



**B.ED PART--I
SEMESTER-I**

PAPER I

Philosophical Perspective in Education

SECTION- B

**Department of Distance Education
Punjabi University, Patiala**

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SECTION-B

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Lesson No. 2.1

Writer : Dr. Harinder Kaur Sodhi

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2.1.1 Objectives of the Lesson : After doing the study of this lesson, the student will be able to appreciate the following factors :

- (1) He will be able to understand the philosophy of Swami ji.
- (2) He will be able to discuss the role and aims of education as conceived by Swami ji.

(3) He will be able to understand the curriculum and methods of teaching of Guru Nanak Dev ji's philosophy.

(4) He will be able to recognise the contribution of Swami ji towards nation building.

2.1.2 Introduction : The original name of Swami Vivekanand was Narinder Nath Dutta. He was born with silver spoon in his mouth in 1863 in Calcutta in a Kshatriya family. He was brought up in a dignified and sophisticated way. He was a great disciple of Ramakrishna Paramhansa. He was dedicated to religious life and prayers from the very beginning. He was an outstanding scholar. His public life covered a very short period of nine years from 1893 to 1902. In 1893 at Chicago's Parliament of Religious where he delivered a soul-stirring address highlighting the essence of unity of all religions based upon the pillar of peace and harmony. In 1902 he died with a desire of reawakening the Indian people.

2.1.2.1 Swami Vivekanand's Philosophy of Life : He felt very sorry at the miserable condition of the Indian masses in his times. In anguish he uttered, "We are poor and weak today. We do work by the fear of others. We speak in fear and even we think in fear. It appears we are born in land of enemies and not of friends and fellow brothers. This object condition is due to cutting of our lives from Vedantic Philosophy." He said that a coward, sad and indifferent person can do nothing in his life. Only the brave can uplift the world. Hence Vivekanand exhorted his countrymen to become brave and generous, fearless and dynamic. It will enhance his dignity, self-esteem, dignity of labour, humanity and take the nation on the path of liberation and service to nation..

Swami Vivekanand's philosophy of life is to become fearless through struggle and to serve humanity at large. He was basically a spiritualist and an idealist to the core of his heart. He wanted man to become fearless and dedicate his life to the service of the masses i.e. needy, depressed and suppressed one's. Man was the most important creation of God. He should have faith in truth, mind and become one with Him. These merits are found in our spirit which is a part of 'Parmatma' which is our ultimate aim.

2.1.2.2 Swami ji's Philosophy of Education : He was one amongst the greatest educationists of the world. His philosophy of education was also the philosophy of Vedas, Upanishadas, based on nationality and spiritualism. Swami ji emphasized that all knowledge whether worldly or spiritual was embedded in the human mind. It lies latent and dormant covered with a veil of darkness and ignorance. Education is to tear this veil of darkness and ignorance. All learning is self-learning. The external teacher only guides, suggests, points out and helps, the rest is done by the student himself. The teacher only motivates and encourages

the students to find out the hidden treasure of knowledge that lies dormant within him. However little efforts were made in the education of his time to make the real achievement. It was not aiming towards the realistic values of social and spiritual nature.

Swami Vivekanand called the education of his times as a negative one and told people. "You regard that man to be educated who obtains some degrees, has passed out some examinations, is able to deliver fluent lectures. But this is not real education. Real education is that which prepares a man for struggle of existence. It prepares a man for social service, develops his character and finally infuse him with the spirit and courage of a lion. Any other education is worse and useless." He had a broad vision of education. In addition to the formation of social and cultural mind, ethical and national values, he wanted that after the attainment of independence, our country should learn from Western technology and provide, as much as possible, for industrial and technical education to the citizens. This is very essential for the industrial development of the country which will result in national progress in all fields of human activity. He spoke emphatically for practical and experimental education.

2.1.2.3 Fundamental Principles of Swamiji's Educational Philosophy :

Basically Swamiji was an idealist. However, his idealism was quite different form idea-ism. It was a practical type of idealism. He wanted the students to be morally, ethically, socially, culturally and spiritually developed but to dedicate these aspects for modernisation, technology and economic development. The formation of it are as following :-

(i) Knowledge Resides within the Individual : Every shining stone has store of fire within it, so the knowledge resides within the individual which the education is to bring out of his personality. It is an explanation of idealism that man has been separated from the bigger soul i.e. Parmatma and longs to be again with him so the knowledge or seeds of joining him lays within him.

(ii) Self-Education : Vivekanand was of the opinion that child learns by himself. He has said that the child will learn of his own. We are to provide him opportunities to do so and to remove the obstacles coming in his path of education and he will educate himself. A plant develops itself. Does any gardener develops it ? The gardener provides environment to develop and it develop of itself own.

(iii) Education in Accordance with the Needs of the Child : If education is to be productive, it must be in accordance with the needs of the child. In

our society, the student is such that parents do not allow the child to do so, that hinders his systematic growth. In advanced societies the child is provided facilities to enjoy his play and also to develop with it.

(iv) Education means Assimilation of Views : Swami Vivekanand is of the view that education is not to store the information in the mind of the child for years and let that rust in the mind of a man. Education means the system by which the child can understand good views and make them a mode of their behaviours. Those children who acquire the knowledge of higher ethics and make them a part of their behaviour, they are better than those who have mugged up the whole library of books and can reproduce that variations. It does not make this knowledge a mode of his behaviour in anyway.

(v) Education Develops Self-Confidence : Swami Ji was of the opinion that self confidence is even better than the bringing in of the faith in God. Generally he remarked get up, wake up and proceed further and get all which is your own. Continue with your efforts till you achieve it. However, the path is quite difficult and there are many hindrances in its path. Education is to smoothen that path.

(vi) Qualities of a Teacher : He holds the opinion that teacher is a friend, philosopher and guide who helps the student to advance in his own way. Teacher has the spirit to make sacrifice for the sake of the students. The teacher must understand the students and motivate them and love them. His process of education be in accordance with the needs, interests and capabilities of the child.

(vii) Qualities of the Student: Swami Ji held the opinion that child must have the mind and direction in himself. He said that child is the store house of learning material and spiritual qualities. Students should learn to control different aspects of behaviour. Look into your mind, you will find store of Upanishads in it and a desire to live in accordance with it. You are an individual who has neither lived earlier and who will not live later on too. Till this internal teacher is awakened the child will not develop with the external forces. Students need to follow the path shown by his teacher and live according to this. In his own words, "Go into your own and get the Upanishads out of your own self. You are the greatest book that ever was or will be. Untill the inner teacher opens all outside, teaching is in vain."

(viii) Education of Women : Swami Ji was of the firm opinion that in the absence of highly educated woman a society cannot prosper. He believed that angels live in those facilities where in women are respected. All girls must be educated like boys in the families and women must be treated as the embodiment

of 'Sita Mata'. India needed woman of the status of Sanghmitra. Ahalya Bai and Mira Bai. In the social set up in which mothers are respected and educated, we can expect them to become good examples of mothers who will create exemplary citizens. The western culture has spoiled the status of woman in India. Indian woman must progress in Indian atmosphere, culture, values and ethics. They should be ideal mothers, sisters and wives playing the role of embodiment of goodness.

(ix) Education of the Masses : Swami Ji yearned to improve the condition of the masses and thus advocated mass education as the only way to achieve any improvement in individual as well as society. He exhorted his countrymen to know, "I consider that the great national sin is the neglect of the masses and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses of India are once more well educated, well fed and well cared for." He hold the opinion that educated masses will improve the social structure of India.

(x) Religious Education : Swami Ji was of the firm opinion that religion must be taught as a compulsory subject like other subjects and concept of the students made clear that God is not the property of any one religion or Granth but he is Omnipresent and embodiment of goodness. He was of the firm opinion that the spirit, morals and ethics can be developed with the help of religious education only.

(xi) Modes of Teaching : He was for child centred education where as the personality of the teacher must be given preference. The teacher is not to pour knowledge in the student like pouring water in a mug.

(a) Love : The child must be educated with love like love for humanity. That is why at times his philosophy is termed as philosophy of creating human beings. Love leads the child from falsehood to truth, from darkness to light and from death to salvation.

(b) Help : The teacher is to help the child so that he can recognise his inner strength and capabilities and progress in the light of that. He is not to be an authoritarian.

(c) Guidance : The teacher must have appropriate knowledge of guidance so that teacher can help the students to recognise his own problems and to progress in the light of that enlightenment. Some one else is not to make decision, but he is to be made wiser enough to make his own decisions.

(d) Concentration : Every body has his own power of concentration. Every student must be taught to concentrate in accordance with his own capacities and capabilities. This type of approach leads to enlighten people, to pray and to work for the betterment of humanity.

(e) Brahmacharya : If a person practises Brahamcharya his sex power is

converted into intellectual and spiritual education. The traditional education system lays emphasis upon getting education by way of practising it in student's life so as to get enlightenment.

(f) Discussion and Contemplation : It is through concentration and discussion with teacher that our concepts are better clarified. Concentration leads to empowerment of thought process. The teacher must develop it in his own behaviour too.

2.1.2.4 Swami Vivekanand's Aims of Education :

(i) Remove Ignorance : He was of the firm opinion that knowledge already exists in the human beings and that is usually hidden by a cover of ignorance. Education is to remove that cover and make a man knowledgeable in all aspects of life.

(ii) Physical and Mental Development : Education is to develop the intellect and physique of the child in such a way that he should develop himself as a fearless and brave person with the study of Gita. He like this can become an enlightened person who can recognise his own problems in life and work-out on their solutions.

(iii) Moral and Spiritual Development : It is difficult to judge the development of the nation from what is going on in the parliament of that country but from the morality and spiritual development of the people of that nation, so emphasis must be given to these aspects of the development.

(iv) Character Formation : Character formation is one of the fundamental characteristics of education. Swami Ji was of the opinion that Brahmacharya develops the moral, spiritual and mental qualities of a person and helps in his character formation, which is fundamental for a noble society. It is still of greater importance for Indian nation whereas such values stood deteriorated a lot.

(v) Developing Faith in Oneself : Man must develop faith in his capacities and capabilities. Such values are to be inculcated in the human beings that they should be able to sacrifice their own interests and economy for the benefits of other human beings, if need be. In this way the social and spiritual aspects will also develop in a signified way.

(vi) Unity in Diversity : The education should develop characteristics in the individual that he should feel the unity in diversity and try to locate it in the world. He believed that physical and spiritual world is only one. Only the superstitions try to create a gap in these aspects of life. Education is to do away with such superstitions.

(vii) Religious Development : Religious tendencies already exist in the

human beings which need to be combined and flourished in a systematic way. In this way one finds the ultimate and the real within himself. He needs to arouse rich feelings in order to make them truthful. This can be possible that if a person gets enlightenment from the lives of Saints and Prophets and their principles of life, to do service to humanity and to learn to sacrifice one's own interests and welfare for the comforts of others. Education must develop all these aspects of life.

2.1.2.5 Curriculum : He advocated the inclusion of those subjects and activities in the curriculum which foster material welfare with spiritual advancement. For spiritual perfection he prescribed religion, philosophy, Puranic lore, Upanishads, company of saints and their preachings and for material advancement and prosperity he recommended languages, geography, science, political science, economics, psychology, art, agriculture, industrial and technical subjects together with games, sports and other physical exercise.

2.1.2.6 Methods of Teaching : He prescribed the same ancient spiritual methods of teaching wherein the guru and his disciples lived in close association as in a family. The essential characteristics of those religious and spiritual methods were :

- (i) To control floating mental faculties by the practice of Yoga.
- (ii) To develop the mind by concentration and deep meditation.
- (iii) To gain knowledge through lectures, discussions, self-experience and creative activities.
- (iv) To initiate the qualities and character of teacher by intelligent and clear understanding.
- (v) For character formation the essential characteristics were to work hard, to acquire moral and spiritual values, gurukul system, cultivate higher values and to learn from mistakes.

2.1.2.7 Place of the Child : Like Froebel, Vivekanand wanted the education to be child centred. According to him, the child is the store and repository of all learning-material and spiritual too. Like a plant a child grows by his own inner power naturally. Vivekanand asserted, "Go into your own and get the Upanishads out of your own self. You are the greatest book that ever was or will be. Until the inner teacher opens, all outside teaching is in vain."

According to him each of us, is his own teacher, as education is to bring inside out. The external teacher only guides and inspires the inner teacher (soul) to rise up and start working to develop the child. In the words of Swami Vivekanand, "Teacher is a philosopher, friend and guide helping the educand to go forward in his own way."

2.1.2.9 An Evaluation : Swami Vivekanand's philosophy of education is

involved the essential characteristics of Idealism, Naturalism and Pragmatism. Like Naturalists, Swami Ji emphasizes that real education is possibly only through nature and natural propensities and let the inside come out. Like Idealists, Swami Ji insists that the chief aim of education is to develop to the full, the moral and spiritual nature of child, the essence of which is already present in him a part of Paramatma. Like Pragmatists he lays great stress on the Western education of technology, commerce, industry and science to achieve material prosperity. Swami Ji's educational philosophy is a harmonious synthesis of the ancient Indian ideals and modern western beliefs of development and welfare of all. Hence, whereas on one hand he emphasizes the spiritual development of the child, on the other hand he wants to prepare him for material advancement and prosperity also. In the same way like great saint he on one hand reaches the gospel of international brotherhood and on the other hand he advocates to develop intense nationalism and national strength by ceaseless devotion and work by its citizens. He has not only laid stress on the physical, mental, moral, spiritual and vocational development of the child but has also advocated women education as well as education of the masses. In short, Swami Vivekanand was an idealist at heart. First of all he emphasized spiritual development, then material prosperity, after that safety of life and then solving the problems of food and clothing of the masses. In the words of Dr. Mani : " His life mission was to advocate that people should be possessed of Sharadha (faith) of Virya (courage) and attain to the knowledge of Atman, and sacrifice their lives for the good of others. This was his wish and blessings."

Pandit Jawahar Lal Nehru, The first Prime Minister of India has laid down about him. 'Rooted in the past and full of pride in India's prestige'. Vivekanand was yet modern in his approach of life's problems and was a kind of bridge between the past of India, and her present. His mission was the service of mankind through social service, mass education, religious revival and social awakening through education.

2.1.2.10 Questions for Self Evaluation :

1. Swami Vivekanand was basically a naturalist. Yes/No
2. Swami ji's contribution to education is praise worthy. Yes/No
3. Swami ji believed in Ancient Indian literature like Vedas. Yes/No
4. Swami ji was satisfied with the existing conditions of Indians. Yes/No
5. Swami ji wanted to help the British System of education. Yes/No
6. Swamiji's contribution towards universalisation of education is praise worthy. Yes/No
7. Swamiji was thoroughly in favour of women education. Yes/No
8. Swamiji's contribution to moral education is of high order. Yes/No
9. Swamiji wanted education to be teacher centered. Yes/No

goodness confined to, beautifully woven truth. These concepts of education worked out by Guru Nanak were so firmly rooted in the human race that after five hundred years of what Guru Nanak told about the process of non-formal system of education, is now been realised by the educational thinkers of U.S.A, the richest nation of the world, that if masses are to be educated to that extent that their potentialities are converted into capabilities which was the aim of education according to Guru Nanak, they will have to 'De-school the Society' (Illich) and realise that the 'School is Dead' (Rammer). A deep peep into the educational scene of the world will show that technologies like Correspondence Education, Distance Education, Open University and University Without Walls are only the extensions of the ideas of Guru Nanak. It has also been advocated in 'Learning to Be', the report of International Commission on the Development of Education.

He wrote in the language of the masses, discussed in the language of the masses and worked out solution of their problems in the language of the masses, i.e. Punjabi. In his Bani he has placed emphasis upon truth and laid down that truth is the solution of all the problems. Even it was due to the bad deeds of man and purifies his soul.

2.1.3.1 Importance of Educational Philosophy of Guru Nanak Dev Ji:

It is periodically impossible to categories the educational philosophy of Guru Nanak amongst any of the western thoughts. In fact it is unique of all the important thoughts in its own systematic way.

Guru Nanak had idealistic thoughts, believed in naturalistic tendencies and provided pragmatic solutions on most of the problems of the society. He may be called an idealist as his focus always was on the elevation of the spirit. The Ultimate aim was to be one with Him. He showed the path towards this destination i.e. The Ultimate. However, the excellence in his thought process is that while paving the path for spiritual development, he dealt with the universal problems of social life and worked out their effective and long terms solutions and education cannot be exception to it. In this way social, cultural, ethical, moral and historic realities were so beautifully and skillfully split up that, these were fragmented without any loss to the value system. One can trace out the process of social development, cultural building up, emotional maturity, personality make-up and truthful living and find their full treatment done by him in his Bani. One needs to be conscious that his thoughts have multidimensional bearings i.e. the same idea can be used for spiritual, cultural, ethical as well as social development. It goes to his credit to reduce the most complicated process of spiritual development to three fundamental pillars i.e.

to pray (Nam Japna), to share one's earning with others (Vand Chakna) and to work hard (Kirt Karni).

Guru Nanak has a complete philosophy of education, which he has not only interwoven in his Bani, but demonstrated in his own life style also. In his Bani, he fragmented his educational thought, educational practice, educational theme, pedagogy and personality build up. He used these fragmented concepts to raise his main theme of spirit. It is a high time that Guru Nanak be introduced as an educational thinkers in teacher training programme as his contribution to the discipline of education is not only significant but unique. It also remains a fact that, problems of Indian education are to be solved, we will have to get a cue from the Indian thinkers. In fact Guru Nanak has spilt up different aspects of education, educational thought, educational practice, method of teaching with fragments and used it to built up the spiritual excellence. If some one is to work on the educational philosophy of Guru Nanak, he will have to collect these fragments from his Bani and put it into a system, so that the concept of education is clarified. However, while doing so it will have to be ensured that every fragment is placed at its own place, so that his educational concept are clarified. Needless to say that while doing so, one will have to study the related to literature also. Even the incidents of his life also confirm his educational thoughts. He has written in all aspects of education and also used different techniques to substantial his point of view. For quite same time some intellectual have been working on different aspects of the philosophy of Guru Nanak, but most of them have been confining to the aspect than education. It is strange that in our universities while educational philosophy of Mahatma Gandhi, Dr. Radha Krishnan, Rousseau and Dewey were taught to the students as education thinkers but little efforts was made to teach Guru Nanak as an educational thinker. In fact his contribution is much more than any one of them. The facts, however, remains that the contribution of Guru Nanak in the sphere of education is so huge that not only India, but whole world can be benefited from it.

2.1.3.2 Aims of Education :-

Being on idealist his contribution to the aims of education was harmonious development of personality i.e. 'Gurmukh' and 'Sachiare'. In his thought process spirit was to be developed first followed by the development of emotions and intellect. Kirt (work hard) was fundamental to teach work values i.e. work to capacity. Even in his old age he tilled the land with his own hands, thus hands were also to be trained to earn livelihood, not in accordance with one's own needs but in accordance with his capacity to work and needs of the society. The suppluses thus created were to be given to the needy, suppressed,

oppressed and disabled so as to decrease their agony. This was to make people, social, cultural and ethical. All these qualities are essential ingredients of educational process and were not only conceptualised but actualised both in his Bani and life process.

The more we think about education,
The more the goodness will be done.

If the present apathy to work ethics is to be done away with, we will have to get a cue from the path of service (Sewa) shown by Guru Nanak.

In order to create pious personalities Guru Nanak has emphasis in prayer. Thus clarifies the idealistic concepts of Guru Nanak. It contains worldly aspect, spiritual aspect and cultural aspect also. However, the main thrust is upon spiritual development.

"With our own hand (ourselves) let us manage our own affairs."

2.1.3.3 Curriculum :-

In the curriculum of Guru Nanak, no doubt, philosophy and ethics will have a higher place in hierarchy but science too will have its own important place. One was to be taught to live a full married life, and still to focus upon the elevation of spirit. This process has been explained by giving the examples of flower of Kanwal and feathers of Murgabi (a floating bird) who live in water but water cannot make them wet.

As the lotus in the water is not wet,
Nor the fowl sporting in a stream.

In married life the relationship of wife and husband and father and son is to be interpreted in such a way that it should uplift the spirit rather than getting it lowered. For this purpose, the subjects of Philosophy, History, Culture and Ethics are placed at a higher place than that of science. However, science will also be taught, but it will get only the subordinate position. If why he has laid down.

With his grace air was created,
The creation of air lead to water.

The primary place will have to be given to subjects like philosophy, history, ethics, morals, language etc. However, science will have to be taught, but its place will be subordinated to the subjects of humanities and languages. History is the witness that as and which science has been given priority over ethics, the results have been disastrous. In the present era, we have developed science without developing spirit, ethics, moral and social fibre the results have been disastrous i.e. Hiroshima was destroyed leaving shocking memories for the next many generations. The beauty of the thought process is that

even those who do not know Guru Nanak and his works, are restoring to his philosophy, which he gave about five hundred years ago. It is very simple. The subordination of science to philosophy, so beautifully interwoven by Guru Nanak, is again leading the big powers to destroying some of the deadly war weapons. It is in accordance with his thought process that bodies like UNO, Human Rights Commission and World Bank are creating atmosphere for international welfare and understanding.

It can also be stated that curriculum suggested by Guru Nanak is both broad based and comprehensive in the structure and form and secular, socialistic, democratic and humanistic nature and spirit.

2.1.3.4 Discipline :-

Guru Nanak was for self- imposed discipline rather than authoritarian discipline. This self imposed or auto-discipline was in accordance with the value system, in which the aim was to take a lead from higher values till one is disciplined enough for being one with Him. For example all were to lead a family life with sex confined to only the life partner. This was to be done by the individual by confining to the limits laid down i.e. Sanjam (to do it to the limited extent) "Thou hath conduct and contemplation, If thou dwelled on Lord's Name, This is thy self discipline meditation and austerloving." In the same way the edict is to speak less, sleep less, eat less and to work more. The work more again is confined to work to the capacity, so as to create surpluses which again, are to be spent on the welfare of the needy, depressed, and suppressed sections of the society.

He alone, O Nanak, Knows the right way of living,
Who earns his livelihood with the sweat of brow
and then share it with his fellow human beings.

The fundamental principle is to earn, to earn with truthfull means by working hard to the capacity and then to create surpluses so as to use them for those who have nobody to look after them. All these values are essential ingredients of educational process of Guru Nanak and are a must for all human societies. Work hard is fundamental, one can look to Japan which is leading in the world economy because of her hard work i.e. work to capacity. In accordance with the thought process of Guru Nanak, the World Bank and the U.N.O are playing the role of spending the world surpluses for the underdeveloped nations of the world.

Guru Nanak's discipline, no doubt, is self-discipline, but it is without any fear from the outside world. This fearlessness again is of the type in which he could talk and condemn a barbarous king like Babur and complain about him to the Lord.

He occupied Khursan & subdued Hindustan,
God Do not you blame your self to having sent
the Mughal to be a doom.

Guru Nanak was for creating such an atmosphere for the learned people that they could discuss and convince those who were off the track. For example, he discussed them with the Sidhs and convinced them to follow his path without imposing any discipline upon them. He enlightened the Quazi to go in for disciplined prayers, by having full concentration upon Allah. He could enlighten the people and teach them that God is Omnipresent. This type of auto-discipline he wanted to be introduced by the enhancement of value system and enlightenment of the soul. To be kind, humble and truthful is the essence of all good things. He has summed up by laying down.

Truth is great, but still greater is truthful living.

2.1.3.5 Methods of Teaching :-

The contribution of Guru Nanak to the field of methods of teaching is so great that even today it becomes difficult to name any methodology of teaching, which has not been used by Him. His pedagogy was confined to the type of men to whom he was to convey his thought or message. He used all levels of teaching, right from the memory level to the reflective level. He could demonstrate, the understanding level strategies to the masses at Hardwar, by pouring water towards the West and telling them that if they could send water to their fore-fathers, who had died long ago, why he could not be able to send the water to his fields which were only a few hundred miles away. While clarifying the concepts of intellectuals i.e. Sufies, Saints and Mullah's at Multan, he used the methodology of reflective level teaching which was appropriate to them i.e. intellectuals. They sent a tumbler full of milk to Guru Nanak to indicate that the place was full of saints and faquirs. Guru Nanak put a jasmine flower, upon it, to communicate at reflective level that he could also be accomodated like the flower amongst them. One can find that Guru Nanak, while communicating at the same level i.e. reflective level, did not use the same technique to the groups of Sidhs, who nedded many more problems to be solved and misconceptions to be clarified. He used the technique of Ghosti which can be termed as questions-answer technique or discussion method at understanding level. If we try to analyse his technique, we can trace some of the ingredients of programmed instructions in it. He made them to realize that they should respect the women folk also when his methods of teaching were connect according to the situation, these were deep rooted and multi dimensional too.

2.1.3.6 Teacher :

He has showered respects, regards, praise and benevolence upon teachers. He has given his qualities, which are very many i.e. enlightenment, spiritual, intellectual, learned, sympathetic, emotionally mature, socially respected etc. He has, in fact, anticipated some of the qualities of Sat Guru and Wah Guru (God) in the behaviour of a teacher. A teacher is one who has, in fact, at least started proceeding upon the path of spiritual enlightenment and is very close to Him.

According to Guru Nanak the speech of teacher, his conversation, his mode of walking and talking reflects his scholarship. The concept that the status of the teacher can be raised with economic benefits neither found favour nor opposition from Guru Nanak. He was all out for the higher scholarship and truthful way of life of the teachers.

2.1.3.7 Educational Problems :

Whatever, Guru Nanak has conceptualized has done so for the masses and for language of the masses and also used symbols of the common man. He has given the examples from the field of agriculture, so that a man in the street should understand the problems and their solutions.

In the present era only new terminology seems to have been used for the old concepts already coined by Guru Nanak for some problems of education. For example the 'Life Long Process' of education has been beautifully explained by him in his Bani and life also, while it is being thought as a new dimension added to the discipline of education.

He himself gave the 'Gurgadi' to the second Guru while he was quite senior in age. The third Guru became Guru at the age of 72 years. In the same way it has been laid down that Gurmukhs never grow old. Similarly it has been repeated time and again in the Bani that education is a life long process.

Similarly, the concept of Adult Education, which too is considered to be a modern dimension of education___ has been given a prominent place both in the life process and Bani of Guru Nanak. The Bani written by him has been created to clarify the concepts of adults and to make it clear to them that the only path to improve upon the quality of life, thought process, elevation of soul and living a full married life, in accordance with the faith of Guru Nanak, is that all adults need to be educated and educated by discriminating between book learning and education. During whole of his life, whenever or wherever he has discussed, educated, changed, emphasised and improved, the other person was by mostly an adult. His concept of Langar (community lunch), Pangat (common kitchen) and Sangat (common congregation) is meant to improve upon the adults and their value system. In case the value system was established amongst the adults. it could filter down easily to the younger

generation too. The same type of scheme but that too without dedication to the cause of the masses is being done in India in the National Service Scheme (NSS). This view has been expressed by the Education Commission (1964-66). New Policy of Education (1986). Review Committee Report (1990) and Report of the CAGE Committee on Policy (1992) in India and almost all the reports on Adult Education brought out by UNESCO. All societies of the world are dependent upon one and other in one way or the other i.e. economically, socially, politically, culturally and also emotionally. It is thus essential that the misconceptions of the masses be removed about narrow nationalistic interests being in clash with international understanding and things should be so smoothed that people lay emphasis upon international understanding and welfare of the humanity, which have no conflict with religious, national and economic interests. It is towards this end that UNO, World Bank and International Monetary Fund are working. Guru Nanak was of the view that if one loses his pride and does service, he gets honour. For this purpose different sections of the world community, are encouraged to travel abroad, to get familiar with diversified cultures, goodness and to realise that different nations are interdependent for developmental process. Guru Nanak, in his own times not only raised a crusade against narrow religious values but set an example by travelling so widely when the means of conveyance available with him was his two legs only. He criticised even Babar the Great for his cruelties. It is here that our Universities are to play their role against the injustice, brutality, cruelty if it comes from the government or at international level from some world powers. However, it is to be based on ethics, morals, values, truth, goodness and wider concept of humanity rather than politics as is being done to-day. Guru Nanak, throughout his life, did as much to reform Indians as he did to reform people living in Mecca and Madina. His Udasis, his works, his actions, his Bani, his treatment of the masses and his devotion to the human cause, are all embodied in his over all treatment of the humanity. His concepts of the elevation of the soul and spirit are deep rooted into this international understanding. It is unfortunate that scholars working in the field of education in the world, as well as in India, have not tried to explore the treasure of the educational thoughts of Guru Nanak and get enlightened by it, so as to work out their problems by getting insight into them.

The Committees and Commissions, appointed by the Government of India, to improve upon the system of education, have been exploring many of the ideas of Guru Nanak and using his concepts by giving them different names and terminologies. It has resulted into duplicacy of efforts. It is thus high time to be clear that Indian society in particular and world brotherhood in general, need to improve upon the educational scene of India and elsewhere. The character building process of education, the moral code of the people, the social fibre of manhood, the tense

situation of the world peace, the ethical aspects of the masses and the axiology need to be recast, to make at least India a better nation and the world a better place to live in. For Indian scene, it is essential that the thought process of Guru Nanak, be explored by understanding research projects and their educational contributions not only properly understood but also put into practice.

It is high time that UNESCO, universities, Indian Council of Social Science Research, UGC and NCERT, should undertake research project to work out the educational contribution of Guru Nanak and to enlighten the world community in general and Indian society in particular about it, so that our educational system can be improved in the light of his philosophy of education, which is comparatively an unexplored area.

2.1.3.8 Educational Effects of the Philosophy of Guru Nanak Dev Ji

Our experience during the British period and after independence make it amply clear, that our education system is not in a position to solve our social, cultural, economic and political problems. The result is that our cultural values are being eroded and these seems to be no remedy to it. In an article published in 'The Tribune, in 1996, it was revealed that in Chandigarh the number of unwedded pregnancies are increasing, sexual atmosphere is dominating, children indulge in intoxicants, disrespect their teachers, copy in the examination and have no fear of parents. The problems are getting further multiplied. The position is similar not only in Punjab, Haryana and U.P. but through out India. A number of time we have made changes in the structure of our educational system, which has been of no use to us. In order to change the structure, we have tried to get benefits of the experiences of U.S.A, U.K. and Russia, which has not been of any use to us. In this regard Sadler,' the father of comparative education has laid down, that.

"We cannot wonder at pleasure amongst the educational system of the world, like a child strolling through a garden and picking up a flower from one tree and some leaves from another and expect that if we stick what we have gathered into the soil at home, we shall have a living plant. A natural system of education is a living thing, the outcome of forgotten struggles and of battles long ago. It has in it some of the secret working of national life. It reflects, while seeking to remedy, the failing of national character.

In spite of such a situation our planner, educational administration, politicians and psychologists are trying to find out the solution of their educational problems from the philosophies of the Western thinkers. The result is the situation is deteriorating further. Now we are counted amongst one of the dishonest nations of the world. The values inculcated amongst us by Rama, Krishna, Buddha, Guru Nanak and Guru Gobind Singh stands eroded. Our political leaders can stoop

low to any extent. During the elections of 1996, many of political parties which fought elections against the Congress party in some states, joined the congress to get powers. Similarly some members of Jahar Khand Mukti Morcha who become M.P's get some money and voted for the Nar Sima Rao Government. In this way he run the minority government. He was later on convicted by some court for it also. All this indicates what how we have eroded the system of our value. Now the position is that our political leaders are dishonest, our high officers are not honest, doctors do not work, engineers are leading towards distruction and our teachers do not work with devotion and spirit. In fact all our social, moral and economic system has also degenerated a lot. The Western education thought could not improve upon the situation. Our present educational philosophies are not in a position to play their role well as they have also their roots in the Western thoughts. It is a historical truth that those who have followed the footsteps of their elders have succeeded in their mission.

Uptil, now, not only Indians, but other world thinkers of education have not explored the educational contribution of Guru Nanak, but have been using his worked out solutions, by giving them new technological names for example the concept of Sewa (service) of Guru Nanak has been applied in our educational system under the titles of N.S.S., Girl Guide and Scouting, but much benefits have not been made by it. It is high time that the world community at large and Indians in specific should get the benefits from the works and thoughts of Guru Nanak and work out solutions of Indian educational problems. There is a great need that character building, morality, social feeling, deteriorated peace conditions be improved in Indian sphere. The educational philosophy of Guru Nanak can play a big role in it. It will be better of the educational philosophy of Guru Nanak and other Indian thinkers be explored and used to improve upon the Indian situations. Guru Nanak was an original educational philosopher. His works need to be explored with research and applied to solve the problems of education, not only in India, but throughout the world. UNESCO should undertake such research projects. It will be worth exploring if the Department of Educational Research of Guru Nanak is established in Guru Nanak Dev University.

2.1.3.9 Summary :

Guru Nanak was a unique type of philosopher who has worked deeply on all aspects of human life i.e. social, moral, cultural, ethical etc. Education is no exception to it. In fact he has written and worked for the upliftment of soul which was his main theme. While doing so while he focused mainly on soul, but dealt with all aspects of education which is scattered throughtout his Bani. It is difficult to catagorise him under any Western school of thought as his philosophy is of its own nature. However, he has his thoughts in idealism, pedogogy like

naturalists and working of solution like pragmatists. His aim of education was to coin a truthful man. His method of teaching were mostly non-formal. He has dealt with almost all the educational problems which are prevalent even today. It is hightime that the aims of educational philosophy of Guru Nanak be worked out systematically and practised to get wisdom to deal with the present day problems of education. Most of the solutions of educational problems worked out by him are as much applicable to the cause of humanity as were in his own times.

2.1.3.10 Questions for Self Evaluation:

1. Guru Nanak was a renowned philosopher. (Yes/No)
2. Guru Nanak gave a philosophy of education. (Yes/No)
3. Truthful living is the main aim of education. (Yes/No)
4. Guru Nanak did not emphasized on work values. (Yes/No)
5. Guru Nanak did not use all the levels of thinking. (Yes/No)
6. Guru Nanak laid emphasis on non-formal methods of education. (Yes/No)
7. Guru Nanak did not contribute towards National Integration. (Yes/No)
8. The educational philosophy of Guru Nanak was all out for International understanding. (Yes/No)
9. Guru Nanak gave universal solutions of educational problems. (Yes/No)
10. India needs to act on the educational philosophy of Guru Nanak. (Yes/No)

Key : (1) Yes, (2) Yes, (3) Yes, (4) No, (5) No, (6) Yes, (7) No, (8) Yes, (9) Yes, (10) Yes.

2.1.4 Suggested Questions :

- 1 Give an account of educational ideas of Swami Vivekanand.
- 2 Discuss the importance of Swami Vivekanand as an educator.
3. In your own words, describe the Educational Philosophy of Guru Nanak.
4. Discuss any three problems of education of today, which have been worked out by Guru Nanak in his Bani. How far all his solutions are relevant even to-day?

2.1.5 Suggested Books :

1. Dr. T.S. Sodhi and Aruna Suri : Philosophical and Sociological Foundations of Education, Bawa Publications, Patiala - 2005
2. Dr. T.S. Sodhi : Educational Philosophy of Guru Nanak, Bawa Publications, Patiala
3. K.S. Kahlon : Educational Implications of Guru

4. Pritam Singh : Nanak Dev's Concept of Man,
Modal Town, Patiala - 2005
5. Grover, Varinder : Guru Nanak's Art of Teaching The
Sikh Review July, 1970
6. Chaube, S.P : Swami vivekanand (political
Thinkers of modern India)
6. Chaube, S.P : Great Indian Educational
Philosophers.

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B.ED. PART-I
Semester-I

PAPER-I
Contribution of Rabindranath Tagore and
Mahatma Gandhi to
Education : Theory and Practice

LESSON NO. 2.2

AUTHOR: DR. R.N. SAFAYA and
HARJEET PAUL KAUR

- 2.2.0 Structure of the lesson
- 2.2.1 Contribution of Rabindranath Tagore
 - 2.2.1.1 Introduction
 - 2.2.1.2 Brief Life Sketch
 - 2.2.1.3 Tagore's general philosophy
 - 2.2.1.4 Tagore's Educational Philosophy
 - 2.2.1.5 Aims of Education
 - 2.2.1.6 Curriculum
 - 2.2.1.7 Methods of Teaching
 - 2.2.1.8 Shantiniketan and Vishwa Bharti
 - 2.2.1.9 Conclusion
 - 2.2.1.10 Summary
- 2.2.2 Contribution of Mahatma Gandhi
 - 2.2.2.1 Introduction
 - 2.2.2.2 Gandhi's General philosophy
 - 2.2.2.3 Mahatma Gandhiji's Social Philosophy
 - 2.2.2.4 The Educational Philosophy
 - 2.2.2.5 The Wardha Scheme or Basic Education or Nai Taleem
 - 2.2.2.6 Summary

2.2.1 Contribution of Rabindranath Tagore

2.2.1.1 INTRODUCTION

Among the master-minds who rose on the Indian firmament in the previous century to usher a renaissance of Indian culture, Rabindranath Tagore stands supreme. Tagore was a genius, with multidimensional personality, a born poet, a prolific writer, a musician, a dramatist, an artist, a novelist, a philosopher and practically, an educationalist and a thinker. He received Noble Prize for literature, for his lyrical composition 'Geetanjali' in 1913. In 1901, he laid the foundation of the world famous institution 'Vishwa Bharti' which is now a university and has an international status and character. He was well-versed in 'Sanskrit Literature and Indian Philosophy' and was called a prophet, a preceptor 'Gurudeva'.

2.2.1.2. BRIEF LIFE SKETCH

Rabindranath Tagore was born on May 6, 1861 in Calcutta, in a family of Brahmo Samaj, son of Maharishi Devendranath Tagore, the great Brahmo Samaj leader. He was the youngest of his six brothers. He began to compose verses when he was just eight. He has his education mostly at home through tutors and private readings. His father took him alongwith, for tours to Himalyas, and also abroad. He was honoured with honorary degree of D. Litt. in December, 1913, by Calcutta University. He received knighthood from the British Govt. in 1915, but fame came to him when hewas given the Nobel Prize in 1931.Tagore was essentially a philosopher and a poet. His genius got expression in a number of fields. He loved nature of which he was an ardent admirer. He held the view that environment played a great part in the development of the child and man and saw the image of God in each object of nature. Both qualitatively and quantitatively, he produced a treasure of literature till his death which took place in 1941.

2.2.1.3. TAGORE'S GENERAL PHILOSOPHY

From the very childhood, Tagore was a lover of nature. His home environment produced in him a great reverence for the religion and for the cultural heritage of India. His wide travels and visits to different nations, developed in him a faith in the brother-hood of man and spiritual unity of humanity. All these influences were responsible for the development of his philosophy of life. Thus it may be said in few words that Naturalism, Idealism, Humanism etc. are the keynotes of his philosophy.Like Rousseau, Tagore is a naturalist and an individualist. He believed that every individual should be given the freedom to develop according to his natural endowment and in his own way. He also believed that every individual was different from another and unique. He assumed that there was underlying harmony between life and nature, due to the all pervading spirit that sustains both. Thus he advocated harmony with all things. He believed that various manifestations of nature present the Creator and he pervades through all these things. Thus there is a spiritual bond between man and nature.Tagore was individualist, believing the potentialities of each individual. Each child was God's manifestation.

Then, like all other idealist philosophers, Tagore had implicit faith in the Absolute values and in "The realities that persist and the beauties that never fade." Like ancient Indian saints and sages, he believed that a man should live for the ultimate Truth which liberates him from the bondage of death and make him one with the Creator. He says, "Let us find our God. Let us live of the ultimate. Truth emancipates us from the bondage of the dust and gives us the wealth, not of things

but of inner light, not of power but of love"Furthermore, Tagore believed that since God manifests in the Human beings. It implies that to serve God, we should serve our fellow human beings. It is through an understanding of humanity that we can attain the ultimate goal of life. Tagore also believed in a universal mind of humanity which transcends all individual minds and influences them. He was, therefore, convinced that humanism embraces different cultures, religious view points and political systems. Thus he stood for universalism and brotherhood of man irrespective of nationalists. He was an internationalist and as well spiritual. He longed for spiritual bondage of the universe. He had implicit faith in the fundamental unity of mankind and human brotherhood.

He had deeply studied Indian philosophy and lived by it. Hence he pleaded for spiritual harmony and salvation of soul in accordance with the Indian philosophical doctrines and culture. Tagore stressed spiritual uplift of man, the development of spiritual powers and divine potentialities. Books and education should serve "sign boards of the road within."

2.2.1.4. TAGORE'S EDUCATIONAL PHILOSOPHY

Tagore's philosophy of education exactly conforms to his general philosophy of life. He was dissatisfied with the existing system of education because it ignored our own customs, traditions, conventions, manners, ideologies, morals and ideals. It had taken Indians away from their own culture and civilization. So Tagore considered the educational institutions as "educational factories, lifeless, disassociated from the context of the universe, within the bare white walls staring like eyeballs of the dead." He felt that traditional schools provided only information and knowledge. They stressed only the intellectual side and ignore altogether, the other aspects of human growth. Tagore, on the other hand, emphasised the innumerable implications of education and said, "Education is a permanent part of the adventure of life. It is not like a painful hospital during students instincts".Rabindra Nath Tagore wanted to develop the natural emotions of the child in a natural atmosphere away from the dirty and unmoral atmosphere of towns. He considered nature as a powerful agency for the moral and spiritual development of the child.

2.2.1.4.1 MAIN PRINCIPLES OF HIS EDUCATIONAL PHILOSOPHY

About the main aim of education he said, The best function of education is to enable us to realise that to live as a man is great, requiring profound philosophy for its ideal, poetry for its expression and heroism for its conduct." He based his philosophy of education on the following principles.

The five main principles of Tagore's educational philosophy are :

- (a) Freedom

- (b) Creative Self-Expression
- (c) Idealism and Humanism
- (d) Active Communication with Nature and Man
- (e) Internationalism

(a) Freedom : To Tagore freedom means the child's own experience and activities. For children, he wanted freedom of the kite as it soars in the vast sky. So he was in favour of giving maximum freedom to children to display their emotional outbursts, feelings, impulses and instincts. He wanted education to be natural in content, quality and the function of education is to bring the child's mind in contact with nature, so that he may learn freely and spontaneously from the book of nature. He advocated that "Education has its only meaning and object in freedom-freedom from ignorance about the laws of universe and freedom from passion and prejudice in our communication with the Human world". Tagore was the ardent exponent of freedom for children. He makes it explicit in the following words:

"Children have their active sub-conscious mind which, like the tree has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, building, appliances, class teaching and text-book....."

As for the role of the teacher, he stressed higher mental equipment for the teacher. A most important truth, which we apt not to forget, is that 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 had no living traffic with his knowledge, but merely repeats his students, can only load their minds, but cannot quicken them. Truth not only informs but inspires also.

Most teachers do not know that in order to teach children they have to be children themselves. Unfortunately, schoolmasters are obsessed with the consciousness of their dignity as grown up persons and as learned men, and therefore, they always try to burden the children with their grown up manners and their learned manners, that hurts the mind of the students unnecessarily. He writes, "I have noticed this fact, that those teachers who pride themselves on being disciplinarians are really born tyrans, as so many men are and in order to give outlet to their inherent lust for tyranny, they make use of these helpless children and impose on them their own code of behaviour. An immense amount of sympathy and understanding and imagination are needed to bring up human children. They are not produced and trained for some purpose clear of display are they not dancing bears or monkeys."

He was very much dissatisfied with our schools. He, therefore, gave a new picture of the school which he thought, it should be. The educational institution, therefore, which I have founded has primarily for its object the constant pursuit of truth, from which the imparting of truth naturally follows. It must not be a dead case in which living minds are fed with food artificially prepared. It should be an open house in which students and teachers are one. They must live their complete life together, dominated by a common aspiration for truth and a need of sharing all the delights of culture."

(b) Creative Self-Expression : Tagore felt that mere intellectual development was not the only function of education because a large part of man cannot find expression in the mere language the intellect. Many other languages of lines and colours as well as sound and movements are essential for the satisfaction of his aesthetic urge and creative self-expression. That is the only reason why Tagore has provided arts, crafts, music, drawing, dramatics etc. a prominent place in his scheme of education. He said, "Handwork and arts are the spontaneous overflow of our deeper nature and spiritual significance". In Shantiniketan, along with academic subjects, he gave an important place to fine arts, music and dancing.

(c) Tagore's Idealism and Humanism : Tagore was an idealist, and his educational philosophy follows his idealism trend. He wanted to achieve the essential, unity of the universe through God. He emancipated that the aim of education is to make one in harmony with all existence. So love and brotherhood made, the greatest appeal to him. To him education meant an eternal quest for the realisation of love and brotherhood. It is for emphasising universalism that he named his educational institution as Vishwa Bharati. Tagore's idealism and naturalism paved way to spiritualism. He found everything having a spiritual goal. He found music, art and painting as an aid and the development of spiritual self-expression. He emphatically stated that while starting his educational institution in natural surroundings, principle object was to give spiritual teaching in culture to the students.

Humanism

Tagore's concept of the universe is purely human. To him, man is the measure of everything. It is through man that values and virtues are to be realised. It is, therefore man who has to cultivate and feel satyam, shivam, sunderam-the truth, goodness and beauty. He emancipated, "When our universe is in harmony with man, the eternal, we call it Truth, we feel it as beauty. This world is a human world the scientific view of it is also that of scientific man." He further explained that besides the individual mind there is universal mind of humanity, which transcends

separate individual minds. Even God is an eternal person manifested in all men. To him, "God exists where the tiller is tilling the hard ground and where the path-maker is breaking stone. About the human civilization. Tagore lays stress on the value that is attached to man and not the number of inventions". He said, "The decay and fall of civilization is due to the causes, which produce callousness of heart and lead to the cheapening of man's worth." Thus, it is found that Tagore possesses intense love for man and nature and it is this love that prompted him to start an education for children, who would become eternal children. He did not believe in the distinction between teachers and the taught. A teacher is like an elder brother.

(d) Active Communication with Nature and Man : Tagore insisted that education should be imparted in an atmosphere of nature with all its beauty, colours, sounds, forms and such other manifestations. In his opinion, education in natural surroundings, develops intimacy with the world and the power of communication with nature.

Nature, according to him, was a manuscript of God. Sarkar writes, "Where nature resigns freely outside, the mind expands there fully outside."

So he emphasised that education must enable a person to realise his immediate relationship with nature. It should take the child nearer to nature and therefore, in close proximity of God. It should help him to learn freely and spontaneously from the book of Nature. Since nature never betrays the heart that loves her, she will provide the child with spontaneous development and natural growth.

Again, contact with nature means contact with space outside which leads to being spacious within. Nature leads to expansion of soul. The soul in its limited boundary, cannot enter the divine realms. God too wants Royal Receptions. He is the Divine Detective. Hence expansion of the self through communication with nature is essential for spiritual uplift and revelation of divinity.

Along with his communication with Nature, Tagore advocates the communion of man with men. He believes that man is a social animal and that he has to live in social groups. So he must imbibe social etiquette and practise social virtues like sympathy, fellow-feeling and co-operation. He declares, "We should have the gift to be natural with Nature and human with human society." But Tagore's humanism goes far beyond the limits of one's nation and one's country. He advocates cordial international relationship through mutual understanding and broad humanism. He preaches the idea of universalism which teaches, man's love and respect to mankind irrespective of different communities, nationalities and religions. He insists on the unity of mankind and internationalism, with a view to bring about a fusion between the western

progressive outlook and our ancient ideals and traditions.

(e) Internationalism : Tagore had deep faith in the unity of mankind. He lived this faith by giving expression to it through Vishwa Bharati, the international university. Here he expressed his faith in the inter-communication of minds and hearts as the basis for world harmony. According to him "Vishwa Bharati acknowledges India's obligation to offer to others the hospitality of her best culture and India's right to accept from others their best." Here East and West could meet in unity, peace and understanding.

Tagore was a true cosmopolitan. He believed in unity in diversity of races and nations. Each race had something to contribute to the humanity. He found co-operation and cross fertilisation as necessary for harmonious development of the human race. He dreamt of world community knit together through diverse educational and cultural forces. And this was actually in accordance with the Indian ideas. India stands for the brotherhood of mankind and fatherhood of God. Even the Britishers are our brothers. Had they not come, India would have been deprived of the touch with the West. Ours is the goal of building greater India in which Hindu, Muslim and Christian, the dark-skinned and the white-skinned will all find their place.

In Accordance with his Principles:

In 1901, Tagore started near Calcutta, his institution to give a practical shape to his educational ideas. He named it, "Shantiniketan or The Abode of Peace." It is situated at a place far away from the hustle and bustle of city life. Education is imparted in the lap of natural surroundings. The influence of green trees, open fields, seasonal skies, songs and chirpings of birds and other natural phenomena, fills the pupil's mind with spiritual elevation. Tagore himself says, "having in my mind the idea of school which should be a home and temple in one, where teaching should be a part of worshipful life, I selected this spot, far away from all distraction of the town hallowed by the memory of a pious life, whose days were passed here in communication with God.

2.2.1.5. AIMS OF EDUCATION

In accordance with the general philosophy, Tagore emphasised spiritual moral and intellectual aims.

(a) Moral and Spiritual Aims :

Saint, philosopher and poet Tagore was spiritualist through and through. Education in his scheme starts with unwarranted faith in the spiritual life. The principal aim is to produce the moral and spiritual man, the whole man. He stressed inner development, attainment of an inner freedom, an inner power and

enlightenment. To him, man belongs to two worlds, one of which lies within and the other outside. The major ideal of education is the development of personality. Education should lead satisfaction of mind and the peace of soul. It should guide for communication with God.

Tagore emphasised moral teaching and development of character. This is possible through austere devotion (Sadhana) and development of inner discipline. In turn with austere self-discipline, he advocated a simple way of life achieved through the reeducation of all unnecessary material equipment. He also emphasised human fellow feeling and sociability and advocated a sense of kinship with all mankind.

(b) Intellectual Aims :

While advocating intellectual aim of education, Tagore made a clear distinction between the existing educational practices, emphasising bookish knowledge and the real intellectual attainment. Our intellect never received genuine intellectual nourishment. "All these years", he said, "We adorned the cage but the parrot with lay starving." Education should cultivate the power or acquiring ideas through independent nourishment." All these years", he said, "We adorned the cage but the parrot with lay starving." Education should cultivate the power or acquiring ideas through independent efforts, and develop the ability to learn directly from Nature and life. It must aim at making the pupils familiar with the conditions of real life and habitual environments. What is important is not the store of knowledge gained from books, but the ability to use what we learn, and constant curiosity and alertness of the mind. In this connection, Tagore pointed out the importance of scientific knowledge and scientific outlook, as also cultivation of the intellect thereby.

(c) Physical Aims:

Tagore equally emphasised healthy physical development of children, specially in early years. This was possible through free movements and in joyous natural surroundings. Physical development includes training of body in different parts as well as training of the senses.

2.2.1.6. CURRICULUM

Tagore was not satisfied with the existing curriculum which was purely bookish and thus inadequate to the needs of the child. He gave a new orientation to academic work and pleaded for education of emotions through music, fine arts, painting, dramatists, dance and crafts which are means of self-expression and fulfilment. He struck a balance between the education of Nature and the education of man through art, music and dance. He set a high value on creativity. He welcomed the new movement of scientific thought and included scientific subjects

in the curriculum. But he was not prepared to regard science as a tool for increase of production and growth of materialism at the cost of spiritualism.

At the higher level, science must lead to material contribution for the progress of the country. Tagore did not approve material backwardness, although he was a protagonist of simple living. To him material backwardness in India was not due to emphasis on religion and spiritualism, but to intellectual and practical laziness. Indian youth must be alert to receive the gifts of science and technology. Regarding social sciences, Tagore had a unique view.

He regarded history as a study of cultural legacy. While he welcomed in the syllabus history of India, being an internationalist, he emphasised the study of world history as a common heritage of all children. He pleaded for universal outlook in history, and a critical appraisal of national culture.

In his own words : There is only one history, the history of man. All national histories are merely chapters in the larger one. And we are content in India to suffer for such a great cause." Tagore wanted to extend the vision of the student beyond what we call Indian culture. Although there is a lot of valuable in Indian culture, but there is need of assimilating culture in world perspective. Our real legacy is the cultural heritage on the whole humanity. As for languages, Tagore emphasised teaching through the medium of mothertongue but he was not against the teaching of English at the higher level, as English opened a vista for the western literature and culture. Like Gandhiji, Tagore pleaded for manual training, not for, its utilisation and social aspect (as Gandhiji emphasised), but for its spiritual aspect, because he found God in the tiller, the pathbreaker and the labourer (viva Gitanjali). In short, Tagore recommended a curriculum for the full man satisfying the spiritual, the creative, the aesthetic and the vocational aims to education.

2.2.1.7. METHODS OF TEACHING

Tagore was against the prevalent system of instructions which mechanical and stereotyped. He strongly criticised the bookish, and examination oriented teaching. In his childhood, he actually, ran away from such a school. To him, education should be conducted on realistic lines; reflecting the actual surroundings and the real life. Learning should proceed from familiar to a familiar and near to the distant. Knowledge should be acquired through independent effort and thinking. History, Geography and many social subjects could be best taught through educational tours. "If students are taken round the whole of India in a course of five years, with the sole aim of education, then their education can become real and sound."

Tagore stressed the movement of the whole body in various learning activities.

He followed the activity principle and advocated constructive and creative activities. He believed that there should be daily practice by the pupils in expressing immediately joy which should pervade all types of activities. "Work should be wedded to joy." Tagore also emphasised the principle of curiosity and interest and the spirit of play. He advocated fullness of experience, physical, mental, aesthetic and emotional. All this truly accords with the modern pedagogy.

2.2.1.8. SHANTINIKETAN AND VISHWA BHARTI

Tagore loved tranquility and calm atmosphere. "Through the corridors of silence. He ever comes." This silence and calmness could not be found in the hustle and bustle of town. Therefore, he found Shanti Niketan.

1. Atmosphere in Shantiniketan

Shantiniketan, which became an International University in 1921, has an atmosphere of joy and freedom, love and peace, sympathy and nobleness of spirit. Teachers and pupils live together like parents and children. They take it as their common home. All share joys and sorrows of life together. There is perfect community life at Shantiniketan, with common dining, co-operate living, mixed games, picnics, excursion and celebrations. There is a spiritual bondage between man and man, with enabling effect of Nature on the inmates. Music, songs, dancing, dramatics and other artistic activities are a daily routine. Tagore explains it in his own words.

Tagore's Ashram did not belong to a particular community so he says: "That is why I say that this is an Ashram and in such a place we can have no separate groups and communities. Like the lotus that blossoms of itself in the lack of Manas, this Ashrama has grown up naturally under the sky above. You cannot say that it belongs to a particular community."

2. Organisation of the Vishwa Bharti

In 1921, Shantiniketan Ashram was turned into the Vishwa Bharti University. It has now been taken over by the Central Government and made the fourth Central University in 1951. The main ideals of this University are to establish intimate relationship between the East and the West to promote inter-cultural and inter-social understanding and to strive for the unification of mankind.

There are mainly three sections of this great institution. The first is the "**Path Bhawan**" or a progressive high school providing education from elementary to high school education stage. In this school, children from 6 to 16 years of age are admitted. The main objective of school education there is the around development and enrichment of pupils, physically, intellectually, emotionally, socially, aesthetically and spiritually. For the achievement of this aim, practical training

in co-operation, self-expression and self-government is given to all pupils, in an atmosphere of freedom, joy, peace and love. Great stress is given on dramatic, social, literacy, artistic, musical and craft activities.

The second section consists of a number of institutions, coming the **Vishwa Bharti University**. It has its own press, library, post-office, hospital, worship, dairy farms and courts. Among the various institutions in the Vidya Bhawan which encourages original research oriental languages, philosophy, literature and culture. Then there is the China Bhawan, for the advanced study of the language, religion and philosophy of China. The Kala Bhawan provides education and training in fine arts and crafts. The Sangeet Bhawan, is mainly concerned with instructions in music and dancing. The Hindi Bhawan, is devoted to the promotion to Hindi language and the literature. The Adhyapak Shiksha Bhawan is training institute for teachers. The Rabindranath Bhawan, is an institute for research of Gurdev Tagore. Besides these Bhawans, there is also separate institute for studies in Islamic culture and religion.

The third section of the University consists of **Rural Reconstruction Institute**. It aims to promote happy, contented and human life in villages. In this institute villages are given training in various cottage industries, in better methods of cultivation and in youth leadership. Alongwith this, elementary education is also provided to the villages, and civic sense is fostered in them.

3. Life in Vishwa Bharti University at Shantiniketan Ashram

Since, Vishwa Bharti is a residential University, all the students reside in the premises, along with their teachers. The entire community is up at five in the morning. After bath worship or prayers, every one is ready for work by 6.30 in summer. After two hours of work, breakfast is served. All regular class-work is over by noon. The afternoon are devoted to cultural subjects like music, dancing, painting, physical training and games. Everyone draws his own water from the well, washes his own clothes and sweeps his own room. Students are required to visit the neighbouring villages and hold night classes there for poor and low castes, Perfect discipline prevails everywhere because of family atmosphere on the entire premises.

It is a cosmopolitan University in which students and teachers of all religions and nationalists live together in the same campus. The motto Vishwa Bharti is, "Where the whole world form its one single unit." Simple living and high thinking is the noble ideal if its inmates.

2.2.1.9 Conclusion

Thus we can say that we are very much indebted to Gurdev for leaving an

immense heritage in the form of Vishwa Bharti. This University is not only preserving and furthering the cultural heritage of India but is also combining with it, the best of western culture, science, literature and craft. It thus synthesises the ideologies of the East and the West. It tries to develop human brotherhood and international understanding. It preaches spiritual unity of mankind and universalism.

Then Tagore's unique contribution is in the form of institute of Rural Reconstruction for the welfare and uplift of poor villagers. Efforts are made to improve the sanitary conditions of villages and develop their resources. Arts, crafts and cottage industries receive special attention in his institute for raising economic standard of the village people. Practical training in cultivation, dairy farming, animal husbandry, poultry keeping, weaving training, carpentry and smithy etc. is provided to the village youth. Dr. Radhakrishnan pays tributes in the following words : "Tagore is a symbol of the understanding spirit of man who lifted the hearts of mankind and the heights we aspire for a new society a new civilization".

Let us conclude in the words of Calcutta University Syndicate: "Through Rabindra Nath Tagore, India has given her message to mankind and his unique achievements the field of literature, philosophy, education and art, have won imperishable fame for himself and raised the status of India in the estimation of the world."

2.2.1.10 SUMMARY

A. Introduction:

Tagore had a multi-faceted personality, and was one of the greatest teachers of the century. His contribution to Music, Fine Arts, Poetry, Literature, Drama, Philosophy and Education is immense.

B. Biography:

He was born on May 6, 1861 in Calcutta. He had early education at home only under tutors. He got World-Indo fame in 1914 for his Gitanjali on which he got Nobel Prize. He started his own school Shantiniketan and Vishwa Bharati, which is a fullfledged University now.

C. General Philosophy : He was a Naturalist, Spiritualist, Idealist, Humanist and Internationalist.

D. His Educational Philosophy include five main principles viz.

(a) Freedom of the child (b) Creative self-expression (c) Idealism and

Humanism (d) Naturalism and (e) Internationalism.

E. Aims of Education, according to him were:

(a) Moral and Spiritual (b) Intellectual (c) Physical

F. Curriculum, should include all aesthetic subjects, besides academic subjects. Manual work should be emphasised.

G. As for methods of Teaching, he was against exam-oriented teaching, wanted practical education through activity and tours. He advocated constructive and creative education.

H. Shantiniketan and Vishwa Bharti, are his practical contribution to Education. The University is residential, and an Ashram like.

It has a number of departments like Vidya Bhawan, China Bhawan, Kala Bhawan, Sangeet Bhawan, Shiksha Bhawan and Rabindra Bhawan. Again, it has school education for children. Path Bhawan, Rabindra Bhawan is an institute for research.

2.2.2 Contribution of Mahatma Gandhi

2.2.2.1 Introduction

During the previous century, our country has witnessed a colossal figure in a saint-politician named Mahatma Gandhi, who made history and virtually changed the fate of India by relieving the entire sub-continent from the foreign yoke and achieving independence for the Indian masses. His achievements are so magnificent, inspiring and epoch-making that the future generations will wonder whether such a personality did ever live and walk on Indian soil. He was multi-facet personality a politician, a statesman, a sociologist, an economist, a social worker, a leader, a philosopher, a saint and above all, an educationist. He had unique views on every subject, departing from the traditional lines and common thinking, Ahinsa, Swadeshi, Satyagraha, observing silence (mauna), observing fast upto death (maranavarta), mass rally, non-cooperation and such novel concepts put into practice, were the creation of his own creative brain.

Out of his contribution to the political set up, social uplift, progressing thinking, his contribution to education is the maximum. He had thought of building up a new man who would bring a different social set up. The personalities of such an educated person would be so developed that they make their social contribution to the extent that a new social set up would come up, with the holy aim of welfare of all. This would be based, on truth, love and co-operation of all, which the new system of education was to cultivate amongst the masses. However, this, "system" could not be translated into action and the failure can be attributed to many factors for which Gandhi cannot be made wholly responsible. It might be due to the lack of practice, capability and clarification of concepts and those who put it into practice. The dedication with which the scheme needed to be put

into practice was lacking amongst those who wanted to translate into action.

He was like an unquestioned leader guiding society with the help of a band of his political disciples, the destiny of India. All contemporary stalwarts of the world acclaimed him as a universal leader of the highest order. He was able to achieve what people thought could never be achieved. He was clear in his concepts, thought, process and actions. He loved humanity. He rose above the narrow boundaries of religion, caste and creed and is responsible for upliftment of the low caste (Harijan) to considerable degree. He did not preach it put protested throughout his life.

Gandhiji was the first Indian who advocated a scheme of education based upon the essential values of Indian culture and civilization. He advocated the ideals of truth, non-violence and moral values to achieve the ultimate truth of self-realization.

We verify own to Gandhiji, our freedom from a foreign yoke, establishing of a sovereign democratic republic, and awakening of the sleeping masses. In the political field, he gave us the strongest defensive weapon of satyagraha and non- violence. For the economic welfare, he started the Swadeshi movement and placed for khadi and village industries. He attempted to build a new social order a Sarvodaya samaj. In the Held of education, he was the architect of the famous Wardha scheme. Gandhiji was born on 2nd October, 1869 at Porbandar in Kathiawar. His father and his grandfather were the Prime Minister of the state of Porbandar. He did his degree of law from U.K. In 1893, he went to South. Africa to help a big law ease. But he spent 20 years of his life there and worked for the liberation of Indians there. When he returned he continued the political struggle in India. From 1914 to 1947 he led the freedom of India movement and finally achieved freedom for them.

2.2.2.2 Gandhiji's General Philosophy :

1. Belief in God : According to Gandhiji, God is changeless, that holds altogether creates, dissolves and recreates. He is the Ultimate Reality and Supreme Ruler. Gandhi had firm belief in God, surrendered to him and got divine revelation from him for his daily actions. It was-his belief in God which gave him strength to lead the nation through the most difficult path of freedom. His conviction in the ultimate made him a very strong personality which could not be taken off his path.

2. Truth: Truth is the highest goal, and truth is God. Truth has a divine significance. It is manifested both extremely and internally, and is expressed through the inner voice - the call of conscience. It is not to be attained from any other body. His truth is not based on any religion or Granth. It is based on

secularism. He believed that man should have unlimited faith in truth. He may be ready to die for the truthful living. His love for mankind, put so much faith in the masses that they were organised in such a way, that they did realise what was practically impossible to achieve. They stood behind their leader like a rock. Gandhi got strength and was able their freedom from the strongest nations of the world.

3. Love : Gandhiji's religion was love. He possessed maximum love for mankind. One must rise above hated, fear and disunity. Just as God is Truth, God is love. He held the opinion that all human beings have same soul in the same way in which the rays of sun may be many but the source is one. One must not love the humanity only, he must love all living beings.

4. Ahinsa : According to Gandhiji, God is Ahinsa, love and truth. Evil can be conquered not only by evil, but by love. Hate the sin, but not the sinner. Violence is the law of brutes. For Mahatma Gandhi truth and non-violence were the two sides of the same coin. If one is to achieve his salvation in life, he must live a truthly life which will lead to non-violence. For him truth and non-violence were so intimately related with one another that it is difficult to separate them or to look upon them as a separate entity. A man who believes in non-violence does not know before tyranny but faces it with love and truth. Gandhiji gave the following reasons for preferring Ahinsa to violence :

- (i) Non-Violence proves to be more effective than violence. It is the symbol of strength rather than weakness.
- (ii) It is a triumph of the moral and spiritual principle over the physical brute force.
- (iii) Love and Ahinsa are in accordance with reality and it must triumph ultimately.
- (iv) Non-violence shakes opponent's will and destroys his immoral ways.
- (v) Non-violence purifies the spirit. The practical application of non-violence is Satyagraha.

He leads different kinds of Satyagraha and achieved his aims and ideals.

2.2.2.3 Mahatma Gandhiji's Social Philosophy :

Gandhiji stood for a social order, for which he advocated the following fundamental principles:

1. Brotherhood : Gandhiji despised all artificial barriers of caste, creed, colour, birth, religion, wealth and power. He raised the vocal alarm against untouchability and preached commonness of religion. He dreamt of a classless society-sarvodaya samaj. He, not only preached it but also

practised it in his life. It was because of his clarity of concept in this regard that he was able to organise the Indian nation for the movement and struggle for freedom. It was his concept of brotherhood and his practical approach towards it that led him to be strong leader of all. People of all religions, faith, castes, creeds and colour accepted him as undisputed leader.

2. Citizenship : He wanted the creation of a society in which Government must guarantee freedom, justice and fraternity for all. Each individual must be trained to be useful citizen shouldering the responsibility and fulfilling his duties, he owes the society. Infact, both the responsibilities and rights went side by side. These responsibilities were to bless him with the similar of rights also.

3. Economic Equality : Gandhiji explained how industrialisation has devastated the life of villagers and craftsman. It made rich more richer, and poor more poorer. So he advocated decentralisation of capital, promotion of village, industries, distribution of wealth among the masses equally, and encouragement of native skills. Hence, he emphasised charkha, spinning and weaving. In addition to the ideal of organising the people against the use of British goods, it created employment for the poor masses and also gave them self-confidence, which helped them to raise their voice against British imperialism.

4. Sarvodayas Samaj : He wanted the society to be built on moral principles, humanitarianism and equality. So he said, "I shall work for an India in which the poorest shall feel that it is their country, in whose making they have an effective voice, and India in which there shall be no high or low class of people, an India in which communities shall live in perfect harmony." He tried his best to raise such a society. Harijans owe a good deal of their uplift to him. He lived with them. He took his meals with them. He introduced a different type of work ethics for them. He was, in fact, responsible to make them conscious about their rights and existence. Gandhiji's contribution to.. them, in turn, organised them in such a strong way, that they proved to be his strength. It was due to their own realisation that they in place of being a weak spot of the society were able to organise themselves into the strength of the society.

2.2.2.4 The Educational Philosophy :

The educational principles Gandhiji propounded, emanated from his general and social philosophy. They include the aims of education, the curriculum, the

techniques of teaching, the financial aspect of education, and educational planning of the whole country. He was infact, confident that if a society of his concepts was to be organised. It could only be possible if the masses were educated. So, his idea was to evolve such a scheme of education which could be put into practice in such a way that all must, at least, get elementary education, without putting much strain on the poor economy of the country. He worked for quite some time to evolve such a scheme of education and predesired it so as to improve upon it, it has its own merits and its own weaknesses also. His merits are universally recognised whereas, its weaknesses were due to its misleading concepts of those who put it into practice. Except for economic viability, the scheme was theoretically sound and could deliver the goods to a considerable interest. It is surprising to note that the same scheme which could not get wings in India is a grand success in China, which has been able to eradicate illiteracy from her land.

1. Aims of Education : Gandhiji defined education as an all round drawing out of the best in child and man:- body, mind and spirit. He therefore, wanted all round development, physical, mental, intellectual, moral and spiritual. His aims of education can be divided into two categories. One can be immediate aim, i.e. training in citizenship, character-building, imparting culture and earning a living. He introduced craft in order to encourage dignity of labour inculcating work values, and vocationalisation of education. His philosophy was to teach other disciplines through the media of craft. It was a very mature and scientific principle, but failed to put it into practice because of lack of spirit and enthusiasm of those who protested it at the later stage.

The second aim was the long range aim which included physical, moral and spiritual aspect of the child. All this, he organised by belief in God, hard work, and the knowledge of Indian culture. Even today, the education is not developing the spiritual sine of the students. However, his scheme had elements which could lead to moral and spiritual development of the child. He places much emphasis upon moral development i.e. honesty, brotherhood and fellow feelings amongst the masses.

2. Curriculum : Gandhiji advocated complete overhauling of the curriculum. The emphasis should be on all those subjects which concern our own country and our own life. He introduced craft as an essential part of curriculum. He wanted the whole process of education to be imparted through some handicraft. In his own word, "My plan to impart primary education through the medium of village handicraft, is thus conceived as the superhead of a silent revolution- fraught with the most far-reaching consequence." This principle is, in fact, the most important

element of his philosophy for education. And, the idea of craft centred education matured in the educational system of India it is excepted that two things might have been happened. Firstly, the problem of work values in the process of education must have been solved. Secondly, the spread of the elements education might have been picked up to a significant extent. All this might have helped the nation to the pledge of Indian constitution to wipe away the illiteracy from the Indian soil.

3. Methodology : Gandhiji gave an absolutely new and unique methodology of teaching, in the form of 'correlation'. He advocated that all knowledge should be correlated with some handicraft. This will encourage self-activity rather than rote-memory. That is why he followed the activity movement of Pestalozzi, Herbert, Rousseau, Dewey and Montessori. Those who later on organised the, educational system failed because they could not put this principle into action and translate into educational reality.

4. Economic Viability : Mahatma Gandhi was of the view that the craft should be so organised in the educational system that it should become self-supporting. The articles so produced during the process of imparting education to the children should have the sale value. The sale proceedings should contribute towards the salary of the teacher. This would solve the problem of financing of the elementary education which is to be made universal, compulsory and free.

It seems that Gandhiji was moral enthusiastic about this principle as in the modern era when teaching is no longer a mission and a profession it is not possible to introduce to this principle. The philosophy has been criticised on this aspect. Firstly, the economic viability cannot be authorised into practice on the face of standard of the goods produced by the children. It might be difficult to sell them profitably. Secondly, in a society where there is enough work for the producers to do and some of the jobs cannot be manned the consumers (children) could be put into the process of production. However in a country like India where there is not much work to do for the producers and unemployment is rampant, it could be difficult to provide work to consumers.

5. Educational Planning : Gandhiji wanted free and compulsory primary education within the ages 7 and 14 for all without much emphasis of English, Mother tongue was to be the medium of instruction. The compulsory primary education is the backbone of the economic development of any nation. In fact, one of the infrastructure to be provided to any economy to pick up is the removal of illiteracy and provision of primary education for all. A good many studies

conducted in India and abroad has shown a positive correlation both at micro and macro level between the national income and primary education. Unfortunately, India has not able to achieve this target even after 55 years of the independence. It might be one of reasons for slow economic development in India. It is said that the target of universalisation of primary education in the constitution within a time limit of 10 years is not fulfilled even in 55 years.

6. Religious and Moral Training : Gandhiji was emphatic on the development of character. He emphasized on such traits as the spirit of self sacrifice, social services, Ahinsa and celebacy. Regarding social service, he said, "Students should aim not at finding incentive careers but national servants after completing studies. They can promote inter-communal, inter-provincial and inter-caste harmony among themselves and fraternize with all the low cost and low classes." He wanted all the children to know the essential unity of all religions, other than their own. They should practice moral principles of love, truth, ahinsa, cooperation, honesty, dignity of labour and love of the country. He believed very firmly that fundamental of all these religions taught their values and only the narrow inputs of different religions created social and political problems.

2.2.2.5 The Wardha Scheme or Basic Education or Nai Taleem :

The most important contribution of Mahatma Gandhi is his special scheme of education for the Indian masses, formulated in 1937 at Wardha, called The Wardha Scheme." Gandhiji, after traits and experiments for over four decades finalised the scheme in 1937 for its application throughtout the whole country.

1. Free and Compulsory Education : Between the ages of seven and fourteen, education should be free for boys and girls. It was to be the minimum to be available to all.

2. Crafts as the Centre of Education : Education should be imparted through some craft or socially useful productive work. The craft is both a means of education and also mode of earning. Spinning and weaving was the major craft. However, agriculture was introduced alongwith it.**3. Self-Supporting :** Gandhiji wanted that the self proceeds of craft articles should be enough to cover the salary of teachers and other contingencies. But now this idea has been abandoned.

4. Medium of Instruction: Mother tongue was to be the medium of instruction and not English.

5. The Syllabus : It should include the basic craft such as spinning and weaving, agriculture, wood work, metal work, cardboard work, gardening and leather work, according to local conditions.

- The mothertongue, as a subject to study, and as medium of instruction.
- Mathematics which should be coordinated with life situations.
- Social studies, which should be a synthesis of history, geography, civics and current events for promoting social virtues.
- General science which should include the basic knowledge of nature study, biology, physiology, hygiene, physics, chemistry and astronomy.
- Drawing should be taught for correlating reading and pictorial representation in nature study and craft. Music should be taught for cultivating love for melody.

2.2.2.6 SUMMARY

We owe our freedom to Mahatma Gandhi who led successfully the freedom struggle. He was the greatest leader of the previous century, with his multi-dimensional personality. He was a statesman, but at the same time an educationist. He was born in 1869 at Porbandar. Passed matric in 1887 and went to England to study law. In 1893, he went to South Africa where he started freedom struggle for Indians. He came to India and led the freedom struggle here, till he achieved success. On January 30, 1949, he was assassinated. God-realisation is the goal of life. Truth, Love and Ahinsa were the mode for God realisation. When one practises it he realises him. His philosophy included brotherhood, economic equality and sarvodaya Samaj.

HIS EDUCATIONAL PHILOSOPHY : As per aims of education, by education he meant an all round drawing of the best in child and man:- body, mind and spirit. He wanted complete overhauling of the curriculum, and give emphasis on physical education, craft education and social service. He wanted education to be self-sufficient. He wanted all the subjects to be correlated with craft. He emphasised religious and moral education.

Wardha Scheme has his first and foremost contribution to the theory and practice of education. It included; free compulsory education from seven to fourteen years of age; crafts as centre of education; to be self-supporting; medium of instruction to be mother-tongue; ideal of citizenship; cooperation and non-violence to be build up; and basic craft, mother-tongue, social studies, general science and drawing. He also included music and Hindustani.

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SUGGESTED QUESTIONS

- Q 1. "Gandhian philosophy of education was the most practical philosophy suitable to the Indian masses." Comment.
- Q 2. "Gandhian philosophy acted as spearhead of silent revolution in the economic, social and political field." Discuss.
- Q 3. What is the philosophy of Basic Education? How does it change the whole structure of our Educational System?
- Q 4. "Mahatma Gandhi" examined the problem of education like other problems with his search-light of truth and Non-Violence.
- Q 5. Discuss in detail the Educational Philosophy of Tagore
- Q 6. Discuss the place of "Vishwa Bharti", National System of Indian Education.

Lesson No: 2.3

Writer: Dr.Harinder Kaur Sodhi

2.3.0 Structure

2.3.1 Objectives of the Lesson

2.3.2 Introduction

2.3.3 Philosophy of life

2.3.4 Educational Philosophy of Krishnamurti

2.3.4.1 Krishnamurti and Aims of Education

2.3.4.2 Krishnamurti and Methods of Teaching

2.3.4.3 Krishnamurti and Role of the Teacher

2.3.4.4 Krishnamurti and Discipline

2.3.5 Summary

2.3.6 Questions for Self-Evaluation

2.3.7 Suggested Questions

2.3.8 Suggested Books

2.3.1 Objectives of the Lesson:

After studying this lesson, students will be able to:

- (i) describe the educational philosophy of Krishnamurti
- (ii) explain the role of the teacher
- (iii) know about the Krishnamurti's philosophy of life.

2.3.2 Introduction: Krishnamurti was born in Madanapali, Madras district in 1895. He travelled too many parts of the world. He had some of his higher education in England. He became philosophical and often went into mystical

trances. He was not only a philosopher but also a practical performer. He is well known educational thinker who translated his thought into action.

2.3.3 Philosophy of Life: Krishnamurti claimed no authority or religions. He did not initiate any new faith or dogma and launch any social reform. What he proposed was nothing more than a total transformation of individual self as a cure for conflict and suffering in the world. He described the relationship between 'being' and 'doing' frequently.

- i. **Freedom:** Freedom is at the beginning. It is not something to be gained at the end. There is no freedom at the end of compulsion. The outcome of compulsion is further compulsion.
- ii. **Mind your Mind:** He observed that it is necessary to encourage the development of a good mind that is capable of dealing with many issues of life wholistically instead of trying to run away from them. For this, one should be well aware of one's own conditioning, motives and purpose of life.
- iii. **Fear and Pleasure:** Pleasure is not to be condemned. It should be understood well. Without understanding the nature of pleasure and pain, one cannot be free from pain. A mind, not free from fear, lives in confusion and in conflict. In order to pursue pleasure and to be free from fear, one must be aware of oneself, accept oneself as one is.
- iv. **Action:** Action implies our active present, but actually, it is the result of yesterday's knowledge and experience we simply act out these past ideas and formula.
- v. **Meaning of Communication:** He lays stress on understanding the meaning of communication. It means understanding verbal utterances of what is being said. But infact, the understanding is only at the intellectual level. According to him, communication includes listening and learning.

- vi. **Self:** The self is made up of a series of defensive and offensive reactions. Its fulfillment is always in its own projections and gratifying identification.

2.3.4 Educational Philosophy of Krishnamurti:

2. 4.4.1. Aims of Education

- i. **Development of Self Knowledge:** Education should help an individual to discover the true values which came with unbiased investigation and self-expression becomes self-assertion with all its aggressive and ambitions conflicts. To him the individual is of first importance not the system.
- ii. **Development of Capacities to Face Challenges:** If the individual is to grapple with life's problems, mysteries and sudden demands, he must be free from theories and particular patterns of thoughts.
- iii. **Freedom from Readymade Ideas:** According to Krishnamurti ideas have no place in education for they prevent the comprehension of the present and escaping into the future cannot make own aware of what is to be after an idea.
- iv. **Development of Wisdom and Not Acquiring Knowledge:** In our desire to acquire more knowledge, we are losing live, feeling our beauty and sensitivity to cruelty. When we become more and more specialized, we are becoming less and less integrated.
- v. **Development of Right Understanding of Environment:** We must realize the fact that we are not conditioned by the environment, but we are the environment.
- vi. **Development of Free and Nature Human Beings:** To him, the right kind of education is free from ideology and conditioning. Education in true should help the individual to be free and mature and to blossom in love and goodness.

- vii. **Integrated Experience:** The right kind of education which encourages the language and technique should help man to experience the integral process of life which is of greater importance.
- viii. **Development of Love Towards Others:** Only true love and right thinking will bring about revolution within oneself. But it cannot be achieved through pursuit of the ideal of love.
- ix. **Development of Creativity:** The spirit of constant inquiry and the feeling of discomfort in the existing system can bring forth creative intelligence.
- x. **Development of Freedom and Integration:** To educate a child is to help him to understand freedom and integration. To have freedom, there must be order and order is achieved only through virtue. Integration is achieved through simplicity.
- xi. **Development of International Understanding:** As long as the glaring disparities like rich and poor, exploiters and exploited, powerful and powerless exist in our society and divisions like nationality, religion, caste, colour and various dividing loyalties prevail, it is not possible to have brotherhood among men.
- xii. **Development of Right Relationship:** Education should help an individual to cultivate right relationship between individuals and society and this is possible only if he understands his own psychological process.
- xiii. **Freedom from Ideology:** Krishnamurti says conditioning of the child's mind to fit a particular ideology, whether political or religious breeds enmity between man and man.
- xiv. **Spiritual Training and Religious Education:** To him dogmas, mysteries and rituals are not conducive to religious education.

2.3.4.2 Methods of Teaching and Krishnamurti:

- i. We should not teach the student 'what to think' allow him freedom to think for himself.
- ii. Study the child thoroughly and employ such methods that suit him best.
- iii. The student should be treated as an equal partner.
- iv. Problem solving and explorative methods should be encouraged.
- v. Repetition encourages the mind of the child to be sluggish.

2.3.4.3 Role of the Teacher and Krishnamurti

1. He should be considerate and thoughtful.
2. Respectful attitude towards students.
3. Have missionary spirit.
4. Self control in actions
5. Tolerance
6. Cheerfulness
7. One Pointedness
8. Confident

2.3.4.5 Discipline and Krishnamurti: Discipline in the school should be self-discipline, based on understanding and cooperation among teachers, and pupils as well as among the pupils themselves

2.3.5 Summary:

According to Krishnamurti education being imparted in big schools, with thousands of students and hundreds of teachers is no education as it lacks the personal interaction of students, teachers and parents. Parents should be actively involved in the process of schooling as they are more concerned with the welfare of their children and spend more time with them as compared with teachers. Teaching is a missionary education with dedication, value formation, keen understanding and it is not a cup of tea for all the people. Teachers should keep in touch with the parents and community so as to exchange their information about the individual student and keep him on the right track. Schools should become self-disciplined, without any type of rewards and

punishments. The principal should be a real democratic who respects the teachers. The students should be given representations to all bodies in which decisions are taken.

2.3.6 Questions for Self-Evaluation

- Q.1. Suggest any two methods of teaching according to Krishnamurti.
Q.2. Write in short about Krishnamurti's philosophy of life.

2.3.7 Suggested Questions

- Q.1. Write in detail about the educational philosophy of Krishnamurti.
Q.2. Describe in detail about the Krishnamurti's philosophy of life.

2.3.8 Suggested Books

- (i) Sodhi, T.S. and Harinder Kaur : Philosophical and Sociological Foundations of Education
Sodhi
- (ii) Kansal, M.R. : Principles of Education
- (iii) Sodhi, T.S. : Philosophies of Education
- (v) Brubacker : Modern Philosophies of Education

2.4.1- NATIONAL EDUCATIONAL POLICY 1986**1. Introduction**

In ancient India, education was a private affair of the people. It was neither financed by the State nor administered by it. It was imparted in the Ashrams situated in deep forests. The acharayas or the rishis who managed these ashrams were independent in every way. They taught what they deemed fit and they taught as an when they deemed proper. The kings did not interfere in the philosophy or methodology of teaching nor did they make any suggestions with regard to curricula or pedagogical techniques. The rishis were not in the employment of any kings, they did not get any salaries. Rather, they provided free boarding and lodging to their pupils. Every ashram was an autonomous institution and it followed its own policy and programme. There was nothing known as a National Educational policy. In medieval India the ashrams came closer to cities and the kings and the rajas or nawabs began financing the educational institutions with cash or jagirs. And Education was imparted in tols, pals, maktabas, madrassas or in dharamsalas which were attached to temples or mosques. Teacher thrived on donations in general and in some cases the salaries were also paid. But fees were not charged from students. Education was mainly religious but there was no set policy of Education give either by the society or by the state. The teacher enjoyed academic freedom but had no financial autonomy.

Some centres of learning assumed importance because of their big size and profound scholarship of the teachers in those centres. During the Buddha period, even a little before the great Universities like Taxila, Nalanda, Vikramashila, Vishali had become centres of international importance. But each centre of learning had its own policy of education as decided by the Syndicates of the University. But there was not even the slightest interference of the state. Of course, the kings did occasionally looked after the financial needs of different centres of learning. Teachers and students pursued studies on their own choice, some in philosophy, logic, ethics, religion, business, grammar or medicine or warfare.

There was no national policy of education. Higher education was residential in nature and solely teacher centred. National level competitions in different branches of learning were occasionally held and from the acquisitions and accomplishments of the students one would estimate the type of standards of teaching in different universities.

Education in India suffered a serious set-back during the Muslim invasions. The foreign invaders destroyed and looted the centres of learning and burnt the libraries and killed hundreds of teachers mistaking them as soldiers in saffron robe. Muslims were not as much interested in learning as were Hindu kings. The

atrocities committed by foreign invaders continued for a long period and continued during the days of British rule by the East India Company. The system of education collapsed and people began receiving education of giving education only secretly. In modern India in 1813 when the Charter Act of the East India Company was being renewed the British Parliament meeting in England decided that East India Company which was acting as ruler in India should assume the responsibility of educating the Indian natives.

It was said in the Charter Act 1813 that the Government of India would spend a sum of one lakh of rupees each year for the revival and improvement of literature and encouragement of the learned natives and for the introduction and promotion of a knowledge of sciences of the inhabitants of British territories in India.

This Charter Act (1813) marks the first step in the beginning of policy framing for education in India. Interestingly, the East India Company took the responsibility of educating the Indian natives twenty years earlier than their home government did the same in U.K.

Since 1813 the Government of India has been issuing regularly some sorts of policies in the field of education. These policies came through the recommendations of Commissions and Committees on Education like Wood's Despatch (1854), Hunter's Education Committee (1881), Sadlers' Education Commission (1919), through Acts like Universities Act (1901) and through specific policy resolutions like Policy Resolution of 1904 and 1913.

Between 1813 and 1921, the entire education in India was controlled by the Central Government, the states had only to implement the orders and declarations issued by the Central Government. The state governments were merely puppets in the hands of the Central government.

In 1921, as a part of Montague Chemsford Reforms in the subject of education was transferred from the Central list to the state list and all education except education of the Europeans and the English people was entrusted to the care of the State Governments. The States were given freedom to enact their own laws and spread to promote any type of education they thought was suitable to the people of different states. Some states were more enthusiastic than others and made tremendous progress in the field of schools as well as college education. But some sluggish and unenthusiastic states, ignored education. This resulted in large variation and imbalances in the progress of education. Such imbalances have continued up-to-date. For example, Kerala has 100% literacy against 35% literacy in Bihar and M.P., less still in J and K state.

In 1947, India got independence and in 1950 India became a Democratic Republic. Broad education policy of Free India has been enshrined in the Indian Constitution. In Independent India as provided in the Constitution education remained included in the State list. There was as such no Education Policy which could be called National. However, in 1948 Basic Education of Gandhiji's views was adopted as a National Pattern of Primary education.

The government reviewed the progress of education through the reports of (a) Radha Krishnan University Education Commission (1948), (b) Mudaliar Secondary Education Commission (1952-53), and (c) Kothari Education Commission (1964-

66). The chief recommendations of Kothari Education Commission (1964-66) which there was an agreement of the members of Parliament were enlisted in a document called the National Policy of Education (1968). This was the first National Policy resolution on Education in Independent India. But since Education was a state subject so the state governments did not implement this policy (1968) seriously and sincerely. In 1976, on the recommendations of S. Swaran Singh Committee Report the subject of Education was taken away from the State list and put on the concurrent list by bringing 42nd amendment in the Indian Constitution.

The change gave legal teeth to the Central government to force the state governments to implement the National Policy of Education (1968) in letter and spirit. But unfortunately, the Indira Gandhi government fell and Mr. Morarji Desai took the reins of the government. His government prepared a draft of New Education Policy (1979). The draft was yet to be discussed in the Parliament while the government fell again.

Mr. Rajiv Gandhi came into power in 1985 and his government declared that they would give a new education policy to the nation. The policy which Rajiv Government gave to India in 1986 is known as New National Education Policy.

2. Chief Features of 1986 Education Policy

There have been policy resolutions issued in 1904, 1913, 1968 and 1979 (draft). But the one issue in 1986 is in many ways different from the earlier resolutions. The new resolution is characterised by the following features :

(a) Democratically Framed

All the earlier policy resolutions were framed by the central government without consulting the people. As such, they were dictatorial in nature, they were raised from above, people were not involved in their formation. But the 1986 policy was based on the opinions and suggestions of the people.

In 1985 (August), the Government of India issued a book known as "Challenge of Education - a Policy Perspective." In this booklet, the existing situation on education as it obtained in the country was very faithfully projected and the mind of the government how it wanted to reform the system was also mirrored. The booklet "Challenge of Education - a Policy Perspective" was translated into all the Indian languages enlisted in the VIII Schedule of the Indian Constitution and distributed free among the Indian people. All people interested in education—teachers, lawyers, doctors, engineers, politicians, thinkers etc. were requested to offer suggestions towards improving the system of education. A very large number of seminars, discussions, conferences and symposia were arranged. A National debate was initiated on the subject in hand.

Hundreds of letters, memorandums, representations were received by the government. They were all pursued and a National Policy Draft was prepared and discussed in the Parliament. Finally, the Government of India issued a New National Policy on Education in 1986 in May, 1986. We can declare that the New Policy on Education has the sanction of the people and thus has been framed democratically.

(b) 21st Century Oriented

This policy is futuristic in outlook and has been formulated keeping in view the demands of the 21st century. It has been intended to enter the 21st century

with due preparation and determination. The Preamble lays down, "There are moments in history when a new direction has to be given to an age old process. That moment is today. "Again Para 2.4 says : In sum, education is a unique investment in the present and the future. This cardinal principle is the key to the National Policy of Education."

(c) The Policy has a Legal Force behind it

When the previous Educational Policies were announced in 1904, 1913, 1968 and 1979, education was on the State list. So the policies were advisory in nature. The Central government had no legal authority to ask the state governments to implement the policies.

But since 1976 the position has changed. Education is on the concurrent list and both the central government and the state governments are equal partners in the business of education. The central government has been now legally empowered to ask the state governments to implement the 1986 policy of education.

(d) Adequate Finances Promised

In the previous policies since Education was a state subject, no funds were allocated towards their implementation. But in the present policy, education will be treated as a crucial area of investment for national development and survival. The government has promised to provide adequate funds and spend atleast 65% of the G.N.P. on education against the present rate of 3.2% only.

(e) Policy is Accompanied with a Plan of Action

Another characteristic of the new policy is that it is accompanied with a detailed "Programme of Action" which lays down how each scheme envisaged in the policy is to be implemented, evaluated and monitored. The progress of implementation will be reviewed periodically and efforts would be made to remove the impediments, if any.

(f) Provision for Review

The implementation of the various parameters of the New Policy will be reviewed every five years. Appraisals at short intervals will also be made to ascertain the progress of implementation and the trends emerging from time to time.

3. The Contents of the Policy

The 1986 National Policy on Education is very comprehensive document having 12 parts devoted to different aspects and areas of education. The main characteristics are as under :

- (a) In our national perception education is essential for all.
- (b) The concept of national system of education implies that up to a given level, all students, irrespective of caste, creed, location or sex, have access to education of a comparable quality. For this, effective measures will be taken in the direction of the Common School system recommended in the 1986 policy.
- (c) The common school structure would be 10+2+3.
- (d) Education will strengthen world view and motivate the younger generation for international cooperation and peaceful co-existence.
- (e) To promote equality, equal opportunities of education would be provided to all.

- (f) Minimum level of learning will be laid down for each stage of education.
- (g) Life-long education will be a cherished goal of the educational process.
- (h) Education will be used as an agent of basic change in the status of women.
- (i) In all areas and in all dimensions rural male, rural female, urban male and urban female education of the minorities, the handicapped and the scheduled castes there will be equalization in education.
- (j) Illiteracy will be wiped out from India by the year 2000.
- (k) Universalization of elementary education will be achieved through programme like Early Childhood Care and Education (ECCE), pre-primary education, 8 years compulsory schooling, provision of school facilities, non-formal education and removal of school drop out menace.
- (l) Secondary education will be strengthened multisidely and it would be rapidly vocationalized. By the year 2000, 25% students will be covered under the vocational stream of the 10+2+3 structure.
- (m) The standards of higher education at all levels will be improved, research will be encouraged and open universities and distance learning programmes will be initiated.
- (n) Degrees will be delinked from jobs.
- (o) Rural universities will be developed on the lines of Mahatama Gandhi's idea on education.
- (p) Technical and management education will be given extra emphasis keeping in view the rapid expansion of knowledge and the great advances in science and technology.
- (q) Efforts will be put into the functional aspects of education to ensure that system of education should work. All teachers should teach and all students study.
- (r) The curricula at all levels will be geared to nation's needs and people's ambitions and books will be thoroughly revised and updated.
- (s) Population education will be imparted at all levels of education.
- (t) Sports and physical education programmes will be included in the evaluation or performance.
- (u) The government and the community would endeavour to create conditions which will help motivate and inspire teachers. A system of teacher evaluation will be created and reasonable opportunities of promotion to higher grades will be provided. And the system of teacher education (i.e. preparation) would be overhauled.
- (v) Non-government and voluntary organisations will be encouraged.
- (w) Resources to the extent possible will be raised and education will be treated as a crucial area of investment for national development and survival.
- (x) The implementation of the various parameters of the new policy will be reviewed every five years.
- (y) The nation wide efforts in Human Resource Development will be intensified and the base of the pyramid which might come close to a billion people at the turn of the century will be strengthened.
- (z) Given our tradition which has almost always put high premium on intellectual and spiritual attainment, we are bound to succeed in

achieving our objectives.

4 Criticism and Review of the National Policy on Education

The Policy was well received in Congress ruled states but the Non-Congress governments rose in rebellion. They tried to establish an all India organisation to register their protest. A rally was organised in 1989 in Calcutta and it was resolved that a signature campaign be started against the implementation of this policy.

On August 8, 1989, the retired Supreme Court Judge, Mr. R. Krishan Ayer, who was the Chairman of the opposing group declared that the New Policy was an attack on liberal democratic education. This policy would fail to ensure success of primary education and remove illiteracy from the country. He appealed that the policy may be withdrawn and a new policy be announced which the opposition was preparing. The important area launched by Mr. Ayer were as follows :

- (a) 8 years primary education should be universal.
- (b) 100% children between 6 and 14 years should be brought to the schools.
- (c) Secondary education should provide basis for knowledge and research.
- (d) Secondary education should be made accessible to all children and no child will have to walk more than a kilometer to reach a high school.
- (e) Educational institutions would be provided all necessary physical and other facilities.
- (f) Scientific attitude will be inculcated in children and education would be a secular in character.
- (g) School Education Boards and Universities would be autonomous in every way.
- (h) Research will be encouraged on priority bases.
- (i) Fear and frustration will have no place in education.
- (j) The government will bear the entire expenditure on education.

Despite opposition the new policy was put into implementation. In the meantime, another political event had happened after Rajiv took as Prime Minister. When the Congress government had collapsed and V.P. Singh had been saddled in the P.M's chair. He appointed Acharya Rama Murti Review Committee to have a second look at 1986 policy. He had not yet submitted his report that V.P. Singh lost the confidence of the M.Ps. and Shri Chander Shekhar took over as Prime Minister. Acharya Rama Murti submitted his report to Shri Chander Shekhar. But he too fell and the Congress government returned to power once again under the Prime ministership of Mr. Narsimha Rao. The Congress began harping on the 1986 policy of Education. But the Acharya Rama Murti Committee Report was before the Parliament and it had to be disposed of before retaking the 1986 N.P.E.

The Central Advisory Board of Education (CABE) appointed Janardan Reddy, the Chief Minister of Andhra Pradesh to study the Acharya Rama Murti Review Committee Report and modify the 1986 Policy resolution accordingly. Janardan Reddy presented his report in 1992 to Shri Narsimha Rao. He had

suggested that :

- (1) Primary education be made universal.
- (2) Non-formal educational programmes should be divided to bring back the dropped out students into the folds of education.
- (3) Local Advisory Committees be established to ensure the spread and success of primary education.
- (4) Primary Education and Adult Education be merged under the programme of Mass Education.

Acharya Rama Murthi had also suggested that Primary Education be made the fundamental right of children. But Reddy Committee had rejected this suggestion.

With the modifications suggested by Mr. Reddy the 1986 Education Policy was approved by the Parliament and sent to states for implementation. Alongwith the policy, the Action Plan 1986 was revised and rechristened as Action Plan, 1992.

Let us see what has the next Government to say about "National Education Policy". A New Policy is in the offing, it is everybody's guess. It is heartening to not, however, that the 1986 policy is being implemented in certain areas sincerely and in other casually.

5 Self-Check Exercise

Questions

1. In the ancient India, there was no national policy of education. Yes/No
2. The muslim rulers and invaders did not have any national policy of education. Yes.No
3. The Charter Act of 1813 made the Britishers responsible for Indian Education Yes/No
4. During 1813 and 1921, the education system of India controlled by the Central Government. Yes/No
5. Rajiv Gandhi government worked out the national policy of education 1986. Yes/No
6. National Policy on education was not democratically prepared along with its programme of action. Yes/No
7. The policy aimed at education of twenty first century and need not be reviewed. Yes/No
8. This policy dealt in details about all levels of educational ladder. Yes/No
9. The national policy of education 1992 is an original document having nothing to do with national policy of education 1986. Yes/No
10. In 1992, National Policy of education, primary education has been made as one of the fundamental right of the individual. Yes/No

Answer Key : (1) Yes (2) Yes (3) Yes (4) Yes (5) Yes
(6) No (7) No (8) Yes (9) No (10) No

2.5.2- The Indian Education Commission (1964-66)

1 Introduction :

The main purpose of setting up this commission was to study the various problems of education in the country to evolve a National System of Education. This commission was appointed on July 14, 1964 under the chairmanship of Dr. D.S. Kothari, Chairman, University Grants Commission, New Delhi. The commission began its task on October 2, 1964 and submitted its report on June 29, 1966 to the Union Education Minister.

2 Aims of Indian Education Commission :

The commission studied the problems of education in India and submitted its 1600-page report to Education Minister of India.

The commission asserted that the progress of the country development of finance, social security and welfare activities can be ensured only through education. Therefore, the commission recommended that education should be given highest priority in any scheme of national development.

Education and National Objectives :

Education should be in accordance with the life and needs of the person so that national objectives may be achieved. Following are the five objectives which should be achieved through a five point programme :

- (i) Increase in Production
- (ii) Social and national integration.
- (iii) Consolidation of democracy.
- (iv) Speeding the process of modernisation.
- (v) To build the character through the development of, social and spiritual values.

3 Educational Structure and Standard :

General Education should last for a period of 10 years : four years of lower primary, three years of higher primary and three years of lower secondary education. Prior to general education primary education should be given from 1 to 3 years. The commission recommended that the Graduate course should be extended from 2 to 3 years.

4 Equalisation of Educational Opportunities :

In India two types of inequalities are found in the field of education :

- (a) In the education of boys and girls
- (b) In the education of developed and backward classes.

In order to remove these inequalities, lower secondary education should be made free and there after in the period of 10 years, higher secondary and university education should be given free to the poor and meritorious students. The cost of

education has to be reduced. In the libraries of educational institution, sufficient number of text-books should be kept and meritorious students should be granted financial help to help them purchase books.

Fifteen percent students should be granted scholarships at secondary education stage and by 1976, fifteen percent students of pre-graduate courses should be granted scholarships. This percentage should be increased to 25 by the year 1986. A system of university scholarship should be started, 500 scholarships should be granted to the students, who should be selected to receive education in foreign countries.

5 Expansion of School Education :

School education needs to be greatly expanded. Centres should be opened in each district and state. Managers of the private schools be encouraged to expand primary education by the year 1975-76 and by the year 1985-86 provision should be made for primary education to all the boys and girls upto the age of five and seven respectively. Twenty percent and 50 percent of the students at Lower secondary stage and higher secondary stage respectively be given professional education. The number of students should be regulated at this stage.

6 School Curriculum :

To remove the defects of the prevalent curriculum of the schools, the commission made the following curriculum plan for different classes :

1. Lower Primary (Class I to IV)

- (i) One Language (mother tongue or regional language)
- (ii) Mathematics.
- (iii) Study of environment-science and social studies should be taught in class III and IV.
- (iv) Creative activities.
- (v) Work-experience and social service.
- (vi) Health education.

2. Higher Primary (Class V to VII)

- (i) Two languages :
 - (a) Mother tongue or regional language.
 - (b) Hindi or English.
- (ii) Mathematics.
- (iii) Science.
- (iv) Social Studies or History, Geography and Civics.
- (v) Art.
- (vi) Work-experience and social service.
- (vii) Physical education.
- (viii) Education on moral and spiritual values.

3. Lower Secondary (Class VIII to X)

- (i) Three languages in non-Hindi speaking areas, generally there should be the following languages :
 - (a) Mother languages or regional language.
 - (b) Hindi in higher or lower standard.
 - (c) English in higher or lower standard.

In the Hindi speaking areas, generally there should be the following languages

:

- (a) Mother languages or regional language.
- (b) English (or Hindi if English has been taken as mother tongue.)
- (c) One modern Indian languages besides Hindi.
- (ii) Mathematics.
- (iii) Science.
- (iv) History, Geography and Civics.
- (v) Art.
- (vi) Work-experience and social service.
- (vii) Physical education.
- (viii) Education of moral and spiritual values.

4. Higher Secondary (XI to XII Class)

- (i) Any two languages which should include any modern Indian language, any modern foreign and any classical language.
- (ii) Any three subjects to be selected from the following subjects :
 - (a) One additional language.
 - (b) History.
 - (c) Geography.
 - (d) Economics.
 - (e) Logic.
 - (f) Psychology.
 - (g) Sociology.
 - (h) Art.
 - (i) Physics.
 - (j) Mathematics.
 - (k) Biology.
 - (l) Geology.
 - (m) Home Science.
 - (iii) Work experience and social service.
 - (iv) Physical education.
 - (v) Art and craft.
 - (vi) Education in moral and spiritual values.

7 School Administration and Supervision :

According to the commission administration should be kept separate to the supervision and teaching, Provision should be made for common school system of public education. For administrative purposes, upto district stage administration should be in the hands of District School Board. In Secondary schools work of supervision should be conducted by Education Department. A State Board of Schools should be established in each state in order to perform the work of prevalent Secondary Education Board. A National Board of Education should be established in the Ministry of Education in order to advise the Government in regard to school education.

8 Higher Education :

The U.G.C. should develop six universities from among the existing universities into major universities where best type of graduation, teaching and research work should be performed. Clusters of advance courses should be started in each university. The teachers imparting education in universities and schools should be sent to major universities to acquire knowledge related to their subjects. During the session, the

teachers as well as students should not be allowed to leave one institution and join the other institution. The system of selective admission should be adopted in order to admit students in the university. Regional language should be the medium of the pre-graduate courses. The examiners should be given remuneration for examining the answer-books. Wherever there are degree colleges, they should be organised into Universities.

9 Teacher Status :

It is necessary to improve the economic, social and professional status of the teacher. The scale of pay of teachers of Government and non-government schools should be the same. A suitable increase should be allowed in the scales of the pay of teacher. The following scales of pay to teacher at different stages of education are recommended :

Scales of Pay of Teachers

Teachers	Pay	
1. Secondary Course passed, Untrained teachers of primary school.	Minimum Salary	Rs. 100/-
2. Above mentioned teachers after 5 years of service.	Minimum Salary	Rs. 125/-
3. Secondary course passed and trained (having completed two years training course) teachers of primary schools.	Minimum Salary	Rs. 125/-
4. Above mentioned teachers after 5 years of service.	Minimum Salary	Rs. 150/-
5. Teachers having passed Secondary course and two year's training.	Minimum Salary	Rs. 150/-
6. Above mentioned teachers after 20 years of service.	Minimum Salary	Rs. 250/-
7. 15 per cent teachers selected from category 6	Minimum Salary	Rs. 250/- 300/-
8. Graduate having completed one year's training course	Minimum Salary	Rs. 220/-
9. Above mentioned teachers after 20 years of service.	Minimum Salary	Rs. 400/-
10. 15 per cent teachers selected from category 9.	Minimum Salary	Rs. 400/- 600/-
11. Untrained graduates so long as they do not complete their training	Minimum Salary	Rs. 220/-

12. Teachers working in Secondary schools conducting graduate course.	Minimum Salary	Rs. 300/- 600/-
13. Above mentioned teachers after completing their training.	One year's increment in their existing salary	
14. Heads of the Secondary Schools.	Their salaries will depend upon their respective abilities and size of the schools.	
15. Teachers of affiliated Colleges.	1. Lecturer Jr. Scale 400-25-600. 2. Lecturer Sr. Scale 400-30-640-40-800 3. Sr. Lecturer or Reader 700-40-1100 4. Principal I. 700-40-1100 II. 800-50-1500 III. 1000-50-1500	
16. University teachers.	1. Lecturer 400-40-800-50-950 2. Reader 700-50-1250 3. Professor 1000-50-1300-90-1600	

There should be no discrimination and distinction between the teachers of Government and non-Government schools in regard to pay scales and conditions of service. Proper facilities of residence etc., should be provided to the teachers working in the rural areas.

10 Adult Education :

According to Kothari commission, the education of adult is of special importance for the security and progress of the nation. The Commission suggested that illiteracy should be ended in all the corners of India within a period of 20 years. To achieve this, schools should be converted into the centres of community life. Comparatively more efforts should be made in the rural areas to end the illiteracy. The curriculum of the educational institutions should be organised in such a way that the adults may acquire general knowledge and experience. The Commission recommended the start of correspondence courses for the expansion of adult education. Libraries also have special importance in this connection. The Advisory Committee on Library's suggestion was that a net-work of libraries should be spread throughout the country, it should be implemented vigorously. The newly literate persons should be supplied with books and other materials according to their interests. The programmes for teaching the adults should be organised in the universities also. For organisation and administration of adult education, a National Board of Adult Education should be established. Such Board should also be established in the national level and district level.

11 Questions for Self Evaluation :

1. The I.E.C. was established on July 14, 1964. Yes/No

2. The Chairman of the Commission was Dr. D.S. Kothari. Yes/No
3. The main purpose of this commission was to study the various problems of education and to suggest ways for improvement. Yes/No
4. The I.E.C. gave importance to school education as well as higher education. Yes/No
5. I.E.C. suggested only English language at lower primary classes. Yes/No
6. I.E.C. suggested 2 languages for higher primary & 3 languages for lower secondary classes. Yes/No

Answer Key : 1(Yes), 2(Yes), 3(Yes), 4(Yes), 5(No), 6(Yes)

12 Suggested Questions :

1. How has the Education Commission of 1964-66 viewed education as a means of national development ? Explain.
2. Discuss the recommendations of the Kothari Commission for reforms of secondary education.
3. Describe the recommendations of the NPE, 1986

13 Suggested Readings and Web Sources :

- | | | | |
|----|----------------|---|--|
| 1. | Aggarwal, J.C. | : | Landmarks in the History of Modern Indian Education. |
| 2. | Govt. of India | : | Kothari Education Commission Report. |
| 3. | Rai, B.C. | : | History of Indian Education. |
| 4. | Rawat, P.L. | : | History of Indian Education. |
| 5. | Sodhi, T.S | : | Philosophical and Sociological Bases of Education |

Web Sources :

1. www.answers.com
2. www.thefreedictionary.com

CLASSIFICATION, HIERARCHY AND ROLE OF EDUCATION IN INCULCATING OF VALUES

Structure of the Lesson:

2.5.1 Objectives

2.5.2 Introduction

2.5.3 (i) Classification of Values

(ii) Classification of Values according to Indian Philosophy

(iii) Classification of Values according to Great Thinkers and Writers

(iv) Classification of Values on the basis of Educationists

(v) Modern Classification of Educational Values

(vi) Classification of Values on the basis of Motivation

2.5.4 Hierarchy of Values 22.11.5 Erosion of Values

2.5.6 Summary

2.5.7 Suggested Questions

2.5.8 Suggested Readings

2.5.1 Objectives of the Lesson :

1. Students will be able to understand the classification of values.
2. Students will be able to understand the hierarchy of values.
3. Students understand about the erosion of values.

2.5.2 Introduction :

Values give real meaning and right direction to our life. Value oriented education teaches how to behave in well cultured society & how to adopt &

adjust in different situation of life. Values define the real character of person and shows his or her attitude toward others and society. The purpose of education system is to inculcate such values which helps in maximum utilisation of individual capacity for the growth & development of humanity.

2.5.3 (i) Classification of Values:

Values defy classification into watertight compartments because they have a changing character, qualitative elements and an elasticity. But still some researchers and educationists have attempted to classify values. Values are classified in number of ways:

2.5.3 (ii) Classification of Values According to Indian Philosophy:

Indian Philosophy believes in four values called Purusharthas, viz., Dharma, Artha, Kama and Moksha. Dharma is Ethics, Artha is wealth, Kama is pleasure and Moksha is liberation. Dharma and Moksha are viewed as higher and supreme values. Whereas Artha and Kama are viewed as lower values.

2.5.3 (iii) Classification of Values According to Great Thinkers and Writers:

(1) Swami Vivekananda's Classification of Values:

Swami Vivekananda has laid stress on the following values:

1. Cultivation of heart, 2. Fearlessness, 3. Non-injury, 4 Purity not only personal purity, but social purity, 5. Self-Sacrifice 6. Service to others.

(2) Mahatma Gandhi's Classification of Values:

Mahatma Gandhi mentions the following eleven values:

1. Ahimsa (Non-violence), 2. Satya (truth), 3. Astayam (Non-thriving), 4. Brahmacharya (purity), 5. Aparigraha (non-acquisitiveness) 6. Sharirshrama (physical work), 7. Aswada(control of palate) 11.Sarvatra Bhavjavarjana (fearlessness), 9. Sarva Dharma Sambhava (looking up to all religious equally-tolerance), 10. Swadesh (patriotism-love of one's own country), 11. Sparsha Bhavna (abolition of untouchability).

(3) Plato's Classification of Values:

Plato classified values on the basis of ultimate realities. These are: 1.Truth 2.Beauty and 3. Goodness. These are also the basic values of life enunciated by the Indian thinkers as Satyam, Shivam and Sundram,

(4) Parker's Classification of Values:

Parker classified values on the basis of interest in following groups:

1. Biological values, 2. Economic values, 3. Affective values, 4 Social values, 5. Intellectual values 6. Aesthetic values,7. Moral values 11.Religious values.

(5) Spranger's Classification of Values: Spranger classified values in six categories:

1. Theoretical values, 2. Economic values, 3.Aesthetic values, 4. Social values, 5. Political values, and 6.Religious values.

(6) V.K. Gokak's Classification of Values: Gokak classified values in five categories:

1. Truth, 2. Love, 3. Peace, 4 Non-violence, 5. Righteous conduct

(7) Harry S. Broudy's Classification of Values:

Harry S. Broudy in his book Building a Philosophy of Education, Harry S. Broudy has discussed the following values:-

1.The Economic values, 2.The Health values, 3.The Recreational values, 4.The Associational values, 5. The Aesthetic values, 6.The Moral values and, 7.The Religious values.

(11) Berelson and Salter's Classification of Values:

Berelson and Salter divide values in the following two categories:

(i) Value of Heart: These include- adventure, affection, idealism, independence, justice and patriotism. (ii)Value of Mind: These consist of –domination, economic success, personal success, power, problem solving competence and social security.

(9) Thomas's Classification of Values:

Thomas Classifies values into six groups:

1., Aesthetic values 2.Humanitarian values, 3.Intellectual values, 4.Power values, 5.Material values, and 6.Religious values.

(10) Weil and Weid's Classification of Values:

Weil and Weid divide values into three main categories

(i) People Oriented values like care, concern, cooperation and helpfulness.(ii) Extension values like money, security, status, etc. (iii) Expressive values like opportunities using special abilities and aptitudes.

(11) Roheach's Classification of Values:

Roheach classify values in two broad categories:

(i) Instrumental values (ii) Terminal values

(12) Turner's Classification of Values:

(i) abstract (ii) concrete

(13) Golightly's Classification of Values:

Golightly gave two-fold classification of values (i) essential values and (ii) operational values and

Essential Values refer to goals and satisfactions that man and society accept for themselves, in an ongoing and expanding process of life and mind, and

Operational Values are those which function as means to serve and promote the former.

(14) Walter G. Everett's Classification of Values:

Walter G. Everett in his book 'Moral Values' classifies human values in the following eight groups:

1. **Economic values:** Economic values are indicated by market price. They include all purchasable things. Economic values are instrumental in the sense that they are used as means to obtain other values.

2. **Bodily values:** Bodily values relate to the health efficiency and beauty of the physical life.

3. **Recreation values:** Recreation values refer to the values of play and leisure enriching the life.
4. **Values of association:** These may also be called as the social values as they include numerous forms of associations — from friendship and family life to world wide relationship.
5. **Character values:** Under character values we may include the whole range of desirable personal and social virtues including justice, benevolence, self-control and truthfulness.
6. **Aesthetic values:** Beauty of nature and work of art are the aesthetic values.
7. **Intellectual values:** Values of knowledge and quest for an attainment of truth are included in intellectual values.

11. **Religious values:** Religious values include worship, devotion and commitment to that which one believes is the highest value.

2.5.3 (iv) Classification of Values on the basis of Educationists:

Educationists classify values into two broad categories:

1. **Values as internal and subjective:** Some educationists are of the view that values depend upon personal ideas and experiences. In other words a value is born out of a mind's power of imagination. H. Parker writes, "Values belong wholly to the inner world, to the world of mind." Hence educational values are internal and subjective. According to these educationists, curriculum construction, selection of educational aids, strategies and tactics all depend upon the teacher and the child.
2. **Values as external and objective:** Some educationists have firm belief that values are inherent in objects and activities in accordance with their qualities and attributes. It is the social environment which influences the

quality or value of an object. In other words social environment assigns value to an object. Hence each social value according to environment enters an object and becomes a part of it. Thus value is external and objective. Curriculum construction, selection of strategies, tactics and teaching aids are all used with relevance to the social environment in which the teacher as well as the child live.

It is clear that some educationists regard values as internal and subjective whereas others hold that values are external and objective. It should be kept in mind that both these views are one-sided and reveal only one side of truth. The first group of educationists neglects the external social environment and the other group remains indifferent to the interests, inclinations, aptitudes and capacities of the child.

2.5.3 (v) Modern Classification of Educational Values:

Brubacher, in his book, 'Modern Philosophies of Education' has divided educational values into two categories: 1. Related to likes or immediate values
2. Related to intelligent likes or remote values.

1. Related to likes or Immediate values: These values are those which fulfill the biological and psychological needs of children. Only immediate objects satisfy these values. The remote objects have no relevance. For example, a child having an interest and liking for fine arts, shall be able to satisfy his artistic, taste by practicing artistic activities only. In short these values are related to immediate needs and their fulfillment to achieve immediate self-satisfaction.

2. Related to intelligent likes or remote values: These values are closely related to intelligent and rational needs. It is a matter of common experience that each programme of school satisfies the diverse needs of teacher and children, but only some of these needs are important. It is also a fact that all these needs are not likely to be satisfied. Thus each person has to make an intelligent selection out of all these needs and try to achieve maximum

advantage from all the activities of the school. Hence these values are related to intelligently selected likes and needs. These values can be further divided into two categories namely instrumental values and intrinsic values:

(i) Instrumental or extrinsic values: If a value helps in the achievement of certain end, It is said to be instrumental. E.g. if a boy studies science to become a doctor. They are subjective and change according to the change in circumstances.

(ii) Intrinsic values: If a boy is studying the science for the sake of knowledge, it become an intrinsic value. Thus, same subject is becoming intrinsic and instrumental depending upon the use of it. Similarly the subject philosophy has intrinsic value in it. It gives knowledge and wisdom. If the subject is used to get a lecturer's post in a college, it becomes instrumental. Thus, intrinsic values and instrumental values are relative in their nature and perceptibility.

2.5.3 (vi) Classification of Values on the basis of Motivation:

Based on motivation also values could be classified into two categories: Egoism and Altruism. Egoists think that one's actions should serve one's own self-interests. Each person should conduct his life in such a way as to bring himself the most pleasure. Egoism is generally equated with selfishness. It is a fact that certain elements of egoistic nature are found in all human actions. Yet it is considered to be of a lower value

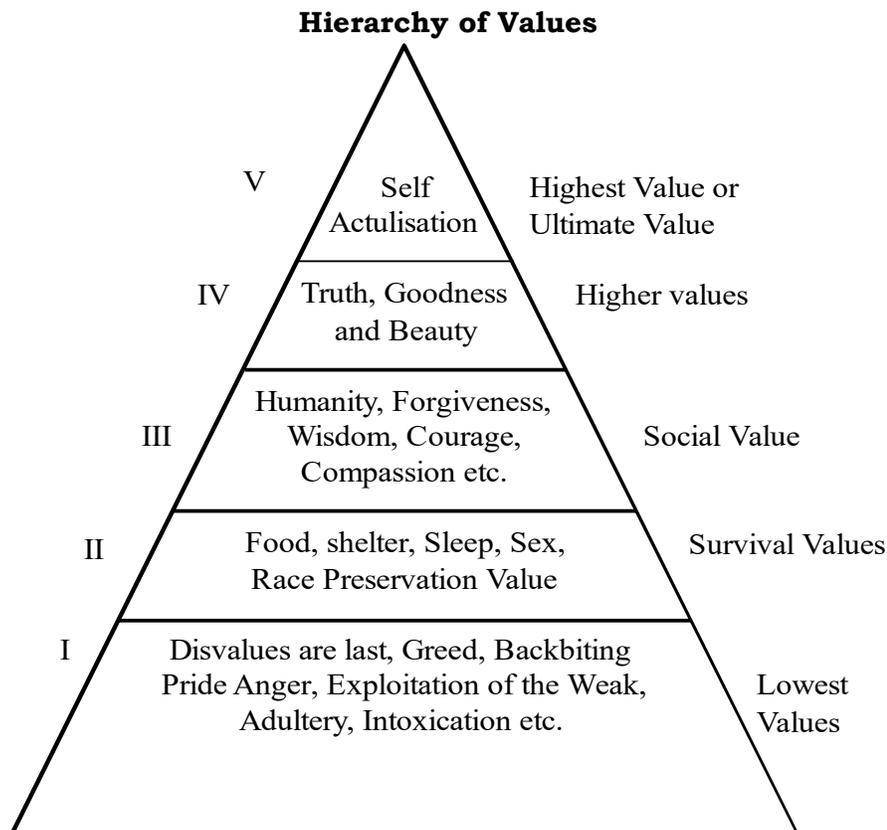
Altruism opposes egoism. Here in it the individual realizes his fullest selfhood, but this is done in pursuit of the interests of others. As per the discussion made above, Altruism is considered as higher value compared to Egois

2.5.4 Hierarchy of Values

The very fact that values are subjective or objective, intrinsic or extrinsic and that they are of various kinds, prove that there is a hierarchy of values. According to Plato and Kant, Man, who is the valuer, possesses a special attribute of the mind or will that helps him to distinguish greater values from lesser values.

The existing value system is divided in figure no. 3.1. It is based on the educational philosophy of Guru Nanak and is in confirmation with the ancient educational ethics also.

Figure 4.1



I. Lower Values: The values which are born out of unthoughtful desire or animal instinct are the lowest values. Through the media of education we cultivate negative attitude towards lower values i.e. lust, greed, attachment, pride, anger, backbiting, exploitation of the weak, adultery etc.

II. Survival Values: Through the media of vocational education we are to make men fit to earn his live hood i.e. food, shelter, sleep, sex etc. However, it is to be kept in view that it should not be all and end all of life. It is one of the aims for survival. Here too it is to be done in an honest way.

III. Social Values: These are a bit higher values than the survival values. It is to be done for the welfare of others and humanity. It includes humanity, forgiveness, wisdom, courage, compassion etc. Education must inculcate there values through curricular and co-curricular activities.

IV. Higher Values: These three values (trinity of values) i.e. truth, beauty and goodness are also considered as absolute values. Plato also regards them as the highest values and wishes to subordinate all other values under these three.

Education with the co-operation of community, parents, religion, parents in the democratic system is to cultivate higher values. i.e. truth, beauty and goodness amongst the students. The education which does not cultivate higher values, may not be worth calling education at all.

V. Ultimate Value: The highest aim of education in accordance with our national system of education is self-realisation i.e. to be one with Him. This is in fact the highest value to be achieved throughout our life. Education must show this path, even when it is not possible to achieve it for an ordinary man. Only a few can reach this stage. In gist, The highest values are spiritual and intellectual, the lowest values are material and physical. Values are to be achieved by our system of education.

The Instrumentalists, Pragmatists, and Experimentalists establish a different hierarchy of values. According to them one value outranks another when it is a

better instrument for achieving some purpose or objective. They say that hierarchy cannot be established in advance nor is that even final. That depends upon how certain values hold good with a particular person, at a particular time and in particular situation. These factors determine the hierarchy of values. For example, while evaluating a text-book for recommending to students we have to see which of the factors – price, format, content or presentation of the content – should have preference over the other. The order of preference will depend upon the educational policy, time and situation. On this order of preference depends the hierarchy of values in selecting the text-book.

2.5.5 Erosion of Values in Indian Society :

India was once called the country of Saints. Mahatmas and Pious people. It was considered as people with very high sacred values. In the present times is considered one of the most dishonest countries or people in the world. It might not be possible to enlist all the causes of the erosion of the values in India. However, we will try to see them in terms of its different aspects. The spread of callous selfishness, unlimited greed, bribery, corruption, narrowism, rowdyism, hooliganism, violence, destruction, abuse of human rights, gross injustice, frustration and crisis of character are found in abundance. However, we will discuss only a few important values.

Ramji holds the view "Man is the monarch of the external world of emotions and passions to a large extent. There is a crisis of character in our age, owing to deterioration of values in social, economic, political and religious spheres of life...In the midst of material prosperity, there is a sense of frustration and gloom. In the midst of abundance we find poverty in a large section of society".

(1) Erosion of Political Values : One of the most important causes of the erosion of values is the lowest standard of our politicians. India is living in a state of political tension, economic stresses, fears and frustrations. Exploitation, corruption, favouritism, nepotism, disaster, selfishness and

violence are having their head high. Our political system has stopped so low that many of our political leaders are entrapped in heinous crimes and are being prosecuted in the courts. It is also a fact that at times the ruling party interrupt false cases against the opposition. Some of the important causes of it are :

(a) Lack of Code of Conduct, (b) Loss of Right Kind of Leadership, (c) Police Atrocities, (d) Political Exploitation (e) Unethical Submission of Bureaucracy to the Politicians, (f) Illiteracy of the Masses, (g) Wrong Notions of Democratic Values.

(2) Erosion of Social Values : Vimla Thakur is of the opinion "Thoughts, ideologies, codes of conduct and sets of values, psychological pattern of behaviour have failed in transforming man. Man with the help of thought human being, as an individual, is unhappy and frustrated, not at peace with himself, bewildered, frustrated and confused that he does not know the art of living with others in love, peace and harmony. Some of the social factors responsible for the erosion of social values are : (a) Marital Frustration, (b) Corrupt Practices, (c) Social Fragmentation, (d) Caste System, (e) Lack of Justice, (f) Lack of Social Discipline, (g) Selfishness, (h) Materialistic Attitude, (i) Lack of Social Sensitiveness, (j) Social Exploitation, (k) Lack of True Education, (l) Loss of Faith in True Religious Values.

(3) Erosion of Economic Values :

(a) Industrialisation and Urbanisation : In the present era, economic factor dominates the life of individuals. Most of them subordinate all other factors to it. In a nation like India, where nearly 30% people live below the poverty line, it is more so. Another cause of it could be the ruling of our people by foreigners and centuries. All these have gained importance in the age of urbanization, modernization, globalization and the new industrial policy.

With the coming up of science and technology new Industrial Policy and its execution, there is a tendency towards industrialization and consequently urbanisation. The growth of industrialization and urbanisation has given birth to commercial outlook to life in its varied manifestations. The traditional joint family system is disappearing and the nuclear family system is taking its place. These changes have caused erosion of values.

- (b) Materialistic Tendencies
- (c) Influence of Psychological Movement
- (d) Exploitation of Development of Science and Technology
- (e) Erosion of Joint Family and Non-establishment of Nucleus Family
- (f) Enjoyment of the Use of the Modern Goods
- (g) Mixing up of Cultures by way of Immigration
- (h) Poverty
- (i) Illiteracy

2.5.6 Summary :

Anything that satisfied our desire is value. Values are important for giving meaning of life. Values cannot be taught through words or books. Values are inculcated in student through the daily life of teachers, parents, neighbours, friends & society. The many ills that our society as a whole is suffering today are mainly due to crisis of values. Values in public life seem to be on the cross roads. There is erosion of social moral cultural economic & political values at all levels.

2.5.7 Suggested Questions :

1. Give the detail of Classification of Values?
2. Explain the Hierarchy of Values.
3. What do you understand by the erosion of values?

2.5.8 Suggested Readings :

1. Brubacher, J.S. : *Modern Philosophies of Education*.

2. Kaul, G.N. : *Values & Education in Independent India.*
3. Sodhi, T.A. and Aruna Suri : *Philosophical & Sociological Foundation of Education*
4. Pandey, R.S. : *An Introduction to Major Philosophies of Education.*
5. Taneja, V.R. : *Philosophical and Sociological Foundations of Education.*