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Y7, 26-03-1931.
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APPENDICES
PHILOSOPHY PREFERENCE ASSESSMENT SCALE FOR TEACHERS

Please note:

This is a questionnaire meant to measure the ideological and philosophical preference of our teachers with regard to their affinities to different philosophies of education. We have included forty questions for your follow up. The investigator is finally interested in finding out a completely value-based curriculum based on Gandhian Principles and recommend for our schools a system that will genuinely produce formative changes in the character of our students. The questionnaire includes items that constitute aspects of different educational philosophies meant for your preference.

For each item in the questionnaire, respond according to the strength of your belief, scoring the item on a scale of 1-5. A (1) Strongly Disagree; B (2) Disagree; C (3) Undecided; D (4) Agree; E (5) Strongly Agree. Put an into mark [x] in the column of your preference.

GENERAL DATA SHEET

1. Name of the respondent : ______________________________
2. Male/Female : ________ 3. Age : ________
4. Educational qualifications : ______________________________
5. Institution in which working/studying : ______________________________
6. Designation : ______________________________
7. Teaching experience : ______________________________
8. Present address : ______________________________
    ______________________________
    ______________________________
    ______________________________
QUESTIONNAIRE – I

1. Reality is spiritual and rational.

2. Demonstration and recitation are essential components of learning.

3. Freedom is the essence of spontaneous and natural development of the children.

4. The teacher should be a strong authority figure in the classroom.

5. Curriculum should be based on the laws of natural science.

6. Schools exist for societal improvement.

7. Ideal teachers interpret knowledge.

8. The teaching should centre around the inquiry technique.

9. Reality is the matter which manifests in the form of Nature.

10. School programmes should focus on social problems and issues.

11. Schools are obliged to teach moral truth.

12. Institutions should seek avenues toward self-improvement through an orderly process.

13. Truth is not absolute or final but a product of environment and life conditions.

14. Teachers are seen as facilitators of learning.

15. Institutions exist to preserve and strengthen spiritual and social values.
16. Schools exist to preserve and transmit culture to the younger generation.

17. Education aims at providing life experiences.

18. Reality consists of objects.

19. The curriculum should be based on unchanging spiritual values.

20. Schools foster an orderly means for change.

21. The school is a laboratory for the experience of life.

22. The curriculum should allow children to comprehend knowledge of the nature through their senses and scientific investigations.

23. There are essential pieces of knowledge that everyone should know.

24. Man ever remains imperfect.

25. Educational goals should stem from individual and community needs.

26. Natural instincts are responsible for all our activities.

27. There are essential skills everyone must learn.

28. There is no need for religious and moral instruction since man is rational and his consciousness in the voice of reason.

29. Intelligence is the chief means of survival.

30. Development of the personality is the final aim of education.

31. A functioning member of society follows rules of conduct.
32. The object of learning and living is to develop the natural man.

33. Social consensus determines morality.

34. Mind is the function of the brain and there is nothing like spiritual force or divine inspiration.

35. Schools should reflect the society they serve.

36. Education should result in the formation of character of the children.

37. Mind perceives the reality of Nature.

38. Change is an ever-present process.

39. Knowledge is obtained through the activity of the mind.

40. Book of Nature is the best of all textbooks in the world.

Prepared by:
Mathew V. T.
Part-time Research Scholar
School of Gandhian Thought and Development Studies, Mahatma Gandhi University, Kottayam.
SCHOOL OF GANDHIAN THOUGHT AND DEVELOPMENT STUDIES
MAHATMA GANDHI UNIVERSITY

GENERAL SHEET FOR DATA COLLECTION

Instructions:
Read the questions given below carefully and answer them in the blank space given putting a tick mark (√) against each question.

1. Name : ______________________
2. Male/Female : ________________
3. Standard : ____________________
4. Division : ____________________
5. Age : ________________________
6. School/Institution : ________________
7. Caste : _______________________
8. Religion : ____________________

9. Details about the family members may be indicated in the columns from (1) to (9) by putting a tick mark (√) except in columns 6, 7, 8 and 9.

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<td>c) Hindi</td>
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SCHOOL OF GANDHIAN THOUGHT AND DEVELOPMENT STUDIES  
MAHATMA GANDHI UNIVERSITY  

QUESTIONNAIRE-II  
GANDHIAN EDUCATIONAL PARAMETERS PREFERENCE ASSESSMENT

**Directions:**
Thirty statements are given below. They reflect the Gandhian educational parameters regarding the Culture of the Head (intellect), Culture of the Hand (skill) and Culture of the Heart (character). They form the philosophical bases of Gandhian theory of education. The statements are given with a view to understand your preference of the parameters. Your answers will be kept confidential and will be used only for research study purpose.

For each item below, respond according to the strength of your belief, putting an into mark [x] in the appropriate column showing against each statement.

1 (A) Agree  
2 (B) Undecided  
3 (C) Disagree

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<tbody>
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<td>1.</td>
<td>Knowledge greatly helps the culture of the heart.</td>
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<td>2.</td>
<td>The supreme need of the modern world is the maintenance of personal values.</td>
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<tr>
<td>3.</td>
<td>Development of the head, hand and heart can be achieved best by an education through craft.</td>
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<td>4.</td>
<td>Knowledge is necessary to assess the conduct of other fellow-beings.</td>
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<td>5.</td>
<td>Simplicity and love are the hallmarks of social service.</td>
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<td>6.</td>
<td>The whole of general education should come through the craft.</td>
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<td>7.</td>
<td>Knowledge helps to discriminate between selfish and unselfish actions.</td>
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<td>8.</td>
<td>Education should be directed towards cultivating the non-violent spirit.</td>
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<td>9.</td>
<td>Education through productive manual work is the best education for citizenship and education for self-sufficiency.</td>
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<td>10.</td>
<td>Knowledge helps a man carry out self analysis and to reform himself.</td>
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<td>11.</td>
<td>It is “in and through love” that persons grow.</td>
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<td>12.</td>
<td>The craft education makes one physically fit.</td>
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</table>
13. The realisation of God is possible only through love of others.

14. Knowledge alone can lead to humility, without which it is impossible for anyone to realise God.

15. Morality is the essence of all religious.

16. The craft education promotes intellectual development through day to day experiences.

17. Character development is more important than the culture of the mind.

18. Knowledge is essential to appreciate or even understand what it truly moral.

19. Purity of heart is a must to learn from teachers and books.

20. The craft education promotes the study of other subjects – mathematics, sciences and literature.

21. Education through craft will promote a healthy relationship between the city and the village.

22. Knowledge helps one to distinguish between right and wrong.

23. Purity of heart is necessary for purity of thought, word and deed.

24. India needs her youth to be workers of good character.

25. Education enables the students to reform social evils.

26. The end of all knowledge must be the formation of character.

27. Education through a handicraft promotes the highest development of the mind and the soul.

28. The intellect plays a larger part in the field of non-violence.

29. Teaching through handwork all other subjects in an integrated manner is highly economical.

30. Keen intelligence and wide awakened conscience are the bases of ahimsa.

Prepared by:

Mathew V. T.
Part-time Research Scholar
School of Gandhian Thought and Development Studies, Mahatma Gandhi University, Kottayam.
### ANSWER SHEET

**QUESTIONNAIRE-II**

**GANDHIAN EDUCATIONAL PARAMETERS PREFERENCE ASSESSMENT**

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PHILOSOPHY PREFERENCE ASSESSMENT

It should be noted that few educators hold a pure version of any of these philosophies because schools are complex places with many forces vying for prominence. These schools of thought have evolved as distinctive forms of philosophy following the examination of beliefs on pertinent issues. When an education chooses not to adopt a single philosophy, or blends philosophies for experience, or selectively applies educational philosophies in practice, it is called an eclectic position. Most classrooms and public schools come closest to an eclectic stance, applying philosophic preferences as conditions demand.

Whatever the educator's philosophy or beliefs about schools—and each of the five philosophies presented here is legitimate belief—it is critical that these values be clarified and understood in terms of their implications. To this end, the reader is invited to participate in a self-assessment (Figure 3.2) that has been developed to show preferences on value-laden educational questions.

What Is Your Philosophy?

The test question numbers from Figure 3.2 that relate to the five standard philosophies of education are as follows:

- Perennialist: 6, 8, 10, 13, 15, 31, 34, 37
- Idealist: 9, 11, 19, 21, 24, 27, 29, 33
- Realist: 4, 7, 12, 20, 22, 23, 26, 28
- Experimentalist: 2, 3, 14, 17, 25, 35, 39, 40
- Existentialist: 1, 5, 16, 18, 30, 32, 36, 38

Scoring Steps

1. For each set (for example, the eight perennialist questions) add the value of the answers given. In a single set of numbers, the total should fall between 8 (all ones) and 40 (all 5s).
2. Divide the total score for each set by 5 (example: 40/5 = 8).
3. Plot the scores on the graph shown in Figure 3.3.

Interpretation of Scoring

Having scored and plotted your responses on the grid provided, you now have a profile distinctive to your own beliefs about schools. It can be noted that some patterns are common and therefore subject to interpretation. The pattern already on the grid (Figure 3.3), for instance, is a composite response by over 5,000 students, both graduate and undergraduate, at five universities.
Figure 3.2: Philosophy Preference Assessment

Directions: For each item below, respond according to the strength of your belief, scoring the item on a scale of 1-5. A one (1) indicates strong disagreement, a five (5) strong agreement. Use a separate sheet of paper.

1. Ideal teachers are constant questioners.
2. Schools exist for societal improvement.
3. Teaching should center around the inquiry technique.
4. Demonstration and recitation are essential components for learning.
5. Students should always be permitted to determine their own rules in the educational process.
6. Reality is spiritual and rational.
7. Curriculum should be based on the laws of natural science.
8. The teacher should be a strong authority figure in the classroom.
9. The student is a receiver of knowledge.
10. Ideal teachers interpret knowledge.
11. Lecture-discussion is the most effective teaching technique.
12. Institutions should seek avenues toward self-improvement through an orderly process.
13. Schools are obligated to teach moral truths.
14. School programs should focus on social problems and issues.
15. Institutions exist to preserve and strengthen spiritual and social values.
16. Subject opinion reveals truth.
17. Teachers are seen as facilitators of learning.
18. Schools should be educational “smorgasbords.”
19. Memorization is the key to process skills.
20. Reality consists of objects.
21. Schools exist to foster the intellectual process.
22. Schools foster an orderly means for change.
23. There are essential skills everyone must learn.
24. Teaching by subject area is the most effective approach.
25. Students should play an active part in program design and evaluation.
26. A functioning member of society follows rules of conduct.
27. Reality is rational.
28. Schools should reflect the society they serve.
29. The teacher should set an example for the students.
30. The most effective learning does not take place in a highly structured, strictly disciplined environment.
31. The curriculum should be based on unchanging spiritual truths.
32. The most effective learning is non-structured.
33. Truth is a constant expressed through ideas.
34. Drill and factual knowledge are important components of any learning environment.
35. Societal consensus determines morality.
36. Knowledge is gained primarily through the senses.
37. There are essential pieces of knowledge that everyone should know.
38. The school exists to facilitate self-awareness.
39. Change is an ever-present process.
40. Truths are best taught through the inquiry process.
Pattern 1. If your profile on the response grid is basically flat, reflecting approximately the same score for each set of questions, an inability to discriminate in terms of preference is indicated. See Figure 3.4.

Figure 3.4: Pattern 1

Pattern 2. If your pattern is generally a slanting line across the grid, then you show a strong structured or non-structured orientation in your reported beliefs about schools. See Figure 3.5.

Figure 3.5: Pattern 2
**Pattern 3.** If your pattern appears as a bimodal or trimodal distribution (two or three peaks), it indicates indecisiveness on crucial issues and suggests the need for further clarification. The closer the peaks (adjacent sets) the less contradiction in the responses. See Figure 3.6.

Figure 3.6: Pattern 3

![Pattern 3 diagram](image)

**Pattern 4.** If the pattern appears U-shaped, as in either of the graphs in Figure 3.7, a significant amount of value inconsistency is indicated. Such a response would suggest strong beliefs in very different and divergent systems.

Figure 3.7: Pattern 4

![Pattern 4 diagram](image)

**Pattern 5.** Finally, a pattern that is simply a flowing curve without sharp peaks and valleys may suggest either an eclectic philosophy or a person only beginning to study his or her own philosophy. See Figure 3.8.

Figure 3.8: Pattern 5

![Pattern 5 diagram](image)