so what? The child will learn just as others do with time and experience. After all this is precisely what Rousseau suggested in his philosophy of Naturalism. Therefore, what appears most logical is that if everything was learnt through time and experience the entire knowledge that one needs in life will either take ages or not get learnt at all. A child needs guidance in learning. It is in the interest of the child to seek guidance or obey when it is made readily available.

There is very little difference between guidance and indoctrination. In the course of passing through either stage, one is not sure whether one is being guided or being suggested because other choices do not exist or will not be allowed to be opted. Take a few examples. When a prospective voter wishes to vote for a given type of candidate, he does not think that there is much of a choice. All political parties field candidates who may happen to have highly questionable morality and conduct. Similarly, when one wishes to study in a college he/ she must decide whether or not to opt for a course of study for which he/ she has maximum / least inclination. The college in the neighborhood has only such options, which do not ensure good prospects in the future. If the student does not opt for the neighborhood college, the other choice may be couple of miles away. How does he/ she go there daily in the absence of any direct means of transport? The alternatives are very expensive, which he/ she can ill afford. In other words, one succumbs to the force of circumstances to opt for something, which is least desirable. An attractive offer can also lead one to a mirage like end. The advertisements or the favourable propaganda also can result in eventual helplessness. The impact of propaganda is largely dependent on one's faith in its source. Just as medicine will yield no result without faith, if the targeted audience refuses to accept the content of the propaganda, all related efforts would stand negated. The standing of the propagator, the validity of the content and its utility for the acceptor must, therefore, qualify the acceptable propaganda.

The only difference between propaganda and indoctrination is that whereas the former may or may not offer an alternative, in the case of indoctrination there are no choices. The only choice is to become a rebel and face the consequences.

Indoctrination is normally opted as a form of socialization to create homogeneity because its absence results in non-conformity, which can lead to lack of social cohesion verging on anarchy. Except in the case of a Nihilist no other individual would be willing to accept social or political anarchy. Dissidence is welcome. Dissenters offer an alternative. Progress in human society has always been dependent on novel ideas. Confirmists cannot be trusted to usher in change. But to see that non-confirmism does not become too pronounced, a certain degree of indoctrination is considered welcome.

But we are passing through difficult times. It is difficult to describe anything in terms of black or white. All areas appear to be grey. The problem we face is that education has fallen prey to political manoeuvring. No one could have believed that democracies, like the systems existing in USA or UK, are vulnerable to indoctrination. Unfortunately, this is precisely what has happened. A reference has already been made to language policing. In her book **The Language Police**, Diane Ravitch gives the list of words that school textbooks cannot use. For instance, the theory of evolution cannot be taught in a number of American states. A write-up on *The Politics of Educational Ideas* by Wilfred Carr and Anthony Hartnett in (**Understanding Learning**, edited by Janet Collins and Deirdre Cook, 2001, Sage, London) discuss the state to which educational ideas in the UK have got de-intellectualized. The authors are very critical of the reforms carried out in the school system without debate. In a democracy this is never done. But this is precisely what has happened. Read the following:

“Our central claim is that the current uncertainties and confusions surrounding education can only be understood by placing recent educational reforms within a perspective, which will allow these reforms to be brought into more open confrontation with critical questions about the kind of society that they help to sustain. To this end, it seeks to assess the extent to which these reforms are compatible with a vision of the role of education in promoting the core values of a democratic society. Only by articulating a vision of education grounded in democratic values will it be possible to ensure that non-technical, non-utilitarian questions about the moral and social purposes being served by recent educational changes are neither neglected nor ignored. And only by doing this will it be possible to articulate a principled response to these changes and determine how educational policy might be redirected so that it can better serve democratic aspirations and ideals. It also seeks to contribute to the intellectual resources, which will help the educational professions **to resist contemporary political pressures to perpetuate schooling in its present form and devise reasonable and practical ways of bringing contemporary schooling into closer harmony with democratic values and ideals**”.

If understood correctly, you will realize that here the protest is against imposition of certain values in a most undemocratic manner and those too in a society as democratic as Great Britain. In fact the protest is against indoctrination. In India too we have passed through a similar phenomenon of a highly acrimonious debate. Whereas in democratic societies indoctrination is not easy although it is constantly

attempted, in other types of governments there is no choice but to impose the will of the ruling elite. The use of authority to impose the ideology of a minority over the vast majority may not appear worthy of approval, but that is what indoctrination is all about.

Varieties of indoctrination are known to exist. We can have forms of indoctrination such as: **cultural** indoctrination wherein choices of phrases are informally approved for use on ceremonial occasions, or **sartorial** – in which case, either a dress code is formally announced – such as wearing a dinner suit or, in the name of decency it is opted; **religious compulsion** may result in offering prayers at a given place or time, and **political** reasons such as Marxist / non-Marxist forms of government may witness the rise or fall of certain political organizations or parties. In other words, there is hardly any area of human activity, which cannot be manipulated for certain ends of conformity or imposition of well-designed homogeneity. This is precisely what we call indoctrination. It can thus be seen that indoctrination can be present different colors and forms.

Check Your Progress 5

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

b) Compare your answer with those given at the end of the Unit.

16) How would you define indoctrination?

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17) Indoctrination need not be imposed – do you agree with this statement?

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18) Which form of indoctrination could be approved?

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19) How are propaganda and indoctrination related?

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3.3.7 Education – Synonyms, Forms and Types

The term 'education' has a number of synonyms. If at one place education is conceived as an idea, a school of thought, at another, it is also seen as a process. The only distinction lies in education being a socially approved form, whereas other education-like activities may or may not receive social approbation. For instance, propaganda may also result in educating an individual but it seldom has mass approval. Education is intended to give an individual a class but initiation may not. In the case of initiation the process has a limited purpose and the scope is highly restricted. One initiates another into an activity. The value of that activity could be very certain. For instance, one can be initiated into the skill of pick pocketing. Surely, no society will approve of it other than the group of pickpockets. Learning about bowel movement or learning to wish one's elders would certainly have universal approval. Not unlike initiation, instruction is also an activity, a process, but its quality and approval also depend on the targeted audience and on the results it eventually brings home. Instruction also implies authority. Only a superior either in power, status, or class could instruct another person. Instruction pre-supposes obedience. Without obedience instruction is futile.

Education takes on various forms. It could be formally arranged i.e. it may require a teacher, a classroom, a set of learning tools etc. or it may be informal – in which case no such arrangements may be necessary. Training imparted by siblings or the peer groups is a familiar form of informal education. It is also supposedly the most effective training / education. When the informal arrangement is given some shape – not necessarily of the school variety, it becomes non-formal education, wherein everything is highly restricted. Here teachers may not be qualified but they may be required to function as trained teachers. There may not be any books to teach but some instructional material could be put together for use.

There are a number of questions that are not very clear. As we try, additional information keeps on coming. Who can teach? – This is one such question that we keep asking. The answer is that if one is willing / curious even inanimate objects can teach. Newton is said to have learnt from a fallen apple. Mother Nature is quite capable of teaching us profound truths that neither books nor teachers can teach. Answers to our queries are available all around us. Only we find it difficult to identify their sources. Education is not a passive activity. It is a live process.

3.4 LET US SUM UP

In this Unit, an attempt has been made to draw a distinction between 'education' on the one hand and some similar terms like 'literacy', 'learning', 'indoctrination', 'schooling' etc. on the other. 'Education' is the broader concept which may include others concept like the ones mentioned above. The twin terms 'literacy' and 'education' are culture and group specific and a kind of political agenda is in-built in these terms. Also in certain societies, acceptance and promotion of literacy and education are coloured by religious leaders.

The terms 'educated' and 'knowledgeable' have their individual histories and definitions. The Indian definitions have their roots in the Vedas because the history of Indian education starts with them. The western definitions of education

and its practices have their origins in Greek literature. They hold the view that Sumerians and Chinese are the earliest civilizations beside the Greeks.

An educated person is one who has acquired some desirable cognitive, affective and psychomotor characteristics in his/her personality, while a knowledgeable person is one who has valid information.

Further, an attempt has been made to show how learning and education are related. Learning refers to acquisition of a quantum of information. In the sub-section on education and schooling it is argued that i) schools came into being in the west for the first time in ancient Greece ii) during the Renaissance, institutionalized education became popular but the class distinction in schooling was very obvious. The western schools had a set of features like age-graded classrooms, professionally trained teachers, standard curriculum and formal examinations – both public and private. The direction to schools came to be provided through teacher training and curricular control. Recent challenges to classroom teaching and the school curriculum have appeared due to technological revolution. It has forced teachers to compromise with their roles in teaching and curricular choices.

In the next sub-section, the concept of indoctrination is discussed. Indoctrination as a process tends to create homogeneity and curb heterogeneity. Indoctrination needs coercion for its survival and propaganda is made to serve as a means for wider acceptance.

3.5 UNIT END EXERCISES

1. Bring out the major difference between literate and educated person.
2. Explain the role of intensive value for integral development of individual.
3. Understanding the concept of learning is essential for teachers – why?

3.6 ANSWERS TO CHECK YOUR PROGRESS

- 1) A literate is one who has the ability to read and write, whereas an educated can be considered as a cultured individual.
- 2) The person like him can be called as literate but is necessary to be as an educated. As education refers to cultural refinement and wholesome development.
- 3) Political and religious groups hold power by virtue of holding authority of governance and by virtue of tradition respectively. Thus, political and religious ideologies direct the process of education by controlling the means of education and by influencing socio-cultural scenario.
- 4) Knowledge is an organized group of valid information.
- 5) The purpose of education is to develop in each individual the knowledge, interest, ideas habits and powers ultimately leading to the acquisition of good characteristics.
- 6) According to the Vedas knowledge is a quality i.e. the quality of the self, where as according to Greeks knowledge is “A Known Such as Such”.

- 7) Valid knowledge can be verified through proof of evidence or pramanas according to Indian context and this validity can be invalid according to the time and context.
- 8) One must learn in order to be educated. Learning is a dependent variable of education. The quality and the quantum of learning come to define education.
- 9) Learning is the mother nature's gift of shaking knowledge from family, peer group, society, etc. as a continuous process as we explore new things which would be the product outcome of the process and which is for future learning.
- 10) The concept of it is that the majority in such a society will consist of either professional or skilled workers. Everyone in the society will have been to school or college.
- 11) Role of gender in learning is it brings out the differences in academic achievement.
- 12) In the West, formal instruction through schools started in ancient Greece first. The first references to what needs to be taught and what should be avoided was made in Plato's republic.
- 13) Education is to be imparted by clergies in churches and through private tuition. After renaissance, it was broader and being imparted through Schools as an institution.
- 14) The core unit of western school with a set of common features like age-graded classrooms, professionally trained teachers, standard curriculum and formal examinations.
- 15) The aspects of schools which can be prove to ideological manipulation are social, political and economic.
- 16) Indoctrination is a well-thought out strategy to influence the thinking of others.
- 17) No, I didn't agree with this statement as it never gives choices and makes a person rebel to face the consequences.
- 18) Cultural indoctrination.
- 19) Indoctrination needs coercion for its survival and propaganda is made to serve as a means for wider acceptance.

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UNIT 4 EDUCATION AS AN INSTITUTIONAL NETWORK

Structure

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Concepts and Definitions
- 4.4 Organizations and Institutions
 - 4.4.1 Needs
 - 4.4.2 Instrumentality and Functions
- 4.5 Stages and Levels
- 4.6 Purposes: General/Specific Requirements – Social/Individual
- 4.7 Modes and Channels
- 4.8 Let Us Sum Up
- 4.9 Unit End Exercises
- 4.10 Answers to Check Your Progress
- 4.11 References and Suggested Readings

4.1 INTRODUCTION

In this unit you will be introduced to the purposes and functions of organizing education institutionally. It will be made clear why education must exist as a distinct entity / institution. The distinction between acceptable and unacceptable forms and content of knowledge / vidya will also be explained to you. Education does not always mean acquiring either information or skill. It is much more than that. An institutional organization is generally needed for offering acceptable knowledge and skills. Since education is a social requirement, societies invariably support it. These institutions are only a formal arrangement. Some undefined, informal systems also exist. A few of them can be serious contenders in the field of education. Religions are one such example. They are not always financially supported by the State. Religious institutions are seldom clearly defined or getting universal acceptability. But they play an important role in all societies. Similarly, the peer groups, the mother-child relations etc. are not institutionalized. But they exercise tremendous influence on the growth and development of a child. They play important roles in offering social intelligence, especially about prospective societal expectations and requirements. Also, there are areas of knowledge that are extremely difficult to organize. For instance, it is not known how to make one a philosopher. While it is possible to improve one's logical abilities and teach ethics institutionally, one would be hard put to organize distinct institutions for preparing philosophers. Institutions are funded either because they help improve one's skills or help generate quality information.

4.2 OBJECTIVES

After going through this unit, you should be able to:

- explain how institutions grow out of societal requirements;
- discuss how education has always been a handmaid of socio-political will;
- explain how education has always been responsible for the growth and sustenance of culture and a tool of civilization;
- explain that education as an independent institution alone can foster the growth of professions and their organizations;
- understand that formal systems are needed to perpetuate certain skills and a body of authenticated and approved information. Whenever this function has been undertaken informally i.e. without the help of formal institutions, the results have failed to measure up to the expectations; and
- appreciate why the differences between educational institutions.

4.3 CONCEPTS AND DEFINITIONS

It will be appropriate to consider here the birth and growth of education as a distinct institution in human history. This understanding will enable you to appreciate that education does not deal merely with social conduct or imparting of skills and approved knowledge. It also creates conditions for the perpetuation and refinement of the means of earning one's livelihood and acquiring a decent life style in an ascending order, commensurate with one's native intelligence, industry and luck.

We have in this world only a few *living* ancient civilizations. The Chinese and Indians very legitimately boast of their antiquity, but we must not forget that Europe too draws its inspiration from an ancient civilization—that of the Greeks. In the ancient literature available with us today we have discussed the growth and development of education as a distinct institution created for a specific purpose. These references are very relevant for our purpose. The Vedas in India, the thought of Confucius in China, and those of Socrates, Plato and Aristotle from amongst the Greeks, provide an insight into the nature and origins of education as an institution. Additionally, the great Indian epics viz. the 'Ramayana' and the 'Mahabharata' and the 'Jatakas' i.e. Lord Buddha's birth stories – all of them discuss and relate stories of the origins, purposes and importance of education. All of these put together give a worldview of the meaning of education.

Let us now look into some of the material available with us today:

O the Protectors, O the scholars! **Join hands to educate us – the uneducated, properly, so that such weaknesses like sleep and carelessness** etc. do not afflict us and the backbiters do not dominate us. Let us remain forever the favorites of the pleasure-giving God and by becoming the bravest, propagate knowledge everywhere! (Rigveda 8/48.14)

Students must overcome these seven weaknesses: lethargy, ego, restlessness, reading without concentration, demonstrating pride, and not telling others what they understand or know. ('Mahabharata' 40/5/6)

The girl who wishes to practise a single Veda, the two Vedas or the four Vedas and the four Upa-Vedas, besides acquiring expertise in Grammar can become herself a scholarly teacher for other girls. By becoming a learned scholar she can experience the sky-pervading Supreme Being and for educating other girls, she can select clear statements like sparkling water and remove their dirt like ignorance. (Rigveda 1/164/41)

A Chinese proverb perhaps explains the best the mode of ensuring the perpetuation and spread of education in which the greatest importance is accorded to girls' education: If one is planning for the perpetual happiness of society, educate the girl.

Plato and Aristotle, both philosophers from ancient Greece talk of education in their classical works on Politics. In his **Republic** Plato feels concerned about the education of the guardians. He obviously believes any and every type of education will not do. Both girls and boys should be given similar education. The curriculum offered to them should suit their future assignments. Therefore, he goes into details of what and how to teach them. Plato's **Republic** is a singularly well thought out work. Aristotle's **Politics** is a research work on Constitutions for running and regulating the State. For writing this book he is believed to have consulted about one hundred and fifty-three written works on city-states. While both these works deal essentially with politics and the rulers, the discussion on organizing education in such write-ups throw light on the relationship of education with politics and the governments. In other words, **education is basically a state-approved institution** and even if some other arrangements can be considered they can never be allowed to remain outside the purview of social approval.

Against this background, let us see what Plato and Aristotle have to say on education and examine the relevance of the quotes.

'Well, Glaucon,' I said, 'what should men study if their minds are to be drawn from the world of change to reality? Now it occurs to me that we said our rulers must be trained for war when they are young.'

'We did.'

'Then what about the literary education which we described earlier on?'

'That' he reminded me, 'was the complement of their physical education. It gave them a moral training, and used music and rhythm to produce a certain harmony and balance of character rather than knowledge; and its literature, whether fabulous or factual, had a similar ethical content. There was nothing in it to produce the effect you are seeing.' (Education of the Philosopher, Part eight; book seven, Plato)

In the context of a discussion on **Imperfect Societies** Plato reproduces the words of Socrates: 'Well, that's that. What we have agreed, Glaucon, is that in the perfect state women and children should be held in common, **that men and**

women should share the same education and the same occupations both in peace and war, and that they should be governed by those who are best at philosophy and war.' (Part nine)

You is advised to go through these citations carefully to realize that Plato is advocating a total control on education and its organization besides suggesting that its provision should for both boys and girls alike.

Now we should see what Aristotle has to say on the subject. The following discussion and quotes are from T.A.Sinclair's translation of the work but presented and commented upon by T.J.Saunders. As against what Plato has said about providing education, here is Saunders' comment while distinguishing Aristotle's views of Plato. **"Education up to 5 years of age needs no formal teaching; from 5 to 7 visual methods may be used. The main periods are the next two, 7 to 14 to 21."** Plato wished to preserve the same educational programme in perpetuity, even down to small details like children's games, on the ground that novelty makes for social instability. To that extent Aristotle is less Utopian. He does not wish to freeze society in time.

It is here that Aristotle is very clear. He says " the rearing and education of the children of citizens should indeed be a matter of public concern, since they are the future citizens, the future rulers of the state and one learns to be a citizen, just as a craftsman needs to be trained in his particular skill. Moreover, the education of the potential citizen will depend largely upon the type of the State and on the kind of life, which it is desire to lead. Aristotle himself has in mind especially the intellectual, artistic, cultivated life, which the Greeks called *scole*, usually translated 'leisure'. **No citizen therefore, 'belongs to oneself': he is part of the State, and is not entitled to be educated privately in private tastes and standards."** (VII.1; P.451)

It should be clear by now that the Greeks believed in institutionalizing educational provision. They in their own ways also defined who should learn what and at which stage. They were against the provision of private schooling. Also, they knew that education is a purposive activity / process. It is very interesting to note that while the Chinese evolved an excellent Mandarin system, the Greeks also did not hesitate to prescribe courses of study and laid down clearly the goals of education. We have Indian parallels to these two systems in contemporary periods of time. This is not the place to go into the details of what Indians in different periods of time wished to offer. Suffice it to say that institutionalization of education is an old hat.

In this part of the unit, it has been attempted to explain that education has always been offered by the State to its citizens. It has grown historically because of a social-political requirement. Therefore, it has naturally received State funding.

Where should one study? The answer to this query has been offered. The Greek term for this institution is ***scole***.

Who should finance education? This again is an old problem. Each nation has tried to find an answer to this query in its own way.

In the case of India it was always funded both by the state/ kings and the individual pupils through payment of Guru dakshina. But then in India we never had the type of slavery which was fairly common elsewhere.

We have also seen that both in ancient Greece and India the courses of study were invariably fixed and the periods of studentship laid down clearly.

Education of girls in India and Greece were differently conceived but there was never any disagreement about the need for offering them education. They must also be educated along with boys. The State was responsible for the provision of girls' education. The length of their studentship was rarely disputed. In fact, some of the well-known names of women rasikas who composed the Vedic hymns have been duly recorded in the Vedas.

Check Your Progress 1

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

b) Compare your answer with those given at the end of the Unit.

1) What is the concept of an institution?

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2) What do we mean by institutionalizing education?

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4.4 ORGANIZATIONS AND INSTITUTIONS

4.4.1 Needs

No society can survive without organizing itself into a variety of institutions. Institutions perform numerous functions. They carry on functions that are assigned to them by their organizers. These organizers belong either to various government departments or to private trusts, voluntary organizations, associations or philanthropic bodies. It would be proper to remember that *to organize* means *to arrange*. Therefore, an organization is a built-up arrangement for performing a specified function. At times these institutions become indices of societal functions. At times they can also reflect the practice of a political ideology or a kind of philosophy in action. The existence of Panchayat, for example, in an Indian village is an indicator that people take their own decisions and are not dependent on any external agency to regulate their life-functions. No autocratic system ever permits the setting up or functioning of a Panchayat. T. Parsons in his books **The Structure**

of Social Action (1937), New York, McGraw-Hill and **The Social System** (1951), New York, Free Press describes society in terms of general value consensus. "Modern societies, though complex and fractured, are capable of expressing common goals. They operate according to established norms that positively express the shared common goals of society. Social equilibrium is an ideal state of balance. It will be more or less realized in social structures. **The family and the school are the positive and necessary institutions through which social values and cohesion are maintained.**" A few scholars have been critical of Parsons for taking a thoroughly systemic view of social structure which he accounts for in terms of four principles: **adaptation, goal attainment, integration and pattern maintenance.** His theory envisages change as taking place only gradually and not radically.

It is important to remember that contemporary West by and large rarely approves of totalitarianism or autocracy. It stresses on democratic norms and practices. Parsons' views, are therefore, in consonance with the generally endorsed and sanctioned Western philosophy. Let us examine the Indian philosophies in this regard. Indians ever since the days of the Vedas have practised democracy. Occasional bouts of non-democratic rules apart, both in social and political life, Indians have rarely deviated from their cherished life style—marked by freedom, democracy and public discourse. As far as we are concerned, rigid bureaucracy and centralization of administration are the western gifts to India. Even Muslim India hardly, if ever, succeeded in centralizing power—the way Germany, Italy or the USSR once did. Indian institutions overcame seldom strains of anarchy in their systems.

We need not go into the details as to why the above-described viewpoint of Talcott Parsons is only partially true, because there are other theories too, which hold the view that social institutions may have 'contingency' plans wherein one might trace some kind of arbitrary roots. For instance, Marxism provides a radically different alternative route to organizing society and its institutions. Parsons overlooks the conflict inherent in the nature of society and adopts a myopic view of conflict resolution.

We have thus far indicated that the organization of institutions has its roots in the basic nature of society. Nomadic societies must, therefore, organize themselves very differently from the aborigines. Societies get their indicators for organization from their specific functional requirements. For instance, any group of human beings must procure food to live, organize itself to defend from the vagaries of Nature, protect itself from another similarly organized hostile group etc. Civilizationally when they become more mature, societies organized themselves even better. For each function and need they helped develop frameworks and sustained and supervised institutions within that framework. That is how societies ensured institutional accountability. No institution is permitted to go against the society that sets it up. With every stage of social and technological development and growth the number of institutions also increases correspondingly. It is at this time that these institutions acquire their separate identities. Societies keep their control on them by creating intra- institutional and inter-institutional ambience and relationships.

In their book **Introduction to Educational Studies**, Steve Bartlett, Diana Burton, and Nick Peim (P.C.P.London, 2001) discuss problems related to the topic in

hand. They say, "All sectors of education are made up of organizations of various sizes: *schools, colleges, universities, local educational authorities*. Organization theory and the study of behavior in organizations constitute important elements in education studies courses. As many postgraduate students of education work in the field there is a particular interest in theories of management and their application as part of professional and academic study. By considering organizations which are primarily people-centered, an emphasis is placed on theories related to performance management or management by objectives, human relations management."

Other aspects of organizational theories treat the nature and purposes of educational organizations. Here the important components of organizational theories revolve round the pupils and teachers—**learning, classroom practices, homework, teacher –pupil relations, examinations and the like**. Each of these aspects of an educational organization lead either to gaining more knowledge or gaining new skills. It is then that they too fall under microscopic scrutiny and further examination.

We have come to the point where it is possible to say that organizations have clear-cut goals defined for them by societies within which they have to function. It is within a given framework that they can function. They can outgrow these functions too but only when society so desires. This is one reason why education is called a sub-system of society. The organizations / institutions have their goals clearly laid out for them. In the educational institutions, their functions are limited to developing and sharpening an individual's cognitive abilities. In fact this is what ***Education*** is all about. The levels of institutional arrangements are, therefore, fixed according to the difficulty levels in cognizing information, knowledge or skill. For instance, the prescribed age of the pupil attending an educational institution is determined by the formula which fixes age when a child / person of a given age can learn and that too, the exact quantum of knowledge / skill. The basics of the formula derive their inspiration from the exact requirement of information / skill calculated on the basis of a child's immediate needs and those too in keeping with one's basic / innate abilities. If at the primary school level a child learns to read and write, the society takes care that the time is not wasted on teaching unwanted bits of information. In other words, no society leaves anything to chance. The support systems it creates, besides the supervisory roles it delineates to differentiate among bodies and levels of functionaries that are obliged to keep track of everything, is important to take note of. A specific designated support system is obliged to keep track of various functions being carried out within the framework prepared for an organization under its charge. For instance, Departments of Education under a Director of Education oversee only the work concerning their own territory. Here too, depending on the political ideology of the government, a country runs its institutions. Each major political change gets reflected in the school curricula or the examination system. This has inevitably to happen. Therefore, certain clauses or special provisions within the law are provided initially to see that the organization comes to no harm when governments change. These arrangements have, of necessity, to be anticipated with clauses for flexibility. Once one comes to institutions of higher learning where the development of an individual is gauged in terms of one's reflective abilities, the organizational climate becomes suddenly individual-friendly.

4.4.2 Instrumentality and Functions

Before we define functions of various levels and types of educational institutions we should understand that each institution is answerable to the society in general and to its designated functionaries in particular. Had this not been true, it would have not been possible to prevent opening of such schools like **The School of Pickpockets** that Charles Dickens refers to in one of his novels. Secondly, each educational institution has to serve as an instrument to fulfill certain well-defined functions. The act of performing or the process of institutional performance is its instrumentality. It merely means that if an institution is performing well and to the satisfaction of the concerned people or the relevant powers that be, the instrumentality of the institution is beyond any doubt. This word **instrument** is derived from the Latin word *instrumentum*. The meaning of this Latin word is **to instruct**. The Latin word for function is '*functus*' / *function- em — fungi* and they stand for the verb **to perform**. In other words both terms i.e. *instrument* and *function* when put together mean **performing the act of instruction**. The other meaning of instrument is to be a **tool**. In the present context, the instrumentality of an educational institution is to work as a tool in the hands of society to meet its imagined or actual requirement.

In this context it is perhaps necessary to remember that education, as a human right, is historically of very recent origins. In India such recognition is hardly two-years-old. One should distinguish between the existence and running of schools and universities and the acknowledgement that it is an individual's fundamental right to be educated. The concept of education is here related and contextualized with empowerment. There was a time when education was defined as making an individual a gentleman or a culturally refined person. These days education is meant to improve one's individual skills so that economically one is independent. Education for a vocation or employment is hardly a century old concept. Currently, education is also supposed to empower an individual.

China, India and Greece have been ancient seats of learning. They have had institutions in the past that are even now referred to with respect. But the way education is currently being defined was never the primary function in these old civilizations. It is good to cite their examples in the historical context only. But to emulate them today would be out of context and ridiculous. Also, education ladders like primary, secondary or higher education are twentieth century inventions. Similarly, professional and vocational schools of today may appear to have their parallels in the past but in reality these arrangements were made through their respective guilds the parallels of which are hard to come by. There were no open or distance systems and those societies were not competitive like ours. If there is no need, the society is not likely to be motivated to respond to a vacuum. Therefore, a progressive diagram will look like the following:

Need → Response

Planning → Designing → Assigning → Supervisory / Support System- →
Institutional Functioning → Social Recognition = Social Approval

In a way, education, its support systems and supervision and control are a cyclic affair. Steve Bartlett says the development of modern education "can be traced through the rise of nation states in the 18th and the 19th centuries. Legislation

appeared through the 19th century to control the employment of children, to protect children from sexual abuse and from exploitation as cheap labor. This whole process has been called the invention of childhood." In India we still need to do a lot more before we come at par with the achievements of the West / advanced nations. There is little that has thus far been done in India, particularly in this direction beyond words and airy nothings. Even the Sarva Shiksha Abhiyan supported by the Constitutional Amendment is unlikely to achieve the target. It is an expression of a wish totally unrelated to the reality that exists.

The question is why India has lagged behind in providing education for all despite its glorious past and not very unenlightened medieval period? The reason is simple. We have seldom regarded that education for all is our cherished goal. In ancient India education remained a monopoly of the elites and a designated caste group. Medieval India created a new elite group and introduced a new language of culture, but in societal terms it was no different from the ancients. What was open for the upper castes among the Hindus during the ancient period became the norm for Muslims during medieval times. Therefore, the education that we are talking of now has little in common with either the ancient or the medieval periods in Indian history. Also, similar changes in outlook have more or less become dominant universally.

The other point that needs to be underlined pertains to financing of education and the reasons why private parties are so eager for providing educational facilities. After India became free, the government of Free India wanted to spread literacy among the masses. Since poverty prevented the Indian masses from taking the benefit of education, the Government financing started playing a significant role. If the British rulers were indifferent to providing education for the masses and therefore created a grants-in-aid system to support education given by private bodies, the present-day government is finding it difficult to support the system single-handed. They are interested in taking help from the people—the ones who regard education to be big business. *The education scenario has thus become both highly contentious and confusing.* A caste-ridden country is now getting further subdivided into two groups – one consisting of those, who have access to quality education and the other made up of those who have access to only partial benefits being doled out either by the governments of both the states and the center or the voluntary bodies – majority of which have their own axes to grind. It is not only the digital divide that Indian masses are facing; they are confronted with other types of monopolistic onslaughts. For instance, the locally educated youths are facing competition from foreign educated Indians. Foreign universities are challenging the system run and supervised by the UGC since they have opened their campuses in India. In brief, we are faced with several networks—both Indian and foreign, the government and the non-government, the private businesses and the philanthropists etc. If the end product were the basis of adjudging one's quality of educational competence, we would be surprised by the findings of any research undertaken in the field. The variety and the gradations are as endless as they are baffling.

We have seen in this part of the chapter that education has to be organized the way the society or the State desire. Education is only a tool / instrument to meet the requirements it is expected to satisfy.

Education is normally organized in various ways and categories—such as lower or higher, primary or secondary etc. It is always good to remember that it was never so in earlier days. Historically much less emphasis was laid on the initial stages of education viz. pre-primary, primary etc. In most countries education started in either Ashramas (India), or schools for specialized subjects as Plato's Academy. in ancient Greece. The preparation of a child to go to school did not fall in the organized sector. Normally homes played a major role in this regard. We have records of scholars going for higher education but very little is known how the initial stages of education were taken care of.

These days the educational scene has become very confusing. One is not too sure about the correctness of the provision. Firstly, education is these days a shared activity. Both Government and society through voluntary bodies operate at all levels. While the Government feels responsible for providing people some education, the voluntary bodies that are philanthropic in nature have as an objective an obligation to offer education for improving the lot of the masses, while there are others who treat education as a means to mint money. For the last category education is big business.

The major unresolved problem is who should finance education. Those that finance it also tend to influence its quality, motivation and the provision. One is not quite sure about the correctness or otherwise of the position.

The advent of modern technology and the presence of foreign institutions in collaboration with local universities and colleges are growing into a serious social problem. They pose a problem to the common people because of the cost at which their provisions are made available. The social divide is now turning into a class-divide in terms of who receives what education and at what place and cost.

Check Your Progress 2

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

b) Compare your answer with those given at the end of the Unit.

3) What is an organization? Why do we need it?

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4) How does one define instrumentality?

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5) What do you think of modern technology entering the classrooms?

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4.5 STAGES AND LEVELS

Education the world over is organized in various stages and levels. The reasons are not far to seek. The first reason is the chronological age of the individual who is likely to be offered education. The second one pertains to the mental age or the intelligence one needs to have to grasp the meaning of what one is told to learn. The third reason lies in the socio-economic level of the person trying to learn. And lastly, the difficulty level of the subject matter also matters in these considerations. We shall go both by the way these stages have come to be evolved and the way levels define the quality and quantum of information and skills.

As mentioned above, modern Indian education has taken about three centuries to take its contemporary shape. At the time when the East India Company started making inroads in this country, they supported the idea of implanting their own system of education here. The reasons were both political and economic. The political reason was that they wanted to create a whole cadre of Indian intellectuals who would with time develop stakes in the Company's perpetual, continued presence. This is what Macaulay said would be a class of Indians in color but English in tastes and habits. The second reason was economic. To look after the Company's business interests they wanted individuals who would work for them in lower jobs and on subsistence allowances. If they imported English accountants and clerks that would cost them a lot. Local employees could be hired for minimum wages. It is these two major reasons that forced them to introduce in this country a system of education, which was good for them. It mattered little whether or not it was good for the Indian masses.

It is during these initial stages that the Company started expanding its vast business interests here in India. Therefore, it desired to study the indigenous system of education. The initial surveys of Adam in Bengal established beyond doubt that India did have an effective indigenous system of education. But this system lacked clear-cut gradation and neatly divided levels of education. At times the same teacher taught all classes, mostly simultaneously. These schools had no interconnectivity and neither did they have any supervisory system. They were locally financed. The salaries to teachers in these schools were neither fixed nor structured or regular. There were no textbooks. Therefore, standards of education were difficult to assess. Of course, in exceptional cases the Madarsahs and Sanskrit Pathshalas appeared to be fairly close to the modern system in organizational terms and also in being acknowledged as centers of learning and excellence.

In fact, what the indigenous system lacked, the new system had in abundance. The modern system of education took considerable time to grow and develop

into a well-knit institutionalized shape. The educational system both in India and elsewhere does not seem to have grown and developed very differently. If the priests wished to remain educated and organized they had to have some system to perpetuate themselves. Education in the rituals motivated them to develop an institution of priesthood. In Europe it was the Church and in India the Yagnas for Vedic rituals that formed the single potent reason for the spread of institutional arrangement for literacy and education. All other religions too pursued an identical path to keep their identity distinct. Education had, in fact, within itself the seed to develop distinct identities. Likewise, literacy was essential to run business establishments. The third source of motivation for education / literacy, training and organized education came from the ruling elites. If viewed from such a perspective, education as an institutionalized identity, had very valid reasons to grow the way it did.

Let us now see how it grew into its present form and purpose in India.

The Rgveda is the first to record this kind of growth.

There are friendly Brahmins who concur in the mental apprehension, conceived by the hearts (of the wise). And yet they abandon that person who is ignorant to such sciences as are essential to knowledge. Rg.X.71. VIII

One of the priests (the hotra) becomes diligent in the repetition of the verses of the Rk.; another (the udgatr) chants the Gayatra Saman in the Sakvari meters; another the Brahma declares the entire existing knowledge; another (the adhvaryu) measures out the details of the sacrifice. Rg. X.71.11

May Bharati (Goddess of Enlightenment) and Ida (Divine Speech) come quickly to our place of worship, personified in features, and may Saraswati (Divine Knowledge) also—the three goddesses— sit down on their assigned seats. Rg. X. 110. VIII

Here are the details of why and how one could obtain and retain knowledge: -

For the attainment of full knowledge, noble deeds; for the attainment of happiness, religious life; for the attainment of definite object, activity, for the advancement of wisdom, the habit of reading and teaching; for retention of knowledge, truthful speech; for arithmetical measurement of the day, the science of arithmetic; checking the waste of time in infatuation, a word of wisdom; for the fool who revels in vice a word of caution... Yajurveda IX.20

The idea for citing the Vedic text was to get support for the point that learning and acquisition of knowledge had their roots in religious rituals and needs. In all societies we find similar motivations. Even such religions as Buddhism lay a great store by monastic education. Similarly, the Jain Munis never ceased to be the repositories of sacred knowledge. In Britain it has always been the Church (until Henry VIII of Rome; and, thereafter of England) that held sway over the knowledge industry. For example, the Tracts written by poets like P.B.Shelley at Oxford invited the wrath of the same religious coterie in England. During the medieval times, Islamic knowledge was the monopoly of religious groups and we find considerable debate on the same issue even now. It is this small group of the clergy who opposed vehemently the suggestions made by Aviceenna (Ibn Sinah) and Aviceerros (Ibn Sirah) for making Islam more open to debate than it then was

or is. That way the Hindu priestly class could never control wholly the knowledge industry, although they too were relentless in their efforts to do so. Irrespective of the religious variations the priestly class per se initially held a tight control on educational institutions and strictly regulated and supervised them.

But beyond the priestly domain the knowledge and learning had an equal number of votaries from amongst the ruling and the business elites and their establishments. In different countries the development of education may have taken different routes but the basic control, provision and spread followed an identical path.

During the Renaissance in Europe and the advent of the East India Company in India vistas of knowledge were opened up beyond the narrow bounds of religious consideration. For the first time we find the emergence of a strong scientific lobby both in India and in Europe. This brought in objectivity and logic in the acquisition and spread of knowledge. Formal schools started appearing all over Europe and in India. The Company for its narrow and selfish reasons supported a school system that was intended to provide them with native recruits for lower jobs in their business establishment. In the secular sector industry was the first to provide patronage to education, especially to such branches of education that could be applicable to further growth and income. Once the Company developed a taste for acquiring political clout in India they needed lower rank judiciary staff, teachers, clerks and administrators and those too on petty salaries and in large numbers in same ratio was necessary for territorial control and power. Thus the modern system of education with which we are so familiar had its roots in religio-political and business requirements. It did not matter much if this requirement covered other areas too beyond political, military or other requirements. The basic cause for introducing the modern system however lay in advancing business tentacles across the sub-continent. The gradation and level fixing of the school curricula according to the type of education that served the requirements of the Company is very interesting to analyze.

This is not the place to go into the conflict this modern system faced from two existing systems—the Sanskrit pathshalas and the madarsahs and makhtabs. The latter were controlled and run by charitable people for promoting religious causes. The modern system introduced by the alien intruders through their Company rule came as a strong alternative to the indigenous schools and the indigenous priestly control. For the first time India faced a challenge from within the school boundaries. The knowledge that came to be offered was not only not religious; it had certain dimensions never experienced before. For instance, a new language was introduced. Textbooks started being written in place of what the teacher wrote or decided to teach in the indigenous system. A whole department of education came up to supervise the opening of schools, their teaching, providing textbooks and fixing what was to be taught at which level and when. Until now the individual teacher was the best judge. The native teachers in their respective areas were virtual leaders in all social and moral spheres. The new system took away this power from them. They came to be seen as mere employees.

The new school and the new teacher had their assigned roles meticulously defined. They no longer occupied the high pedestal which was once theirs just for the asking. There now was a department of education where the officers had tenure positions. There were written rules and regulations, a tentative budget and a

specific geographic area to supervise. In brief, India was witnessing a system of education that it had never known before. For the first time ever, the amount of knowledge and its variety came to be fixed by a group of people who were supposed to know more than the classroom teacher. Subjects like health and hygiene, geography and the history of Europe came to be introduced besides a brief introduction to civic duties and a smattering of science. All this needed fixing of the stage and the level of educating a child. It was natural therefore that grades got introduced into the system. Starting with the teaching of alphabets to the formation of sentence structures, a new kind of grammar became essential. The major difference between the promotions of a child under the two systems (the old and the new) from one class to another lay in downplaying the role of teachers' individual discretion. The system claimed to be more objective-and-learning-quantum based. Even an external examination by the Company's nominee came to play a significant role.

It may be remembered that long before the Company introduced an official system of education, numerous missionaries were already actively promoting European education and knowledge for the spread of Christianity in India. This was one single reason why the Indians opposed this knowledge then and even now in numerous areas of Free India a section of Indians continue to be suspicious of missionaries and their activities. But it should be acknowledged gratefully the way the Christian Missionaries brought modern knowledge to India. There are records that in the beginning of the 19th century (**Samachar Chundrika**, dt. 16th June, 1845; Vol. VIII.) a school was teaching "through objects and pictures after the Pestalozzian system." The curriculum included English, Mensuration, History, and Geography, Map drawing, Natural History and knowledge of plants. This may not have been common to all missionary schools but the ones that the Company opened or supported taught uniformly the same curricula all over its territory.

What is significant is to know the way levels and grades got fixed in the modern educational system. The Sanskrit Pathshalas and the Maktabas and Madrasahs did have their own gradations but they were found wanting in defining grey areas in their systems. It will require a separate discussion to trace the history of fixing school and college grades in the modern system. It will suffice here to remember that it has taken almost two centuries to evolve grades in the educational system and to define the specific goals / aims commensurate with their individual academic achievements. The concept of awarding degrees and diplomas too has its own history. In brief, today the system of education functions almost parallel to other such establishments as the judiciary, police or the army. The only thing common between these institutionalized systems is that they are all committed to social upliftment and service.

Let us recall that both the Indian or the indigenous system and its European counterpart—the so-called modern education, grew from religious or monastic traditions. Most of the designations that teachers get addressed by are religious in origins. For instance, the terms Pandit ji or Maulavi Saheb are as ecclesiastical in their origins as the designations like Lecturer, Reader or Professor are. Currently the defining terms employed for the levels of education like the Nursery, Kindergarten, Primary, Secondary or Higher Education etc. have their individual histories because each one of them has evolved over a period of time. However,

they have nothing to do with religions. For instance, Professor R.H. Tawney was the first person in 1928 to define secondary education. Until then it may have existed but it was not regarded as the link between elementary and higher education. Earlier on, there were only two stages of education in the UK—elementary and higher education, without a secondary stage. The ones who wished to go for higher education could prepare either privately or through a system called the Sixth form available with some public schools. It took considerable time before the link between the elementary/ primary and the higher (university) got streamlined in the UK. In India, interestingly, colleges got set up long before universities came into existence in 1858. For kindergarten the birth of Froebel was necessary; and, for Montessori schools one had to wait for Maria Montessori to be born. If Sadler Commission in 1917 gave India its Intermediate colleges, Mudaliar Commission in 1951 gave us higher secondary education of three years duration with 11-year multi-purpose higher secondary schools. The 10+2+3 was conceived by the 1986 policy of education. All this recounting of the events must have helped the reader to realize that education; its system and content continue to change for a variety of reasons—religious, social or political. There is nothing static in education. If it changes for political reasons, it can change with technological reasons also.

Similarly, for adult education programmes the consciousness about the meaningfulness of education was essential. The failure of the formal system and the presence of a vast number of illiterates made it obligatory on the part of Government of India and the voluntary agencies to start a non-formal system. The parallel of the same at the higher education can be seen in the birth of distance and open learning systems. Additional inputs for the non-formal and the open / distance systems come from the development of technology like the invention of satellites and the computers. We also see a tremendous growth in the birth of numerous institutions with a wide variety of courses. Until a couple of decades back not many heard or felt the need for opening Business Management Institutes. In recent years, global wars and space-related engineering courses have helped major technological developments. All this goes to show that as the needs of the society increase, the educational system must respond accordingly. Education as a system does not operate in a vacuum. It must remain sensitive to the social vibes and continue responding to them. It must also continuously adapt and adopt ever-newer technologies that are getting invented or developed. The interdependence of society and education as a system is a reality. But an even greater reality is that education has a distinct identity. In other words, education is a distinct institutionalized system – identifiable in terms of its goals, levels and types. At times the technology it uses also makes it a definable institution.

In this part of the unit we have seen that educational institutions the world over have grown from religious and social requirements. Initially the priests were the first to start offering education. The needs centered around the requirements for training priests for performing rituals and some prayers. Education of the rituals made them very powerful in every society. This feature of religious education continues unabated till this day everywhere in the world.

The secular functions of education got added to it with business and administrative needs. Trade cannot be expanded without education supplementing and sustaining its progress. The more specialized and extensive the trade, greater is the need for

education and training. For administrative functions too one needs some kind of professional training even as the present-day armies require formal training and maintenance of records.

With the growth and development of additional requirements and the failures of the existing systems ever-newer systems continue to take birth. Education as a system has to respond to societal requirements. It does not and cannot function in a vacuum. With the complexities and growth of new ideas, educational systems also become complex.

One thing that distinguishes education as an institution is goals, types and the technologies it uses to perform its given functions. But there is nothing rigid about education. It must remain flexible and sensitive to societal requirements. Even so education has a distinct identity. This identity has its parallels in the army, business establishments and administrative set-up. It is this identity, which makes it an identifiably distinct institution.

Check Your Progress 3

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

b) Compare your answer with those given at the end of the Unit.

6) How did the system of education take birth?

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7) What makes education an identifiable institution?

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8) How does society play an important role in making education acquire a distinct identity?

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4.6 PURPOSES: GENERAL / SPECIFIC REQUIREMENTS—SOCIAL / INDIVIDUAL

In this section of the unit we shall define the specific and general purposes of education as an institution. Although in a way we have covered the outline of the area, here we shall go into the details.

Education, as we all know, is a man-making process. Without education there is nothing to distinguish a human being from an animal. The purpose of education the world over is to liberate human beings from the misery of needs—both material and spiritual. To think of either purpose in isolation is to deny education its depth and coverage. The opposite of knowledge is ignorance. Ignorance is equal to darkness. The Gayatri mantra, therefore, carries the import of giving the intellect more and more light. This light the brain receives is capable of giving salvation from all miseries. It is in this sense that education is a liberating agent. **Sa Vidya Ya Vimuktaye.**

Indian education is witness to three phases of educational development – the ancient, which lasted until the arrival and rule of Muslims around 1000 A.D. when the medieval period starts and the modern period, which had its beginnings towards the end of the 18th century. What is most interesting about Indian education today is that all the three continue to flourish. The Sanskrit universities are getting a new lease of life, even as the Madrasahs and Maktabas have their firm votaries. The system that gets maximum financial support and clientele is the one that the British introduced in India during their rule. It would be unfair to talk of just one system as though other systems have not contributed to the economic growth and knowledge of this country.

We shall therefore go step by step in the historical sense and describe the goals, purposes and the curricula followed in all these three systems. The ancient system defined knowledge as *para* and *apara*. While the *para* is higher knowledge (Spiritual in content), it is the *apara*, which is pursued by the majority since it helps one to earn one's livelihood. Even the ancient Indian period should be divided into two parts – the Vedic and the Buddhist. The Vedic period lasted till 600 B.C. and the Buddhist until 100 B.C. Thereafter, we see the revival of Hindu learning until 1000 A.D. when the Muslims arrive with their distinct culture, system of education and curricula. About the ancient system there are so many myths—majority of which are located in ignorance. The study of the Vedas is relevant for tracing origins of our knowledge and learning. For instance, for the classical music (Samaveda), for Ayurvedic system (Atharvaveda), for oral mathematics (Yajurveda), for agricultural sciences, geometry, logarithm, prosody, protection of environment etc. the (Rgveda) can be consulted even now with considerable benefit. The Rgveda. 10.71.4 says, "A few do not understand the secret of language even after reading it, and a few others do not realize its reality even after listening but there are some for whom the language presents its true meaning as a fully bedecked beautiful wife reveals herself before her spouse." The best recounting of the curricula at the highest level and the distinction between higher and lower knowledge in ancient India can be found in the following dialogue between Sanat Kumar and Narada. Narada tells Sanat Kumar what he has read thus far, but now he wishes to go beyond it. He says, "Sir, I know the Rigveda, the Yajurveda,

the Samaveda, and the Atharvaveda as the fourth legend and ancient lore as the fifth, the Veda of the Vedas (grammar), biology, mathematics, augury, chronology, logic, polity, the science of snake charming, and the fine arts. This, Sir, I know." The implied meaning is that he now wished to learn something beyond the knowledge books offer—that is **para vidya**. It should be clear to the reader that "Man does not live by bread alone" and therefore, when he is well-fed he wishes to go beyond the material goals in life. The spiritual knowledge is needed then.

Ancient India had all professions—like Medicine, Engineering, Architecture and Law. They maintained a distinction between the learned professions and vocational studies and for each one of them they had evolved a system. The Buddhists developed a monastic system for providing their type of spirituality. This system flourished for about 4-5 centuries and then died out.

Medieval education had its own curricula for each stage – the primary and the higher, which in its own sense maintained a distinction between professions and vocations. For instance, the MAK TABS had the priest in the masjid as the teacher who taught the Quran, some arithmetic and knowledge of alphabets. Beyond this stage were professions for which they needed to have separate institutions—the Madrasahs. Even now Muslims the world over have Madrasahs. Their courses of study have been modified and stand modernized to some extent but they persist with their religious content and the teaching of Islam. I shall merely give a small example of what they teach here. Islam too accepts division between two types of scholarship. Scholars according to Islam are either Ulema-I-akharat who devote their lives to learning and uplifting the Muslim society or the Ulema-I-duniya who employ their knowledge for earning wealth. This is another way of dividing knowledge into higher and lower forms of learning or between the spiritual and the material. Just as the Hindus had designations for their priestly class like Ritvij, Chhandoga, Somini, Udgitha, Gayatrin, Adhavaryu, Brahma etc. the Muslim Ulemas too have their divisions into Imamas, Khatibs, Muhatasibs, Muftis and Qazis etc. The medieval curriculum of the Madrasah consisted of the following: Tafsir (Exegesis), Hadis (traditions) and Fiqh (Jurisprudence), Grammar, Literature, Logic and Muslim Scholasticism (Kalam).

In the modern system of education the major features of the education remain the same. Even today education must serve society and respond to the needs of its clientele. Today's society is more democratic than it ever was and the so-called common man is gradually becoming the king. The reach of education is no longer restricted to classrooms and the mode of delivery is not limited to the face-to-face. Changes are fast and have forced the teacher into a situation where it is almost mandatory to update one's information. Instead of knowledge it is information that is important now. The selection of quality information has become the sole concern of modern education. It is not the quantum of information or learning that matters but its relevance and usefulness do.

Today the modern system of education is considered most important and useful education. It is divided into several stages. Each one of the stages can have its own mode of delivery and curricula. Without going into details how it evolved, the modern system of education in India is almost parallel to the one that obtains in the West. The truth lies with the fact that what pays dividends is also responsible for its popularity.

The modern Indian education is divided into **several stages like pre-primary** (nursery and kindergarten), primary, lower secondary, higher secondary and higher education (college and university education). The **other division (equally popular)** lies in its **curricular distinction** like the ITIs, IITs, engineering colleges, medical colleges etc. Each one of the stages of education has a specific curriculum because the same has been designed and regulated by a specified committee of experts. The **third educational category is in terms of intellectual abilities of children besides their physical capabilities**. For instance, **each type of disability handicap has its own category and provision**. **Physically disabled** children are generally treated as part of integrated education but within that also different levels of attention are to be paid to different degrees of handicaps children suffer from. The goals of education therefore differ according to the category one belongs to. The **visually disabilities** are quite different from the mentally disabled. Each physical and psychological category demands its own type of attention. In the past couple of decades, all societies including the Indian have come to realize that its normal, well-to-do children alone do not need to be provided with the best of education. Others demand equal, if not more, attention and care. Almost all other categories of children are able to contribute their mite to the development of society. The **last category of the educational division is located in financing education**. We have in India today three categories of educational financing: 1) the government 2) the aided or grants-in-aid system, and 3) self-financing or completely private system though regulated by both professional and designated bodies like the UGC, AICTE and others including the MHRD.

Each category of children has its distinct requirements and therefore it is no longer difficult to define the purpose of education for each one of them. Efforts are on to include several of the erstwhile categories of disabled children to be offered education in the ordinary schools along with other normal children. This is done to see that this category does not feel that it is being ignored as social outcasts. In fact, each category gets fitted into the general framework of societal development. Ever since we have started to move in the direction of becoming a global society, we have our attention focused on international standards and global quality of life. Educational advancement is no longer a national achievement for local consumption. Our goods and services have to compete with the best, cheapest and by far the most competitive of economies. Education cannot fail to sustain and better its performance on each score. India's goals of education are evolving to define its educational provision in global terms. For the first time in the history of Free India we have a combination of Prime Minister and the President who are both far-sighted and goal-oriented and are focused to making India become world leader in scientific and technological sense. Such achievements are difficult to attain but the goals should be set high. And this is what is currently being done.

We have reached a stage of educational development when we find the latest policy decisions like NPE (1986) and the POA, and its improved version of 1992 considerably out of step with the global educational developments. We need to have a pro-active system where policy decisions in education must be left to experts to decide with least interference of political parties and their ideologies. We must decide whether or not we are gradually moving towards a global society and the inspiration for the same should come from the political leadership, because it is not in the hands of educationists, howsoever able and farsighted to sit in judgement.

We have seen in this section of the Unit that goals of education are defined in several ways. Each stage of education is defined in terms of the quality and quantum of information or skill that a child should acquire. This acquisition is also defined in terms of individual, social, or global requirements. The assumption behind it all is that knowledge itself is not free from categorization. We have knowledge and skills that are needed for earning our livelihood and there is knowledge which elevates us from the mundane cycle of demand and supply and it is this knowledge of ideas and concepts, which acquires the quality of becoming both abstruse and philosophical. This branch of knowledge addresses fundamental questions like: What is the purpose of life? Where do we come from? What is our destination? What is peace and how does one acquire superior values in life?

Information and skills get defined in terms of an individual's abilities to acquire them. It is this variety and its difficulty level which eventually suggest when one should teach what. It is at this level that normal and disabled (both physical and mental) students are offered distinctly different varieties of education. Another dimension of educational categorization is being provided by global competitiveness. We cannot live in isolation. The world is all around us. We have to get up and remain both wide-awake and active. Technology is only a tool in this direction. It is not an end by itself. But the nations that are able to use technology to their advantage are the only ones that will remain to dominate intellectually. Suddenly the delivery systems have become as important as the content they deliver.

Check Your Progress 4

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

b) Compare your answer with those given at the end of the Unit.

9) How do we define stages and types of education?

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10) How many categories of education can we have on the basis of its sources of financing?

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4.7 MODES AND CHANNELS

Just as the judiciary operates through courts and its various legal functionaries, even as the police have, for their institutionalized operation, police stations, jails and an independent machinery, methods of search and law enforcement, and their

official cadres, education, too as a distinct institution, has its schools, colleges and universities and teachers giving it an identity all its own. Before technology came to disturb its even tenor of life, education had a simple structure for its operation. The village teacher symbolized it with his quiet demeanor even as the urban teacher left his impact with his quietness and simple dress. Until the end of the World War II the type and variety of schools was very limited. For instance, the formal schools up to primary / middle levels were run either by village panchayats, municipalities or corporations. A few private schools also existed but their clientele was very limited. Each district headquarters was endowed with a government run high school. Teaching in these places was face-to-face. The timing of the school could vary according to the area of its operation. The higher system had only two types of institutions— colleges or universities. In the past couple of decades, however, things have started changing. Free India witnessed a massive demand and provision of education. In fact, this demand for education was stimulated by the government agencies too who went on recounting the benefits of education.

The change did not occur only in the type and variety of educational provision but for the first time ever the educational system itself started adding categories to its delivery modes. Since we are already familiar with the history of education in India, it is not necessary to go into details. Suffice it to say that in 1947 when India became free, we had by and large three types of financing for schools— government financing, totally private financing and grants-in-aid. The structure had three divisions—primary, middle and higher sector. While the higher had colleges and universities, primary education could also be a totally distinct category for the majority. A majority of students did not or could not go beyond this level. The rest finished at high school. The Intermediate category added by Calcutta Education Commission to Secondary Education Commission was vocational in character and was intended to prevent students flooding higher education. For once, India started making efforts to vocationalize education. For a vast population like ours the number of vocations was highly limited. Since then efforts have not ceased to make it really effective but largely without success. The Indian universities even now attract very few young people unlike Europe or the USA. The percentage of Indian youth going to universities and colleges does not exceed 10% of its eligible group, whereas in the West their counterparts are crowding institutions of higher learning in such high percentages as 56 to 65. The situation as it exists today is unsatisfactory on several counts.

Today we find that the type of education too is characterized by numerous categories. The number of professions has increased by leaps and bounds. A sudden mushrooming of professional institutions is reflecting this expansion. Financing of education is not a problem anymore, provided market response for its products warrants such a requirement. Alas, what was once a social service has now become a business proposal. Education today has acquired a new persona. The latest sobriquet education has come to acquire is: '**big business**'.

Considering the variety of alternatives available both for the elite and the masses, the modes of delivery have also got transformed. In this process, technology has offered a helping hand. While for the majority, face-to-face mode of delivery remains the most widely used and popular, for a minority we have open schools and open universities. These universities are offering **online**, **e-learning** and the **virtual** classroom modes. These modes have become possible only due to

technological developments. They obviate the need of hiring regular staff and building of additional structures. In on-line teaching, one can now download specific curricular content and get answers from teachers located at distance places if need be. This mode offers pre-prepared lessons or a whole lot of curricular requirement in capsule form. This mode is free of time constraint and the physical presence of a teacher even as it has the benefit of addressing million of students across geographical boundaries without any variations in classroom instruction. But one has to be computer savvy for being a student under these modes. For the virtual classrooms one has to go to a center where arrangements for a regular classroom type of instruction are made. Here the teacher is located at a distance from where he / she is taking his/her classes and he / she is addressing simultaneously unlimited number of classes. But one can make arrangements for question and answer sessions. This mode is closest to actual face-to-face formal classroom teaching mode. But the virtual classroom mode is expensive and needs huge investments. The same cannot be said of other modes. Therefore, currently numerous private and public institutions have adopted online and e-learning modes. This mode is extremely cost-effective. The traditional universities too continue with their face-to-face and correspondence modes of educational provision.

Open learning mode is becoming increasingly popular because its clientele desires convenience and an open time frame for covering courses of study. Surprisingly, this mode is more popular among those who can afford face-to-face, formal classroom teaching as well, but because of various reasons like time-constraints and professional requirements students prefer the Open distance mode. ***For the first time we have an educational mode, which demands more managerial gifts than academic competence.*** With the coming in of 'country-wide classrooms', 'Gyan Darshan' NCERT's SIET programme etc. the home television has also got transformed into being an in-house tutor. With the easy availability of DVD, computers, floppies and discs, we find that suddenly there is an explosion in the modes of teaching. For a moment it would appear as though the very existence and the familiar role of an ordinary classroom and its teacher have become totally irrelevant. The latest developments in the delivery systems, for instance, 24-hour curriculum-based countrywide classroom channel in all regional languages can easily be converted into an additional poser to the face-to-face mode. We must remember that at times extra facilities do not augur well for the existing modes. They can and do become threats and challenges for some. But then this is something that always happens in human history. The steam engine came as a challenge for bullock / horse-driven carriages but soon enough the latter received challenges from automobiles and airplanes. But in sum, we find that today all modes of travel exist cheek by jowl. The coming in of a new mode need not necessarily be taken as the death knell of the old. Somehow we have learnt to live with them. Only, these inventions have come to add more classes to society. The same is happening with the coming-in of new gadgetry. Education is getting its own class-division. This division is clearly economic and quality-information driven. In fact, the speed with which knowledge is being generated has created immense problems for all. The technology-savvy class is reaping benefits from their investment and aptitude. While around 30% of Indian children are still struggling to get into some kind of school and receive some kind of literacy / numeracy etc. a fraction of Indian children are going through courses of

study which are as good as those being offered in the best of European schools. We suspect no society thus far has succeeded in being fair and just. India is also trying to be both. The hope is that majority of us will eventually get to arrive at our destinations.

In this section we are discussing how education could be regarded as a distinct institution. According to our view just as the judiciary operates through courts and various legal functionaries, even as the police have for their institutionalized operation police stations, jails, an independent machinery and methods of search and law enforcement, education too as a distinct institution has its schools, colleges and universities and teachers giving it a distinct identity. The distinctive character of education does not lie merely in its institutionalized form but also in the way it is changing both in its character and form. There was a time when education was considered a social service. It was meant to help a society to perpetuate itself and preserve its culture and heritage. But now educational provisions are made according to the demands of its clientele. Some kind of class distinction based on the type and class of institution one attended is being made popular. The emphasis is no longer on making a man but on making a successful man. Instead of human and humane considerations **competition** and **success** are the modern names of the game called education. Education is investment and it has gradually transformed itself into a business mode. Educational distinctions are sold in terms of relevance and quality. It is relevance that defines its quality and which in turn furnishes a price tag. It is not the content but its quality that makes it saleable and it is saleability that is the major consideration today in education.

The other part of our lesson was devoted to the type of modes and channels of education. We went into the background of the contemporary scenario and saw that the delivery systems have considerably changed over a period of time. While for the majority, face-to-face mode of delivery remains the most widely used and popular, for a minority of students we have open schools and open universities. These universities are offering **online**, **e-learning** and **virtual** classroom modes. These modes have become possible only due to technological developments. They obviate the need of hiring regular staff and building additional structures. In on-line teaching one can now download specific curricular content and get answers from teachers located at distance places if need be. This mode offers pre-prepared lessons or a whole lot of curricular requirement in capsule form. But one should have a computer for being a student under these modes. Only for the virtual classrooms one has to go to a center where arrangements, for a regular classroom type of instruction are made, only here the teacher is located at a distance from where he / she is taking his/her classes and he / she addresses simultaneously unlimited number of classes. Here one can make arrangements for question and answer sessions as well. This mode is closest to actual face-to-face formal classroom teaching mode. But the virtual classroom mode is expensive and needs huge investments. The same cannot be said of other modes. Therefore, currently numerous private and public institutions have adopted online and e-learning modes. The traditional universities continue with their face-to-face and correspondence modes of educational provision. Open learning mode is becoming increasingly popular because its clientele desires convenience and the open time frame for covering courses of study. Surprisingly, this mode is more popular among those who can afford face-to-face, formal classroom teaching as well, but for various

reasons like time-constraints and professional requirements prefer the open/distance mode. The future lies with **Open** systems.

Check Your Progress 5

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

b) Compare your answer with those given at the end of the Unit.

11) What is main message that this part of the Unit carries?

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12) In what sense do you think education has changed its character and goals?

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13) How is the virtual classroom different from e-learning mode?

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4.8 LET US SUM UP

One of the things that we should remember is that along with priesthood, education has been one of the oldest institutions in every society. Even the Greeks could not escape having their Oracles and a substantial body of priests and priestesses. The first teacher in the world was a priest.

The next point worth remembering is that every society has taken time to realize that education can be used as a tool for perpetuating its cultural and material achievements.

It has taken time for education to grow into a powerful instrument for socio-economic change. It is only an irony of circumstances that the propagators of education themselves have remained an economically deprived / marginalized lot. Few societies have ever accorded status that teachers in fact really deserve. Part

of this deprivation has something to do with the nature of work they indulge in. It takes time to get recognized and by the time some recognition comes one's way one has already lost interest in it. Concentration and development of ideas makes them insensitive to recognition. Men of ideas have their own levels of satisfaction. Material achievements and development of ideas somehow never seem to agree. This single streak among the teaching community makes them remain a class apart. These days numerous prizes are awarded in all countries to mark singular achievements of distinguished teachers. But it is not always that merit gets awarded.

The nature of education is such that it presupposes need before it gets propagated. Need is the basic foundation of an education system. Each society gets what it deserves what it gets. A responsive, vibrant educational system requires a positive attitude of the ruling elite. Education is some kind of capital that grows in direct proportion to the investments one makes. Education helps institutionalizing innovations, discoveries and inventions. Without education societies remain both backward and negligible entities.

One must make a clear distinction between being totally deprived of education and being a tribe of unlettered people. Literacy alone does not make societies scientific or advanced. Even the so-called advanced societies can be as superstitious and intellectually backward as the aborigines. It is possible for an unlettered nation to be ideationally advanced. For instance, a comparison between the Mohan-ja-daro people and the Vedic populace reveals that while the Vedic people unlike the Mohan-ja-daro people have left no monuments behind, their superiority in ideas and contributions to world culture are unparalleled. One must make a clear distinction between literacy and education. Similarly, one must also make a clear distinction between education being used as a means of economic development and an education as a means of establishing military superiority. The case of North Korea and South Korea can easily be cited in this regard. A military power can be socially backward and economically poor and one that does not have an army to match the former can be economically very powerful.

One must use education as an instrument of socio-economic progress and create conditions for people to become development-oriented. Modern societies have to leave their baggage of superstitions behind. They should help people to dream of better days and match their dreams with their efforts.

4.9 UNIT END EXERCISES

- 1) Elaborate the meaning of institutionalization. Develop your argument to prove or disprove that education was institutionalized in ancient India.
- 2) Bring out the major differences between educational institutions of ancient Greece and those of India.
- 3) In the Indian context, who all do you think should foreign education and why?
- 4) In the socio-cultural Indian context, is the presence of foreign universities on Indian soil desirable? Discuss.
- 5) What purpose does integrated education serve? Discuss whether the Indian system of education serves the purpose.

- 6) How do you compare the regular and open learning system in terms of quality of education? Discuss the relevance of open and distance education with reference to India.

4.10 ANSWERS TO CHECK YOUR PROGRESS

- 1) An institution is a place where social intelligence, especially social prospective expectations are offered.
- 2) Education is a purposive activity which defines what to learn and at which stage. This institutionalized education also do clearly laid the goals of education.
- 3) An organization is a place meant for performing a specified function. And its need is to perform the goals set by the society.
- 4) To meet the actual or imaginary requirements of the society, the educational institutions have to work as a tool (instrument). This is called instrumentality.
- 5) Now-a-days the presence of modern technology is causing social problems as the cost at which at their provisions are made available.
- 6) To create a whole cadre of Indian intellectual to support their system, East India Company gave birth to a system of Education in India.
- 7) Education – An identifiable institution
 - Efforts of Church
 - Influence of Renaissance in Europe
 - Efforts of East India Company
 - Existing indigenous structures of Education
- 8) The nature of future outcome of education is provided by the society and hence, Education has its unique identity.
- 9) Pre-primary, primary, lower secondary, higher secondary and higher education are the stages and mainstream education, special education and integrated education are the types of education.
- 10) – The government
 - The aided or grants-in aid system
 - Self-financing or completely private system
- 11) “Traditional teaching-learning process is gradually connected to teaching-learning.
- 12) Having more categories to its delivery mode, development into a powerful instrument for socio-economic change, institutionalized innovations, discoveries and inventions are the new characters and goals of education.
- 13) e-learning mode is different from virtual classroom by having computer knowledge, free time constrain, low cost of learning and by not having face-to-face opportunity.

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