CHAPTER VII

CONCLUSIONS AND SUGGESTIONS FOR CURRICULAR DEVELOPMENT

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The present investigation is more or less theoretical in nature, in that the findings help the investigator to develop theories about restructuring the Secondary School Curriculum. Appraisal of the philosophic perceptions of teachers regarding the major philosophies that would account for designing the curriculum, could evolve valuable suggestions in restructuring the curriculum. Further, the second phase of the study confined to students' perceptions on the role of Gandhian ideals of education related to the 'culture of head', 'culture of hand' and 'culture of heart' in promoting academic achievement of pupils enabled the researcher in arriving at important suggestions in restructuring the Secondary School Curriculum within the Gandhian educational framework. Apart from these, the findings of the study have certain practical applications in making desirable changes or modifications with the present educational practices of teaching, learning, evaluation and administrative practices. Some of the important suggestions that emerged from the study are presented under two main heads.

7.1 Curricular Development Based on Teachers' Philosophical Perceptions

In curriculum development, philosophy of education occupies a vital role as it enables the curriculum designers to answer value-laden questions and making decisions regarding the curriculum. The various educational philosophies prevailing in a country, decide purpose or aim of education, clarify objectives, decide content and learning activities, state the role of persons working in schools and finally guide the selection of learning strategies and techniques in the classroom. Thus, philosophy of education becomes meaningful in any curriculum development endeavour.
Accordingly, it is necessary that curricular workers hold a philosophy of education or rather they possess a better perception of the various philosophical thoughts that will have impact on the curriculum in varying degrees, if not equally. Such perceptions would contribute towards designing the curriculum. Therefore, the necessity of development of a clear and consistent set of philosophical beliefs, is very obvious in designing the structure of the curriculum.

The present study is a bold step towards this end, aiming at making a body of recommendations in restructuring the Secondary School Curriculum. Appraisal of the philosophic perceptions of secondary school teachers of Kerala revealed that they hold an active view regarding the major philosophical thoughts and the suggestions were emulated from such philosophic perspectives.

7.1.1 Curriculum and aim of education

The findings of the study suggest that while restructuring the curriculum, the pragmatic view of the relation between the child and the society should be taken into account. The curriculum should be so designed that it would necessarily satisfy the social, environmental and economic needs of the child. Further, the personality development of the child through his physical, intellectual, social, aesthetic, moral and religious developments should be taken into account of topmost importance in relation with the experiences of the child and the societal needs.

The realists' view of education becomes pertinent in restructuring the curriculum from the present global perspective of rapid scientific and technological advancement, especially for a country like India, which is under
the threshold of rapid developments. This suggestion assumes added significance as the findings of the study revealed that government school teachers put more stress on the realistic ideals than did the private school teachers. Hence, the realistic aim of education should find an appropriate place in restructuring the curriculum. Accordingly, the realistic view, "reality is already in existence and is not the invention of man. It exists independently of being known to, perceived by or related to mind. Man can only comprehend them through his senses," should be acknowledged. Such a vision implies that man should be practical and always a seeker of deeper truth and reality because reality conceives that intelligence of man as the greatest factor in discovering and disclosing a pre-existent reality. Realism in full agreement with 'idealism' believes in universal values of truth, beauty and goodness and holds that they have to be acquired and inculcated, so that the fundamental values of society should not change. Realism considers God as 'will' and education is to train man's 'will' and his 'intellect'. 'Will' helps man to make right choices and observe discipline and help in eliminating bad habits and cultivating goodness. Therefore, the Secondary School Curriculum should uphold the universal values along with the importance of training of the intellect of the child so that he perceives the reality of things apart from as they appear to the senses.

The findings obtained from the test of significance for mean difference of scores of variables related to 'idealism' did not discriminate the subgroups. Such an observation assumes greater significance, for it was found teachers of present days still foster the traditional values and views on education as handed over to them from the past glorious generations of saints and rishis.
Accordingly, teachers uphold that the ultimate aim of education as self-realisation through recognising the universal, eternal values. They consider development of character, will power and cultural values as pre-requisites of realising God. Hence, the implications of idealistic aim of education are to be reflected in curriculum. Therefore, any attempt to restructure the Secondary School Curriculum should take into account the ultimate goal of life as perceived by the idealists, otherwise our educational practices will turn out to be a meaningless affair. In short, the curriculum should be one which helps in cultivating the essential values of life which gradually draws the child nearer and nearer to God, the final goal of education.

Test of significance for mean difference of scores of variables related to ‘naturalism’ also was not helpful in discriminating the two groups of teachers being compared. The findings clearly reveal that government and private school teachers are almost similar in their perceptions of ‘naturalism’. Therefore, it is imperative that the ‘naturalistic’ views on education should find its due place in the process of curriculum designing. This observation is especially true while taking into consideration the inseparable relationship between the child and his environment. Therefore, the dictum inherent in ‘naturalism’, preparing the child for complete living becomes relevant today and it has a touch of tomorrow. Development of the child in isolation with nature, its physical elements, events, processes and phenomena appears meaningless for the influence of the physical environment is so decisive in the natural development of the child. This view is amply supported by the psychological principles of learning which assert that education should be in
accordance with the developmental stages of the child. Hence, no formal curriculum is to be introduced for infants. A curriculum, which would foster the development of senses and personality, is to be introduced at the adolescent stage. The present District Primary Education Project introduced in primary schools of Kerala is a bold step towards this end. Formal training of the intellect, social, moral and religious sentiments is to be given at the youth. These suggestions are seen in full agreement with the modern psychological theories proposed by Bruner, Piaget and Gagne.

The four philosophical thoughts advocate the study of morality and religion towards cultivating values in the pupils. The fact that they have divergent views on the nature of values has to be admitted. The idealists emphasise eternal values. They aim at goals and ideals which are transcendental. For them values are fixed and have only to sought after. The naturalists find values in nature and assert that values are created by needs and conditions. To them values are subjective and relative. According to pragmatism, values are created by man and only those values survive which have flexibility. While the realists hold that all values are permanent and objective and assert that fundamental values of society should not change. The main task of education is training the pupils in assimilating sobre values and noble statements which in turn will lead pupils towards the ultimate goal, realisation of God. God is only one and the different Gods upheld by the different religions are only the manifestations of the same God. All the religions are the channels flowing towards the mainstream, finally to merge in it. The aim of education thus becomes making pupils realise this fact and enabling them to live upto this aim.
7.1.2 **Philosophy and curriculum content**

The findings resulted from the study were helpful in making certain practical suggestions towards restructuring the content area of the curriculum. The most touching ones are presented below.

All the philosophical thoughts under study, as perceived by the secondary school teachers indicate that they advocate the teaching of sciences, mathematics and languages as means of intellectual development. Here, idealism is an exception for it doesn’t insist on the teaching of mathematics instead hold that ‘logic’ may be included in the curriculum. Research studies have obviously shown that subjects like physics, chemistry, biology and mathematics help in sharpening the intellect of the pupils. Teaching of languages is also held important for they act as means of learning and comprehending other subjects.

The study reveals that the aesthetic development of pupils is possible through the learning of literature, art, music, painting etc. Study of such subjects help in widening the mental horizon of the learners and contribute towards developing their power of creativity.

The major philosophical thoughts on education stress the teaching of history, civics and other social sciences for the cultural development of the pupils. Such subjects are to reflect the past culture, glory of the human race and knowledge of man’s cultural heritage.

Moral and spiritual developments of the children are possible through including in the curriculum, the study of ethics and religions. Naturalism advocates the study of mythological and religious stories. The rational behind this argument is that pupils of the present are still fascinated by such stories
which depict the constant struggle between the good and the evil and they are delighted to find the ‘good’ winning over the evil forces, how much powerful they may be.

None of the philosophical ideals deny the importance of physical training in education. In full concord with John Locke, they accept the dictum, “a sound mind in a sound body.” Therefore, the inclusion of subjects like physiology, health, hygiene and physical education in the curriculum becomes highly pertinent.

The bread and butter aim of education or the vocational aim of education is highlighted by the pragmatists, realists and naturalists. They insist for vocational training as part of curriculum in areas like agriculture, industry, health, home science etc.

Naturalists are against any form of formal curriculum for the pupils upto their twelfth year. Upto this age, they have to learn from the ‘Book of Nature’ through direct observation and experiences. Formal curriculum is to begin from the adolescent stage. They insist that curriculum should be based on active work than on books. Pragmatic view is also similar to naturalistic idea of active work by the students as it holds that true knowledge is the power to do right thing in a given situation. Therefore, the emphasis is on the process and not on the products. They consider curriculum to be purposeful, utilitarian and skill based to satisfy human needs, solve their problems in life, take up some job and earn their living. Knowledge and skill useful to the present and future should be included in the curriculum. Skills for reading, counting handicraft etc. should be introduced even from lower classes. They assert that even character training should be through such activities.
The realists' view of the curriculum is more clear and precise as it explicitly pinpoints the criteria to be observed while designing the curriculum. They hold that education must prepare the young for concrete duties of life to be performed beautifully and magnanimously. Therefore, curriculum for the secondary school should be one keeping in view, the pupils' previous background, inter-relation between subjects: the social demands; the particular utility of the curriculum in the actual life situation of the pupil so that the end of education will be 'formation of a complete man, skilled in art and industry, a man receptive to beauty and human feelings'.

7.2.3 Philosophy and methods

The findings obviously agree with the major philosophical thoughts regarding methods of instruction and other instructional strategies to make instruction effective. Of the four philosophical thoughts, 'idealism' stands isolated from others, in that the method advocated is directive, whereas the other three philosophies give prime importance to the child and stress a mode of instruction which is paedocentric. They argue that an instruction, which is based on child's experiences, developmental stages, social and economic situations would contribute towards his balanced personality development.

The directive method of teaching advocated by 'idealism' focuses its importance on the teacher and holds the child as a passive recipient. Passive enquiry on the part of the pupils is encouraged. The method recognised the importance of providing relevant physical, social and religious experiences to the students as means of modifying and refining the child's personality.

Naturalism, pragmatism and realism assert pupils' learning through self-experience and learning by doing. Naturalistic way of learning focuses
attention on the principle, 'Back to Nature' and agrees with the modern psychological principles of learning; from easy to difficult; known to unknown; concrete to abstract; definite to indefinite and experimental to rational. It advocates the use of teaching aids and the need of experimentation in the process of self-learning.

Pragmatic views on methods of instruction are highly applauded for their psychological, sociological and economic bases and significance. Experiments and projects are highly recommended in the process of learning. Pragmatists hold that such activities are to be closely linked with the actual life situations of the pupils. Further, such methods are to promote the powers of self-thinking, problem solving and creativity of the pupils.

Realists are a step ahead in emphasizing inductive method of learning. They are of the view that methods should focus attention on the realities of nature and the methods are to unravel the mysteries behind those realities. Realism believes in the synthetic method of personality development of the child and that should be through viewing education as the totality of experiences. This is, in fact, the real spirit of scientific realism, which assumes the child to be an active enquirer and pathfinder.

7.1.4 Philosophy and discipline

Discipline, as conceived and agreed upon by the philosophers, educationists and psychologists all over the world from the past to the present is valid as the pre-requisite of effective learning. Philosophic preference assessment of the perceptions of secondary school teachers made in the study is supportive to the above observation. Accordingly, teachers believe that true discipline is the foundation of true learning. Further, the eclectic view of the
philosophic perceptions held by them is suggestive of securing discipline in all the learning situations whether inside or outside the classrooms.

The idealistic view of discipline conceives it something to be imposed on the child. It requires the child to abide by the rules and regulations of the school under strict obedience without questioning the authority. Even corporal punishment is allowed for securing order and control in the classroom. They hold that such a procedure is inevitable for the children to cultivate higher moral and religious values that would take them nearer and nearer to self-realisation.

Naturalism believes in the cause-effect relationship in that the child learns discipline as a result of the consequences of his actions. They consider, development of such a discipline would enable the child to lead an enjoyable, rational, harmonious and natural life.

The new concept of discipline, is advocated by the pragmatists. They hold that children learn discipline because it is not imposed on them but because they recognize its value. Accordingly, discipline is to be ensured through persuasion, not through compulsion. Here the role of the teacher is very decisive in that they are to play the role of pupils' friends, guides and philosophers.

Realism also shares the pragmatic view of discipline and supports the new concept of discipline. Hence, children are to realise the necessity of discipline and voluntarily subordinate their personal interests for the higher interest of the larger groups. Therefore, a voluntarily personal submission of pupils' natural instincts through their self-restraint under the guidance of teachers is highly recommended by the realists.
The present day chaos and restlessness in the school atmosphere is attributed much to the indiscipline prevailing among the students. A lion share of this lack of self-restraint is to be considered, due to the defective curriculum imposed on the children with little concern on their needs, interests, abilities and societal needs. Therefore, it is imperative that while restructuring the Secondary School Curriculum, the factors suggested are to be taken into consideration. This is the only way whereby we can ensure maximum discipline in the teaching-learning situations and make instruction more effective.

7.2 Suggestions for Curricular Development Based on Gandhian Principles

The greatness of Gandhi lies in the fact that he was successful in evolving a synthetic philosophical perspective from the dominant philosophical thoughts. His educational theory reflects elements from idealism, naturalism, pragmatism and realism. According to Gandhi, there are the individual and social aims of education, which would satisfy the loftiest aspirations of the human soul and the needs of the society. He considered the individual and social aims of education equally important.

The individual aim of education stresses importance on the harmonious development of all aspects of human personality such as physical, intellectual and spiritual. This view is fully reflected in his definition of education, “by education, I mean an all-round drawing out of the best in child and man—body, mind and spirit.” Thus, education is to aim at development of the whole child, development of the whole personality of the child. In concord with the idealists, he also believed that the ultimate aim of education
is self-realisation of the individuals. By self-realisation, he meant realising the ultimate truth, i.e. the universal soul. Thus, the educational system proposed by Gandhiji centred round truth, non-violence, satyagraha and love. He held these virtues as means for realising the God.

Gandhiji's concept of truth is a dynamic reality, which affects the total lifestyle of a person. In fact he conceived truth as God and held there was no greater law than truth. For realising truth education is to guide the child capable of self-knowledge.

Non-violence and ahimsa, he considered, are linked to human friendliness, kindness and compassion. Ahimsa is self-sacrifice, self-suffering and redemptive love. Suffering injury in one's person is the crux of non-violence and satyagraha is the dynamic aspect of non-violence. Therefore, Gandhi regarded satyagraha as a must to attain truth and justice. Further, he believed that service of love as the highest service one could render to another. Thus, service to man becomes service to God. The goal of life can be attained only through penance, renunciation and service.

According to Gandhi, culture is the quality of the soul reflected in all aspects of human behaviour. Human behaviour is inevitably related to the moral and religious values. Again, morality becomes the essence of all religions. Therefore, moral and religious values lead to character development, purity of personal life, self-restraint, sense of responsibility and self-reliance.

The social aim of education focuses attention on the welfare of the whole society. Education is to reveal the relationship between the individual and the society. Good of the society is dependent on the good of the people
who constitute the society. Gandhiji’s vision of ‘sarvodaya’ is founded on this principle of good of all. Therefore, the Secondary School Curriculum is to stress importance on the social aim of education and pave way for the cultivation of social values like democracy, citizenship, loyalty, fellow-feeling, justice, secularism, nationalism, equality etc. among the children. The global perspective of education for the next century demands education for international understanding, which is to act as a cohesive force among people all over the world. This aspect of education assumes paramount significance as it is required for fostering the spirit of universal brotherhood and developing the concept of a global community in the minds of the pupils.

School is basically an invention of the society aimed at realising certain social achievements. Of these, realisation of a spiritual society is regarded as a prelude to the realisation of truth and God. Thus, education has a social setting and purpose, whereby human perfection could be achieved in the community and in the creation of a perfect society. Therefore, it is imperative that schools must be an organized society itself, contributing to the greater society through promoting social and co-operative attitudes. Coupled with this, school has the special task of preparing citizens for the new society, a non-violent society envisioned by Gandhiji, based on truth and ahimsa. Therefore social services should find a place in the curriculum aiming at helping the poor and weaker in the society. Further, the curriculum should be one which would make the pupils self-sufficient, self-supporting and self-reliant. This purpose is best served through introducing vocational subjects in the curriculum, based primarily on the needs, interests and attitudes of the children and availability of local resources.
School is to play a vital role in enabling the children to realise the individual and social aims of education. The aims are to be viewed not as contradictory, but supplementing and complementing each other. Therefore, it is imperative that curriculum planners develop a gestalt of these aims and work towards restructuring the Secondary School Curriculum incorporating the educational aims envisioned by Gandhiji in the promotion of the individual and social aims of education.

7.2.1 Gandhian ideals of curriculum

Gandhiji’s theory of curriculum is unique as it encompasses the harmonious development of the ‘head’, ‘hand’ and ‘heart’. Findings from the study obviously highlight this theory of curriculum.

Test of significance for the scores of variables related to the culture of ‘head’, ‘hand’ and ‘heart’ reveal that the Gandhian ideals of development of intellect are favoured more by the ‘average’ and ‘high’ academic achievers. In the case of skill development, the three subgroups show equal preference the Gandhian ideals of culture of ‘hand’. The study also shows that high achievers favour the Gandhian ideals of culture of heart more than the average and low achievers. The low and average achievers are identical in their perspectives of the Gandhian ideals of culture of ‘heart’. Comparison of the ‘rural’ and ‘urban’ samples reveals that the ‘rural’ sample favours the Gandhian ideals of the development of intellect and skill. But regarding emotional development both the samples are similar in their perspectives.

Correlation analysis was helpful in assessing the inter-relationship among the three domains and also finding out the extent to which each of the domains contribute towards the academic achievement of secondary school
pupils. In all the comparisons, the relationships obtained are significant indicating the necessity of providing opportunities for the development of the three domains, through appropriate means and activities incorporated in the curriculum.

The educational system, Gandhiji envisaged was based on sound philosophical principles of 'idealism', 'naturalism', 'pragmatism' and 'realism'. The curriculum, he recommended was in tune with naturalism, in that he insisted the curriculum should be closely related to the child's life in the environment, his interests and activities. The subjects offered in the curriculum had the elements of idealism, pragmatism and realism. The spiritual nature of education was idealistic, whilst the principles of hand culture, mind culture, dignity of manual work, learning by doing, freedom, self-reliance, economic of education etc. owe much to pragmatism and realism.

Organizing the content for the curriculum, therefore, requires much planning based on the philosophical, sociological, psychological, economic and environmental principles. The curriculum, Gandhi recommended, should include study of a basic craft, sciences, languages including mother-tongue and Hindustani, world history, mathematics, geography, astronomy, drawing and music. He recommended the study of English at a higher level as a medium for international understanding and transactions. He held, instructions in mother tongue would promote creativity, thinking and greater learning among the children. Social service activities were to be planned and organized by the school for instilling in the minds of pupils a sense of service
to humanity. Further, he recommended sewing for boys and cooking for girls as part-time subjects.

Gandhiji's theory of moral and religious values was focused on cultivating universal love and brotherhood among the children. He believed that the universal essentials of all religions are truth, love, *ahimsa* and other virtues and held that any activity that promotes the practice of these virtues as a means for imparting religious instruction. In fact, he was against imparting moral and religious instruction in schools but recommended teaching of ethical values through every activity in the school. Ethical values would develop noble sentiments and lofty ideals in the minds of the students and would pave way for character formation.

7.2.2 Gandhian ideals – Methods of teaching

Methods of teaching enunciated by Gandhiji were backed by sound philosophical, sociological and psychological principles. The most important means of education in his scheme of education was a basic craft. The maxim behind this was to impart, the whole education of body, mind and soul through the craft that would be taught to the children. To him, the child through learning the 'why' and 'how' of the craft would learn lessons in history, geography, mathematics and other subjects. Thus, handicraft formed the pivot of instruction.

Selection of the craft depended on the sociological principles of individual and societal needs, local requirements, local conditions, availability of resources, economy and the like. The psychological principle inherent in the method was that all parts of the body should function in the process of acquiring knowledge. Learning through activity was the core of the learning
Accordingly, great emphasis was laid on playway method, project method and integrated approach as means of instruction. These methods are in full agreement with the modern psychological theories of learning.

The procedure in methodology was simplified by dividing the curriculum into yearly, quarterly, monthly, weekly and daily projects by the teachers concerned. The projects were evaluated monthly or quarterly. Teachers kept a 'heart contact' with the children and acted as their guide, friends and philosopher. Gandhiji planned for education suitable for all sections of the society aiming at their social, political and economic uplift, character development and the creation of 'sarvodaya'. The content of the curriculum and the methods suggested by Gandhiji are still valid today and are to be taken into account in restructuring the school curriculum.

7.2.3 Gandhiji's concept of discipline

Gandhiji believed in the inner discipline of the children, through refinement of their instincts, emotions and impulses. Control of emotions, feelings and sentiments would lead to the character development of the children, which in turn would promote discipline. Pupils learn discipline because they realise its value and social implications in the future. Therefore, discipline should come from within the child, not as a result of any external forces. True discipline consists in cultivating habits of regularity, orderliness, punctuality, loyalty and obedience to rules and regulations. Here, teachers are to play a significant role guiding pupils and training them for self-restraint. Further, pupils should recognise that true discipline is basic to good character formation.
7.3 **Concluding Suggestions**

Gandhiji formulated his educational theory in the context of his desire for an ideal social order, a non-violent, non-exploitive, humanitarian and egalitarian society. Today, the world is in a grim state. Symptoms of crisis are seen in all walks of life, social, economic, political and moral. These crises have not appeared all of a sudden but rather have been accumulating for years. Unemployment, alienation from work, cruelty and violence, self abuse of many kinds, environmental degradation, a technology that seems to be out of control, overpopulation, degradation of values, all pose a challenge to the twenty-first century, of its existence in peace and harmony.

Gandhiji, a great visionary had anticipated these crisis as and when we delve deep into his thoughts on educational, social, economic and political problems. Gandhism is a living thought for solving crisis that arise out of the above situations, hence to be regarded relevant for the present and even for the coming century. Findings from the study too either explicitly or implicitly highlights the relevance of Gandhian thoughts in solving problems of the Indian scenario, in the educational, social, economic and political fields of the present and future. Therefore, it is hoped that the suggestions that would ensue would be helpful in implementing necessary modifications in the present educational strategies and administrative practices.

7.3.1 **Education, today, is looked upon as a means for imparting knowledge aimed at the intellectual growth of the children. But an education alienated from basic values will be helpful in creating a society, which is intellectually potential and economically viable but socially hazardous. A society not founded on values cannot survive. It is to be admitted that our educational**
system amidst its strive for excellence in knowledge and skills has neglected identifying the core values necessary for the sustenance of the society. In fact, such values are to be looked upon as characteristic features of 'quality' good schools. Developing core values in the students is the main concern of such schools. Hence, it is imperative that the existing curriculum should be so restructured that it aims at developing such core values in the children. Such a curriculum is to incorporate the Gandhian ideals of democracy, sense of independence, interpersonal relationship and cultural heritage. Other social values are to be added to it and we have to think of appropriate means for inculcating such values in the children.

7.3.2 Gandhiji regarded character building as the end of education and held education without character as not only meaningless but also harmful. Therefore, he wanted boys and girls to develop sterling character along with their intellectual and skill development. Every activity in education should contribute towards refinement of human emotions and feelings resulting in the inculcation of love, sympathy and fellowship among the children. Persons with good character only can influence mass and promote national development. This implies that our Secondary School Curriculum necessarily should have the attributes of character formation.

Gandhiji’s social aim of education was based on the principles of democracy, secularism, nationalism and internationalism. These principles are reasserted by the New Education Policy of 1986 and its amendments in 1992. The social ideals have emanated from the spirit of love for fellowmen and universal brotherhood. They assume paramount significance as the macrocosm is shrinking into a microcosm in the context of advanced scientific
and technological innovations. Therefore, education for the future should have global perspective aiming at the welfare of the global community. The spirit of 'sarvodaya', Gandhi envisioned should come into a reality through appropriate means envisaged in the curriculum.

7.3.3 The need of the twenty first century is an education, which is highly qualitative aiming at the best possible, most rounded and complete development of each child. This postulate conceived and proposed by eminent educationists of the past and present is in tune with the Gandhian ideal of education, drawing out of the best in child and man—body, mind and spirit. Gandhiji had foreseen the hazards of mere intellectual development isolated from physical and emotional development. The present educational system with little emphasis on the development of heart has, in fact, created havoc in this world, especially in the developed and developing countries. Man’s pursuit of materialistic achievements backed by scientific and technological innovations is creating panic and terror in the social, economic, political, religious and cultural fields. The observation made by Bertrand Russel, the choice before humanity is either total annihilation or co-existence through ethical and religious values has almost come true. Therefore, education for the twenty first century cannot think of a school curriculum deprived of Gandhian basic values and principles.

7.3.4 It is in this context, the reintroduction of the Gandhian principles and basic value system appears quite relevant for a developing country like India. The British system of education alienated from the glorious past and cultural tradition of India, undoubtedly hampered the harmonious development of personality our children. Gandhiji was highly critical of this system of
education and held that the integrated personality development of children would be possible only through a system of education which would promote simultaneous development of the intellect, skill and emotions. This ideal assumes greater significance today than in the past in the context of rapid advancement taking place in the Indian society. Therefore, a total restructuring of the Secondary School Curriculum of India becomes highly pertinent as envisaged by Gandhi.

Gandhiji, basically an idealist, believed in the fundamental value system as means of self-realisation. He held truth, ahimsa, love and satyagraha as means for realising the ultimate aim of life. His value system was highly comprehensive as it envisaged values like simplicity, honesty, selfless action, social service, fellow feeling, sympathy, discipline and a number of other ethical and social values. He himself led a life of simplicity and wanted children to pursue the same path for developing self-help and self-reliance. He regarded truth as God and firmly believed that non-violence, ahimsa, love and satyagraha would take children nearer and nearer to God.

Gandhiji's social aim of education had an orientation towards welfare of the society, directed towards national development. It was his firm conviction that, national advancement would be impossible without individual advancement. Therefore, it is imperative that education apart from aiming at the integrated development of the individual should aim at training individuals in social values like equality, true citizenship, justice, secularism, nationalism etc. Only such individuals would be capable of recognizing their social responsibilities as members of the society and would contribute towards the
good of the society. Hence, our Secondary School Curriculum is not to abstain from fulfilling this social aim of education.

7.3.5 It is unfortunate to note that the present curriculum stresses importance on the intellectual growth of the children for enabling them securing a career in their future life. It conveniently neglects the humanistic aspect of education, which is vital for the very existence, and sustenance of human life on this planet. Mere intellectual growth achieved apart from emotional development will lead people developing feelings of antagonism, competition and hostility. The only alternative to tackle with such an alarming situation is the attempt to achieve human excellence at par with training for the skill and intellectual development. Therefore, it becomes necessary that the youth of today are to be trained in essential human values as part of human resource development on a value-based modality so that they become efficient and responsible citizens who would contribute towards not only to the national good but also to the global good. Education in human values is useful for people of all the ages but claims more lasting effect on younger generation, who are to transform and preserve the rich cultural heritage of our nation, founded on a system of human values. Therefore, the focal point of value education for youth should be on the basic human values like truth, righteous conduct, tolerance, fellow feeling, peace and love. In fact, they form the most cardinal human values highlighted by Gandhi in his educational thought and were later implemented in his basic scheme of education.

The content and methodology of the curriculum are to be designed accordingly. Teaching of all subjects should unravel the basic values embedded in them. Curricular and co-curricular activities always should have
an orientation towards inculcation of basic values by the adolescents. Individual and group activities by the students, whether inside or outside the classrooms should manifest such values they have assimilated. Here, teachers are to play a crucial role in making children realise that the essence of all moral and religious values have the same ethical content and they stand for the good and welfare of the humanity. In this context, participation of children in schemes like National Service Scheme, National Cadet Corps, Scouts, Guides and other volunteer schemes is highly desirable.

7.3.6 Economic sufficiency is a prior condition to the prosperity of any nation. Hence, the vocational aspect of education becomes an indispensable part of the curriculum. Vocational subjects, suitable to the interest, attitude and needs of the individuals and society should be planned and introduced in the curriculum. Such a measure would help in promoting the socio-economic growth of the individuals and the society. Basic education envisaged by Gandhiji, aimed at producing self-reliant and responsible citizens was centred round a craft activity. The basic craft he recommended had close connection with the child’s physical, social and environmental situations and resources of the community. Hence, it has to be noted that choice of the vocational subject allows flexibility, keeping the core subjects constant. Therefore, the need of a differential curriculum becomes inevitable for a country like India with its diverse geographical features. Identification of local resources and selection of vocational subjects pose a challenge to the curriculum planners. It is desirable that a committee of teachers from rural and urban areas makes a survey of their local environment and identify resources readily available for the utilization of schools to which they belong. Such a procedure would be
helpful in enabling curriculum planners to include vocational subjects in the curriculum, appropriate for the schools of different geographical areas and to pupils belonging to diverse cultural settings.

7.3.7 Closely associated with the productivity and economic sufficiency of any nation, is the issue of maintaining the eco-balance and optimal use of natural resources. This has become a major concern of all the developed and developing nations. But to India, this concept is not new as it was conceived by Gandhiji, as early as 1930. Gandhiji, through his speeches, writings and lifestyle had emphasized the wise and optimum use of the natural resources and the need for maintaining the eco-balance of the nature. In this context, the concept of sustainable development of humanity assumes greater significance. Traditional system of education made people believe that nature has abundant and limitless resources and such resources are to be fully exploited for the prosperity of man. Now it has increasingly been realised that the natural resources are not boundless. Hence the idea of wise and optimum use of resources is to be imparted through education for sustainable development of human race. Disequilibraion of the ecosystem through unwise exploitation of the natural resources would lead to a global catastrophe and would challenge the very existence of man on this earth.

The knowledge of the importance of maintaining eco-balance and the impact of environment on human life should form a part of the curriculum from primary stage of education. Attempts have to be made integrating topics of environmental importance like need for protecting wildlife, preserving forests, water sources, and other natural resources along with procedures for preventing pollution along with other school subjects. The means for
inculcating such awareness are to be thought of and implemented in the curriculum. Children should be given experiences beyond the classroom situations for a better understanding of the environmental features and their impact in varied forms. Visits to places like woods, rivers, forests, gardens and other ecosystems along with strategic games like word games, solitaire games, tile games, race games, food-chain games etc. are desirable and recommended for creating awareness of nature and natural phenomena. Other activities by children may include poetry writing, poetry reading, stories and essays, plays and skits, posters and slogans, interviews and surveys, newspapers for the environment, advertising appeal, bulletin board, scrap books and news reading. Experiences from such games and activities would have long-lasting effect on the children and it is hoped, would enable them designing a lifestyle in tune with the natural laws for existence and survival of all species of plants and animals on this earth. Thus, our people are to cherish in their mind the slogan of 'Back to Nature'.

7.3.8 Recent trends that emerge from the need for giving quality education to the pupils, making education fully paidocentric, psychological theories of learning, wide recognition of pupils' worth and freedom and rapid progression of the society necessitate a rapid change of the existing rigid form of time table, change in the instructional strategies and techniques, use of textbooks and administration of evaluation techniques.

The proposed time table envisages six days work in a week except on Sundays. The working hours may be from 9 a.m. to 4.30 p.m. amounting to 7.30 hours work on every day. The functioning of the school from morning to evening may be scheduled in the manner stated below. Morning assembly of
15 minutes duration from 9 a.m. to 9.15 a.m. followed by teaching of a maximum of two subjects of one hour duration for each, from 9.20 a.m. to 11.20 a.m. Time allotted for working on the assignments and library work is from 11.30 a.m. to 12.30 p.m. The lunch interval is scheduled between 12.30 to 1.30 p.m. Teaching of the vocational subject should be in block periods commencing from 1.30 to 4 p.m. Training in health and physical education is to be given from 4 to 4.30 p.m.

A time schedule that would be designed as cited above might claim much advantage. Teaching of two subjects daily lessens considerably the workload of the children and relieves them from much mental and physical fatigue. The high cost of buying textbooks by the students can be avoided by arranging classroom textbook libraries by the school. Further, pupils can work on the assignments from 11.30 a.m. to 12.30 p.m. This mode of working on the part of the students allows saving of time and at home they can spend time studying the subjects, viewing television, helping parents in their work or on other useful activities. Spending two and a half hours on the vocational subject in an integrated manner with other allied subjects enable pupils sharpening their intellect and developing skill to the maximum extent. Physical training offered in the evening motivates children taking parts in sports and games and other related activities in a more relaxed manner as they are free from subject constraints from 4 p.m. A time table of this kind allows flexibility and freedom to the children. The success of this scheme depends much on the careful division of the subjects and other activities like projects, experiments etc. and the allotment of time according to the relative weight of the subjects offered in the curriculum.
Time schedule for Saturdays is to be planned carefully so that children may participate in at least one of the various co-curricular activities organized by the school. There should be flexibility with regard to the choice of activities by the students, so that they freely participate and gain from such activities. Science Club, Nature Club, Cultural Club, National Cadet Corps, Scouts, Guides and social service organizations functioning in the school would provide rich life experiences to the children. Such experiences would have long-lasting influences upon the children and it is hoped, they would sharpen the intellect, promote the skills and develop the emotion of the children.

7.3.9 Children, today are confused and nerved by the nebulous information that appear in their textbooks. Added to this perilous situation is the mushroom onset and intrusion of subject guides and publications from private agencies. It is a matter of regret that most of the teachers insist pupils for subscribing and using such guides and publications. This naturally retards pupils’ powers of thinking, reasoning, initiation and creativity. The net result is that children at the time of examinations are in a state of dilemma as to the use of materials for study from among the texts, guides, workbooks or other publications. The only solution to this appears that the schools should discourage the use of guides of any kind by the pupils. If necessary, teachers may make references to such materials and encourage pupils to work out a workbook in all the subjects in a comprehensive form. In this context, it is desirable that a committee of subject teachers prepares a workbook for the pupils in their respective subjects and such workbooks are to be issued to the children along with the textbooks. Such a procedure, would help saving time, economy and effort on the part of the pupils.
7.3.10 The present mode of evaluation aimed at assessing the academic achievement of pupils also needs a revolution in its purpose, nature and administration. We need an evaluation system that would assess the integral development of the child. Therefore, the need for developing suitable evaluation tools to assess the intellectual, skill and emotional developments of the child becomes highly necessary. Besides the written examinations, oral questions, interviews, project reports, experimental design, questionnaires etc. should form part of evaluating the students. Further, the introduction of grade system is highly recommended for it has the advantage of diminishing development of undesirable complexes and competitions among the pupils.

7.4 Conclusion

The twentieth-century Secondary School Curricular developments in India seemed merely a mechanical and static function for they neglected the knowledge bases of our glorious past, rich cultural heritage, basic value systems, the social concerns of the present and the future needs of the society. It was alienated from the important philosophical ideals that were to form the base of curriculum development, setting the goals and objectives and determining the instructional strategies. Despite the recommendations of the various education commissions and committees and the suggestions stressed by the educational policy statements from time to time, we could make little progress in designing an effective curriculum for the secondary schools of India. Hence, the necessity of a competent curriculum assumes great significance for schools of India, especially in the context of its entering the twenty first century of challenges and competitions. Further, education is now
getting globalised. Futurologists of education look at education as what is happening at present. They are concerned with an ideal model curriculum.

Global community of the present and of the future needs people with real knowledge and maximum skill. People, only with such potentials can succeed in securing an employment and lead a successful life. This aspect of education demands due consideration while designing the Secondary School Curriculum and should offer sufficient opportunities to children for developing their skill to the maximum possible extent at part with their intellectual development. A close perusal of the basic education conceived by Gandhiji reveals that he had recognised this fact sufficiently earlier and had anticipated its necessity for future. To add grace and fragrance to this system he had attached much importance to the emotional development of the children through cultivating their hearts.

The modern concept of education aiming at the maximum development of the intellect and skill of the pupils along with their emotional development proves to be in full concord with the Gandhian ideals of education related to the culture of ‘head’, ‘hand’ and ‘heart’. Therefore, restructuring of the Secondary School Curriculum within the Gandhian educational parameters still claims relevance in the global context. The present study attempted a thorough analysis of important Gandhian ideals of education as perceived by the secondary school pupils. Coupled with this, secondary school teachers’ perceptions regarding the major philosophical thoughts were also included in the study. Such an attempt enabled the researcher arriving at certain substantial findings, from which he could evolve necessary suggestions for restructuring the existing Secondary School
Curriculum within the Gandhian educational framework. The investigator would be much pleased and feel gratified if the curriculum planners take into account those suggestions emanated from the findings of the study. Further, the researcher would feel amply rewarded if his humble attempt in this direction could stimulate more and more studies related to other aspects of curriculum designing so that there would emerge a curriculum quite dynamic and suited to the present and the future.