CHAPTER 1

INTRODUCTION

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1.1 Introduction

The principles of Gandhian Education are consistent with Gandhian ideology and are in tune with many other philosophical thoughts held in education. The early study by N. P. Pillai and the following reports by various committees and commissions reveal that Gandhiji's plan of education focusing on a basic craft is an ideal one for a developing country like India.

Vocationalisation of Secondary Education has now become the accepted policy of many countries, both developed and developing. A number of commissions and committees, international and national in outlook, have emphasised the need for vocationalising education, particularly at the secondary stage.

The Indian Education Commission or the Hunter Commission in 1882 recommended that the Curriculum of the Secondary Education should be split into 'A' and 'B' curricula; Curriculum 'A' to have subjects that were to be useful for higher studies and Curriculum 'B' to have vocational, occupational and practical subjects.

The Hartog Committee (1929) recommended that more boys should be diverted to industrial and commercial career at the end of the middle stage; preparatory to special instruction in technical and industrial schools.

The Sapru Committee (1934) recommended diversified courses at the secondary stage, preparing students for University Education and providing vocational education.

The Wood and Abot Report (1937) recommended that the nature of vocational education should be determined by the prevailing circumstances in
view of the multi-various needs of the locality. They observed that the technical education should keep pace with industrial development of the country in order to check all possibilities of unemployment. Abot held that like general education, technical education also brings about a harmonious development of physical, mental and spiritual aspects of personality. It recommended the establishment of agricultural and polytechnic schools.

The Sargent Report of 1944 recommended that high schools should be divided into two classes: (i) academic high schools and (ii) technical high schools. In the second type of schools vocational and commercial subjects should be taught. Provisions must be made for technical, commercial and arts education for full-time and part-time students.

The Secondary Education Commission (1952-53) suggested that multipurpose school should be started to provide varied courses of interest to students with diverse aims, aptitudes and abilities. Technical schools in industrial areas and agricultural schools in rural areas should be set up. It recommended the introduction of diversified courses of instruction for the pupils. The diversified courses should begin in the second year of high school or the higher secondary school stage. The Commission’s recommendations do open up a new area of reconstruction and reform of education at the secondary stage.

The views of the Committee on Emotional Integration was in favour of having two stages of education: (i) the high school stage of general education without much specialisation and (ii) the higher secondary stage with provision for specialisation. The higher secondary stage should include vocational and
The Indian Education Commission 1964-'66 recommended: (i) a broadly uniform pattern of education; (ii) extension in the total period of schooling to bring about a general rise in the standards of attainment, and (iii) vocationalisation of education.

The Conference of Education Secretaries and Directors of Public Instruction held on 15th and 16th September 1972 passed the following resolutions. Addition of a uniform pattern of school and college classes (10+2+3). The scheme of vocationalisation of education as well as work experience deserves the highest priority in the Sixth Plan and should be assisted fully.

The International Commission on Education and Development (1972) under the auspices of UNESCO suggested the rigid distinction between different types of teachings—general, scientific, technical, and professional—must be dropped and education at primary and secondary levels must become theoretical, technological, practical, and mental at the same time.

In June 1977, the committee headed by Iswarbhai J. Patel recommended that socially useful productive work must find a central place in the school curriculum. This should be given the status of a fully-fledged subject for the award of certificates at the end of Class X.¹

The Adiseshiah Review Committee (1977-78) report² entitled “Learning to Do”—towards a learning and working society—proposed the following recommendations:

(i) work-based learning: Learning must be based on work either through socially useful productive work or through vocationalised courses;

(ii) the higher secondary stage should consist of both general educational spectrum and vocationalisation spectrum;

(iii) setting up of a National Council of Vocational Education.

The Sixth Five Year Plan proposed to regulate enrolment in the general academic stream of higher secondary education and higher education and to shift the emphasis to vocationalisation at the secondary stage.

The National Education Policy of 1986 has made the following observations of vocationalisation:\(^3\)

(i) attempts have not borne fruits and enrolment in this stream has remained marginal and confined to a few states;

(ii) courses have been started with little imagination;

(iii) the work experience component of secondary education has remained weak;


(iv) there has been a poor linkage between the vocational courses and industry or opportunities for self-employment;

(v) vocationalisation within the secondary school system has been a casualty at the hands of educational planners.

In spite of the above recommendations and observations made by the various committees, the vocational nature of education was neglected by the Government of India, hitherto she finds it very hard to provide the people with an occupation which would help them to earn their living.

We require a national curriculum composed of "specific and testable objectives." This curriculum was to ensure through standardisation, a minimum level of common knowledge for all children so as to strengthens economic competitiveness along with national identity. The investigator thinks the present Secondary School Curriculum doesn't reflect such "specific and testable objectives."

In India, the curriculum reforms were short-sighted and superficial which offered only technical solutions to profoundly complex social and educational problems. The technical rationality had only served the economic interest of governments often at the expense of democratic and human interests.

The aims and purposes of education and the fundamental values of society must guide any educational reforms. Such a reform should take into account the interrelationship between personal well being, morality and

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personal autonomy.\textsuperscript{5} But the present Secondary School Curriculum is not at all guided by such aims and purposes.

Everyone is interested in education for it is an important social activity planned and shared by parents, teachers as well as the community. But the present curriculum hasn’t paid due attention to the human elements in its planning hence stands delinked with the community.

Modern conception of education holds education as the process of development of human resources to serve the developmental purposes of the society. Such an education should be based on knowledge, competencies, skills as well as imbibition of effective objectives.

A socio-cultural approach to instruction presents new possibilities in education. Utilising available resources including the children’s’ or the parents’ language and knowledge we can have advanced educational circumstances. The researcher believes such an approach will be a positive challenge to the instructional status quo.\textsuperscript{6}

Disagreement over educational goals is due in part to long-standing issues in educational philosophy. Hence the researcher believes that a clearer discernment of each philosophical view which may provide a suitable basis upon which a more effective curriculum be constructed is a must.

The process of education is not only continuous, but also dynamic. Like every activity, it should have its aims. But according to the changing nature of education, its objectives also change from time to time. Since


education grows and develops according to the needs and conditions of the society, the aims of education also vary from one society to another. From the time of Aristotle to the modern age of atom there are no universally as well as eternally accepted aims of education.²

Objectives of education emerge from the ideals of life. Nunn has rightly said, "educational aims are corrective to ideals of life. Hence, as long as these ideals differ, educational aims differ. Without the definite aims of education, the curriculum, the methods of teaching, school organisation, teaching-learning materials and media cannot be determined."⁸ Through the present study the researcher intends bringing out the educational aims upheld in both the Eastern and Western philosophical thoughts.

The National Education Policy of 1986 has categorised the broad goals of education under the following heads:⁹

1. Emphasis on the socio-economic well being, competence and creativity of the individual. This comprises:

   (i) physical, intellectual and aesthetic development of the personality;
   (ii) inculcation of a specific temper and democratic moral and spiritual values;
   (iii) development of self-confidence to innovate and face unfamiliar situations;

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⁹ Aggarwal, op. cit., p. 5.
(iv) creation of an awareness of the physical, social, economic, technological, and cultural environment;
(v) fostering a healthy attitude to dignity of labour and hard work;
(vi) a commitment to principles of secularism and social justice;
(vii) dedication to uphold the integrity, honour and foster the development of the country, and
(viii) promotion of international understanding.

2. Development of knowledge and skills in various areas

Education has to assume the responsibility for imparting knowledge about concepts and facts relating to different subjects and for developing skills in the area of languages and communication, as also interest in hobbies, games, and sports.

3. Development of knowledge and skills in employment opportunities

Besides in relation to economic development and employment, education has to equip the pupils with competence in terms of knowledge and skills, in various combinations at different levels of understanding, relating to the opportunities of employment in the context of a particular pattern and rate of development.

4. Integration of individual into the social system

Education has to play an important role in integrating the individual into the social system. It is also meant to inculcate suitable habits for healthcare, mental application, management of time and conservation of physical, mental, and emotional energy.
5. **Education as a means of equalising opportunities**

In a democratic society equality of opportunity is considered a fundamental right of citizens. In the ultimate analysis, therefore, the aim must be to enlarge the coverage and improve the quality of education in our institutions so that a person belonging to any region, caste, creed, sex, or economic strata, would have the chance of developing his or her potentials to the full.

6. **Development of sense of right and wrong**

No law and system can survive if even educated people do not have respect for life or a sense of right and wrong. Democracy and civic life will degenerate beyond recognition if people do not understand the importance of tolerance and respect for viewpoints different from their own.

7. **Development of spirit of adventure and mass participation in various programmes**

How can a country grow if a spirit of adventure and the confidence to innovate and take risks has not been instilled in young people? How can priority programmes requiring mass acceptance and participation for their success, like protection of the environment, energy conservation, and population control make a real headway unless a programme for the improvement of ecological conditions makes the students aware, right from their formative years, of the close interdependence of their own welfare with the outcome of this programmes.

The researcher finds that the goal of education according to Gandhi is the same as the goal of the society explained in all the above cases.
Education must be based on social good, welfare for all and uplift of the human aspect rather than the mechanical aspect. It must build relationship between the material gain and the spiritual values. National education must build our society, free from exploitation and class distinction—an ideal state.

The ideals cited in all the above aspects must be put into actual practice in the school. Our present Secondary School Curriculum is devoid of most of those ideals. Therefore, the investigator feels that there is an urgent need for the restructuring of the existing curriculum in accordance with the Gandhian Educational Parameters, and the various cultural settings. Such an attempt would probe into the various philosophical view-points especially that of Gandhian ideals and help to frame a curriculum for the secondary schools in India in a manner that the present school education would be reformed into a broadly-based liberal education.

1.2 Objectives of the Study

The present study attempts to assess the hierarchical preferences of the four major philosophical thoughts held by schoolteachers that would account for restructuring the existing Secondary School Curriculum. The study also envisages to determine the extent to which the Gandhian educational ideals related to the 'culture of head', 'culture of hand', and 'culture of heart' account for restructuring the Secondary School Curriculum. Coupled with the above-stated objectives the researcher intends to find out the reciprocal relationship among the variables related to the 'culture of head', 'culture of hand', and 'culture of heart' in promoting academic achievement of secondary school pupils. Hence the specific objectives of the study can be stated as follows:
1. To estimate the schoolteachers' perceptions of the four major philosophical thoughts that would form the bases for restructuring the Secondary School Curriculum.

2. To assess the influence of the variables related to the Gandhian ideal of 'culture of head' in promoting the academic achievement of secondary school pupils.

3. To find out the impact of the variables related to the Gandhian ideal of 'culture of hand' in promoting the academic achievement of secondary school pupils.

4. To estimate the influence of variables that belong to the Gandhian ideal of 'culture of heart' in facilitating academic achievement of secondary school pupils.

5. To find out the reciprocal relationship among the Gandhian educational ideals related to the 'culture of head', 'culture of hand', and 'culture of heart'.

6. To frame a body of recommendations for restructuring the Secondary School Curriculum based on the philosophical perceptions of teachers.

7. To suggest a body of recommendations that would help in restructuring the Secondary School Curriculum in line with the Gandhian ideal of skill development.

8. To suggest a body of recommendations in restructuring the Secondary School Curriculum in such a way that would provide a vocational nature to the course which in turn would make pupils self-sufficient.

9. To frame a body of recommendations in restructuring the Secondary School Curriculum that would promote character development of the pupils, through inculcating scientific temper and democratic, moral and spiritual values as conceived by the Gandhian ideal of 'culture of heart'.
1.3 Significance of the Investigation

The significance of the problem under study may be argued on the following lines of thought:

1. The study would provide a better perspective of the nature and extent of different philosophical views, which account for the preparation of Secondary School Curriculum.

2. The clearer discernment of each philosophical view may provide a suitable basis upon which a more effective curriculum be constructed.

3. Understanding of the Gandhian parameters of education relevant to the ‘culture of head’, would make the curriculum more meaningful to the students.


5. Gandhian parameters of education related to the ‘culture of the heart’, would envisage a curriculum which stresses character formation as the supreme aim of education.

6. Curriculum conceived at par with the Gandhian educational parameters emphasising ‘culture of the head’, ‘culture of the hand’, and ‘culture of the heart’, would provide education a wholistic nature.

7. The ideals of education conceptualised by Gandhiji, as ‘drawing out of the best in child and man’ are best accomplished through restructuring the Secondary School Curriculum in line with the Gandhian educational parameters.
8. The Gandhian ideals of education accommodated in the curriculum may give it a vocational nature.


10. The new education conceived will enable students who do not go for higher education, engage in an occupation of their choice.

11. It would cater the needs of children of different intellectual abilities—high, average, and low achievers.

12. Students can pursue higher studies based on their academic excellence shown at the secondary school level.

13. Integration of different disciplines and learning activities focussed on a 'craft' would help developing the faculties of the child to the fullest extent.

14. New instructional strategies that are pupils-centred and practical-oriented could be developed.

15. Evaluation procedures would become easier and objective.

16. New curriculum offers maximum flexibility both to the teachers and students.

17. The restructured curriculum incorporates the social, economic, and political ideologies underlying democracy.

18. The problem of discipline vanishes as pupils assume self-responsibility in their studies and work.

19. The new curriculum envisages utilisation of the community resources to the maximum, both rural and urban.

20. Mutual collaboration between the school and the community would benefit each other and their relationship would be strengthened.
21. Reforming of the Secondary School Curriculum would help children achieve the major goals of education as laid in the constitution.

22. The constitutional vision of secularism and religious tolerance would be materialised through the restructured curriculum.

23. Such a reformed curriculum would help children develop a clear perception of the 'ultimate aim of life'.

24. The restructured curriculum will be of prime significance towards realising the concept of 'Swaraj' as envisaged by Gandhi.

25. The concept of 'universal brotherhood' is better conceived through such a curriculum restructured in accordance with the Gandhian educational framework.

1.4 Statement of Hypotheses

The present study is based on two fundamental assumptions, which may be stated as follows:

A1: The Secondary School Curriculum restructured conceiving the philosophic preferences of school teachers will make the curriculum more meaningful to suit the emerging needs of pupils.

A2: The Secondary School Curriculum restructured incorporating the Gandhian ideals of 'culture of head', 'culture of hand', and 'culture of heart' will have significant influence on the academic achievement of pupils.

From the assumption A1, it has been hypothesised that the influence of the major philosophic variables on Secondary School Curriculum will be manifested in teaching in the following forms:
I.a. there will be statistically significant mean difference between the subgroups (GTS*-PTS**) of their perceptions on variables related to pragmatic philosophic thought;

I.b. there will be statistically significant mean difference between the subgroups (GTS-PTS) of their perceptions on variables related to 'realism';

I.c. the subgroups (GTS-PTS) are identical in their perceptions on variables related to 'idealism';

I.d. the subgroups (GTS-PTS) are similar in their perceptions on variables related to 'naturalism';

I.e. the subgroups (GTS-PTS) exhibit a hierarchical preference of the philosophic perceptions that would account for restructuring the Secondary School Curriculum.

From the assumption A2, it has been hypothesised that the influence of restructured Secondary School Curriculum founded on Gandhian ideals of education will be manifested by the pupils in the following forms. For any discrepant academic achievers:

II.a. there will be statistically significant mean difference among the subgroups ('High', 'Average', and 'Low' achievers) of their perceptions on the Gandhian educational ideals related to the 'culture of head', 'culture of hand', and 'culture of heart';

*GTS : Government School Teachers.

**PTS : Private School Teachers.
II.b. there will be statistically significant mean difference for the variables among the subgroups ('High', 'Average', and 'Low' achievers) of their perceptions on the Gandhian educational ideals related to the 'culture of head', 'culture of hand', and 'culture of head';

II.c. there will be statistically significant mean difference for the variables related to the 'culture of hand' when the three achievement levels are compared;

II.d. there will be statistically significant mean difference for the variables related to the 'culture of heart' when the three achievement levels are compared;

II.e. there will be statistically significant mean difference for the variables related to 'culture of head', 'culture of hand', and 'culture of heart' when the Rural and Urban samples are compared;

II.f. there is a positive correlation between academic achievement and the Gandhian educational variables related to the 'culture of hand';

II.g. there is a significant relationship between academic achievement and the Gandhian educational variables related to the 'culture of hand';

II.h. there is a reciprocal relationship between academic achievement and the Gandhian educational variables related to the 'culture of heart';

II.i. there is a significant correlation among the Gandhian educational parameters related to the 'culture of head', 'culture of hand', and 'culture of heart', that would promote the academic achievement of secondary school pupils.
1.5 Definitions of Terms and Concepts in the Title

Title

"A Study of the Secondary Curriculum with a View to Restructuring it into a Gandhian Educational Framework".

(a) Secondary School

The study is confined to students of India studying in standard IX to XII.

(b) Curriculum

Webster’s third New International Dictionary defines curriculum as follows:

(i) the whole body of courses offered by an educational institution or one of its branches;

(ii) any particular body of courses set for various majors (such as engineering);

(iii) all planned school activities including courses of study for organised play, athletics, dramatics, clubs etc.

(iv)(a) general education and breeding; and

(b) a work schedule.

The above definitions provide traditional views of the concept of curriculum, which implies that the curriculum means only the subjects taught or offered in a training course.

In a majority of the developing countries, curriculum is regarded as a list of topics to be taught; a collection of syllabi from the Department of Education or university of the State and textbooks in a given school, college, or university. But as the purpose of education broadened and educators became more aware of educational problems and processes, the very concept of curriculum changed.
The following definitions of curriculum, by various educators reflect the modern concept.

Krug\(^{10}\) refers to curriculum as “all means employed by the school to provide students with opportunities for desirable learning experiences.”

Saiyidain\(^{11}\) defines curriculum as “primarily an aid in the process of adjusting an individual to the environment in which he functions day-to-day and the wider environment in which he will have to organise his activities later.”

Alberty and Alberty refer to curriculum, “... as the sum total of student activities which the school sponsors for the purpose of achieving its objectives.”\(^{12}\)

All the above definitions of curriculum suggest that it is a total process through which an individual learns. This incorporates the ‘course content’ as one of the major components. However, it may be pointed out that the course content is not the curriculum, it is merely a suggested curriculum.

Wiles\(^{13}\) aptly describes the meaning of curriculum lucidly in the following manner: “The word curriculum is an abstraction. It means different things to an individual, the parent, the teacher, the college professor and the...


lay community member. Much of the confusion is encountered when some people consider curriculum as only the formal syllabus of the school. Some others visualise it as happenings in the learning situations, and some others envisage it as what happens to learners and the taught. The formal curriculum consists of the units of credit that are offered, the courses that are made available to students, the syllabi for these courses, the bibliographies and material used and the evaluation devices that are selected."

Anderson refers to curriculum, "... as the whole of the interacting forces of the total environment provided for pupils by the school and the pupils' experiences in that environment."\textsuperscript{14}

This definition of curriculum refers to life itself, and offers a framework of general aims and values, gives suggestions for setting learning priorities and outlines some content sequences.

Carleton defines curriculum as follows: "... enough to include any material or activities that will affect the learning, development, attitudes, or behaviour of the individual.\textsuperscript{15}

This definition implies that curriculum does not depend entirely on the extrinsic constructs. But theory plays an important role in the categorisation and classification process.

Minor defines curriculum as follows: "The curriculum is the means for attaining the aims of philosophy of education. Being a means to the end, and


\textsuperscript{15} Wasburne Carleton, \textit{Thirty Eighth Year Book of the National Society for the Study of Education} (Washington, NIE, 1939) p. 4.
not an end in itself, it usually follows and reflects educational trends and changes in philosophy."\textsuperscript{16}

Draper suggests another dimension to curriculum; "the curriculum is defined today as the total learning experience which pupils have, in and out of learning institutions, under the guidance of the faculty."\textsuperscript{17}

This definition widens the role of the trainer. It implies that the trainer must be aware of the many ways in which an individual learns, and the conditions, experiences, and procedures that best promote learning and growth. This also implies that the teacher has training in the diagnostic and presumptive approach, experience in the individualisation of instruction, and a fair understanding of the continuous progress system of organisation.

Summarising the above views concerning the definitions of curriculum, one may infer that the concept of curriculum deals with the three W's of society, i.e., 'What?', 'Why?', and 'When?'. What is to be taught to a learner? It implies a quantum of knowledge based on societal needs, to be imparted in a specific time. Why is this knowledge to be given? This suggests a rationale for imparting the quantum of knowledge, its methodology, and evaluation. When is this knowledge to be imparted? This suggests a sequence of the curriculum.

Thus curriculum can be defined as all those experiences of the individual for which an institution is responsible. It is concerned with what


\textsuperscript{17} E. M. Draper, "Curriculum Research," \textit{Education Digest} (Sept. 1950).
should be experienced. It also deals with Why, When and How a particular learning should take place and the atmosphere in which this learning occurs. The curriculum deals with the human relationships in the local environment; it refers to the values, norms and goals of the community, society, and the nation.

(c) Restructuring

"Restructuring" in education refers to multiple ideas and strategies. The term lacks a single, commonly accepted definition, but among the many proposals for action, important common themes have emerged. These themes suggest major changes in the students' learning experiences, in the professional life of teachers, in the governance and management of schools, and in the ways in which schools are held accountable.

According to Coleman, the four themes that are to be taken into account while restructuring a curriculum are: depth of understanding and authentic learning, success for all students, new roles for teachers and schools as caring communities. These themes are aimed at giving due emphasis to the content, high skills and moral and spiritual values while restructuring the curriculum.

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1.6 **Parameters of Education Based on Gandhian Principles**

It implies the educational framework worked out by Gandhi in his scheme of Basic Education.

Education is the concrete form given to abstract ideas, the active expression of cherished ideals, the dynamic aspect of speculative thought, the visible channel through which the dreams of visionaries became facts of life. No educational system can, therefore, be truly evaluated without understanding the philosophy on which it is based. Aims of education reflect the aims of life which a philosophy prescribes.¹¹

Gandhi, a true visionary and philosopher had his own philosophy of life and education. To Gandhi, education means “drawing out of the best in child and man, body, mind, and spirit.” Therefore Gandhiji conceived such a type of education which would cater to the simultaneous growth of the intellect (head), body (hand), and mind (heart). Developments in these three domains were designated as ‘culture of the head’, ‘culture of the hand’, and ‘culture of the heart’. Accordingly he has formulated certain fundamental parameters pertaining to these three domains which formed the framework of education within which his ‘Basic Education’ system functioned.

In the present study, the researcher hopes utilising those parameters as the framework to reconstruct the existing Secondary School Curriculum. These parameters are isolated and listed under three main headings as culture of the head, culture of the hand, and culture of the heart respectively.

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The Culture of the Head (Intellectual Development)

The researcher has identified seventeen parameters which he thinks relevant in moulding the intellectual growth of the individual child. They are the following:

1. Knowledge is important in the rearing of a satyagrahi.22
2. Knowledge greatly helps the culture of the heart.23
3. Love and knowledge of truth help each other. Knowledge alone can liberate love from the blind physical passion.24
4. Knowledge is necessary to properly assess the conduct of other fellow-beings concerned in an action, and the motives behind actions.25
5. Knowledge helps to discriminate between selfish and unselfish actions. All selfish desires are immoral, while the desire to improve ourselves for the sake of doing good to others is truly moral.26
6. Knowledge helps a man carry out self-analysis; and by enabling him to see himself as others see him, it gives him a chance, if willing to reform himself or at least to purify his action.27


23 Ibid.

24 Ibid.

25 Ibid.


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

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

9. Knowledge helps one to distinguish between right and wrong applies.  

10. Education enables students reform social evils.  

11. Knowledge has a great deal to do with spiritual freedom. Knowledge leads to salvation. Knowledge gained must teach the way and lead to such freedom.  

12. The intellect plays a larger part in the field of non-violence. Conscious cultivation of non-violence itself will bring about the intellectual development of the satyagrahi.  

13. Keenest intelligence and wide awaken conscience are the bases of ahimsa.  

14. Education is to remove ignorance not illiteracy. Study of subjects do not aid for man's controlling his senses.  

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29 Ibid.  

30 Ibid. 

31 Young India, 0 9-06-1927. 

32 YI, 10-3-1930. 

33 Harijan, 21-07-1940. 

34 Harijan, 08-09-1940. 

35 Hind Swaraj, p. 78.
15. Liberal education is not bookish education, but an education which makes one ‘free’; liberal in this context means not ‘book’ but ‘free’—free from the fetters of ignorance, prejudice and obsession, free to think independently; it is one which enables “man and woman to understand the world in which they love and contribute to the understanding of its problems.”

16. Literary training is a vehicle of education.

17. Primary education should include reading, writing, and arithmetic.

**The Culture of the Hand (Vocational Development)**

Under this head, the researcher has identified and isolated twenty-seven parameters which have explicit impetus on ‘culture of the hand’.

1. Development of the head, heart, and hand could be achieved best by an education through craft.

2. The whole of general education should come through craft.

3. Educate the child through manual work, not as a side activity, but as the prime means of intellectual training.

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37 *Harijan*, 05-06-1937.

38 *Harijan*, 28-08-1937.

39 Pillai, *op. cit.*, p. 73

40 *Harijan*, 16-10-1937.

41 *Harijan*, 18-09-1937.
4. Craft has decidedly superior psychological, social, and economic advantages.\textsuperscript{42}

5. Craft education makes one physically fit.\textsuperscript{43}

6. Craft education promotes the study of other subjects—mathematics, sciences, and literature.\textsuperscript{44}

7. Craft education is holistic in nature provides one a perfect, well-balanced, all-round education.\textsuperscript{45}

8. Handicraft is “the pivot and centre of education” and such education “would promote the real disciplined development of the mind resulting in conservation of the intellectual energy indirectly also the spiritual.”\textsuperscript{46}

9. Gandhi would naturally begin the child’s education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training. The highest development of the mind and the soul is possible under such a system of education.\textsuperscript{47}

10. The handicraft should be taught not mechanically but scientifically, making the child know the why and where for of every process.\textsuperscript{48}

\textsuperscript{42} Pillai, \textit{op. cit.}, p. 74.

\textsuperscript{43} \textit{Harijan}, 08-05-1937.

\textsuperscript{44} Ibid.

\textsuperscript{45} Ibid.

\textsuperscript{46} Ibid.

\textsuperscript{47} \textit{Harijan}, 31-07-1937.

\textsuperscript{48} Ibid.
11. Teaching through handwork all other subjects according to a
definite plan is highly economical. This means all-round
economy.49

12. Teaching through craft relieves the child from the tyranny of
purely academic and theoretical instruction.50

13. There is the need of an integration in education of the child, of
all knowledge through the medium of craft activity.51

14. Craft work offers sufficient physical training, therefore artificial
exercise would be unnecessary.52

15. The pupil would learn other disciplines in correlation with the
handicraft.53

16. "Useful manual labour intelligently performed" is the means par
excellence for developing the balanced intellect. A balanced
intellect presupposes a harmonious growth of body, mind, and
soul.54

17. An intellect that is developed through the medium of socially
useful labour will be an instrument for service.55

49 Ibid.

50 Educational Reconstruction (HTS, 1939).

51 Ibid., p. 95.

52 Harijan, 31-07-1937.

53 Ibid.

54 Harijan, 11-09-1937.

55 Harijan, 08-09-1946.
18. Socially useful labour serves to instil a sense of dignity of labour.\textsuperscript{56}

19. Practical productive work in education will cultivate a true sense of dignity of labour and of human solidarity.\textsuperscript{57}

20. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes.\textsuperscript{58}

21. Learning through a useful, productive craft is the application of the ideal of bread-labour to education.\textsuperscript{59}

22. It would help to build a bridge between theory and practice, factory and school, worker and student.\textsuperscript{60}

23. It would forge the non-violent democratic social order which is first step to Ramaraj.\textsuperscript{61}

24. Education through productive manual work is the best education for citizenship and education for self-sufficiency.\textsuperscript{62}

25. Basic education stands for the “art of living.”\textsuperscript{63}

\textsuperscript{56} Ibid.

\textsuperscript{57} Basic National Education, p. sf.

\textsuperscript{58} Harijan, 09-10-1937.

\textsuperscript{59} Ibid.

\textsuperscript{60} Ibid.

\textsuperscript{61} Ibid.

\textsuperscript{62} Ibid.

\textsuperscript{63} Harijan, 06-04-1940.
26. To keep all the villages (7,00,000) alive we have to revive our village handicrafts. Imparting scholastic training through these crafts we can bring about a revolution.64

27. Basic education turns out the child as a socially efficient individual and not a burden to his parents and to society at large.65

The Culture of the Heart (Character Education)

1. The supreme need of the modern world is the maintenance of personal values and the creation of personal living—both necessary to create true freedom and the community.66

2. Creation of a new society is possible only through remaking of the soul.67

3. Education should aim at raising a new type of individuals called Satyagrahis.68

4. The Satyagrahi individual is the brick to raise the new social order, the Ramraj—Heaven on Earth.69

5. The Satyagrahi has to be disciplined in the values of truth and non-violence.70

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64 Harijan, 11-05-1947.
65 Ibid.
66 Pillai, op. cit., p. 50.
67 Ibid., p. 50.
68 Ibid., p. 50.
69 Ibid., p. 50.
70 Ibid., p. 51.
6. Simplicity and love are the hallmarks of social service.\textsuperscript{71}

7. The first requisite for self-realisation is self-purification. This is possible only through an ethical discipline and so the moral discipline of the satyagrahi is very important.\textsuperscript{72}

8. \textit{Ahimsa} is the means to truth and education should be directed towards cultivating the non-violent spirit.\textsuperscript{73}

9. Religion and morality both built on truth become supreme considerations in education.\textsuperscript{74}

10. The moral sense, ingrained in man's nature, is his inner guide which promotes peace, harmony, and happiness.\textsuperscript{75}

11. Love is the essence of morality for it helps the finite individual to widen his narrow self and include in his life more and more others and thereby progress towards the universal or God.\textsuperscript{76}

12. All our duties towards fellow-beings are an expression of love.\textsuperscript{77}

13. The path to the realisation of the true self or God lies through love of others and the performance of duties in a spirit of sacrifice to benefit others.\textsuperscript{78}

\textsuperscript{71} Harijan, 17-11-1933.

\textsuperscript{72} Ibid.

\textsuperscript{73} Harijan, 23-6-1946.

\textsuperscript{74} Ibid.

\textsuperscript{75} Harijan, 13-10-1940.

\textsuperscript{76} Harijan, 23-6-1946.

\textsuperscript{77} Pillai, \textit{op. cit.}, p. 53.

\textsuperscript{78} Ibid.
14. Morality becomes the essence of religion or the way to God.  
15. 'Culture of the heart' is more important than the 'culture of the head'—the training of the emotions and the feeling of life much more than of the intellect or the power of abstract reasoning.
16. "Culture of the mind must be subservient to the culture of the heart"—the first place to the culture of the heart or the building of character.
17. Character building is the proper foundation for the education, if the foundation was firmly laid the children could learn all the other things themselves or with the assistance of friends.
18. Education is absolutely worthless if it is not built on solid foundation of truth and purity.
19. "When your heart is not pure, and you cannot master your passions, you cease to be an educated man. And what is education without character and what is character without elementary personal purity?"
20. The conquest of lust is the highest endeavour of a man or woman's existence. Without overcoming lust man cannot hope to rule over self.

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80 Ibid.
81 Ibid.
83 Desai, *op. cit.*, p. 35.
84 *YJ*, 19-09-1929.
85 Desai, *op. cit.*, p. 34.
21. Without rule over self there can be no Swaraj or Ramraj.86

22. Great causes like communal unity, village reconstruction require spiritual effort or soul force. Soul force comes only through God's grace and God's grace never descends upon a man who is a slave to lust.87

23. Purity of personal life is necessary to control lust and self and purity of heart is necessary for purity in thought, works and deed—both constitute the chief factors in character.88

24. Purity of personal life and purity of heart are made possible through truth and non-violence.89

25. Inner purity must show itself in outward acts and outward behaviour as well, thus a boy who wants to keep his mouth pure will, not merely utter a bad word but he will not drink or smoke or to take any other stimulants even coffee or tea. He would be fearlessly truthful against heaviest odds under every circumstances imaginable.90

26. All the education pupils receive will be in vain if they do not learn good manners. Ensure gentlemanliness among pupils as to prepare them for the subjects prescribed for the classroom.91

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86 Harijan, 21-11-1936.
87 Ibid.
88 Ibid.
89 Desai, op. cit., p. 34.
90 Desai, op. cit., p. 35.
91 Harijan, 31-12-1938.
27. It is necessary to observe pure brahmacharya even on the part of married students and absolute simplicity of life during the student days. This is essential not to dissipate energy but to conserve it.\(^{92}\)

28. Stoic simplicity, self-restraint and strict celibacy make one brahmachari.\(^{93}\)

29. Modern education "turns our eyes away from the spirit. The possibilities of spirit force or soul force do not, therefore, appeal to us, and our eyes are consequently riveted on the evanescent, transitory material force." No education can be real unless it caters to the spirit.\(^{94}\)

30. To develop the spirit is to build character and to work towards a knowledge of God and self-realisation.\(^{95}\)

31. Teach pupils lessons of freedom not by their scholarship but by their sterling character.\(^{96}\)

32. The end of all knowledge, must be the formation of character, for virtue consists not in the possession of ideas but ideals.\(^{97}\)

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\(^{92}\) \(YI\), 19-09-1929.

\(^{93}\) \(YI\), 21-07-1927.

\(^{94}\) \(YI\), 14-11-1929.


\(^{96}\) Ronald Duncan (ed.), *Selected Writings of Mahatma Gandhi* (London: Faber and Faber, 1951) p. 511.

\(^{97}\) *Harijan*, 21-11-1936.
33. To awaken the heart is to awaken the dormant soul, to awaken reason and to inculcate discrimination, believe in good and evil.98

34. Character building is more important than literacy; academic learning is only a means to this great end.99

35. Ultimate aim of education is to lift the human species to a high moral and spiritual plane where they could glorify God and enjoy Him forever.100

1.7 Procedures of the Study

The nature of the problem helped the researcher in selecting methods of the study. Descriptive and empirical methods will be employed in the present study. The study is descriptive in the sense it attempts to establish the status of the phenomenon on the basis of data available. The study will have an empirical nature as it envisages analysis and interpretation of data availed through the administration of suitable tools.

The methods come under the normative survey method.101 Accordingly the procedure inherent in the methodology is treated under five steps. They are:

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98 Ibid.


100 Pillai, op. cit., p. 50.

1. Selection of the problem.
2. Preparation of the plan for action.
3. Preparation of tools.
4. Data collection.
5. Analysis and interpretation of data.

a) Selection of the problem

The problem of this study evolved from an analysis of the pressing challenges encountered by the student community, teachers, educators, and society at large. Restructuring the Secondary School Curriculum is an immediate concern of the persons engaged in the process of education. The perspective of such a reformed curriculum would be to benefit the scholar to lead a successful life in the society. So, what we need in our schools is a curriculum which will cater to the demands of the individual pupils in their social, economic, cultural, and political settings. Curricular reforms that took place in India since independence didn’t take into account all the above-cited aspects with full significance and future implications. Hence the researcher felt the urgent need of a study in this area incorporating the Gandhian parameters of education to meet the manifold demands of our country. A developing country like India should never ignore the vision and the scheme of education proposed by Gandhiji, father of our nation. In this context the researcher formulated a problem in such a way that the study would contribute towards restructuring the existing Secondary School Curriculum in line with the Gandhian educational thoughts.
b) Definition of the problem

For the effective working out of the problem it has been defined in operational terms as follows: "A Study of the Secondary School Curriculum with a View to Restructuring it into a Gandhian Educational Framework."

Explanation of key words in the title

i) Secondary school: The study is confined to students of India studying in std. IX to XII.

ii) Curriculum: The totality of experiences that a child receives from his school life.

iii) Restructuring: "Restructuring"\textsuperscript{102} in education implies multiple ideas and strategies. It suggests major changes in students' learning experiences, in the professional life of teachers, in the governance and management of schools, and in the ways in which schools are held accountable.

iv) Gandhian educational framework: Here refers to the educational parameters worked out by Gandhiji in his scheme of Basic Education.

c) Variables of the study

Dependent variable: Secondary School Curriculum.

Independent variables: (i) Gandhian parameters of education; (ii) varied philosophical principles that support the existing curriculum.

The researcher has tentatively identified thirty parameters each relevant to the culture of the 'head', culture of the 'hand' and culture of the 'heart'.

\textsuperscript{102} Newmann, \textit{op. cit.}, pp. 4-13.
In this study, forty important philosophical principles that belong to idealism, naturalism, realism, pragmatism are included. They are also intended to function as the independent variables.

1.8 Delimitation of the Study

The investigator has delimited study of the problem under the following sub-headings:

i) Limits of the scope of investigation.

ii) Geographical limits.

iii) Time limit of the study.

iv) Type of institutions from which sample is collected.

v) Types of students under study.

vi) Size of the sample and its distribution.

i) Limits of the scope of investigation

The present study is confined to two samples. Sample I consists of 120 secondary school teachers and sample II consists of 700 students of std. IX drawn from four revenue districts of Kerala. The sample is to mirror the entire population of secondary schools of Kerala and India at large. The data collected will be utilised in framing a curriculum taking into account the philosophical perspectives of teachers and within the Gandhian educational parameters. If the study is to be highly objective and reliable the size of the sample had to be kept up to the present level.

Further, any attempt to reform the existing curriculum has to be a co-operative endeavour involving the students, teachers, parents, educators and administrators. Hence the result of the present study, it is feared will only
contribute towards formulating certain suggestions helpful in restructuring the existing Secondary School Curriculum within the Gandhian educational parameters.

ii) Geographical limits

Geographical limits observed by the investigator is at a minimum while considering the extensive scope of the problem under study. The geographical coverage is limited to four revenue districts of Kerala, as they stand apart in their social, economic, and cultural settings.

iii) Time limits of the study

The time limit scheduled for the completion of the study is four years. The nature of problem and its methodology necessitate such a long duration for the investigator requires a thorough analytical study of the Secondary School Curriculum beginning from its very historical setting passing through the present to the future perspectives. For the past eight years sufficient time was spent on studying the various aspects of curriculum, its defects and criticisms, various commission reports including New Education Policy, philosophical footings of the curriculum, basic aims of Gandhian system of education, and Gandhian educational parameters relevant to the culture of the head, hand, and heart. Study of the related literature also consumed much time.

Time limit allotted to the administration of tools and collection of data is only two hours. The researcher recognises the prior information, experience, and cultural background of the sample units will have profound influence on the responses to the items of the tools administered.
It is apparent that with the lapse of time the needs and interests of the community will change rapidly, still the basic needs and aspirations remain almost consistent. Therefore, there may occur a slight disparity between the needs cited in the study and the future needs of the secondary school children in the emerging society.

iv) Types of institutions from which sample is collected

The sample for the study is selected from government and private secondary schools of Kerala. It is apparent that the levels of motivation, interest, and abilities of students belonging to these two categories differ significantly. Further, the urban and rural schools also vary in different aspects especially with regard to their material and physical elements. Resources in the two settings also differ markedly. Such a situation that exists in the secondary schools of Kerala and throughout India will have profound influence on a problem of this kind which has wider scope in its future application.

v) Types of students under study

The sampling technique of stratified random sampling enabled the researcher in selecting sample units of homogenous nature. The strata is homogeneous only with regard to age, sex, and schooling conditions. There is considerable disparity within the subgroups with regard to the caste, creed, interest ability, socio-economic and cultural settings. These differences within the sample is of much significance for they will affect the responses of the individuals in the sample units.
vi) **Size of the sample and its distribution**

The size of the sample is decided taking into consideration factors like nature of the study, size of the population, sampling design, methodology, parameters used in the study, the estimated range of reliability and an estimate of the dispersion of the characteristic under study. According to Guilford, experience seems to show that when Pearson's 'r' is used for calculating the correlation coefficient, a sample size of 200 is a good policy. Verifiable results have been on important studies in which there have been less than 200 subjects. It is shown that the sample size 200 drawn from a normal population covers the range $\pm \sigma^2$, where $\sigma$ is the standard deviation of the sample.\(^{104}\)

Hence, the researcher decided to fix the size of sample I to be near 130 and size of the sample II to be near 700.

Sample I, consisted of 130 secondary school teachers drawn from nine secondary schools belonging to four revenue districts of Kerala. Most of the teachers selected had more than eight years of experience. The sample was drawn from both government and management schools with almost equal representation to sex, number, and rural-urban locations.

Sample II consisted of 700 secondary school pupils of standard IX belonging to four selected revenue districts in Kerala. The sample was drawn from four government schools and five management schools. Factors like


school efficiency, rural-urban location, sex of the pupils and their levels of academic achievement were considered in selecting the sample.

1.9 Design of the Field Study

1.91 Selection of the research methodology

The nature of the problem enabled the researcher in making out the design of the field work. The normative survey method has been found most suitable to ensure objective and scientific merits of the present study.

Moulay has said, "No category of educational research is more widely used than the type known variously as the survey, the normative survey, status and descriptive research. This broad classification comprises a variety of specific techniques and procedures, all similar from the standpoint of purpose—that is to establish the status of the phenomenon under investigation." 105

Accordingly, the present study is an organised attempt to analyse, interpret, and report the present status of the Secondary School Curriculum with regard to real facts associated with the social, economic, philosophic, cultural, and political settings of the children. It is also an effort to recommend a body of suggestions that would help to restructure the present Secondary School Curriculum, really suited for children of our country, a real concern of the parents, teachers and educators for decades.

The word 'survey' indicates the gathering of the data regarding the current conditions. The word 'normative' is used because surveys in the field

are frequently needed for the purpose of ascertaining which is the normal or typical condition for practice.

The present study is based on a large cross-sectional sample drawn from nine secondary schools belonging to four revenue districts of Kerala, assuming a wider coverage of the geographical area.

1.9.2 Preparation of tools for the study

The present study is descriptive as well as empirical in nature. Therefore, the tools are selected and prepared in such a way as to collect necessary data from the samples under study. The three types of tools that would be prepared by the investigator are presented below:

(a) General data sheet.
(b) Questionnaire I – Philosophical Preference Assessment for Teachers.
(c) Questionnaire II – Gandhian Educational Parameters Preference Assessment.

General data sheet is prepared aiming at collecting necessary information about sample II under investigation. It includes items like pupils’ name, age, sex, standard, religion, caste, locality, parental occupation, income, and marks secured in different academic subjects for their second terminal examination.

Questionnaire I is intended to assess the philosophical perceptions held by secondary school teachers. The tool consists of two parts. Part one includes necessary directions together with a general data sheet. Part two
consists of the test items. The tool contains ten test items related to variables from each of the four major philosophical thoughts, totalling to forty items.

Questionnaire II is aimed at assessing the secondary school pupils' perceptions on the Gandhian educational parameters related to the culture of 'head', 'hand', and 'heart'. The tool consists of ten main educational parameters each from the Gandhian ideals related to the development of intellect, skill and emotion.

1.9.3 Data collection procedure

The researcher seeks to have a prior consent from the headmasters of the concerned schools through a personal appeal. The sample units would be assured that their responses would be held in strict confidence and the data would be used for no purpose other than the research. Students prior information, motivation, and interest would be taken into consideration while administering the tools.

The different tools that would be employed in the study namely the general data sheet and the two questionnaires necessitate the researcher administering the tools directly to the samples. The tools would contain necessary directions for the easy response of the samples under study. The response sheets together with data would be collected directly from both the samples for saving both time and economy.

1.9.4 Analysis and interpretation of data

The data collected from the sample will be compiled and tabulated in the appropriate forms. Analysis will be both qualitative and quantitative. It would be qualitative in the sense, the already existing data would be
analysed and interpreted for the conditions that exist, for the practices that prevail; for the processors that are going on; for the trends that are developing; for the effects that are being felt and for the attitudes that are being held. The study is also qualitative for it involves the application of statistical treatment of data availed from the samples. The main statistical procedures employed would be the following:

(i) Test of significance for mean difference of scores related to the variables of the four major philosophical thoughts held by the secondary school teachers.

(ii) Developing graphical patterns of the philosophical preferences of teachers based on the converted mean scores obtained by them for the variables under study.

(iii) Test of significance for mean difference of scores related to the variables selected under the culture of 'head', 'hand', and 'heart'.

(iv) Correlation analysis for assessing the relationship among the variables related to culture of 'head', 'hand', and 'heart'.

(v) Correlation analysis for determining the relationship between the variables selected under the culture of 'head', 'hand', 'heart', and the academic achievement of the sample.

1.10 Conclusion

The problems under investigation, “A Study of the Secondary School Curriculum with a View to Restructuring it into a Gandhian Educational Framework” is very relevant, because the investigator holds that the educational ideals conceived by Gandhi are still valid for a country like India
which is on the threshold of rapid development and consequent challenges. The nature and scope of the problem under investigation enabled the researcher to design the method of study. The rational behind selecting the normative survey method is to make the study highly objective and scientific.

The study of reports of the various education commissions and committees and the National Policy Statements on education that came into vogue from time to time was directive in framing the objectives of the study. The hypotheses formulated were helpful in selecting suitable samples and tools for the study.

It is hoped that the philosophic preference assessment of secondary school teachers would enable the investigator in reaching at certain findings which would be highly directive in restructuring the existing Secondary School Curriculum within the philosophical perceptions of the school teachers. The Gandhian educational parameters preference assessment of the secondary school pupils is aimed at restructuring the existing curriculum within the Gandhian educational framework. Hence, the data and findings anticipated through the administration of suitable questionnaires, it is hoped, would provide necessary directions within which the existing curriculum could be restructured. The empirical and descriptive nature of the study are to be justified on the ground that both the procedures aim at evolving suitable suggestions towards restructuring the Secondary School Curriculum within the Gandhian educational framework.