CHAPTER V

CURRICULUM

5.1 Introduction

Every society will be aiming at certain objectives for education. These objectives are achieved through the means of the curriculum. In other words, curriculum refers to the totality of activities and experiences planned by the educational institution with a view to realize the aims of education. Knowledge is the central concern of the curriculum and philosophy of education, provides a conducive understanding of the issue related to knowledge. Bruner, J.S. (1964) says that, the philosophical aims of education may be belief in certain universal and eternal values, ethical principles governing ideal life and belief in certain intrinsic values.

There are ever so many objectives set by the educational planners to be achieved through the means of curriculum. The concept of a triad representing the domains of
the mind into, the cognitive, affective, and connative, helping
the individual to know, feel, and do respectively. The
curriculum may also be fundamentally influenced by the
sociological factors such as cultural background of a nation,
it's economic condition, and political state of affairs. Hence
curriculum may be defined as the tool which a society uses, to
pass on what it considers as the deserving aspects of it's
culture, knowledge, values, beliefs and skills. UNESCO² (1973)
defines curriculum as the set of learning activities, and
experiences, designed to achieve specified learning
objectives, of education.

5.2 Education and culture

'Education' without culture, becomes a rootless
exercise, while culture provides sustenance, and an anchor. It
is therefore imperative that, curriculum should take note of this
fact and explore ways and means to acquaint students, with
the broad features of Indian culture.

5.2.1 Meaning of value education in curriculum

By value education we mean, planned
educational action aimed at the development of proper
attitudes values, emotions and character in the learners. The
phrase has very wide connotations, and covers all aspects of
personality development i.e. intellectual, moral, social, aesthetic, and spiritual. Dimensions of value education should integrate with and enrich the entire curriculum.

Value education is a comprehensive process and it is an education for becoming. It spans the entire gamut of learning by developing critical thinking, education of the emotions, cultivation of imagination, strengthening of will and training of character.

“Education in values; a source book”, published by NCERT says that the objectives of value education in schools shall be described as follows.

I. To kindle the moral, and aesthetic sensibilities of children through, exposure to appropriate objects, events, and experiences.

II. To enhance awareness of and sensitivity to, moral aspects of major issues, and concern of modern life like poverty, illiteracy, human rights, environment, population, peace etc.

III. To develop, the ability to reflect, with an open mind on the moral dimensions of contemporary social events and incidence of every day occurrence.
IV. To help students to understand, and appreciate the values of democracy, secularism, social justice, scientific temper and other values supportive of social cohesion and national unity.

V. To enable students to develop a concern for and commitment to these values.

VI. To provide appropriate, opportunities for students to practice and live of these values.

Value orientation in education is a complicated task. It implies education in human values as well as value inculcation. Accordingly the value orientation in education comprises, several elements like,

I. Curriculum provision for value education.

II. Designing of curricular, activities, for value education, and inculcation;

III. Specific programmes on value education.

IV. Well designed instructional materials on value education.

V. Training of teachers, in imparting value education.
VI. Specialised resource institutions on value education; and

VII. Special provision, and schemes on value education.⁵

5.3 **Need for value updated curriculum**

The changes all around and the pace of these changes clearly indicate, that a thorough revision of the curriculum, is an urgent necessity. It has to take full cognizance of the requirements of schooling and learning to ensure, that the curricula fully respond to the social cultural, economic, contexts of the people. It has to fully, appreciate the nature of Indian society, it’s unity and diversity.

“The ultimate disease of our times, says Maslow⁶ (1959) is valuelessness”

Domination of science and materialism and its stress over objectivity and epistemology, based on sense perception, has denuded humanity of all recognizable qualities. “This has created man who is at once technically knowledgeable, and culturally infantile. Devoid of virtue, man has misused Science and technology such that Aristotle said about man ‘the most unholy and the most savage of animals. Today, a specialized and narrow type of education prevails which had abandoned the teaching of the transmission of
culture and value systems, fostered by predecessors. Gasset (1970) says that “The average person is the new barbarian, a laggard behind the contemporary civilization”.

The multifacetedness of education is stressed by the UNESCO Report on “Education learning to be” (1972) which conceives education as something that creates a complete man. In fact the report states that “the fundamental aim of education is intellectual, emotional and ethical integration of the individual into, a complete man.

Joseph (1994) says “curriculum as it prevails at present, gives emphasis only to the cognitive aspects and there is very little, in it by way of affective input. As a result we create individuals, who are knowledgeable and were robot-like totally devoid of humane qualities. Such individuals have, little concern for others and this causes a great concern. In order to create the complete man, education as stated, earlier, should take care of intellectual, physical, emotional, moral, and spiritual aspects. In short the present curricula are totally devoid of the element of value aspect and this is the most urgent concern of the day.”
5.4 Curriculum Policies

During the last decade, various efforts have been made in each country to revamp their education systems. The following general trends were reported, by many countries. “There is an ongoing commitment to, curriculum policy review, and development to meet, the challenges of the changing technological, social, economical, political, national, and global environments. Curriculum policies of participating countries emphasized the goals of social cohesion, economic well being and personal development.

Countries appear to be developing curriculum, qualifications, schooling frameworks and structures that are able to respond effectively both to national and international changes and more local needs.

Majority countries, recognize, the importance of developing curriculum frame work that ensures the learning of core content while providing opportunities for greater choice of elective subjects.

Participating countries recognize the importance of holistic approaches, to the curriculum. This approach emphasise the balance between mental, emotional, physical and spiritual dimensions. Countries also mentioned the need to
include child centred, and activity based learning and teaching approaches, which foster, creative thinking, problem solving, and encourage self directed learning.\textsuperscript{10}

Rajput, J. S\textsuperscript{11}; (2000) says that, within the ambit of systems and structures curriculum design, has an important role to play. It is generally accepted that in education curriculum renewal and, development is an ongoing process and no nation can afford to go slow on the same. It must meet the learners needs, societal expectations community aspirations, and international comparisons. It needs to prepare, the ground for accepting globalisation, accelerating social progress extending modernization and ensuring dynamism, in terms of in built mechanisms of review, renewal and upgradation. It has to remain flexible, and provide for local needs and requirements.

5.5 National perspective and local focus

During early nineties some discontentment surfaced around “Load’ of learning” It prompted Ministry for Human Resource Development Government of India to setup Yashpal committee to suggest, ways and means to arrest the problem. Again with the introduction of constitutional amendments 73 and 74 there has been a basic shift in approach, towards
decentralization of education up to Panchayath level, in providing elementary education to all children. States and regions have to develop context specific curricula and syllabi. National Council for Educational Research and Training, as a national level apex body can give indications in the proposed curriculum frame work by highlighting significant and critical issues to be responded to by state level curricula. It can also indicate. Strategies for regularly upgrading this curricula for the states in a dynamic and responsive manner.

5.5.1 Relevance of sequential curriculum from school to college

Changes in design and development of school curriculum cannot succeed, unless full cooperation, is given by UGC and boards of secondary school education. It will be a disaster if plus two curriculum becomes oblivious of the requirements of higher education. It is true that, curriculum of elementary education has to be self contained, and so also the curriculum for secondary and junior secondary levels. Yet it has to have sequential linkages. Apparently these two trends may appear, contradictory. But unless there is a balance, both these trends, will not be able to, do any justice to curriculum design.
5.5.2 International Curriculum Scenario and Values

It is based upon, studies conducted in 18 countries, of Asia-Pacific, region, including India, which was discussed in a meeting held in November 1998, at National Institute of Educational Research. Given below are the general directions.12

5.5.3 Commissions on Curricular value education

The university education commission (1950), secondary education commission (1953), The committee on emotional integration (1962) and education commission (1966) referred to the problem of moral, social and spiritual education in their reports and made recommendations thereon. The committee on religious and moral instruction (1959) exclusively dealt on the issue. More recently, the working group, to review “teachers training programme”, in the light of the need for value orientation (1983) and the national commission on teachers (1984) addressed themselves directly on the issue of value education, especially as it concerned the role of teachers. The National Council for Teacher Education, (NCTE) also from time to time, through its different special sub-committees, strongly urged the need for
incorporation of value education dimension, in the teachers training programme.

Value education concerns were more articulated as national education policy directives in 1986. National Policy on Education traced the outline of the content of value education programme. Simultaneous with the formulation and adoption of NPE in 1986, steps had been initiated at the NCERT for the designing of a frame work, of national curriculum, for elementary and secondary education.

"When moral and spiritual values are mentioned, one may feel whether, such values could be taught, at all without, the support of one religion or other. Such thoughts are baseless, as these values are not intrinsically related to any particular religious doctrine. They are universal and as such apply to all irrespective of locality, caste or creed. Morality is often limited to, the domain of duties, while spiritualism, is fundamentally a search of the knowledge, of the highest, and the absolute, by direct experience, and manifestation of this search, in every mode of living, thinking and acting. Thus moral, and spiritual values are independent of any acts, rituals, or rites, which are akin to any religious instruction" 13
Kothari commission, headed by D.S. Kothari, made the following recommendations.

I. The central and state Governments, should adopt measures to introduce education in moral, social, and spiritual values, in all institutions under their direct control in the lines recommended by the university education commission, on religion and moral instruction.

II. The privately managed institution should also be expected to follow suit.

III. Apart from education in such values being made, an integral part of school programmes, generally some periods should be set apart, in the time table for this purpose. They should be taken not by specially recruited teachers but by general teachers, preferably from different communities, considered suitable, for the purpose. It should be one of the important objectives of training institutions, to prepare them for it.
5.6 Conclusion: Significance of Adolescence, value formation and curriculum on personality development

Sharma (1995) says that "all good education is in essence a process of developing the human personality in all its dimensions-intellectual, physical, social, moral, and spiritual". But for a variety of reasons, the effective dimensions of personality, has in recent times been seriously neglected, in our education.

Education today has transformed into, a process of information-transmission. When attempt is made to develop values among children the effective objectives of education, should be focussed ie development of social, moral, and spiritual, side’s of human personality. Education has to integrate all the dimensions of an individual’s personality by development of human values, so that man is happy, the society is civilized, and the world is peaceful.

But the idealists are of the opinion that universal principles exists in the nature of things and they should make the same appeal, to different minds. The pragmatists contend that education should help develop intellectual, aesthetic, moral, social, and spiritual values through various activities
accomplished and values are to be created and discovered by the educand themselves (Sharma\textsuperscript{15}, 1995).

John Dewey\textsuperscript{16} (1961) advocated a rational way of teaching values to children which emphasise providing them with factual knowledge of value issues, through discussions without telling what is right and wrong. Children alone should draw conclusions about, what is right and what is wrong using their own minds and reasoning. They should then be allowed to test these generalization by public criteria. For carrying out these discussions and reasoning children should be provided with raw material of curricular value educations the content on which it should work.

REFERENCES

4. ibid,p.28.


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