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COURSE MAE-001 UNDERSTANDING ADULT EDUCATION

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- Unit 2 Indian Adult Education: A Historical Perspective
- Unit 3 Global, Regional and National Scenarios on Literacy
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-

BLOCK 2 FOUNDATIONS OF ADULT EDUCATION

Introduction to the Block

This Block focusses on philosophical, psychological and sociological foundations of adult and lifelong learning. It presents a comprehensive view of the philosophies, theories and methodologies of proposed by some of the great thinkers who have contributed to laying down of strong foundations of adult and lifelong learning systems and processes. This Block consists of 4 units i. e. Units 5 to 8.

Unit 5 and **Unit 6** together present the philosophical traditions and trends, and nature of educational phenomena to broaden your understanding of educational problems and issues as well as application of theories of educational intervention and adult learning to development of adult education. These two units enable you to critically analyze educational theories of some of the great thinkers of the last century and their contributions to education in general and to adult education in particular and apply them in real life contexts. Unit 5 specifically focuses on the meaning and importance of lifelong learning and introduces various philosophical traditions that have a bearing on adult education and lifelong learning. Unit 6 deals with the specific theoretical contributions of those thinkers/ educationists who have significantly influenced adult education theory and practice.

Unit 7 presents the concept of psychology, its scope, nature, and relevance to (adult) learning. It discusses the theories and principles of learning, the concept of motivation, its functions, types and their relevance to adult learning. It also touches upon the techniques of motivating adults for continuous learning.

Unit 8 discusses the relevance of sociological theory and method in analysis of education with particular reference to adult and lifelong learning systems and processes. While it presents a shifting emphasis from psychology-dominated perspective to a more sociological view of adult learning, it touches upon current thought in sociology that has led to a better grasp of issues and concerns of adult education and to widening its access, social inclusion and participation in adult and lifelong learning.

UNIT 5 ADULT AND LIFELONG LEARNING: AN OVERVIEW OF PHILOSOPHICAL FOUNDATIONS

Structure

- 5.0 Introduction
- 5.1 Objectives
- 5.2 Adult Education and Lifelong Learning
 - 5.2.1 Assumptions about Adult Learning Behaviour
 - 5.2.2 Lifelong Learning: An Educational Movement
- 5.3 Philosophy of Education
 - 5.3.1 Fundamental Purposes of Education
 - 5.3.2 Various Philosophical Traditions
- 5.4 Philosophies of Adult Education
- 5.5 Let Us Sum Up
- 5.6 Answers to Check Your Progress
- 5.7 References

5.0 INTRODUCTION

In Unit 1 you have learnt about the basic concepts, terms, features and goals and objectives of adult education. While Unit 2 has provided the historical perspective of adult education, Unit 3 has presented the global, regional and national scenario on literacy, and Unit 4 has given you the national and international perspective of the policy on adult and lifelong learning. This exposure would make it easier for you now to conceptualize educational theories and ideas of some of the great thinkers. In addition, it would enable you to interpret research data, information and findings as applicable to your professional work in adult learning. Units 5 and 6 together will provide you an opportunity not only to critically analyze educational theories and apply them in real life contexts, and to be able to identify the nature of educational phenomena, but also to relate and apply them to different contexts in adult education.

5.1 OBJECTIVES

After going through Unit 5, it is expected that you will be able to:

- Understand (adult) educational theories and practices in different contexts;
- Apply creatively the (adult) educational theories and practices with a view to empower a group of adult learners – linguistically, socially, economically, culturally and politically; and
- Explain the role of adult education in social and community mobilization, movements, development and transformation.

5.2 ADULT EDUCATION AND LIFELONG LEARNING

The term 'education' usually refers more to (mean) 'formal education' based on organized and structured systems of curriculum-based classroom teaching and periodic evaluation at different levels. However, more broadly it also refers to all kinds of 'experiences' which help an individual grow wisely and become enlightened and empowered members of a society. In this latter sense, education is a 'lifelong process'. Here, lifelong learning embodies self-directed growth. From early times, self-education has been the main device of people of all nations and civilizations to cope with the world around them.

During ancient times, education was part of the natural learning process in response to the struggle for survival. Older generations of mature adults trained the younger members of their community or a group of them about the knowledge and skills, which they needed and were deemed fit to learn. In pre-literate societies (before the invention of the written, standardized and codified script), much of the knowledge and skills were transmitted by 'oral' means and through imitation. Later, written scripts were developed and preservation and transmission of knowledge became highly structured and organized. This process of transmission of knowledge and skills gave rise to special institutions for imparting knowledge. Schooling as a formal and organized institution for transmission of knowledge came into existence during 3000 to 500 B.C. in Egypt and India. However, modern schooling and education, which is more dominant today, is largely of European origin and can be dated back to 1770 A.D.

Adult education and lifelong learning is all around us in our endeavour to make a living, whether individually or collectively. Whenever we are engaged with each other in doing one thing or the other, one can see many examples of the ways in which people teach and learn mutually. Learning is an act or a process of gaining experience, knowledge and skills. In contrast, memory consists of an individual's capacity to store, retrieve, and act further on that knowledge. We become novices to experts based on our capacity to learn and gain new skills and knowledge. Our brain makes new pathways and connections based on reliability and predictability of our experiences (see Conner, 1995).

Reflection

Consider the following quotations and construct your own one-liner on what you consider to be the essence of adult education.

'Reflection without action is mere verbalism. Action without reflection is pure activism'.

– Paulo Freire (1972:60)

'Theory without practice leads to an empty idealism, and action without philosophical reflection leads to mindless activism.'

– Elias and Merriam (1980:4)

Adult Education is based on the 'belief that people can take hold of their lives, can make changes, that they are not helpless in the face of structural forces'.

– M.K. Smith (1994:119)

'You must be the change you see in the world'.

— Mahatma Gandhi (Unsourced)

Thus, learning is an act or a process, which involves switching from our most fundamental assumptions to the complex ones. According to Conner (1995) learning entails:

- An increase in knowledge based on meaningful experience and information;
- Storing or memorization of information or data consisting of our experience;
- Making practical use of the acquired knowledge;
- Abstraction or theorization which involves codification of meanings of things that we do or we have experienced; and
- Comprehension, application and understanding in different contexts.

Rote learning frustrates us because the brain generally resists meaningless stimuli. Learning is interesting when it is based on felt needs and perceived interests and when it is based on comprehension, critical and analytical understanding, and its contextual application.

Adult education is a highly developed sub-discipline or specialised area of education where people, 'whose major social roles are characteristic of adult status undertake systematic and sustained learning activities for the purposes of bringing about changes in knowledge, attitudes, values, or skills' (Darkenwald and Merriam, 1982: 9). A fundamental purpose of adult education is to facilitate growth of persons toward understanding of their self, leading to maturity. Thus self-knowledge is one of the main aims of adult education, which consists of awareness of one's own skills, abilities, attitudes, assets and responsibilities. Today, adult education includes basic education, continuing professional education, adult literacy training, education for basic skills, vocational training, education for sustainable development, education for community development and transformation, etc. In India, traditionally adult education mainly refers to training and education of adults who have had no opportunity to formal education in their early years.

Adult education is the practice of teaching and educating adults. It is imparted at the workplace or otherwise in classrooms, through 'extension' or '**continuing education**' courses organized at senior **secondary or college and university levels**, more generally by adult education professionals. Adult education is also referred to as 'popular education and training for transformation' or 'education for community mobilization' or 'education for sustainable development'. It has also been referred to as andragogy to distinguish it from pedagogy. Pedagogy literally means the art and science of educating children and often it is used as a synonym for all formal classroom based teaching. More commonly, pedagogy signifies a teacher-centered education. Andragogy, in contrast, is defined as 'the art and science of helping adults learn'. Its usage now is more broadened to include learner-centered education for adult people of all ages.

Adult education differs from children's education in many ways. One very significant difference is that adults already have a fairly large amount of accumulated knowledge and experience with them. This knowledge and experience of adults coupled with their deep-seated attitudes can either add value to their learning experience or hinder it. Another significant difference is that adults often seek practical applications and uses of knowledge, which they wish to learn effectively.

They often foresee a goal-orientation to their learning with a reasonable expectation that the new knowledge will help them further that goal. They have many assumptions that underlie their learning.

5.2.1 Assumptions about Adult Learning Behaviour

In order to understand how adults learn and foresee their goal orientation, Malcolm Knowles (1980) has given us four assumptions about their learning behavior as they think through instructional strategies and programming needs:

- i) Every person has some conception or idea of his/ her own self, which may be called 'self-concept'. This self-concept of an individual adult moves from that of being a dependent person toward being an independent, self-directed person. This change comes along with one's process of maturity although different people exhibit different scale and rate of this change. This differential change implies that teachers also have a responsibility for nurturing such change in the adult learner. Mature and emotionally balanced adults generally have a tendency to work or proceed under self-direction; however, there are those, who at times exhibit a tendency for dependency;
- ii) During the growth and maturation process, every individual accumulates vast life experiences, which can become a rich potential resource for learning. For adult education, its implication is that teachers should be able to use that as a resource to make gains out of such an experience while discussing a text (in adult literacy case), or a problem-solving issue related to their livelihoods and trying to seek a solution. Using such a resource during a learning exercise provides the adult learner confidence, empowering him/her to be more articulate, communicative and assertive;
- iii) Adult learner's willingness to learn more is strengthened when resources for learning are related to real life problems and to personal developmental goals. Such an assumption implies that adult educators or facilitators need to adopt and facilitate problem-solving methods and self-discovery techniques based on true assessment of the learners' needs. This can be identified through a listening survey and listing of various 'generative' themes. Adult learners learn better and faster when they apply their learning efforts in the context of real problems and their current developmental needs. Thus, the context of time and place of a learning text (subject) is an important input in any organized learning setting;
- iv) In the organised learning setting, the starting point for an adult learner is a desire first to develop communicative competence based on problem-solving methods and solutions. In such a case, adult learners first seek immediate information and/or satisfaction, which may be either helpful or empowering (or even enjoyable, as in case of texts of humor and fun) for them during their learning efforts. The implication here is that adult education and lifelong learning needs to address the perceived needs of learners. Both the adult educator and the adult learner together should be able to diagnose learner's needs and further develop related learning objectives or goals.

These assumptions about adult learning behavior help us in understanding the adult learners well. These assumptions also provide us the direction in which the learners' thinking could be developed to facilitate them to become more mature individuals with self-directed learning. Adult learners as self-directed learners can become more active learners by being able to diagnose their desires and

needs. Thus, by possessing and enhancing a strong self-image (self-concepts) about themselves, with positive and strong self-esteem, the adult learners can develop a personal ownership of the learning programme, from beginning to end, and from planning stage to its final successful implementation.

5.2.2 Lifelong Learning: An Educational Movement

Lifelong learning denotes a continuous process of learning both in formal and informal situations; it embodies an add-on experience from everyday life. It has also evolved as a contingent concept implying that “it’s never too soon or too late to learn”, an educational philosophy that has become a favorite of professional organizations and rapidly changing and modernizing societies. Lifelong learning implies an attitudinal change, which holds that ‘one can and should be open to new ideas, decisions, skills or behaviours’. Lifelong learning is now an educational movement within institutions and organizations (both national and international organizations like the national education policy of India and UNESCO). National governments find it necessary to provide their citizens with learning opportunities at all ages so that it is useful for them in numerous contexts, e. g. at their workplaces, in the market, in exercising their consumer rights against unfair trade practices, support for good governance, raising of quality of public life, at home and in their leisure activities. These learning opportunities need to be provided not only through formal educational institutions like the schools, colleges and universities but also through provision of non-formal institutions of lifelong learning.

Lifelong education, as imparted institutionally by organizations like universities and colleges (including some non-governmental organizations like Nirantar, Bharat Gyan Vigyan Samiti, Sewa, etc), is based on assumptions and philosophy of self-directed learning. Lifelong learning is also a form of pedagogy which is imparted institutionally through channels like correspondence courses offered by universities, distance learning or e-learning, continuing education, home schooling, etc. It includes graduate and postgraduate adult education programs for those adults who wish to improve their qualifications, bring their skills up to date or retrain themselves for a new line of work. Many in-service training and internal corporate organizations’ training programmes for their workforce have similar goals. In the West, even after retirement people opt for life-long learning programs to satisfy their inner urge for enlightenment, which often takes diverse forms, crossing traditional academic boundaries. Growth of scientific and technological progress in the more modernized and globalized world of recent decades has necessitated the institutionalization of lifelong education. Despite the expansion of institutions like schools, colleges and universities, formal educational institutions alone cannot cover the ever increasing number of learners and their learning needs, especially the adult population’s desire to equip themselves with the latest technological knowledge needed at their living and workplaces. The knowledge and skills acquired by adult population through the formal education would usually not be sufficient for an ever-growing professional and technological environment.

5.3 PHILOSOPHY OF EDUCATION

Why do we need philosophy? Many scholars and thinkers have suggested that while implementing an educational programme the question of ‘why’ must

precede the questions of 'what' or 'how' things are to be done. This means that before we decide about the content (referring to 'what'), or the process (referring to 'how'), we first need to ask as to 'why' (referring to 'philosophy') we would like to do a thing, and in particular way or ways and what would be the advantages or disadvantages of doing such a thing in such a way or ways.

The question of 'why' related to 'philosophy' behind an action or an idea can help us to understand the action or idea phenomena critically. In an adult and lifelong learning context, for example, the 'why' question provides us alternative approaches to programme planning, curriculum designing, teaching-learning methods, budgeting, implementation, evaluation, etc. It makes us aware of how values, ethics and aesthetics can enrich a lifelong learning programme. It highlights the importance of our individual histories and the ways they influence our actions as adult educators. It also helps us to develop our own working philosophy and free us from any kind of dependence on somebody else's principles and ideologies in a dogmatic manner. A 'working philosophy' refers to an individual adult educator's system of beliefs, which is an outgrowth of the sum of one's personal values, experiences and lifestyle and it is related to the way one does things. A working philosophy also gives us greater control over and deeper interest in things that we do or would like to do, and over our decision-making powers. Thus, the fundamental purposes of our actions and the philosophy underlying them would determine the course of our actions and the same holds good for (adult) education.

5.3.1 Fundamental Purposes of Education

In a broad cultural context, education can be seen to perform two main basic functions in a society. The first is to conserve and transmit useful, practical, cognitive skills and knowledge along with the cultural heritage of one's received tradition to the next generation. The second is to simultaneously enable a positive critique of one's heritage so as to provide, and create, a more adequate response for further changes. In both cases education, whether adult literacy, adult education or lifelong learning, has to be critical and creative. Whatever the future may hold for a community (or the nation), educational and literacy practices will always be a means to an end or desired goal, the visions of which are generated by changing forms of politics. The future of a nation-state (e.g. the Indian nation-state) and its civil society depends on education of its younger generation – how responsible, thoughtful, and democratic it is collectively as citizens. This is a complex and challenging task requiring deep understanding of the social, cultural, economic, and political identities in terms of its organizing principles, including an understanding of who the learners are, both as individuals as well as collective members of the society. This can be achieved by a sophisticated system of cultural education and value transmission. Here, the emphasis with regard to role and purposes of education is more on social and cultural reproduction and transmission.

A nation's progress in every practical field depends on its capacity to provide for its citizens every opportunity for learning, whether it is in the sphere of technical and higher education and research, medical education, human rights education, elementary and primary education, adult education or lifelong learning, etc. Hence, education is a tool to promote well being, prosperity and future development of the individual, the society, the nation-state and the entire human civilization. In

this regard, role of education is primarily seen as one, which is related to economic growth, production and reproduction.

A formal and universal primary and secondary education provides for better childhood socialization and enables the individual to further fullest development of his/her potential. Development of this potential depends much on adequate preparation in childhood. A good quality and critical education provides firm foundation for personal development and satisfaction. 'The better the foundation that is built, the more successful the learner will be'. Thus, an educational investment in adolescence reaps dividends in the distant future (10-15 years), whereas an educational investment in adults reaps dividends immediately.

5.3.2 Various Philosophical Traditions

We can consider five major philosophical traditions found in the literature of philosophy of education that also have relevance to the field of adult education and lifelong learning. Each of these philosophies is based on certain assumptions about human nature, the purpose of education, the role of the adult educator (or facilitator) and the learner.

- i) **Liberal tradition:** This tradition believes that freedom comes through a liberated mind and all human beings are endowed with a reasoning ability to liberate themselves. It stresses the development of intellectual power of the mind as the individual learner is believed to be a 'renaissance' (liberated) person who is quite cultured and keen to learn. Based on this liberal view about human nature, it focuses on the role of organized knowledge (curriculum) and evaluation in the intellectual development of the learner. It emphasizes mastery of the content with the educator viewed as an expert/authority, and where information (knowledge) flows in one direction, which is 'top-down', i.e. from the 'expert' to the 'learner' and not vice versa. The 'expert' is the transmitter of knowledge; he/she is the 'know-all', an 'authoritative master', who directs the entire learning process of the receiver i.e. the learner.
- ii) **Progressive tradition:** It developed out of the ideas of John Dewey in the United States during 1920s and 1930s. Even earlier, one can find many similar resonating assumptions and views of progressive education in the Gandhian scheme of education of three Hs – heart, hand and head. The progressive tradition stresses on experiential, problem-solving approach to learning and emphasizes experience of the learner as the main determining factor in seeking solutions and change, and thus believes in the social reform role of education. The teacher's role, in this tradition, is that of an 'organizer' who guides the learner through his/her experiences that are educative. The teacher is one who mainly stimulates, instigates and evaluates the direction of learner's learning process. This tradition emphasizes problem solving, experience based education, lifelong learning, democracy and democratic training, pragmatic knowledge, needs assessment of the learner and social responsibility.
- iii) **Behaviourist tradition:** This tradition focuses more on behaviour modification and controlled environment for the learner. It believes that human behaviour is tied to prior conditioning, that external forces control all human behavior. The teacher is considered as the manager, controller

who predicts and controls the learning outcomes and desired behaviour. Teaching methods include behavioural conditioning, feedback, drill and practice. The learner is supposed to take an active role only in a 'packaged learning' called curriculum based on systematic instructional design models.

- iv) **Humanist tradition:** This tradition is based on a romantic view of human nature. It considers human nature as essentially positive with virtually unlimited potential. It believes that it is the intellect that distinguishes humans from animals. Human beings have potential/innate goodness. It places emphasis on individual's personal growth and self-direction in learning. This philosophy practically caters more to privileged sections of society and facilitates self-actualization of the individual learner who is by nature intellectually gifted. Here, the privileged learner is also supposed to reform the society as a benevolent and gifted member of the society. The teacher, in this case is only a facilitator and /or a helper who promotes but does not direct learning. This tradition also emphasizes experiential learning, freedom, individuality, self-directedness, openness and cooperation.
- v) **Radical tradition:** This tradition believes that people themselves collectively create meaning, and that knowledge leads to an understanding of reality and, ultimately, helps to bring about the necessary change. The fundamental role or purpose of education is to bring about radical social, political and economic changes in society through critical knowledge, training and education. Its emphasis is on human agency, which can act towards a particularly desired change or goal; it emphasizes particularly the transformative role of education and radical social change. It emphasizes equality between the teacher and the learner in the learning process and emphasizes personal autonomy for both the learner and the teacher. Its basic belief is that people create history and culture by combining reflection with action. This tradition only suggests, but does not determine, the direction for learning and it is left open for negotiation between the teacher and the learner. It emphasizes critical pedagogy with dialectical unity between thinking and action in the transformative role of education. Critical pedagogy is a teaching and learning approach, which attempts to help learners question and challenge domination, and the beliefs and practices that determine domination. In other words, it is a theory and practice of helping learners achieve critical consciousness. The main criticism of radical tradition is that its goal exceeds its own desire to instill creativity and exploration as it encourages detrimental disdain for traditions, hierarchy (such as parental control over children), and self-isolation.

To have a little more and better understanding of what these different traditions hold in terms of individual learning and his/her role as an active or passive member of his/her society, we present in Figure 5.1 these traditions on a continuum.

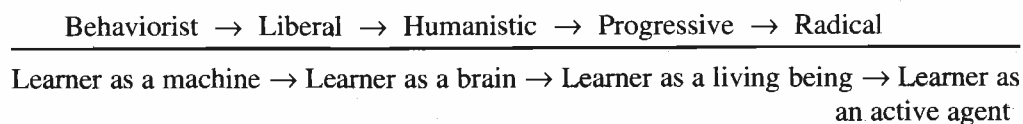


Fig 5.1: Philosophical Traditions on a Continuum

Reflect and do for yourself

You can choose what you want to be? At this stage it is possible for you to carry out an exercise of articulating your own views, in 500 words, on philosophy of education in the light of what you have read so far in this Unit 5. After that you can proceed further in this Unit for further reflection on what you have done.

Your attention is drawn here to the fact that some of these philosophical traditions have overlapping assumptions about the purposes of education, roles of the learner and the teacher, sources of authority, methods and practices of education. Fortunately, learners can find a way of dealing with all the various models and traditions. One way to deal with it is to critically and analytically examine the relationship of theory and practice in each model and compare them by their historical outcomes or significance. One may agree with certain assumptions of a particular model or tradition, and disagree with the other. So one can choose and try to develop a holistic model, which is comprehensive and politically correct. This is called 'eclecticism'. Eclecticism is not a philosophy or model by itself but it is an integrative approach towards synthesizing personal interpretations of various models to draw out the best components of various philosophical traditions for themselves. So, it is possible to pull out the best from various models in order to build one's personal philosophy. For example, I would choose partly the liberal perspective as far as its assumptions and beliefs in 'nature of human beings' are concerned. I will wholly borrow and follow the progressive perspective but also try to integrate it with some elements of the radical perspective, which emphasizes structural imbalances and thus advocate active agency for social change.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

1) i) List out important philosophical traditions that have more relevance to adult education.

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ii) What is eclecticism?

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5.4 PHILOSOPHIES OF ADULT EDUCATION

See the following three tables, which compare five major educational philosophies (Liberal, Behaviorist, Progressive, Humanistic, and Radical). These tables are based on presentations by Lorraine Zinn (1990). The tables have been slightly edited and expanded as per the understanding of the author in order to remove certain confusions and overlaps.

Table 5.1: Adult Education - Purpose, Learner, and Teacher

Educational Philosophy	Liberal (Classical/ Traditional)	Behaviourist	Progressive	Humanistic	Radical
Purpose	To develop intellectual powers of the mind; to make a person literate in the broadest sense — intellectually, morally, and spiritually. It is a politically correct and legitimate belief but romanticizes about unlimited intellectual powers of the mind.	To control the behavior of an individual within an organization; to bring about behaviour change through systems of reward and punishment and self-training to ensure survival of human species, societies, & individuals.	To transmit culture and societal structure to promote social change; to give learner practical knowledge and problem-solving skills, to reform society	To develop (selected / privileged) people open to change and continued learning; to enhance personal growth and development; to facilitate selfactualization and to reform society.	To bring about fundamental, social, political & economic changes in society through education; to change culture & its structure in order to eliminate various inequalities, dominations and exploitations.
Learner	“Renaissance person”; who is cultured & always a keen learner; who seeks knowledge rather than just information; s/he has cognitive capacity for conceptual & theoretical understanding.	Learner takes an active role in ‘packaged’ and programmed learning, practicing new behaviour, and receiving feedback; strong environmental influence to control his/ her learning achievements.	Learner’s needs, interests, and experiences are key elements in learning; people have unlimited potential to be developed through problem-solving education based on experience.	Learner is highly motivated and self-directed; assumes responsibility for learning and self-development.	Equality with teacher in learning process; personal autonomy; people create history and culture by combining reflection with action.
Teacher	The teacher is an “expert” who is the	The teacher is the manager & controller who	The teacher is an organizer who guides	Facilitator; helper; partner;	Provocateur; suggests but does not

	transmitter of knowledge, one who is authoritative & clearly directs the learning outcome. It is top-down, one-way vertical communication used in teaching and instruction.	predicts and directs learning outcomes, who shapes learning environment and desired behaviour. It is also top-down, one-way vertical approach in teaching communication	learning through experiences that are educative; stimulates, instigates, evaluates learning process. (Horizontal, both way, top-down and bottom-up approach in teaching communication)	promotes, but does not direct learning, sets mood for learning, acts as a flexible resource for learners. (Horizontal and both way, top-down and bottom-up approach in teaching communication)	determine direction for learning; equality between teacher and learner. (Dialogical, horizontal and both way, top-down and bottom-up communication approach)
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Table 5.2: Adult Education - Source of Authority, Key Words/Concept and Methods

Educational Philosophy	Liberal	Behaviourist	Progressive	Humanistic	Radical
Source of Authority	The Western canons of liberty and individualism.	The environment, organization or society within which one works.	Situations that learner finds him/herself in; e.g. culture & social experience of learner.	The self/ learner, one who is privileged, lucky or gifted by birth.	Socioeconomic and socio-political imbalances.
Key Words/ Concepts	Learning for its own sake; rational, intellectual education, general education; traditional knowledge; classical/ rational humanism.	Stimulus-response; behaviour modification; competency-based; mastery in learning; behavioural objectives; trial and error; skill training; feedback; reinforcement.	Problem solving; experience-based education; democracy; lifelong learning; pragmatic knowledge; needs assessment; social responsibility.	Experiential learning; freedom; feelings, individuality; self-directedness; interactive; openness; cooperation; authenticity; ambiguity; related to existentialism.	Consciousness-raising; praxis; non-compulsory, non-coercive learning; autonomy; critical thinking; social action; deinstitutionalization; literacy training.
Methods	Didactic; monologue, lecture; study groups; contemplation; critical reading and discussion.	Programmed instruction; contract learning; teaching machines; computer-assisted instruction; practice and reinforcement.	Problem solving; scientific method; activity method; experimental method; project method; inductive method.	Experiential; group tasks; group discussion; team teaching; self-directed learning; discovery method.	Dialogue; problem posing; maximum interaction; participatory discussion groups, critical pedagogy.

Table 5.3: Adult Education — People/Practices and Time Frame

Educational Philosophy	Liberal	Behaviorist	Progressive	Humanistic	Radical
People/ Practices	Socrates, Plato, Aristotle, Aquinas Adler, Friedenberg, Kallen, Van Doren, Houle; Lyceum; Chautauqua; Elderhostel; Center for the Study of Liberal Education.	Skinner, Thorndike, Watson, Tyler; APL (Adult Performance Level); competency based teacher education; behaviour modification programmes.	Spencer, Pestalozzi, John Dewey, Lindeman, Benne, Blakely, ABE, citizenship education; community schools; co-operative extension schools; schools without walls, Participatory Training. Also, to some extent M.K. Gandhi.	Erasmus, Rousseau, Rogers, Maslow, Knowles, May, Tough, McKenzie; encounter groups; group dynamics; self-directed learning projects; human relations training; Esalen Institute.	Brameld, Holt, Kozol, Reich, Neill, Paulo Freire, Goodman, Illich, Ohliger; Freedom Schools; Summerhill, Freire's literacy training; free schools.
Time Frame	Oldest philosophy of education in West. Rooted in the Classical Period of ancient Greece.	Founded by John B. Watson in 1920s.	Origins can be traced to 16th century Europe. Based on empiricism and pragmatism (1870s U.S.). Began as a serious movement in U.S. in early 1900s with John Dewey.	Roots go back to classical China, Greece, and Rome, but became a movement in the U.S. in 1950s-60s through the works of Maslow and Rogers.	Origins are found in the 18th century anarchist

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

- Compare the purpose, the teacher and the learner from the liberal, behaviourist, progressive, humanistic and radical traditions of philosophy of adult education.

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5.5 LET US SUM UP

Unit 5 has explained the concepts of adult education and lifelong learning and discussed assumptions about adult learning behavior. It has described lifelong learning as an educational movement and elaborated on fundamental purposes of education. Unit 5 has also compared the various philosophical traditions that have bearing on theory and practices of adult education.

5.6 ANSWERS TO CHECK YOUR PROGRESS

- 1) i) The important philosophical traditions that have more relevance to adult education are: a) Liberal tradition, b) Behaviorist tradition, c) Humanistic tradition, d) Progressive tradition, and e) Radical tradition.
- ii) In simplest terms choosing the best out of every philosophical tradition is eclecticism. It is not a philosophical tradition or a model by itself but it is an integrative approach towards synthesizing personal interpretations of various models to draw out the best components of various philosophical traditions for themselves. So, it is possible to pull out the best from various traditions and models in order to build one's own personal philosophy.
- 2) The purpose, the teacher and the learner from the liberal, behaviourist, progressive, humanistic and radical traditions of philosophy of adult education can be compared as follows.

Educational Philosophy	Liberal (Classical/ Traditional)	Behaviourist	Progressive	Humanistic	Radical
Purpose	To develop intellectual powers of the mind; to make a person literate in the broadest sense — intellectually, morally, and spiritually. It is a politically correct and legitimate belief but romanticizes about unlimited intellectual powers of the mind.	To control the behavior of an individual within an organization; to bring about behaviour change through systems of reward and punishment and self-training to ensure survival of human species, societies, & individuals.	To transmit culture and societal structure to promote social change; to give learner practical knowledge and problem-solving skills, to reform society	To develop (selected / privileged) people open to change and continued learning; to enhance personal growth and development; to facilitate selfactualization and to reform society.	To bring about fundamental, social, political & economic changes in society through education; to change culture & its structure in order to eliminate various inequalities, dominations and exploitations.
Learner	"Renaissance person"; who is cultured & always a keen	Learner takes an active role in 'packaged' and	Learner's needs, interests, and experiences are key elements	Learner is highly motivated and self-directed; assumes	Equality with teacher in learning process; personal

	learner; who seeks knowledge rather than just information; s/he has cognitive capacity for conceptual & theoretical understanding.	programmed learning, practicing new behaviour, and receiving feedback; strong environmental influence to control his/her learning achievements.	in learning; people have unlimited potential to be developed through problem-solving education based on experience.	responsibility for learning and self-development.	autonomy; people create history and culture by combining reflection with action.
Teacher	The teacher is an "expert" who is the transmitter of knowledge, one who is authoritative & clearly directs the learning outcome. It is top-down, one-way vertical communication used in teaching and instruction.	The teacher is the manager & controller who predicts and directs learning outcomes, who shapes learning environment and desired behaviour. It is also top-down, one-way vertical approach in teaching communication	The teacher is an organizer who guides learning through experiences that are educative; stimulates, instigates, evaluates learning process. (Horizontal, both way, top-down and bottom-up approach in teaching communication)	Facilitator; helper; partner; promotes, but does not direct learning, sets mood for learning, acts as a flexible resource for learners. (Horizontal and both way, top-down and bottom-up approach in teaching communication)	Provocateur; suggests but does not determine direction for learning; equality between teacher and learner. (Dialogical, horizontal and both way, top-down and bottom-up communication approach)

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UNIT 6 TRENDS IN PHILOSOPHICAL FOUNDATIONS OF ADULT EDUCATION

Structure

- 6.0 Introduction
- 6.1 Objectives
- 6.2 Development of Philosophy of Adult Education and Lifelong Learning
 - 6.2.1 Jean Piaget (1896-1980)
 - 6.2.2 John Dewey (1859-1952)
 - 6.2.3 Antonio Gramsci (1891-1937)
 - 6.2.4 Paulo Freire (1921-1997)
- 6.3 Adult Education, the Indian National Movement and Seminal Indian Thinkers
 - 6.3.1 Mohandas Karamchand Gandhi (1869-1948)
 - 6.3.2 Rabindra Nath Tagore
- 6.4 Let Us Sum Up
- 6.5 Answers to Check Your Progress
- 6.6 References

6.0 INTRODUCTION

Unit 6 is a continuation of Unit 5, elaborating the sub-theme of the philosophy of adult education and lifelong learning. In Unit 5 we discussed the issue of the development of adult education and lifelong learning. Now, in Unit 6 we will deal with the theories of some of the great thinkers of our times in the context of educational intervention, research and learning.

6.1 OBJECTIVES

After going through this Unit, it is expected that you would be able to:

- Develop your own concept of andragogy and self-directed learning based on theoretical contributions of different philosophical trends;
- Understand contradictions in pedagogical processes, their dialectical unity and dependence on theory and practice; and
- Differentiate and choose theories of educational intervention, research and learning.

6.2 DEVELOPMENT OF PHILOSOPHY OF ADULT EDUCATION AND LIFELONG LEARNING

Although adult informal education and lifelong learning are as old as civilization itself, modern connotation of them as an organised institutional and educational activity is of recent origin. In the West, 'modern' understandings of adult informal education and lifelong learning owes much to the work of Rousseau and to the works of educators such as Pestalozzi, Froebel, Montessori and Jean Piaget. We

shall now discuss, in brief, the work of those educators who have made a significant contribution to the development of adult education philosophy.

6.2.1 Jean Piaget (1896-1980)

Jean Piaget is one of the most distinguished developmental psychologists who studied the nature of intelligence and the way it grows and develops in a human being. Piaget devoted almost fifty years of his life exploring this process. Put simply, Piaget's theory contends that all intelligence is shaped by human experience. Intelligence is not an innate internal characteristic of the individual. Rather it is a product of the interaction between the individual and his/her environment. Piaget (1951) argued that our ways of knowing change happen "qualitatively in identifiable stages, moving from an inactive stage, where knowledge is represented in concrete actions and is not separable from the experiences that spawn it, to an iconic stage, where knowledge is represented in images that have an increasingly autonomous status from the experiences they represent, to stages of concrete and formal operations." These are the basic stages in the developmental processes of an individual's mental growth, which constitute Piaget's model of Learning and Cognitive Development. These processes and stages also determine the basic learning processes among adults.

6.2.2 John Dewey (1859-1952)

John Dewey (United States), Antonio Gramsci (Italy), Mahatma Gandhi (India) and Paulo Freire (Brazil) have been four pioneer educational thinkers of the 20th century who emphasized not just on the individual development alone based on urban middle class values but also the societal development with concerns for democratization of the educational process and its content for the empowerment of the masses. Some of John Dewey's significant ideas include a concern for democracy and community, reflection and thinking, and importance of experience and the environment. He is legitimately acknowledged as the champion philosopher of democracy in the US in the 20th century. He sought an educational meaning of democracy in almost all spheres of life. According to Dewey, the main aim of philosophy consisted of realization of social progress where the role of education was of greatest interest to him. In fact as early as 1916, he published a book titled, *Democracy and Education*. Another very important work by him was in 1938 with the title, *Experience and Education*. See Box 6.1 for some of his ideas in this book.

Box 6.1: Distinction between Traditional and Progressive Approaches to Education

In *Experience and Education*, Dewey (1938: 17) makes a distinction between the "traditional" approach and the "progressive" approach to education, which he calls the "new education". In the traditional approach, "the subject-matter of education consists of bodies of information and of skills that have been worked out in the past; therefore, the chief business of the school is to transmit them to the new generation". This approach (traditional) is teacher-centered rather than learner-centered where the teacher deposits dry information, knowledge and skills as saleable commodities in the heads of the students. In this model, students are generally considered as passive but receptive, and obedient, and the teachers are supposed to be agents of this transmission of information, knowledge and skills.

John Dewey's ideas regarding education, experience and communication constitute three main pillars of adult education and lifelong learning. Dewey considered education as a process of growing in meaning, social responsibility and maturity, and said, "all genuine education comes about through experience." Experience gives a person meaning of a thing, and can find multiple meanings – even infinite meanings in course of time of a thing and use it accordingly. Meaning can also denote the consequences and relationships of events and things. Through their lives, people seek to understand their worlds, and share (communicate) their meanings. Education and communication thus imply a social and historical process of having shared meanings and purposes. According to Dewey's philosophy, education, communication and experience constitute a triad in a democratic environment and serve to maintain a culture's continuity. Education, communication and experience are thus powerful tools in mobilizing a community towards lifelong learning and towards social transformation. Dewey also provides us the main elements of his democratic ideal which consists of: (a) existence of genuine shared purposes within the members of an organization or a community; (b) freedom to communicate with one another, and with other groups; and (c) genuine educative experiences, which promote personal and social growth.

In addition, Dewey (1938: 20) proposes a progressive model, called the "new education." The underlying philosophy of this "new education" is that "there is an intimate and necessary relation between the processes of actual experience and education." Dewey rejects knowledge of the past as the only end of education and argues that it is only a means to the higher goals of attaining multiple possibilities for human development – cognitive, attitudinal, social and moral. For both the general educators and adult educators, the challenge is how to genuinely use experience to educate the masses for a better quality of life for themselves.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

- 1) What according to Johan Dewey constitutes a triad that helps in social transformation and cultural continuity?

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6.2.3 Antonio Gramsci (1891-1937)

Another most significant of radical educators is Antonio Gramsci. Gramsci did not provide a proper theory of education or ideology. Much of his writings on education are in part a reaction to the Gentile Reform of Education (1923) introduced by the Fascist regime in Italy. As a result, Gramsci comes to provide us some principles regarding education and schooling. It is from these principles and observations on Gentile Reform and his other essays on 'Intellectuals', 'State and Civil Society' and 'the Philosophy of Praxis' that one can try to sketch an educational theory. Gramsci's writings provide us deeper insights of education in the cultural sphere. For example, Gramsci (1971: 258) made statements like, "every relationship is a pedagogical relationship" or "education is an activity and initiative in political and cultural hegemony". Gramsci's resistance to Mussolini, his stress on the role of critical thinking, individual action and thought in history, his vision that workers create their own intellectual, educational and cultural institutions - all these provide a cultural agenda of education. See Box 6.2 for four major basic themes related to education in Gramsci's writings.

Box 6.2: Basic Themes Related to Education in Gramsci's Writings

Four major basic themes (subjects) like functions and purposes of schools, content and curriculum; discipline, instruction and role of teachers; and vocational schools are important in Gramsci's writings. These subjects constitute all the mainstream educational debates: e.g. the relation between education and class; the problem of specialization and vocationalism; the ideology of education and division of labour; elite school and the "comprehensive" school. These aspects demand from us an understanding of the main premises upon which a theory of education can be constructed. Gramsci's notes on 'Education' consist of three levels at which educational activity occurs. These are: "elementary education ('genacio'), secondary schools ('liceo') and the university. Teachers are involved in the process of producing, transmitting and justifying public knowledge. They do this explicitly via the curriculum and implicitly through the organization of school. Course content, teaching styles, grading procedures, power relations entered into, are all means whereby the formal educational system makes its contribution to the consciousness of students, his personal identity and social roles and to the store of public knowledge, public values and public culture. Gramsci's views in these matters change in their emphasis as well as in content as we move from lower stage of education to higher stages in education. Nevertheless, there runs consistently a coherent theme aiming 'development of critical thinking' as the major function of schooling. This function is integrated with technical knowledge of production at a higher stage of education.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

2) What are the four basic themes related to education in Gramsci's writings?

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6.2.4 Paulo Freire (1921-1997)

Paulo Freire may be considered the forerunner of critical theory tradition in education. Freire's (1972) concept of "the culture of silence" has popularized the role of the individual and the community including that of the adult educators to bring in social reform and change. While in exile after the 1964 coup in Brazil, Freire wrote his first book, *Education as the Practice of Freedom*. In 1972, he also got his first book published in English, titled, *Pedagogy of the Oppressed*. Freire's work has inspired adult educators and learners worldwide to bring about social change through mass literacy. Freire warns that his educational philosophy should not be seen as a methodology. Instead, he wants adult educators and development professionals to reinvent a philosophy (of education) to fit in their context and social and political reality. As Freire says, "the future isn't something hidden in a corner. The future is something we build in the present." See Box 6.3 for some of the basic principles of his educational and philosophical foundations.

Box 6.3: Basic Principles of Paulo Freire's Educational Philosophy

- Man's ontological vocation is to be a Subject who acts upon and transforms his world, and in so doing, moves toward ever-new possibilities of fuller and richer life individually and collectively.
- Every human being, no matter how •ignorant•h or submerged in the culture of silence he or she may be, is capable of looking critically at the world in a dialogical encounter with others.
- Provided with proper tools for this encounter the individual can gradually perceive personal and social reality as well as the contradictions in it, and become conscious of his or her own perception of that reality, and deal critically with it.

About the relationship between the oppressor and the oppressed, Paulo Freire (1972: 21) says 'the great humanistic and historical task of the oppressed' is 'to liberate themselves and their oppressors as well' who 'oppress, exploit and rape by virtue of their power'. Thus, the struggle for humanization consists in breaking the cycles of injustice, exploitation and oppression. In these roles, those who commit injustice, the oppressors, do not only deny freedom to those they oppress, they also risk their own humanity, because oppressor's consciousness 'tends to transform everything surrounding it into an object of its domination' (Freire, 1972). The oppressed too internalize this oppression as natural; they too initially become 'sub-oppressors', and a role, which they begin to think, is the 'ideal model of humanity'. To break this cycle, Freire suggests, a revolution of ideas must take place. But how would the oppressed 'resolve this oppressor-oppressed contradiction'? This contradiction can be resolved through what Freire (1972: 25) calls as "the pedagogy of the oppressed, a pedagogy forged with, not for, the oppressed (be they individuals or groups). By confronting "reality critically, simultaneously objectifying and acting upon that reality", the oppressed can begin to transform themselves from objects to Subjects. According to Freire, this makes the beginning of revolution as the first stage. Freire's pedagogy of the oppressed has two major stages.

- The oppressed unveil the world of oppression and through the praxis, commit themselves to its transformation.
- The pedagogy ceases to belong to the oppressed and becomes pedagogy of all people in the process of permanent liberation.

Freire (1972: 46) rejects the traditional approach in education, which he calls as the 'banking education' where teachers make deposits of information into the empty minds of the students, and subsequently which students memorize and repeat. 'The more students work at storing the deposits entrusted to them, the less they develop the critical consciousness which would result from their intervention in the world as transformers of that world'. Thus, a libertarian and progressive education must 'begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students'.

Progressive educators help students to reach *conscientizacao* (conscientization). Conscientization consists in breaking through prevailing mythologies to reach new levels of awareness—in particular, awareness of oppression, of being an object in a world where only Subjects have power. The process of conscientization involves identifying contradictions in experience through dialogue and becoming a Subject with other oppressed subjects — that is, becoming part of the process of changing the world. Instead of banking methods, progressive educators must employ problem-posing methods. Freire (1972: 56) elaborates that 'in problem-posing education, people develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation'. Teacher-students and student-teachers are continually reflecting on themselves and the world, establishing an authentic form of thought and action. It is in this manner that education can be constantly remade, instead of being static. It helps people to look ahead, to hope and plan for the future. "Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question".

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under “Answers to Check Your Progress”.

3) i) What are the two major steps in the Freire’s pedagogy of the oppressed?

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ii) Write in brief about conscientization.

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Paulo Freire (1972: 60) felt that for the learner to move from object to Subject, he or she needed to be involved in dialogical action with the teacher. Dialogic action has two basic dimensions - reflection and action.

Action and Reflection = word + work = praxis.

Sacrifice of Action or Action without Reflection = activism (acting without thinking).

Sacrifice of Action or Reflection without Action = verbalism.

For Paulo Freire, verbalism is an empty word, which means words without action. According to him, transformation cannot happen with action alone, it requires reflection as well. Transformation based on pure activism is impossible, because without reflection, there can be no commitment to transformation, it would be an empty action. Transformation requires praxis, which is action and reflection. It is praxis, which alone enables transformation to take place. Freire (1972: 62) held that ‘Dialogue cannot exist without humility’. You cannot dialogue if you place yourself above another, seeing yourself as the owner of truth. Dialogue requires faith in humanity. “Faith is an apriori requirement for dialogue.” For Freire (1972: 63-72), “Founding itself upon love, humility and faith, dialogue becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence”. Dialogue further requires hope in order to exist. “Hopelessness is a form of silence, of denying the world and fleeing from it”. Finally, a ‘true dialogue cannot exist unless it involves critical thinking’. ‘Without dialogue there is no communication, and without communication, there can be no true education.’ See Box 6.4 for important elements of Freirean theory of progressive education.

Box 6.4: Important Elements of Freirean Theory of Progressive Education

- Adult educators must unveil the opportunities for hope, regardless of the obstacles.
- Adult educators must work and accept the political and directive nature of education.
- Adult educators must have respect for differences in ideas and positions.
- Adult educators must respect the learners and never try to manipulate them, whatever their level of ignorance.
- Adult educators must be tolerant, open, forthright and critical, allowing every learner to participate and dialogue.
- Teaching does not simply consist in transmission of facts and information or even knowledge concerning the object or concerning the topic; it consists in active and critical reflection.
- The learners must learn to learn as to why something is being taught, why and how a particular content is necessary.
- Learners must be challenged (not teased) about their conviction in order to help them develop convincing arguments in defense of the “why”.
- Adult educators must respect people’s knowledge and beliefs, popular knowledge available with them, and cultural content of their popular knowledge. Educators should consider this as the starting point of their discourse, which is essentially a resource of knowledge that the learner has already created his/her own world.
- Adult educators should also try to transcend the narrow horizons of the neighborhood or even the immediate geographical area, to gain a global view of reality.

The importance of Freirean theory or philosophy of education lies in its emphasis on acts of ‘cognition not only of the content, but of the why of economic, social, political, ideological, and historical facts ... under which we find ourselves placed.’ The pedagogy outlined above does not romantically celebrate the adult learner or student’s experience just for its own sake. Rather, this pedagogy is based on a critically affirmative language, and advocates that educators must work constantly on both their own and on the experiences of learners. This pedagogy in situations of classroom or textbook interaction requires that we democratise language teaching and break down the elitist mould or paternalistic barriers to the development of the communicative competence and ensure equality of all learners.

6.3 ADULT EDUCATION, THE INDIAN NATIONAL MOVEMENT AND SEMINAL INDIAN THINKERS

It was during early 20th century that formal (official) provision and expansion of adult education in India took place. The national movement, at the beginning of 20th century placed a significant emphasis on education for citizenship, social reform and nation building. The national movement, in order to improve the social and political position of women, the untouchables and the tribals, focused on many social evils like ‘sati’, child marriage, infanticide, etc. Further, the

struggle to establish trade unionism and the desire to open up education to workers also helped rooting of adult and non-formal education in India. Simultaneously, there was the development of university extension work. With M. K. Gandhi leading a mass national movement for independence against the British, we find a creative mass movement from below. Gandhi emphasized self-education, self-discipline, and subjects that mattered in the deepening of understanding of their political struggle against evil forces, both internal (e. g. religious fanaticism) and external (e.g. British rule).

6.3.1 Mohandas Karamchand Gandhi (1869-1948)

Gandhi was perhaps the only Indian leader who anticipated that developments taking place under the British Raj would make the people of India lose control over national affairs including social and economic policies, culture, language and identity. He could anticipate the dangers of an increasing gap between the traditional rural masses and the Westernized urban elites. Thus, he gave a call for popular education both through formal schooling and informal education through mass political participation. Participation of masses in every national and local public activity was central to his alternative development model based on the village economy. The essential approach to socio-political transformation towards creation of such a society was improvement in the methods and conditions of debate, discussion, communication, and persuasion.

Dialogue, trust, humility, persuasive debate and discussion, tolerance and appreciation, equality between protagonists and antagonists, coherence and articulation of statements based on moral truths, assertiveness for all such truths were essential elements of Gandhi's concept of 'Satyagrah' as a political tool to fight injustice. Thus mass literacy requires training in comprehension of a social situation or a text, and based on it further articulation and expression of a speech or a statement coherently to make a case (argument) for asserting a moral truth or one's conviction. It also requires communicative competence in presenting one's viewpoints to others critically and forcefully.

Gandhi also advised the local communities to learn the basic skills of essential crafts, local industry and communicative competence in speech to achieve self-sufficiency and autonomy, both in politics and economy. For this, public participation, mass education and use of the vernacular were central to Gandhi's approach towards mass mobilisation. Gandhi considered that popular education based on moral and critical mass communication forms was necessary to relieve the people of their ignorance about the modern state, its laws and institutions, which had left them behind making them feel alienated. According to Gandhi, in a situation of ignorance and alienation, all laws and systems of governance were of little value for the people. He believed that when education becomes an instrument of dominant groups with vested interest in it, it loses its capacity to train individuals develop rational-judgement skills. Public participation in swaraj (self-rule) requires that each individual has an unrestrained ethical autonomy to exercise reason and choice rather than conform to some pre-decided pedantic knowledge. Gandhi found the existing system of education defective on three counts (see Acharya, 1997: 601-606):

- a) It was based on an alien culture, almost to the exclusion of the indigenous languages, traditions and social practices;

- b) In its exclusive emphasis on intellectual and technocratic-managerial training, it had completely ignored the culture of the heart, which is character, and the culture of hands found in artisanal and manual skills; and
- c) A popular, creative and useful education was at variance with foreign models of education, influenced by the social and educational philosophies of rich colonial countries, which were divorced from the actual needs of a disadvantaged majority.

Gandhi believed that technical and pedantic learning based simply on the 3Rs, (e. g. reading, writing and arithmetic) was unhelpful for the majority of disadvantaged groups in India. Also, learning based on reading of 3Rs and abstract principles, though quite useful for the modern world dominated by a techno-managerial ruling class, had no benefit for the India's majority. Hence, mainstream modern schools returned students from lower-class backgrounds as failures. Most school dropouts in India still come from these backgrounds, while a few who successfully climb the ladder because of their sheer hard work and perseverance are permanently alienated from their sub-culture.

In 1936 Gandhi put forward his own alternative scheme of mass elementary education - 'Basic Education' or 'Nai Talim' as he called it. His scheme was quite different from the philosophical ideas of both the Romantic tradition and the Brahmanical tradition. Gandhi emphasized a different aspect of learning usually ignored by earlier traditions. He emphasized that artisan apprenticeship skills, manual training and related discourses should be the central and the main basis of all primary and elementary education. He believed that in a largely agrarian and poor society like India, communication and manual skills related to artisanal work and vocational training could be the most profitable form of popular education. This was the philosophical basis of his 'Basic Education' scheme. See Box 6.5 for 3Hs of Education.

Box 6.5: Gandhi's 3Hs of Education

For Gandhi, true education consisted in acculturation and training of the whole person, by which he meant the 3Hs rather than the 3Rs: 'heart' (character), 'hand' (practical skills) and the 'head' (mind). By education of the 'heart', he meant training the 'character' and spiritual or moral advancement, which he placed above all knowledge, whether intellectual or vocational. Gandhi's 3H education is not only inclusive but also broader than Paulo Freire's 'problem-posing' education. Here community economics has priority over political economy, though the essence of both in the Gandhian scheme is the same i. e. to make the individual and the community viably independent.

However, the ultimate goal of education for Gandhi, was 'freedom from fear' (Julian Brotherton, 1993: 7). 'The oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom' (compare Freire, 1972: 23). In order to overcome this fear, freedom first requires that people develop economically, morally and socially. Then it requires that people eject their own oppressor's image and replace it with conviction, autonomy and responsibility. Freedom must be 'pursued constantly and responsibly. Freedom is not an ideal located outside of man; nor is it an idea, which becomes myth. Rather it is the indispensable condition for the quest of human completion' (Freire, 1972: 23-24). This was a truly radical move. Knowledge of productive handicrafts

such as weaving, spinning, leather work and pottery in India had earlier been associated with lower caste groups. Knowledge and skills possessed by them were never considered 'worthwhile knowledge' by the upper-castes in India. In fact, we are still so heavily influenced and habituated to the dominant type of schooling that we find it difficult to understand and imagine the Gandhian scheme of education, which is based on the discourses and skills of lower caste vocational groups. The elitist notion that knowledge and intelligence are personal endowments or personal achievements, and that schools can impart only such print-based knowledge is a 'great conceit' of the dominant intellectual class in the same way 'as that of the commercial class' which thinks 'wealth is something which they personally have wrought and possess' (Dewey, 1927: 211).

As far as adult education is concerned, Gandhi said in a speech in 1945 that it should be an 'education for life' through 'close association with life'. 'Education for life' did not mean 'education for the duration of life, but education for the sake of life. ... Adult education is a matter of teaching the art of living' (quoted in Sykes, 1988: 51). By the phrase 'education through life' he meant that knowledge for adults couldn't be imported from the outside that all adult education programmes must focus on the communicative functions of language and life-experiences of learners. This also implied that learning must necessarily be carried out in the mother tongue, also a basic principle of his 'Basic Education' scheme. 'Without the capacity to speak effectively and to read and write correctly and lucidly, no one can develop precision of thought or clarity of ideas' (see Wardha Scheme on Basic National Education, 1937). He did not want the vernacular languages to lose their communicative capacity to flourish and educate the masses.

Gandhi is a good example of a self-directed adult learner. Although Gandhi may not be accepted as an adult educator in the conventional sense of the word, the views on education that he expressed, experimented with, and enforced in practice make him a historical adult educator. Gandhi's ideas regarding education are radical and revolutionary. Searching the philosophical foundations of education, he starts by asking, "What is the meaning of education and what should be its aim and object?". In Gandhi's view, education means much more than intellectual knowledge. Its primary aim is the building up of character. Education that helps to build up sound character and promotes self-development is true education. And the true education of the individual, which is all round development of personal faculties, is best obtained through action. Gandhi's "scheme of education bases itself on the sound and indisputable fact that knowledge and understanding develop in relation to problems set by action" (Gandhi, 1951).

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

4) i) What according to Gandhi were the three defects of the then education system in India? Do you think that education system in India still suffers from these defects? If yes, explain your reasons for your views. If No, elaborate what changes have now come about in education system in India.

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- ii) What are the 3R's and 3H's? How did Gandhi draw the distinction between the 3R's and 3H's of Education?

- iii) What is the basic difference you find between Gandhi and Freire from the point of view of their approach to education for liberation of the individual?

6.3.2 Rabindra Nath Tagore

Rabindranath Tagore maintained that a wholesome education must educate the mind along with the senses. Tagore was brought up in a family atmosphere where freedom was emphasized - freedom of language, imagination, spirit and mind. Thus, he held that the main purpose of education is to promote freedom, freedom from structured and oppressive school education, freedom from the confined walls of the classroom, freedom for consonance with child's nature, and freedom of movement. Typical of the romantic idealist tradition, Tagore stressed on the natural development of the child, emphasizing spontaneity and creativity as the crux of learning. Tagore's ideas on education were very much in the tradition of Rousseau, Pestalozzi, Froebel, Montessori and Wordsworth and this enabled him to develop a critique of the Anglicized education system in India, not on nationalistic grounds but on universalistic principles (see Krishna Kumar, 1991: 161-166; Mani, 1961; Salkar, 1990; O'Connell, et. al., 1989: 89-101). However, some of his thoughts have a direct bearing on primary education and the acquisition of basic skills.

The tragedy with the Tagorean vision was that it was too idealistic and romantic in the context of mass education in India. In Tagore, learning takes a romantic journey under conditions of full freedom but it does not consist of a critical elaboration, a consciousness of what one really is, knowing oneself as a product of historical processes. He wanted to criticize the inhuman face of libertarian

education guided by a market economy, which produced competition, division and alienation and accepted foreign domination. But, he did not see the hegemonic relationship of education to politics or the political domination of powerful groups in determining the content and curriculum of modern education. Tagore did not give much attention to the political nature of the state and schools and the values imparted by them. Nonetheless, he rightly pointed out the significance of a learning environment for children to grow freely and creatively, but he conceived of this environment as an island (i. e. a Tapovan) within the modern national and international system, rejecting implicitly any attempt to criticize or even comprehend the system in its political relationship to the power of different groups or nations. He was also right in pointing out the need for introducing new teaching methods, which are supported by modern humanist psychologists. His reflections on teaching methods stressing play, group learning, flexible class organization and mother-tongue education were valuable pedagogic contributions to the psychology and philosophy of education.

6.4 LET US SUM UP

This Unit has covered major philosophical trends and educational interventions in adult learning in India. It has paid special attention to the ideas of Indian social thinkers in the context of the need for adult learning in the country.

6.5 ANSWERS TO CHECK YOUR PROGRESS

- 1) According to John Dewey education, experience and communication constitute a triad that helps in social transformation and cultural continuity. His ideas on the triad also constitute the three main pillars of his philosophy of adult education and lifelong learning.
- 2) The four major basic themes (subjects) related to education in Gramsci's writings are: a) functions and purposes of schools; b) content and curriculum; c) discipline, instruction and role of teachers; and d) vocational schools.
- 3) i) The two major stages in Freire's pedagogy of the oppressed are as follows.
 - a) The oppressed unveil the world of oppression and through the praxis, commit themselves to its transformation.
 - b) The pedagogy ceases to belong to the oppressed and becomes pedagogy of all people in the process of permanent liberation.
- ii) Conscientization consists in breaking through prevailing mythologies to reach new levels of awareness — in particular, awareness of oppression, of being an object in a world where only Subjects have power. It is a process which involves identifying contradictions in experience through dialogue and becoming a Subject with other oppressed subjects — that is, becoming part of the process of changing the world.
- 4) i) Gandhi found the then existing system of education defective on three counts:
 - a) It was based on an alien culture, almost to the exclusion of the indigenous languages, traditions and social practices.

- b) In its exclusive emphasis on intellectual and technocratic-managerial training, it had completely ignored the culture of the heart, which is character, and the culture of hands found in artisanal and manual skills.
- c) A popular, creative and useful education was at variance with foreign models of education, influenced by the social and educational philosophies of rich colonial countries, which were divorced from the actual needs of a disadvantaged majority.

But, the present education system, (I feel) does not suffer, as it was, from these defects. Now, the educational system has begun to take into cognizance the growing needs and demands of the diverse sections of the society, the growing economy, the changing polity, the governance, the environment, and so on. The issues of access, quality and equality of education to all sections of the society have become the major concerns for the educational planners, policy makers and implementers.

- ii) The 3Rs are reading, writing and arithmetic (i. e. sound R exists in each of these three words). The 3Hs are heart, hand and head. Gandhi believed that technical and pedantic learning based simply on the 3Rs, (e. g. reading, writing and arithmetic) was unhelpful for the majority of disadvantaged groups in India. Also, learning based on reading of 3Rs and abstract principles, though quite useful for the modern world dominated by a techno-managerial ruling class, had no benefit for India's majority. For Gandhi, true education consisted in acculturation and training of the whole person, by which he meant the 3Hs rather than the 3Rs: 'heart' (character), 'hand' (practical skills) and 'head' (mind). By education of the 'heart', he meant training the 'character' and spiritual or moral advancement, which he placed above all knowledge, whether intellectual or vocational.
- iii) In his approach to education, Gandhi aimed at training the heart, hand and head and it is not only inclusive and comprehensive but also broader than that of Paulo Freire. His (Freire's) approach focuses on education for reflection and action, but states that the oppressed out of fear begins his action for liberation only through praxis. His reasoning for this is that 'the oppressed, having internalized the image of the oppressor and adopted his guidelines, are fearful of freedom', while Gandhi goes to the root of the problem (fear) and feels that in order to overcome this fear, freedom first requires that people develop economically, morally and socially. Then it follows that they eject their own oppressor's image and replace it with conviction, autonomy and responsibility. This is essential because freedom must be pursued constantly and responsibly as it is not an ideal located somewhere outside of man.

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UNIT 7 PSYCHOLOGY OF ADULT LEARNING AND MOTIVATION

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7.0 INTRODUCTION

Dear student, in the previous unit, i.e. Unit 6 under Block 2, we could understand the trends in philosophical foundations of adult education in which we have studied the philosophies of Jean Piaget (1896-1980), John Dewey (1859-1952) Antonio Gramsci (1891-1937) and Paulo Freire (1921-1997). We have also discussed the philosophies of Indian thinkers viz., M.K. Gandhi and Rabindranath Tagore and their contributions to adult education. In the present unit, we learn about the concepts of psychology, learning/adult learning and discuss the nature,

relevance and scope of psychology of adult learning. The theories of learning and principles of learning and their relevance to adult learning will also be discussed. Further, the concept, functions, types of motivation and their relevance to adult learning will be discussed. We shall also discuss the techniques of motivating adults for continuous learning.

7.1 OBJECTIVES

After completion of this unit, the learner will be able to:

- Understand the concepts of psychology, learning and adult learning;
- Observe the nature and characteristics of learning;
- Understand the theories and principles of learning;
- Define the concept of motivation and its use in different disciplines;
- Identify the functions of motivation;
- Recognise the factors which influence the motivation of adults;
- Appreciate the importance of motivation in adult and continuing education; and
- Comprehend the theories of motivation as well as techniques of motivating adults for learning.

7.2 DEFINITIONS OF CERTAIN TERMS USED

For better understanding of this Unit, we let us begin our discussion on some important concepts.

7.2.1 Psychology

Psychology (from Greek: psychē, “soul”, “self” or “mind”; and logos, “speech” literally means “to talk about the psyche”) is an academic and applied discipline involving the scientific study of mental processes and behaviour. There is some tension between scientific psychology (with its programme of empirical research) and applied psychology (dealing with a number of areas).

Psychology can be defined as the scientific study of human behaviour and experience. Human experience has three fundamental aspects – Cognition, Conation and Affection.

Psychology can be defined as the ‘Science of Behaviour’. The term, ‘behaviour’ as it was originally defined by John B. Watson (1930) was too narrow. But his subsequent inclusion of ‘implicit behaviour’ removed the barrier.

Some definitions of Psychology as given by Psychologists of renown are given hereunder:

1. John Dewey (1884): “Psychology is the science of the facts or phenomena of self”.
2. Koffka (1886-1941): Psychology is “the scientific study of behaviour of living creatures in their contact with the outer world”.
3. Mc Dougall (1973): Psychology is “the science which aims to give us better understanding and control of the behaviour of the organism as a whole”.

7.2.2 Educational Psychology

Educational psychology is the application of various psychological principles to education, with a view to make it scientific and beneficial. It is the science of education that helps the teacher understand the development of his students, the ranges and limits of their capacities the process by which they learn and their social relationship.

Educational psychology is the study of how humans learn in educational settings, the effectiveness of educational interventions, the psychology of teaching, and the social psychology of schools as organizations. Although the terms “educational psychology” and “school psychology” are often used interchangeably, researchers and theorists are likely to be identified as educational psychologists, whereas practitioners in schools or school-related settings are identified as school psychologists. Educational psychology is concerned with how students learn and develop, often focusing on subgroups such as gifted children and those subject to specific disabilities.

7.2.3 Adult Psychology

Adult psychology is different from child psychology. Psychology of adults is based on their basic interest, urges and capacities (Rogers, 1986). The psychology of adults is described hereunder:

- He or she is more mature – that is, more fully developed. But since none of us is ever fully developed, we mean by this that they are using what talents or aptitudes they have already developed. Of course, we shall all continue to grow and develop – but adults have already developed considerable skills and talents.
- He or she has developed a more balanced sense of perspective. A childish person is one who thinks they are either very important and thus need to be looked after carefully, or not at all important – they act like a spoiled child or like a neglected child. An adult is more balanced. Once again, we are all still growing in our sense of perspective but at least we have some idea of where we stand and what we can and cannot do.
- He or she is responsible for their own acts. Sometimes they are responsible for others (children or older parents and relations or handicapped adults etc); but at least they are responsible for themselves. Again we are all growing in this respect. Some of us try to run away from this autonomy or self-responsibility; and for others (especially women) the society (especially men) deny them much opportunity to exercise this responsibility for themselves. But in the end, we are all growing into more and more autonomy.

In dealing with adult groups, one must recognise the above characteristics. If an adult is motivated properly, he can put forth his maximum efforts to achieve the goal. The motivated behaviour is characterised by increased activity, willingness to work, overcoming resistance to achieve the goal, and learning new instrumentalities to achieve the goal.

Check Your Progress

Notes:a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under “Answers to Check Your Progress”.

- 1) Define the concepts of Psychology, Educational psychology and Adult psychology.

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7.3 NATURE OF PSYCHOLOGY/TEACHING-LEARNING

A psychologist studies and applies psychology for the purpose of understanding, preventing, and relieving psychologically-based distress or dysfunction, and to promote subjective well-being and personal development. In many countries it is a regulated profession that addresses moderate to more severe or chronic psychological problems, including diagnosable mental disorders. Clinical psychology includes a wide range of practices, such as research, psychological assessment, teaching, consultation, forensic testimony, and program development and administration. Central to clinical and counseling psychology is the practice of psychotherapy, which uses a wide range of techniques to change thoughts, feelings, or behaviours in service to enhancing subjective well-being, mental health, and life functioning. Clinical psychologists can work with individuals, couples, children, older adults, families, small groups, and communities.

7.3.1 Nature of Teaching

Teaching has been defined in different ways. It is a process by which ‘one person helps others to achieve knowledge, skill and attitude’. This is the traditional concept of teacher dominated affair. But the famous Brazilian educationist Paulo Freire (1972) considered this concept oppressive as it robs the learning group of self, particularly in adult education, wherein the teacher cannot assume the role of judge, ideologue and doctor. Freire has made significant contribution to the field of adult learning.

Freire (1970) believed that education is not the process of depositing information by a teacher in a bank of passive minds, but a dialogue between the learner and the coordinator. The process of dialogue is called 'Conscientization'. The coordinator must help the learners to define problems, to analyze them and to design solutions. Conscientisation and problematisation should lead to action and reflection beyond the learning situation.

Mahatma Gandhi had always impressed upon the teaching community that there is a need to develop the inner urges and make learning as a means for broader perspectives of life.

Ivan Illich (1970) advocated, throughout his writings, that a teacher is a co-learner in adult education settings. This concept is widely accepted to a different degree, popularly termed as feedback mechanism. The teacher cannot depend for the whole life upon what he learnt once.

Rabindranath Tagore had nicely put it as 'a teacher can never truly teach unless he is still learning himself'. A lamp can never light another lamp unless it continues to burn its own flame. The teacher who has come to the end of his subject, who has no living traffic with his knowledge but merely repeats his lessons to his students cannot lead their minds; he cannot quicken them.

This should make the teachers seriously think about their roles. There is a need to reap the harvest of knowledge. There is no end to acquisition and nothing is absolute as the world of knowledge and skills is ever changing and frontiers are ever widening. Teaching is, therefore, inquiry and discovery. Teaching is a dynamic process and a deliberate, planned and goal oriented activity. It excites, triggers off latent energies and creative urges.

7.3.2 Nature of Learning

Psychologists define learning as the process by which changes in behaviour result from experience or practice. But not all changes in behaviour are the result of learning (Jayagopal, 1984). Thus, learning is defined as a permanent change in the individual behaviour as a result of new perceptions, practice or other experience. Learning is a process, which brings about change in one's way of responding as a result of practice or other experiences.

Conceptually, learning in the scholastic sense – is the process resulting from the interaction between the teacher and the taught. Learning is a process of acquiring new behaviour (attitude, knowledge, skills) through experience. Learning is the modification of behaviour through experiences and training (Dhahama & Bhatnagar, 1980).

7.3.3 Nature of Adult Learning

Adult learning is the acquisition of new ideas, skills, attitudes, experiences and understanding by people whose primary occupation in life is other than learning or studentship.

The adults' need for learning is current, for practical information, and not for delayed gratification. The non-schooled adult is not always unlearned or uneducated. Large amount of knowledge relating to social and economic life

have been learned through word-of-mouth transmission and through modeling. Social roles, agricultural and construction skills, crafts, history, language, and so forth, are passed on from generation to generation through informal but often highly refined system of informal learning. Whether the learning takes place through informal tutoring, supervised on-the-job training, and apprenticeship or by listening to stories and legends recounted by elders, the informally learned individual is primarily discovery-oriented and is usually operating at a concrete level of mental operations. In other words, the informal learner is exposed to and searches out answers to concrete problems such as those confronted in agriculture, irrigation, hunting, etc. Success, and the consequent reinforcement and retention of learning, is perceived not by abstract rewards such as grades or credentials, but by very real and immediate rewards such as physical health and survival and social well-being. The skills and concepts being learned relate directly and intimately to the concrete reality of the learner's world. Thus, the informally learned person would seem to be more discovery-oriented, more an organic, holistic learner operating at a concrete level of cognitive process.

Where this is the case, it would seem probable that informally learned persons, especially those who have relatively low literacy skills and levels of modernity, would have a natural learning style that is inconsistent with pedagogical style of the formally constructed educational system. Lacking an educational process which will reach him at his level, the informally learned individual will almost certainly experience a high degree of frustration and failure in the schools and will either opt out or be shut out of the formally-sanctioned schooling system. In effect, he will be excluded from access to social credentials and related to personal poverty, powerlessness, and social unproductiveness.

To understand the nature of adult learning, we have to recall the principles of adult learning. In this context, we shall now present the basic principles of adult learning which are enlisted by Knowles (1978).

- Adults are motivated to learn as they experience needs and interests that learning will satisfy; therefore, these are the appropriate starting points for organizing adult learning activities. For example, adults will typically pursue formal coursework only when those courses become meaningful, beneficial, or rewarding.
- An adult's orientation to learning is life-centered; therefore, the appropriate units for organizing adult learning are life situations, not subjects. Experience is the richest resource for adults' learning; therefore, the core methodology of adult education is the analysis of experience.
- Adults have a deep need to be self-directing; therefore, the role of the teacher of adults is to engage in a process of mutual inquiry with them, rather than to transmit his or her knowledge to them and then evaluate their conformity to it. Adults desire teachers who will direct or channel their thinking in challenging and creative ways. Individual differences among people increase with age; therefore, adult education must make optimal provision for differences in style, time, place, and pace of learning.

Check Your Progress

Notes:a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under “Answers to Check Your Progress”.

2) i) Explain the nature of Psychology/Teaching-Learning.

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ii) Explain the nature of adult learning and its principles.

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7.4 SCOPE OF PSYCHOLOGY OF LEARNING

Psychologists attempt to explain the mind and brain in the context of real life, in contrast to the physiological approach used by neurologists. Psychologists study such phenomena as perception, cognition, emotion, personality, behavior, and interpersonal relationships. Psychology also refers to the application of such knowledge to various spheres of human activity, including issues related to daily life viz., family, education, and work — and the treatment of mental health problems (<http://wikipedia.org.nwlink.com>).

In addition to studying the brain’s implementation of elementary mental functions, psychology also attempts to understand the role these functions play in social behavior and in social dynamics, while incorporating the underlying physiological and neurological processes into its conceptions of mental functioning. Psychology includes many sub-fields of study and application concerned with such areas as human development, sports, health, industry, media, law, and transpersonal psychology.

Educational psychology can in part be understood through its relationship with other disciplines. It is informed primarily by psychology, bearing a relationship to that discipline analogous to the relationship between medicine and biology and also between engineering and physics. Educational psychology in turn informs

a wide range of specialities within educational studies, including instructional design, educational technology, curriculum development, organizational learning, special education and classroom management. Educational psychology both draws from and contributes to cognitive science and the learning sciences. In universities, departments of educational psychology are usually housed within faculties of education, possibly accounting for the lack of representation of educational psychology content in introductory psychology textbooks.

To understand the characteristics of learners in childhood, adolescence, adulthood, and old age, educational psychology develops and applies theories of human development. Often cast as stages through which people pass as they mature, developmental theories describe changes in mental abilities (cognition), social roles, moral reasoning, and beliefs about the nature of knowledge.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

3) Explain the scope of psychology of learning.

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7.5 RELEVANCE OF PSYCHOLOGY TO ADULT LEARNING

An adult educator should know the learner first before he makes an attempt to teach him. Unlike in formal education, the adult learners vary in age, needs, interests, attitudes and in their characteristics. So it becomes all the more necessary to know their aspirations, attitudes, fears, frustrations, desires as well as the levels of achievement of individual learners. Unless the instructor is aware of the psychology of individual learner, his teaching or instruction would prove to be ineffective. Educational psychology explains how individuals differ and also how to plan individual instruction. It also explains the physiological principles of mental age, attention, learning, motivation and so on. A knowledge of physiological psychology is very useful for the adult educator.

The interpersonal relationships of the teacher and the adult learners play a significant role in teaching. Educational psychology deals with all aspects of personality. The mental health of the teachers and the learners also come under purview of Educational Psychology. The efficacy of reward and punishment is also revealed by a study of Educational Psychology. The formation of desirable habits, the sublimation of emotions and other adjustment problems are dealt by psychology.

The knowledge of Educational Psychology is essential for diagnostic and remedial teaching, measurement and evaluation. It describes the various tools of measurement and their use in finding out the levels of achievement of adult learners, their intelligence, attitudes, aptitudes and interests. All these are useful in guidance and counselling.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

4) Explain the relevance of Psychology to adult learning.

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7.6 THEORIES OF LEARNING AND THEIR RELEVANCE TO ADULT LEARNING

Adult learning may be defined as a process, which brings about a relatively permanent change in the individual's behaviour (personality) as a result of knowledge, practice or other experience. There are many theories of learning based on many kinds of learning (Reddy, 2005). The main theories such as Learning by Association, Learning by Conditioning, Learning by Doing and Learning by Insight are described in this Section.

7.6.1 Learning by Association

Learning by Association is called as Operant or Instrumental conditioning. This type of learning is well exemplified by the classical experiment performed by an American psychologist E. L. Thorndike. He stressed the importance of reward in forming associations or connections, as he used to call them, between Stimulus (S) and Response (R). Based on experiment on a cat, Thorndike proposed a law of effect as one of the principles of learning (fundamental). The Law of effect can be stated as follows: when a response to a stimulus produces a pleasing effect on the organism, the same response is likely to recur when the same stimulus comes. The connection between that Stimulus and Response (S-R) gets strengthened. In the same manner, when a response to a stimulus produces annoyance to the organism, the same response is not likely to recur when the same stimulus comes. The connections between that stimulus and response get weakened. Every learnt response that brings about solace and joy to an organism is likely to be retained and repeated. In the same manner, any learnt response that provokes irritation and leads to calamity is seldom retained and/or repeated.

Based on laboratory experiments with animals, behaviorists concluded that learning is a process by which stimulus and response bonds are established when a successful response immediately and frequently follows a stimulus. They assumed that people are similar to animals or machines, and considered any reference to the role of mind irrelevant.

The early behaviourists have put forward three main laws of learning: (1) The Law of Effect, (2) The Law of Exercise and (3) The Law of Readiness. The law of effect stresses the importance of the effect of a response. Satisfying results reinforce the response while annoying results weaken it. Reward and punishments are, therefore, important ingredients of learning. The law of readiness indicates the student's willingness to make S-R connection, while the law of exercise relates to strengthening the connection through practice.

Educational implications

This theory of learning has tremendously influenced modern educational practices. Behaviourists have conceived teaching as manipulation of environment to produce desired behavioural changes in learners and thus make education more effective. The main implications of this theory are:

- The classroom experiences should be pleasant and satisfactory. The teacher should be pleasant, considerate and kind.
- The proper rapport between the teacher and the taught is an essential pre-requisite for effective classroom work. The learners should be made to realise the importance of what they learn. To achieve these, the classroom experiences should be based on the needs of the learners and be linked with their actual life-experiences in the society.
- The classroom activities should be organized in an order of increasing difficulty so that the learners may progress with confidence and without stagnation. A word of praise and encouragement from the teacher provides the much-needed feedback (reward) for the learners to continue learning.

7.6.2 Learning by Conditioning

Skinner(1969) propagated the theory related to stimulus response behaviour and reinforcement. In his view, learning is a change in behaviour. As the student learns, his responses in terms of changed behaviour increase. He therefore, formally defines learning as a change in the likelihood or probability of a response.

There are two types of conditioning that are affected by varied experimental techniques. In Pavlov's experiment (1960), the Natural stimulus was paired with the Un-conditioned or Natural Stimulus (UCS) and the natural stimulus got the properties of the UCS and became the Conditioned Stimulus (CS). This, according to B.F. Skinner, is the Respondent Conditioning.

In Skinner's Operant Conditioning (OC), a response occurs spontaneously in the absence of any specifically correlated stimulus. The term 'operant' means that behaviour operates upon the environment to generate its own consequences.

In Classifiable or Respondent Conditioning (RC), the RC is due to a reinforcing stimulus, which forces the formation of the RC. In operant conditioning, the RC had to occur first at least once before it gets reinforced.

Operant Conditioning (OC) is called instrumental learning. The necessary entering behaviour is the availability to the organism of particular responses. Pleasurable consequences strengthen behaviour while unpleasant consequences weaken it. For example, a pigeon pecks the red ball and gets food in Skinner's famous experiment. Because of food (reinforcement), the Pigeon is likely to peck the same ball again and again.

In Operant Conditioning (OC), learning objectives are divided into many small steps/tasks and reinforced one by one. The operant – the response/behaviour of act is strengthened so as to increase the probability of their re-occurrence in the future. Three external conditions – reinforcement, contiguity and practice – must be provided in OC.

Educational implications

The most important aspect of Skinner's theory of learning relates to the role of reinforcement. 'Exercise' reinforces a learnt response but it should be employed without the ennui of repetition. Any classroom work repeated monotonously produces a depressing effect and makes learning tiresome. Such repetition produces an adverse reaction.

Providing suitable practical work that fosters many a skill can reinforce theoretical knowledge.

The basic implication of operant conditioning to instructional activities is dependency on observable behaviour. For Skinner, reinforcement facilitates learning. Further, he thinks that the most effective control on human learning requires instructional aids. Skinner distinguished between positive and negative reinforcements.

Skinner distinguished between positive and negative reinforcements. Positive reinforcement is a stimulus which increases the probability of desired response. The positive reinforcement is a positive reward. Praise, smile, prize, money, fun etc., are the examples of positive reinforcement. In negative reinforcement, the desired

behaviour is more likely to occur if such stimulus reinforcement is removed. For example, we can close windows and doors to avoid hearing loud noise; we can avoid wrong answers by giving right answers. Here noise and wrong answers are negative reinforcers. Thus negative reinforcer is a negative reward - the avoidance of which gives relief from unpleasant state of affairs.

7.6.3 Learning by Doing (Trial and Error)

Many a modern psychologists consider the term 'Trial and Error' as a misnomer, as this category of learning is nothing but operant or instrumental conditioning. This type of learning is well exemplified by the classical experiment performed by an American psychologist E.L. Thorndike.

A hungry cat was placed in a puzzle box – a special type of box designed by Thorndike. The box could be opened from inside and outside. In this experiment too, the animal was kept hungry. Animals do not eat when they are not hungry. They eat to live. The oafish upstart, homo sapiens (Man) is the exception to this rule. He lives to eat. The cat could come out of the cage by operating a simple mechanism. The hungry cat was allowed to settle down in the puzzle box. Then a piece of fish in a dish was kept outside the box: on seeing it the cat began to be active. It endeavored to come out of the box. It pawed the bars of the box, dashed against the sides and indulged in random movements. All those wasteful movements were 'Errors'. But during the frantic attempt to come out of the box, the cat accidentally operated the mechanism and immediately the door opened. The cat was allowed to have a bite at the fish (reward), separated from the spicy morsel and again put into the box. Once again it attempted to come out, committed 'errors', finally came out and was allowed to have a bite at the fish. It was not allowed to eat to its fill. Then again it was put into the box and the procedure was operated many times. After a few trials the cat was found to have eschewed most of the wasteful movements (errors) and it operated the mechanism with considerable ease. It had learnt to associate the mechanism with the opening of the door. This seemingly simple experiment is responsible for 'Laws of Learning' formulated by Thorndike. Thorndike stressed the importance of Reward in forming associations, or connections, as he used to call it, between Stimulus and Response (S-R). He called himself a 'connectionist' and could never brook any reference to him as an 'associationist'. This type of learning is the most common type of learning in animals, including man.

Educational Implications

Learning is both a 'process' and 'product'. The product affects the 'process'. The effect of learning affects learning, its strengthening or otherwise. It is a built-in mechanism to eschew pain and to embrace pleasure. Every learnt response that brings about solace and joy to an organism is likely to be retained and repeated. In the same manner any learnt response that provokes irritation and leads to calamity is seldom retained and/or repeated. Because the response of the cat – its coming out of the puzzle box – is a rewarding 'response', profitable and pleasurable (it is allowed to have a bite at the fish). The cat quickly learns to operate the mechanism in the puzzle box in order to come out. It endeavors to repeat the responses as its effect is good and useful.

The Law of effect clearly states that when a response to a stimulus produces a pleasing effect on the organism the same response is likely to recur when the

same stimulus comes. The connection between that Stimulus and Response (S-R) gets strengthened. In the same manner, when a response to a stimulus produces annoyance in the organism the same response is not likely to recur when the same stimulus recurs. The connections between that stimulus and response get weakened. Hence, the classroom experiences should be pleasant and satisfactory. The proper rapport between the teacher and the taught is an essential pre-requisite of effective classroom work. Learning experiences should be made interesting and meaningful to the learners in the classroom and be linked with their actual life-experiences in society.

The Law of Exercise relates to strengthening the connection through practice. Repetition of a learnt response strengthens the response. When the same stimulus is given over and over again eliciting a particular response the connection between that Stimulus and Response (S-R) is strengthened. The cat had been repeatedly put in the puzzle box and it mastered the operation of the mechanism of the box in order to come out. No doubt that 'Exercise' reinforces a learnt response but it should be employed without the ennui of repetition. Any classroom work repeated monotonously produces a depressing effect and makes learning tiresome. Such repetition produces an adverse reaction.

The law of readiness indicates the learner's willingness to make the S-R connection. Thus, learning takes place provided the learner is ready to learn and has learnt it willingly. Such a learnt response is retained. The cat learnt to operate the mechanism because it was 'hungry' and the food was available when it came out of the box. When a conduction unit is ready to conduct, stimulation produces satisfaction. Otherwise any stimulation is bound to cause annoyance. Thus, here also 'effect' seems to be important. Unless the learners are ready to learn or they are made ready to learn, learning does not take place. Readiness has two aspects – physical and mental. Physical health affects mental health. Mental readiness is equally important. Learners should be mentally prepared to learn.

7.6.4 Learning by Insight

In psychology the term 'insight' connotes the apprehension of a principle, of a task, puzzle, etc. In the same way 'insight learning' means direct learning without a process of blind trial and error. 'Insight' refers to the power of seeing into and understanding things, enlightenment and an awareness of one's own mental condition.

While classical conditioning and operant conditioning (trial and error) belong to the stimulus response theories of learning (Association Theories), insight learning belongs to the cognitive learning theories (Field Theories). The cognitive learning theories give importance to cognition (perception) in learning.

Cognitive theorists have investigated and shown that people learn by perceiving comprehending and conceptualizing the problem. The comprehension of concepts and rules, etc., is transferable to the solution of new problems. The cognitivists argue that people grasp things as a whole, and therefore, oppose the behaviorist approach to teaching which employed drills to memorise the information.

They believe that learning is both a question of 'insight' formation and successful problem-solving, and not a mechanical sequence of stimulus and response. And so, teaching, according to cognitivists, should encourage understanding based on 'problem-solving' and insight formation.

The Gestalt psychologist, Wolfgang Kohler (1929) conducted a series of experiments on Chimpanzees, the first cousin of man. The cognitive field theorists regard teaching as a process of developing understanding or insight in the learner. Learning is the organisation of the perceptual field. It is the restructuring of the cognitive field. The individual goals of the learners should decide the learning experiences and the learners should be encouraged to discover relationships. Insight learning is 'molar' in character. (Molar view – the whole is not merely the sum of its parts; the whole has its own properties and the whole is important). We perceive the 'meaningful wholes' which are different from and more than a bundle of sensations, images or ideas. Consequently learning does not mean mere formation of S-R connections, which is 'molecular' in approach. (Molecular view - mere parts are perceived and the whole is nothing but a sum of the parts – emphasis on elements or parts). Insight learning is seeing new patterns and organising them into a meaningful whole in the total situation. This sudden restructuring of the pattern, the quick change in our perception is called 'insight'. The psychological field is made up of the individual and his environment.

Educational Implications

The major emphasis of this theory is on how to design educational activities to promote cognitive learning. We describe below the major educational implications of this theory.

Intelligence plays an important role in getting insight. Therefore, the problems given to the learners should be relevant to their life situation. Experience has an equal share in providing insight. Problem well within the experience of learners can be solved by insight and enrich the experiences of the learners.

Insight learning is possible only by the individual's unceasing endeavour. The learners should be encouraged to strive to reach the goal. For that the subject matter should be properly structured and organised.

Sufficient time should be given to the learners to survey the whole situation, and when all essential clues are in their perceptual field the learners get the 'insight' for solving the problem. It emphasises the study of learner characteristics which can be used by the teacher to expand the quality and quantity of student's insights.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

5) What are the different theories of learning? Explain their implications to Adult Learning.

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7.7 MOTIVATION FOR ADULT LEARNING

In this section we will discuss the concept, functions, types and theories of motivation.

7.7.1 Concept of Motivation

The word motivation has come from the Latin word 'movere' which means 'to move'. According to the Dictionary of Education 'Motivation' is broadly considered as a process of arousing, sustaining and regulating activity. It is an integral factor that arouses, directs and integrates a person's behaviour.

Motivation is the process of arousing movement in the organism. It is nothing but creation of desire in the learner. Motivation is a general term for conditions that cause one to begin an activity and pursue it with vigour and persistence. In everyday usage the term 'motivation' refers to 'why' of behaviour. Motive is one which moves or activates the organism. Thus, motivation is the process of activating individuals to take up any activity. Motivation is simply an urge to learn and also the 'royal road to learning'.

In the simplest form motivation is what lies behind our behaviour. Motivation is a combination of forces which initiate, direct and sustain behaviour towards a goal. Note that by this definition, motivation not only instigates behaviour but also operates to reinforce ongoing behaviour. It refers to all those phenomena which are involved in the stimulation of action towards particular objectives where previously there was little or no movement towards those objectives. Motivation is simply 'the condition' which increases the vigour of responses.

Motivation is a commonly used word in adult/continuing education. In the context of adult learning, motivation means creation of desire or interest in the adult to learn. Motivation for literacy can be defined as that process which would induce in the illiterate persons a desire to act for acquiring the skills of reading, writing and arithmetic. Applied to the classroom, motivation is what pushes a student to try to learn or to expand his/her energies in a particular direction.

In the traditional language of the teacher, 'to motivate' means to get the student to apply himself/herself to the learning at hand. Even more basic than getting students to apply themselves is getting them to want to learn. With a desire to learn, there is almost no limit to what a teacher and learners can accomplish. Without it, the teachers may open doors and provide opportunities for new experience and understanding, all to no avail.

7.7.2 Functions of Motivation

The main functions of motivation are given hereunder:

- Motivation energises the behaviour and interest of the learner.
- It sustains the interest and behaviour for longer time.
- It directs and regulates our behaviour. Motivated state is often described as guided, directed and goal oriented.
- It is directed towards a selective goal which the individual sets for himself/herself. The motive is terminated by the achievement of goal (Behaviour is selective).

- Efficiency and adequacy are increased in motivated state of behaviour.
- Motivation initiates action or behaviour.

7.7.3 Types of Motivation

Motivation can be of two types: intrinsic motivation (internal) and extrinsic motivation (external).

- Intrinsic Motivation:** If the individual recognises an activity as self-rewarding and takes it up then it is called 'intrinsic' motivation. The individual takes up the activity because it gives him pleasure or satisfaction. Here, the urge to take up the activity springs from within the individual and not from any external force.
- Extrinsic Motivation:** If the motivating force is outside the activity and also outside the person then the motivation is said to be 'extrinsic'. Engaging in activities for material rewards that they bring is extrinsic motivation.

Between the two types of motivation, intrinsic motivation should be preferred to extrinsic motivation. It produces better learning because it is related to interest. The learner pursues the activity in which he has interest without waiting for any external pressure. When the learner does not show any intrinsic motivation or interest in learning we have to resort to extrinsic motivation by the use of 'incentives' – whether financial or non-financial (monetary or non-monetary) – such as rewards, awards, prizes, competitions, praise, etc.

In-built Motivation: Another type of motivation is called in-built motivation. Whatever may be the type of motivation, it should be an in-built component of the whole programme of education/training. Right type of trainers, attractive and need-based reading materials, supportive training methodologies, constant awareness of the new dimensions of the programme will facilitate motivation in an in-built manner.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

6) i) Define motivation. Explain its functions.

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ii) What are the different types of motivation?

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7.8 THEORIES OF MOTIVATION

The main theories of motivation are: (a) Psycho-analytic Theory, (b) Maslow's Theory of Self-actualisation, (c) Physiological Theory and (d) Achievement-Motivation Theory (Dharmvir, 1981).

7.8.1 Psycho-Analytic Theory

According to this theory, motivation gives the vital life forces which are the prime mover of life and its activities. 'It is will power that motivates a person', i.e. 'no will power – no activity'. All these versions agree on one point i.e., 'building ego of man'.

Implications for Adult Education: The adult educator should try to judge the area of interest of each adult learner. He/she should try to exploit their potential in the particular areas of interest/potential where they can show their efficiency and capability to the maximum. When their latent talents are exploited, they will have a sense of achievement which will satisfy their ego. It will give them a feeling of importance and will encourage them. The growth urge is also a very important motivating factor. This urge continues to operate throughout life. Even in old age there is apparently a need to keep growing, it is especially a strong motivation for learning.

7.8.2 Maslow's Theory of Self-Actualisation

This theory is based on human needs and their satisfaction. Maslow (1998) has arranged man's basic needs in a hierarchy, i.e. some needs are strong or more important than others. According to him the five basic needs, progressing from physiological needs through safety needs, love, esteem needs and the need for self-actualisation. These basic needs are described hereunder:

Physiological needs: Maslow states that physiological needs are undoubtedly the most powerful of all needs. Examples are the needs for food, sleep or rest. Until the biological needs are met, an individual may lack awareness of other needs. When a person is gratified he/she is released and higher needs can emerge. Some potential adult learners from low-economic background actually have unmet physiological needs, such as hunger, which prevent them from learning. An old person may not be able to see or hear well and he might not be open to satisfying other needs.

Safety Needs: When physiological needs are satisfied, safety needs emerge, such as need for security, for physical safety, for stability in one's life. Safety needs are seen when a person prefers the familiar over the unfamiliar. An adult would rather go to a meeting in a building with which he is familiar than in a building new to him.

Love or Belongingness: If both the physiological and safety needs are gratified, the needs for love, affection and belongingness emerge. Love needs involve both giving and receiving love. They involve the feeling of being wanted. The person who does not feel he belongs, no matter what the reason, probably will not continue with the group and discontinue his participation in adult education programme. The teacher should be affectionate towards adult learners and develop a group spirit among learners.

Esteem: All people in our society have a need, a desire, for self-respect or self-esteem and for the esteem of others. There are two types: The desire for achievement and the desire for prestige or recognition from others. Satisfaction of the need for self-esteem leads to feelings of self-confidence and of being useful to the society. Thwarting of these needs produce feelings of inferiority or weakness. Fear or failure or lack of self-esteem might prevent an adult from participating in educational activities.

Self-Actualisation: Even after the earlier needs are satisfied a person might still feel restless unless he becomes everything he is capable of becoming. This is called self-fulfillment or self-actualisation. The specific form of this need varies from person to person. One person might desire to be an ideal mother or an ideal leader.

Implications for Adult Learning: Before starting the adult education class, the basic needs of the learners should be studied. It may be possible that due to poverty and less per capita income, the basic biological needs of the learners may not be fulfilled. Then the main aim of adult education should be to provide regular income to the learners. This can be done by starting various income generating projects. The educators should also help by marketing of such products produced by the learners. The officials connected with adult education should take steps to start such programmes. This will make the classes more interesting to the learners. The teacher needs to strengthen the group spirit among learners and should identify himself/herself with the group. The learning experiences in the centres should promote the talents, attitudes, capacities and potentialities of adults.

7.8.3 Physiological Theory of Motivation

This theory has been developed by Clifford Morgan and William James. According to this theory the body determines attitudes and interests and explains activities and behaviour of people.

Implications for Adult Education: Participation in physical activities decrease with age so also interests change as a person becomes older. Many physical limitations affect the amount of time an adult has for educational activities. After working all day at a job, some adults are too tired to participate in educational activity, such people can be motivated giving them work which gives them relaxation. Hearing and vision also decrease with age. The ages of the group members will determine the size of letters that a teacher writes on a black board, the colour of the chalk used, the size of the articles he holds for the adults to see, and how loudly and distinctly he speaks. The size, type and quality of handout material are also important.

7.8.4 Achievement-Motivation Theory

This theory has been developed by Mc Clelland (1985). According to this theory all human behavior is intended to reduce tension and reach a state of physiological and psychological equilibrium. It is a desire to do better, to achieve unique accomplishment, to compete with a standard of excellence and to involve oneself with long term achievement goals. It can be identified on the basis of individual expectation of success. It applies only when the individual knows that his/her performance will be evaluated by himself or by others in terms of excellence, and that the consequences of his action will either succeed or fail.

Implications for Adult Education

The adult education trainer has to allow the learners to do better in their areas of interests and achieve knowledge and relevant skills. Achievement of the learners should be made known to them since this knowledge will influence them.

Check Your Progress

Notes:a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under “Answers to Check Your Progress”.

7) Explain different theories of motivation and their implications to adult learning.

[illegible]

7.9 APPROACHES TO MOTIVATION OF ADULT LEARNERS

Psychologically approved methods of child motivation or child teaching will not work with adults. Less time consuming and straight forward methods/ approaches with due regard for the adult's individuality, interests, needs and problems will help in motivating the adults. From the Theoretical data, the following approaches are relevant for motivating adults for learning (Reddy, 2005a).

a) **Need-based Approach:** The functional literacy concept emphasises “felt-need” approach by which the learners could be motivated to understand the ways of fulfilling their needs in socio-economic improvement, health, nutrition,

family planning etc. Therefore, adults can be motivated through need-based approaches. The needs of adults (learners) must be recognised, understood and met. For this purpose, some relevant programmes must be introduced.

- b) **Friendly Approach:** A friendly approach is the best approach in adult/continuing education. Equality of treatment irrespective of status, caste, creed and community, and addressing adults as elders and relatives will make the adult learner feel at ease. His initial reluctance and hesitation should be removed by cordial, and assuring conversations about his welfare, children and family and gestures in a pleasant atmosphere. Only then the adult learner will come out of his shell of shyness and express his needs and thoughts.
- c) **Individual Contact Approach:** In this approach, the adults are contacted either in their home or farm to explain about the importance of education/learning so as to create motivation among them. Its success depends upon adequate finances, sound and sensible planning, organisational efficiency and follow-up. In these aspects, the individual contact can be effective, although time consuming.
- d) **Participatory Approach:** The learners can be motivated to participate in the various stages of organising education programmes. They can be encouraged and enthused to get involved in the programmes by assigning them leadership positions, allocating responsibilities, giving higher status and recognition to them and associating them with the organisation at various levels.
- e) **Achievement Approach:** Recognition could be given to the learners by award of certificates, medals and books. Achievement motivation is of special value in that it emphasises a desire for excellence in order to attain a sense of personal accomplishment.
- f) **Realistic Approach:** Another way to motivate the learners is to help them realise their own expectations and aspirations. It is necessary for the adult educator to direct the expectations of the adult learners on a realistic basis so that every expectation turns out to be an achievement which in turn would provide motivation for sustaining the activity towards the goal. The learning experiences should be such that they help in solving their actual problems and help them achieve the goals which they have set for themselves.

Incorporating some income generation activities in continuing education courses can motivate adult learners of low-income groups. It will not only motivate the learners but also sustain their interest. They should also be made to see the relationship between continuing education and their work.

- g) **Creative Approaches:** Learners can be motivated if the courses include creative activities. We know that the ability to solve problems, and think creatively improves with age. Therefore, to motivate adults to attend the courses, some programmes which require creative thinking should be included.

Check Your Progress

Notes:a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under “Answers to Check Your Progress”.

8) Explain the approaches that are relevant for motivating adult learners.

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7.10 LET US SUM UP

In the preceding sections, we have discussed the concepts of psychology of learning/adult learning, nature, scope and relevance of psychology to adult learning. We have also presented the theories of learning and their relevance to adult learning. Further, we have discussed the concept, functions and types of motivation. Theories of motivation and different techniques of motivating adults for learning have been discussed.

7.11 ANSWERS TO CHECK YOUR PROGRESS

1) Psychology can be defined as the scientific study of human behaviour and experience. Human experience has three fundamental aspects – Cognition, Conation and Affection. Psychology can be defined as the ‘Science of Behaviour’. Psychology is the science of the facts or phenomena of self. Psychology is the science of the activities of the individual in relation to environment.

Educational psychology is the application of various psychological principles to education, with a view to make it scientific and beneficial. Education Psychology is the science of education that helps the teacher to understand the development of his students, the ranges and limits of their capacities, the process by which they learn and their social relationship.

Adult psychology is different from child psychology. Psychology of adults is based on their basic interest, urges and capacities. The psychology of adults is

described as: Adults are more mature and have developed considerable skills and talents. Adults have developed a more balanced sense of perspective and are responsible for their own acts.

- 2) i) A psychologist studies and applies psychology for the purpose of understanding, preventing, and relieving psychologically-based distress or dysfunction and to promote subjective well-being and personal development. Clinical psychology includes a wide range of practices, such as research, psychological assessment, teaching, consultation, and programme development and administration. Clinical psychologists can work with individuals, couples, children, older adults, families, small groups, and communities.

Teaching is a process by which 'one person helps others to achieve knowledge, skill and attitudes'. Freire believed that education is the process of a dialogue between the learner and the coordinator. Mahatma Gandhi advocated that the inner urges must be developed. Teaching is, therefore, inquiry and discovery and it is a dynamic process and a deliberate, planned and goal-oriented activity.

Learning is a process, which brings about a permanent change in the behaviour as a result of perceptions, practice or other experiences. Conceptually, learning is the process resulting from the interaction between the teacher and the learner. Learning is a process of acquiring new behaviour (attitude, knowledge, skills) and modification of behaviour through experience and training.

- ii) Adult learning is the acquisition of new ideas, skills, attitudes, experiences and understanding by people whose primary occupation in life is other than learning or studentship. The adults' need for learning is current, for practical information, and not for delayed gratification. The non-schooled adult is not always unlearned or uneducated. Large amount of knowledge has been learned through word-of-mouth transmission and through modeling. Social roles, agricultural and construction skills, crafts, history, language, and so forth, are passed on from generation to generation through informal learning. The informal learner is exposed to and searches out answers to concrete problems such as those confronted in agriculture, irrigation, hunting, etc. Thus, the informally learned person would seem to be more discovery-oriented, more an organic, holistic learner operating at a concrete level of cognitive process.

To understand the nature of adult learning, we have to recall the principles of adult learning, which are enlisted by Knowles (1978) as follows: a) Adults are motivated to learn as they experience needs and interests; b) An adult's orientation to learning is life-centered; c) Experience is the richest resource for adults' learning; d) Adults have a deep need to be self-directing; and e) Individual differences among people increase with age.

- 3) Psychology refers to the application of knowledge to various spheres of human activity, including issues related to daily life—e.g. family, education, and work—and the treatment of mental health problems. Psychology includes many sub-fields of study and application concerned with such areas as human development, sports, health, industry, media, law, and transpersonal psychology.

Educational psychology in turn informs a wide range of specialities within educational studies, including instructional design, educational technology, curriculum development, organizational learning, special education and classroom management. Educational psychology both draws from and contributes to cognitive science and the learning sciences. It also develops and applies theories of human development.

- 4) Adult learners are varied in age, needs, interests, attitudes and in their characteristics. So it becomes necessary to know their aspirations, attitudes, fears, frustrations, desires as well as the levels of individual learners. Unless the instructor is aware of the psychology of individual learners, his/her teaching or instruction would prove to be ineffective. Educational psychology explains the physiological principles of mental age, attention, learning, motivation and so on. A knowledge of physiological psychology is very useful to the adult educator.

The mental health of the teachers and the learners also come under its purview. The efficacy of reward and punishment is also revealed by a study of Educational Psychology. The formation of desirable habits, the sublimation of emotions and other adjustment problems are dealt by psychology. The knowledge of Educational Psychology is essential for measurement and evaluation, which describes the various tools of measurement and their use in finding out the levels of achievement of adult learners.

- 5) There are many theories of learning based on many kinds of learning. They are: Learning by Association, Learning by Conditioning, Learning by Doing (Trial and Error), and Learning by Insight.
 - a) Learning by Association is called as Operant or Instrumental conditioning, which was exemplified by an American psychologist E.L. Thorndike. He stressed the importance of reward in forming associations or connections, between Stimulus (S) and Response (R). Based on the experiment on cats, he proposed a law of effect as one of the principles of learning which stated that when a response to a stimulus produces a pleasing effect on the organism, the connection between that Stimulus and Response (S-R) gets strengthened; when a response to a stimulus produces annoyance to the organism, the connections between that stimulus and response get weakened.

The main implications of this theory are: The classroom experiences should be pleasant and satisfactory. These experiences should be based on the needs of the learners and be linked with their actual life-experiences in society. The proper rapport between the teacher and the taught is an essential pre-requisite for effective classroom work. A word of praise and encouragement from the teacher provides a rewarding feedback for the learners.

- b) Learning by Conditioning was propagated by Skinner in his theory related to Stimulus-Response behaviour and reinforcement. In his view, learning is a change in behaviour or probability of a response. In his theory, a response occurs spontaneously in the absence of any specifically correlated stimulus. In Respondent Conditioning (RC), the response is due to a reinforcing stimulus, which forces the formation of the RC. In Operant Conditioning, the RC has to occur first at least once before it gets reinforced. Pleasurable

consequences strengthen behaviour while unpleasant consequences weaken it. In Skinner's famous experiment, a pigeon pecks the red ball and gets food. Because of food, the Pigeon is likely to peck the same ball again and again.

Educational implications of this theory are: Exercise reinforces a learnt response. It fosters many a skill and reinforces the theoretical knowledge.

Reinforcement facilitates learning. There are positive and negative reinforcements. Positive reinforcement is a stimulus which increases the probability of desired response e.g., praise, smile, prize, money, etc. In negative reinforcement, the desired behaviour is more likely to occur if such stimulus reinforcement is removed. For example, to avoid loud noise, which is a negative re-inforcer, the doors and windows should be closed.

- c) **Learning by Doing:** This type of learning is well exemplified by an American psychologist E.L. Thorndike. He conducted an experiment on a cat. The hungry cat was put in the puzzle box. Then a piece of fish in a dish was kept outside the box. On seeing it, the cat began to be active. It endeavored to come out of the box. It pawed the bars of the box, dashed against the sides and indulged in random movements. All those wasteful movements were 'Errors'. Finally, the cat accidentally operated the mechanism and the door was opened. The cat was allowed to have a bite at the fish (reward), and was again put into the box. It mastered the operation of the mechanism of the box in order to come out of the box.

The main educational implications of this theory are: The effect of learning affects learning, its strengthening or otherwise. Every learnt response that brings about solace and joy to an organism is likely to be retained and repeated. Hence, the classroom experiences should be pleasant and satisfactory. The proper rapport between the teacher and the taught is an essential pre-requisite. Repetition of a learnt response strengthens the response. When the same stimulus is given over and over again eliciting a particular response, the connection between that Stimulus and Response (S-R) is strengthened.

- d) **Learning by Insight:** Cognitive theorists have investigated and shown that people learn by perceiving, comprehending and conceptualizing the problem. They regard teaching as a process of developing understanding or insight in the learner. Insight learning is seeing new patterns and organising them into a meaningful whole in the total situation. This sudden restructuring of the pattern, the quick change in our perception is called 'insight'.

The major educational implications of this theory are: Intelligence plays an important role in getting insight. Experience has an equal share in providing insight. Insight learning is possible only with the individual's unceasing endeavour. It emphasises the study of learner characteristics which can be used by the teacher to expand the quality and quantity of student's insights.

- 6) i) **'Motivation'** is a process of arousing, sustaining and regulating activity. It is a creation of desire in the learner. It is simply an urge to learn and also the 'royal road to learning'. It is a combination of forces which initiate, direct and sustain behaviour towards a goal. Hence, motivation not only instigates behaviour but also operates to reinforce ongoing behaviour. In the context

of adult learning, motivation means creation of desire or interest in the adult to learn the skills of reading, writing and arithmetic.

The main functions of motivation are: Motivation energises behaviour and sustains the interest of the learner. It directs and regulates behaviour. It is directed towards a selective goal. The motive is terminated by the achievement of goal. Efficiency and adequacy are increased in motivated state of behaviour.

- ii) Motivation can be of two types: intrinsic motivation (internal) and extrinsic motivation (external). In intrinsic motivation, the urge to take up the activity springs from within the individual and not from any external force. If the motivating force is outside the activity and also outside the person then the motivation is said to be 'extrinsic' ex., incentives and the material rewards.

Another type of motivation is called in-built motivation wherein the components such as right type of trainers, attractive and need-based training materials, supportive training methodologies, and constant awareness of the new dimensions are built in the whole programme to facilitate motivation of the learners.

- 7) The main theories of motivation are: (a) Psycho-analytic Theory, (b) Maslow's Theory of Self-actualisation, (c) Physiological Theory and (d) Achievement – Motivation Theory.

- a) Psycho-analytic theory of motivation: According to this theory, motivation gives the vital life forces which are the prime mover of life and its activities. 'It is will power that motivates a person', i. e., 'no will power – no activity'. All these versions agree on one point i. e., 'building ego of man'.

The main implications for adult education are: The adult educator should try to judge the area of interest of each adult learner. He/she should try to exploit their potential in the particular areas of interest. When latent talents of adult learners are exploited they will have a sense of achievement which will satisfy their ego. It will give them a feeling of importance and will encourage them.

- b) Maslow's Theory of Self-Actualisation: This theory is based on human needs and their satisfaction. Maslow has arranged man's basic needs in a hierarchy, i.e. some needs are strong or more important than others. According to him there are five basic needs, progressing from physiological needs through safety needs, love, esteem needs and the need for self-actualisation.

The major implications of this are: Before starting an adult education class, the basic needs of the learners should be studied and an attempt should be made to satisfy their needs such as biological, economic, vocational etc., so as to draw their attention towards learning.

- c) Physiological Theory of Motivation: According to this theory 'the body determines attitudes and interests of people'. This means, the type of body explains our activities and behaviour.

The main implications are: Participation in physical activities decrease with age so also interests change as a person becomes older. Many physical limitations such as type of work he/she does, hearing and seeing ability, age etc., affect the amount of time an adult has for educational activities.

- d) **Achievement Motivation Theory:** As per this theory all human behaviour is intended to reduce tension and reach a state of physiological and psychological equilibrium. It is a desire to do better to achieve unique accomplishment. It applies only when the individual knows that his performance will be evaluated by himself or by others in terms of excellence and that the consequences of his action will be either a success or a failure.

The implications for adult education are: The adult education trainer has to allow the learners to do better in their areas of interests. Relevant skills of the learners have to be encouraged. Achievement of the learners should be made known to them as knowledge of results will influence them.

- 8) The approaches such as need-based approach, friendly approach, individual, participatory, achievement, realistic and creative approaches are relevant for motivating adults for learning.

Need-based Approach or **felt-need approach** is the approach by which the learners can be motivated to understand the ways of fulfilling their needs in socio-economic improvement, health, nutrition, family planning, etc. **Friendly approach** is the best approach in which the adults are treated as friends. His/her initial reluctance and hesitation should be overcome by cordial, assuring conversations about his welfare, children and family and gestures in a pleasant atmosphere.

Individual Contact Approach in which the adults are contacted either in their home or farm to explain about the importance of education/learning so as to create motivation among them. In **participatory approach**, the learners could be involved to participate in the various stages of educational programmes. They can be encouraged and enthused to get involved in the programmes by assigning leadership positions, allocating responsibilities, giving recognition and associating them at various levels.

Achievement motivation is of special value in that it emphasises a desire for excellence in order to attain a sense of personal accomplishment. **Realistic Approach** is the approach in which the adult educator has to guide the adult learners on realistic basis, so that every expectation turns out to be an achievement which in turn would provide motivation for sustaining the onward activity towards the goal. **Creative Approaches** always attract and sustain the motivation of the learners. To motivate the adults to attend the courses, the issues that require creative thinking should be included.

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UNIT 8 SOCIOLOGICAL BACKGROUND OF ADULT AND LIFELONG LEARNING

Structure

- 8.0 Introduction
- 8.1 Objectives
- 8.2 Shift from Psychology-oriented Approach to Sociological Understanding
- 8.3 Participation from a Social Perspective
- 8.4 Sociological Approaches
 - 8.4.1 Structural Functionalism
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 - 8.4.4 Critical Theory of Education
- 8.5 Let Us Sum Up
- 8.6 Answers to Check Your Progress
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8.0 INTRODUCTION

Units in Block I and II have clearly explained that education covers all that we experience from formal schooling to the construction of understanding through day-to-day life. You may say that one's education begins at birth and continues throughout life. Everybody receives education from various sources. It is well known that family members and society influence one's education and so it makes sense to discuss sociological background of adult and lifelong learning as the theme of Unit 8.

We find that globally widening access and participation in adult and lifelong learning and social inclusion are high on current policy agendas. With rapid technological, economic and social changes in society initial education is now regarded as being inadequate in terms of preparing individuals with the skills and knowledge required for life in a knowledge society. As a result it is necessary to widen access to adult learning opportunities in order to address the changing needs of society. However, who gets access to what type of adult education is a key issue as there is still a learning divide within most societies between different social groups and the study of sociology provides us an understanding of the nature of this divide.

8.1 OBJECTIVES

Assumptions and perceptions which characterize the development of adult and lifelong learning as a distinct field of study have influenced the nature of practice, followed in the actual work situation of adult educators. We find that often over concern with practical aspects of adult and lifelong learning brings about amongst adult educators a general lack of interest in broader social issues. For example they hardly reflect on the link between social structure, social change and adult learning. This state of affairs is however fast changing and Unit 8 deals with the changed scenario.

After reading Unit 8, it is expected that you would be able to:

- Perceive the process of gradual shifts in understanding adult learning processes;
- Learn about some of the main sociological approaches that are useful in making adult learning more effective; and
- Form your own idea of the relationship between adult learning and sociological perspectives.

8.2 SHIFT FROM PSYCHOLOGY-ORIENTED APPROACH TO SOCIOLOGICAL UNDERSTANDING

As you already know, adult education has made a significant shift from earlier individual psychology-oriented approach to the approach that emphasizes participation in adult learning programs from a social perspective.

Psychology-oriented Approach to Adult Education: If you were to assume that learning derives in a linear manner from research, there arises a great deal of faith in psychology-oriented process-product perspective (see Unit 7). This perspective claims to provide results that become prescriptions for practice. Some of you may believe that motivation determines participation of adults in learning and then you may like to explain the concept of motivation in terms of psychological constructs. You may then talk about the general nature of motives and needs and deal with people in abstract and there will be hardly any analysis of psychological processes taking place in concrete specific situations. Such perspectives focus on the individual person and stress on motivation and attitudes per se.

Shift to Sociological Understanding of Adult Education: In contrast to the above, the approach of looking at participation in adult learning programmes from a social perspective explores how broad social processes affect adults' perceptions of reality. Adult educators are now interested in understanding philosophical foundations of adult learning and lifelong education. Unit 5 and Unit 6 have already covered this dimension of adult educators' quest.

Adult educators are now deeply interested in acquiring an ability to understand and direct the basic processes of education. In other words they are involved in the refinement of objectives, the selection and application of methods and content of adult learning and in this sense they seek effectiveness in working with one another, with other individuals and groups and with the general public. For this purpose, many adult educators have turned to discovering how structuring of knowledge is linked to both theory and practice of social and cultural patterns of control in society. This is why Unit 8 focuses on this trend among adult educators and discusses the use of sociological theory and method in analysis of education with particular reference to adult and lifelong learning systems and processes.

8.3 PARTICIPATION FROM A SOCIAL PERSPECTIVE

You can on the other hand look at participation in learning from a social perspective and try to find out how the objective world influences our perception of reality. Comparing participants with non-participants in adult learning is only one aspect of inquiry. You may also analyze participation and non-participation in relation to broad social and economic movements. You have already learnt in Unit 5 that Paulo Freire considered education as a political process with political outcomes.

There is, of course, no single comprehensive theory on participation in adult and lifelong learning. Taking a more sociological approach to understanding the issue of participation, you may like to integrate theoretical models in order to arrive at a more balanced perspective and view adult learning as a societal process and at the same time not neglect the individual's psychological conceptual apparatus by looking at the links between the two levels. This will create a balance between aspects of practicability based on assumptions about the characteristics of the learners and broader social processes.

Keeping in mind this holistic approach and re-orientation from psychology-dominated perspective to a more sociological view of adult learning, we will now discuss some of the main currents of thought in sociology that have led to better grasp of issues and concerns of adult education.

Early in the twentieth century, Emile Durkheim (1922) wrote *Education and Sociology* and this was perhaps the earliest attempt to apply sociology to the practice of education, including adult education. For one early example of such application you can cite Waller's (1932) classical study, *Sociology of Teaching*. Another example is the work of Brookover (1949), namely, *Sociology of Education*. In the field of application of sociology in education, including adult education, you can study i) the relation of education to different aspects of society and to the society as a whole. You can also analyze ii) education as a social system as well as iii) the consequences of education for learners. In India, sociological work has been carried out on understanding literacy campaigns (Karlekar, 2001; Kohli, 2003), on gender concerns (Ramachandran, 2002 and 2003; Wazir, 2000; and Sudarshan, 2000). These studies discuss continuing issues and challenges in the field of adult learning. Patel (2000) has worked on policy relating to adult education.

Let us now discuss some of the main sociological approaches in relation to the above three areas of application of sociological theories and methods in the study of education, including adult education.

8.4 SOCIOLOGICAL APPROACHES

Sociology as a structured social science discipline emerged in the nineteenth century. Now, in the first decade of twenty-first century it has branched out in many sub-disciplines, and subjects like education and adult learning have extensively used sociological paradigms to evolve their theory and practice. Let us discuss some of those sociological approaches which have at one time or other dominated adult learning discourse.

8.4.1 Structural Functionalism

During the early days of adult education structural functionalism was one of its main sociological perspectives. According to Dahrendorf (1959: 161) structural functionalism assumes that every society is a relatively persistent, well-integrated and stable structure of elements, and every element in a society has a function that renders a contribution to its maintenance as a system. Functioning social structure is based on a consensus of values among its members.

Considering the functional dimension of educational institutions, such scholars as Barton and Walker (1978: 271) considered education 'as a mechanism constructed by society to meet the manpower needs appropriate to an expanded economy'. You may consider the variant of functionalism used for finding out social correlates of manpower allocation as 'technological functionalism'. It will suffice to cite one example of the extensive use of functionalist paradigm. Heath (1978: 96) said, 'Indeed it would not be far fetched to suggest that much of (British) Labour Party's policy on education right upto the present day has been influenced if not dominated by technological functionalism'. Ball (1981) in his review of sociology of education in developing countries, indicated the impact of functionalism on educational policy.

In the USA the mainstream sociology of adult education focussed on quantification and positivism. The emphasis on empiricism paved the way for building adult education as a field of study. The empiricist view is that knowledge of the world is limited to what can be observed or experienced. For instance, concepts apply to or derive from an experience – the concept of dizziness applies to the experience of dizziness. The experience must have evoked the concept, or the person must recognize that the concept applies to the experience. Also, beliefs about the world have truth merit only when they are related to someone's experience. There was an increase in the application of statistical methods. Growing empiricism and more advanced statistical methods saw a steady growth of quantitative data based on different kinds of surveys. Cropland and Grabowski (1971) observed that the quality of the empirical studies in adult education improved from rather loose case reports to being more analytical and multivariate.

Domination of survey-based studies did not last forever. In search of better alternatives, adult education moved away from a focus on quantitative methods to qualitative methods, especially life-history and biography. This does not imply that the need for quantitative data diminished. In fact, application of both the quantitative and qualitative methods ensured a better balance in findings of researches in adult education.

Both actor-network theories and the new literacy studies are examples of empirical research. Bruno Latour (1993), one of the main exponents of Action Network Theory (ANT), proposed that all objects are hybrid. You can find their ordering in space and time. It is this ordering that comprise the networks through which it becomes possible to say certain things while other things are not said. This position poses major challenges to how you may theoretically conceive the various practices of adult education because ANT asks you to examine the complex relations that constitute practice rather than focus on select factors. As ANT has its roots in the sociology of science and technology, you would find that it has emerged most strongly among those who use notions of cyborg as a metaphor to indicate the hybrid forms of human/technology actors through which learning takes place.

[illegible]

Box 8.1: The Ethnographic Method

Ethnography seeks to understand and represent the points of view of the members of a particular culture. It is primarily an approach to collect and analyze data and as in other types of qualitative research, the data collected are rich in their descriptions of people, places, languages, and events. Ethnographers generally carry out extensive fieldwork during which they listen to, observe and record carefully what people say and do. Their main aim is to make records of their observations of behavior and avoid distortion and ethnocentric bias. In education scholars like Cazden, Hyes and John (1972) have used this classical approach to data collection to examine the social functions of language use in the classroom.

The hallmark of ethnographic method is participant observation. The observer becomes part of the community under study and tries to understand the points of view of its members. For example Michael Armstrong's (1980) book is an account of what he observed among children during one school year to study intellectual growth and its enabling conditions.

Along with participant observation, ethnographers take extensive notes and engage in audio- or video record, interview informants and compile biographical data on them, collecting genealogies and life histories, take photographs or make films, administer questionnaires or surveys, and elicit ratings and rankings. All these and other forms of data collection help the ethnographer in obtaining a holistic view of the culture studied. It is interesting to note that ethnographers do not set out to test pre-established hypotheses. Rather they describe all aspects of the community under study in the greatest detail possible. In this sense they structure and refine their research as they proceed. In other words, their collection and analysis of data influence the design of their study. Adult educators use only some of the ethnographic tools described here to learn about the home, adult learning setup and community contexts of their target groups. For instance, Kirsch and Guthrie (1982) in their study of the on-the-job reading practices of 42 service and clerical workers of the Chesapeake and Potomac Telephone Company in Washington, DC, discovered that the amount of time workers spent engaged in various types of reading activities significantly predicted their performance on related tasks.

As in mainstream sociology, so also in adult education many scholars became aware of severe limitations of structural functionalist perspective. Archer (1981: 272) argues that the functionalist model of social structure has two major drawbacks and in her words, 'as a model of social reality it was often inapplicable. As a means of investigating institutional operations it was supremely unhelpful because the notion of mutual determinism made it impossible to question which other parts of society influenced education most, when, where and under what conditions'. Another critic, Silverman (1970: 67) has observed, 'Functionalists direct our attention to the consequences rather than to the causes of social phenomena'.

Keeping in line with the general trends of positivistic paradigm facing serious criticisms in the social sciences, adult education too endeavored to look in other directions. One such direction was the revival of Marxist theory (discussed later in the unit) that emphasized the study of conflict, power, control and the impact of

social structure on adult education processes. Another more popular approach was in the direction of 'new sociology' or interpretative perspective that focussed on structuring of knowledge and symbols in institutions of adult learning and their relationship with principles and practices of bio-cultural control in society (see Beck et al. 1976, Barton and Lawn, 1980-81). The streams of symbolic interactionism, phenomenology and ethnomethodology influenced the works of interpretativists.

Check Your Progress

Notes: a) Space given below the question is for writing your answer.

b) Check your answer with the one given at the end of this unit under "Answers to Check Your Progress".

- 2) Discuss with examples how researchers in education have used ethnographical method to explore social relationships in educational settings and how this method is useful in designing literacy programmes.

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8.4.2 Interpretative Sociology

The focus of interpretative sociology is on subjective meaning as basic for obtaining an understanding of the social world. In opposition to structural functionalism and positivism, all varieties of interpretative sociology view individuals as creators of meanings and emphasize the assumptions underlying social order. By and large, they suspect quantitative approach and avoid like bad virus the use of objective categories. There is a predominant stress on the transmission and acquisition of interpretative procedures.

The term 'interpretativism' is used to group together approaches including social constructionism, phenomenology and hermeneutics.

Believing with Heidegger (1962), some in adult education found it logical to consider all human experience to be interpretative and it became clear that it was not possible, for example, to go further without making some assumptions about what comprises a learning experience. Instead of suspending the activity of making

preliminary assumptions, it was then considered better to continuously share them. This exercise of sharing the assumptions made more transparent the biases and also helped in identifying the points of agreement and disagreement. Instead of trying to uncover and describe the pure and objective essence, the interpretativist approach made it easier to become more open to challenges arising from new data and to construct a plausible understanding of the adult learning phenomenon.

In contrast to positivism, constructionism is the epistemological 'view that all knowledge, and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context' (Crotty, 1998:42). Constructionism emphasizes the cultural and institutional origins of meaning. It is not that individuals make sense of phenomena in the world on a case by case basis. Culture brings some things into view and endows them with meaning, and leads us to ignore other things. Culture provides the lens through which we view phenomena.

In addition, you would find that phenomenological orientation (see Box 8.2) is hand in glove with the general emphasis on individual learner in adult education.

Box 8.2: Phenomenology

Phenomenology involves our understanding all phenomena (appearances, usually objects of sense experiences) from the point of view of those who have experienced them. Phenomenologists hold that a rich and fuller grasp of any human phenomenon requires that you examine people's lived experiences (see Gadamer, 1990; Heidegger, 1962, 1972; Husserl, 1931, 1970, 1973; Moustakas, 1994; Van Maanen, 1990). Since the purpose of adult and lifelong learning is to gain a full understanding of the phenomenon of adult learning, phenomenological inquiry appears to be very appropriate.

In North America and Europe, the *Discovery of Grounded Theory* by Glaser and Strauss (1968) influenced some educators to abandon the logico-deductive procedure of verifying theory and prefer the method of generating theory from data. Thus they opted for inductive approach and by and large used the concept of grounded theory as a synonym of qualitative approach (though Glaser and Strauss had made it clear that both quantitative and qualitative types of data were equally useful for verifying and generating theory). It was firmly held that by using the strategy of grounded theory adult education could arrive at generalizations from experiences in practice (this approach fitted well the usual practice-based orientation of adult educators). According to Rubenson (1980) there was, however, little effort on the part of adult educators to actually generate theories from data collected from experiences in practice.

Several interpretative orientations involve the study of interactions. The 'new' sociological orientation in adult education made it possible to draw concepts also from symbolic interactionism (see Box 8.3). Harre and Secord (1972: 181) held that social behavior is an outcome of individuals' monitoring of their activities. Monitoring individuals evaluate the meanings of social situations in which they find themselves. They make choices among various ways available for behaving and also improve upon their choices as per new situations. Invariably

individuals possess a plurality of social identities and present an appropriate identity as per their self-monitoring of their performances.

Box 8.3: Symbolic Interactionism

Based on Crotty (1998: 72-78), the following introduction to Symbolic Interactionism will give you an idea of its origin and salient features.

Symbolic interactionism originated in the work of George Herbert Mead (1863-1931). Herbert Blumer (1900-1987) translated and disseminated the ideas of G. H. Mead. These ideas bear testimony to North American philosophy of pragmatism. In this philosophy there is the exploration of the authentic meaning of ideas and values in relation to their practical outcomes and context.

In symbolic interactionism, you view society or the exchange of significant gestures that make individualism, consciousness and self-consciousness possible. Self-consciousness becomes possible via an internalization of significant gestures. You would have noticed that children internalize social attitudes and institutions through role play. In role play (for example, children play 'doctor-doctor' or 'mummy-daddy', etc) children act out the roles of 'generalized others' and relate them to broader social institutions. Symbolic interactionism makes a case for understanding experience and social phenomenon from the perspective of the role of the actor(s) in the situation.

Symbolic interactionism represents a research methodology that has developed within the larger field of ethnography and shares with it the idea that you cannot reduce each culture to some general pattern and compare it with other cultures. This means that each culture is irreducible and incomparable and we can only understand each culture from within. In order to view culture from within, we need to step in the shoes of the other or 'get inside' how the culture views the world.

Symbolic interactionism emphasizes the study of roles, cultural scripts, interaction between roles or actors, social rules or games, players and rituals. This research methodology has also inspired the dramaturgical approach (especially of Erving Goffman), game theory, negotiated order theory and labeling theory. It has also given impetus to grounded theory (see Glaser and Strauss, 1968).

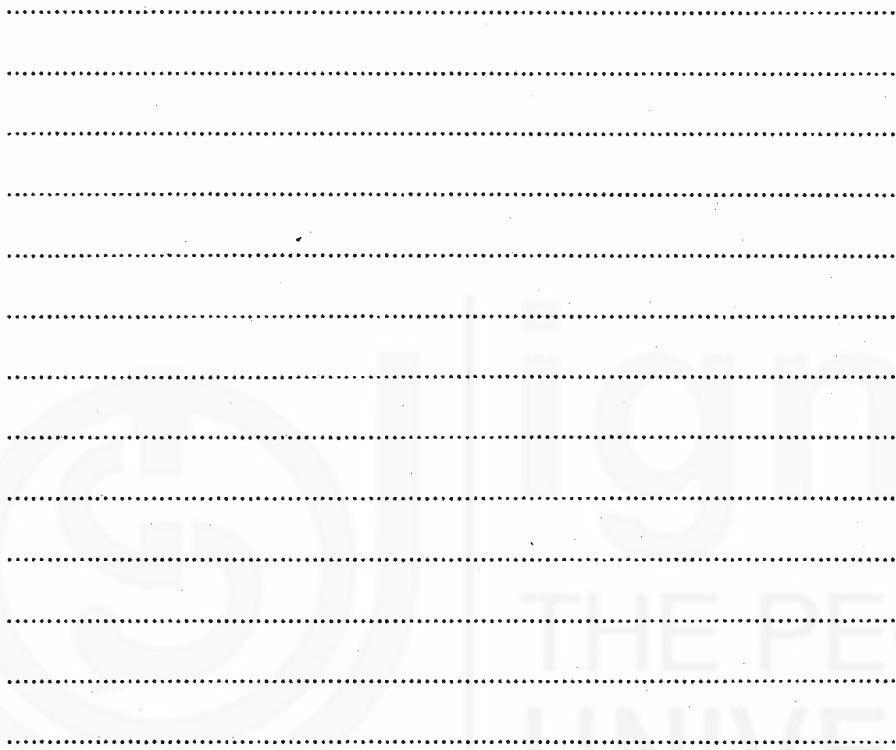
Some of interpretative sociologists emphasize the ethnomethodological perspective, which examines the methods we use to find out how people define a situation. Ethnomethodologists assume that people use interpretative structures to construct meaning and it is possible to generalize such structures.

Ethnomethodology investigates the reality of everyday social life. In this sense, ethnomethodology does good ethnography and shows how it is done. Garfinkel (1967) argued that social structure is what members perceive it to be and it changes according to interpretations actors provide. Garfinkel bared and unmasked 'the invisible commonplace by violating it in some manner until it betrays its presence' (Gouldner, 1971: 392).

In a critique of ethnomethodology Gidlow (1972: 402) said that depiction of the reality of everyday life does not by itself ensure its realistic picture because it is

Notes:a) Space given below the question is for writing your answer.

- 3) Write in brief your understanding of interpretative sociology. Explain the difference between constructionism and positivism.



Althusser (1972: 248-246) held that in modern societies the educational system is the dominant ideological state apparatus and each group coming out of educational institutions carries the burden of ideology that is appropriate to the role it is supposed to play in society. The ruling class inculcates its ideology through a variety of know-how so that the relations between exploited and exploiters are reproduced. Though we may generally believe that educational institutions are mostly devoid of ideology, according to Althusser ((1972: 260-261) the mechanisms of ideological domination by capitalist regime are hidden behind the supposedly neutral position of educational setups. Giroux (1981: 8) has pointed out Althusser's failure of giving recognition to the possibility of human struggle and resistance. Both Sharp (1980) and Willis (1981) have criticized Althusser for not exploring the autonomy and struggle of educational setups. Gintis (1972) made a case for examining the social relations of education that produce and reinforce the attitudes, values and capacities which enable individuals to move in class-stratified society. Gintis (1972: 131) claimed that 'the educational system helps to integrate youth into the economic system ... through a structural correspondence between its social relations and those of

production'. Apple (1980-1981) has on the other hand pointed out that it is important to examine the dynamic interplay between education and economy and we should not reduce the complexity of this relationship to the level of practice alone. He draws our attention to learners' creativity to control their learning environment. Arnot and Whitty (1982) have shown that the principle of correspondence between education and capitalist economy has not been able to explain the conflicts and contradictions between education and economy. Of course in classical Marxian theory of superstructure, contradictions in the economic system influence other areas of social world but education system can hardly influence the reproduction system as a whole. So we are not surprised that Gintis and Bowles (1980: 88) failed to discover a key contradiction in the relationship between education and economy. All the same, theories of social reproduction did influence the study of understanding the relationship between education and economy, even if the perspective was quite limited and it did not explain the complex role of education in reproducing prevailing social formations.

Some of the limitations of reproduction perspectives were overcome by theories of cultural reproduction. Making persistent efforts to integrate micro-and macro-cosmic levels of analysis, Bernstein (1977) emphasized the study of both the structural and interactional aspects of social life. But Bernstein confined his analysis to class only and did not pay attention to how ideological forms of patriarchal and race domination interact with class (see Willis, 1981: 87). Bourdieu (1973) has, on the other hand, brought out clearly the specific role of sociology of education in the study of the relations between cultural reproduction and social reproduction. You can discern this in the contribution of the educational system to the reproduction of the structure of power relationships and symbolic relationships between classes.

According to Swartz (1977), theoretical framework of Bourdieu deals with i) cultural background or academic background, ii) educational system as the basis for controlled and limited social mobility and iii) social class background as mediated through influences of educational environment. As Swartz (1977: 884) has argued, Bourdieu has put forward basically a functionalist perspective, though at a deeper level.

Critics of social and cultural theories of reproduction moved sociologists of education to another level of discourse, namely, critical theory of education. We will discuss this development in the next sub-section.

8.4.4 Critical Theory of Education

Attempts to study and analyze structural features of education and the relationship between education and economy have led to persistent focus on social inequalities. Many of us have looked at educational setups as places where we learn norms, attitudes and values related to economic order. Apple (1981: 34) has pointed out that this view fails to recognize that educational setups contribute also to the production of technical/ administrative knowledge that we need to expand markets, control production, labour and people and to create consumerism-driven needs among the population. In other words, processing of knowledge involves more than its distribution among different types of people. It includes production, control and accumulation of knowledge by those in power.

Check Your Progress

b) Check your answer with the one given at the end of this unit under “Answers to Check Your Progress”.

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8.5 LET US SUM UP

Our account of sociological background of adult and lifelong learning has included several briefs on different sociological perspectives which have been put to use in examining social aspects of education system. In their search for evolving a theoretical orientation of integrating micro- and macro-cosmic levels of education, adult educators have yet to build upon the various sociological advances discussed above and arrive at a refinement of quantitative and qualitative methodology of adult education. The tension between policy/ practice-oriented studies and fundamental research-oriented works continues and efforts to build a theoretically firm sociological base have not yet yielded substantial results. Adult education is still considered as a means of taking urgent socio-economic measures for giving boost to development. This is particularly so in developing countries like India where despite substantial progress adult learning and lifelong education have to give priority to solving the problems of illiteracy, poverty, unemployment, malnutrition and hunger.

8.6 ANSWERS TO CHECK YOUR PROGRESS

- 1) In recent years research in adult education has moved away from an emphasis on quantitative methods towards qualitative methods, in particular life-history and biography. The purposes, principles and applications of both quantitative and qualitative methods cover sampling methods, questionnaires, structured and unstructured interviews, biographical approaches, participant observation, action research and documentary methods. These methods help to deal with political and ethical issues of research.
- 2) Ethnography, which seeks to understand and represent the points of view of the members of a particular culture, is a primary approach to data collection and analysis in anthropology. As in other forms of qualitative research, the data collected are rich in their descriptions of people, places, languages, and events. Ethnographers conduct extensive fieldwork during which they listen carefully to what people say, directly observe their behavior, and study the products of their behavior. Their goal is to make detailed observations of behavior with a minimal amount of distortion and ethnocentric bias.

Educators have found that ethnographic tools, which are part of qualitative research, can be useful for examining learning processes and the transmission of culture in the home, school, and community.

This classic anthropological method has been used successfully by various researchers in education. For example, authors in Cazden, Hymes, and John (1972) used ethnographic methods to explore the social functions of language use in the classroom. Some used direct observation, videotaping, and interviews to study the organization of social relationships in two classrooms of culturally similar children (Odawa and Ojibwa, in Northern Ontario) whose teachers had different cultural backgrounds.

The use of ethnographic methods in the design of adult workplace literacy programmes allows a clearer understanding of a particular population and places literacy learning in the context of the social practices that promote or

inhibit it. Investigation of the different domains in which the literacy activities of adult ESL workers take place—home, community, school, and workplace—can highlight the wide range of activities that involve reading and writing. It can provide those who help to prepare ESL adults for the workplace with a far richer view of the expansive world of literacy in which those adults participate.

- 3) Within social science discourse, interpretativism is associated with the philosophical position of idealism. It considers social constructionism, phenomenology, symbolic interactionism and grounded theory, approaches that reject the objectivist view that meaning resides within the world independently of consciousness.

The difference between social constructionism and positivism is not in the empiricist understanding that all knowledge arises in our experience of the world. Both approaches agree about this. What they disagree about is the extent to which we can say that an independent or objective reality exists – one that does not depend upon the meaning making practices of social subjects. For positivists, there is something objectively real about the world, although we can only know it through experience. The trick for positivists is to put aside the subjective perceptions in order to offer an objective observation about the nature of one's world. For social constructionists, this is impossible because things don't mean anything until the meaning making subject comes along to interpret them. To criticise interpretivism for not offering an objective set of 'facts' is to fail to understand its central philosophical tenets. Interpretivism does not aim to report on objective reality, but to understand the world as it is experienced and made meaningful by human beings. This does not mean that social constructionists believe that things mean whatever the person interpreting them thinks they mean.

An interpretive approach to research is not as simple as faithfully representing the meanings that arise from people's experiences in order to understand them and their world. With phenomenology we find a deep suspicion of the beliefs and practices handed down to us by our culture and the exhortation to penetrate beyond received versions of the world to get at something more 'authentic' within human experience. Interpretive researchers seek to distinguish between something that is culturally inherited, and, as a result, perhaps one-dimensional, predictable or 'stale', and something in our experience that is 'authentic', 'rich' and 'fresh'.

- 4) Weberian thesis is that dominant social groups hold the power to decide the nature of values of the educational system, and therefore those in subordinated groups are mostly in the position of disadvantage, if they do not subscribe or cannot access the standards set by dominant groups.

Inspired by Weberian ideas, Collins (1977: 127) held that insofar as a status group has control over an educational setup, it would attempt to decide the educational requirements for employment of its learners. In this sense, on the basis of differences among the series of competing interests, it is possible to explain the differences among the main types of educational structures in modern times.

In the spirit of a neo-Weberian perspective, Archer (1981) has argued that as Weber always emphasized exploration of larger events, those of us subscribing to Weberian ideas need to study the interplay between the roots and processes of educational system and also examine the relationship between the micro- and macro-levels of those systems.

8.7 REFERENCES

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