Chapter V
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5.1 Social philosophy in Western Democracy

The social philosophy which gained ascendance in the west European countries and the New World is neither communism nor fascism but democracy. The core of the democratic philosophy can best be understood from the etymology of 'democracy' which is a combination of two Greek roots that added together mean rule by the people. Generally the term 'democracy' is used to mean the society which meets two criteria of full sharing of interests within a group, and free interaction between groups. The one means that the recognition of mutual interests within a group is a factor in social control, and the other induces changes in social habits through meeting new situations. These two constitute precisely the characteristics of a democratic society which is more than a form of government. It is primarily a mode of associated living, a sharing of experiences between individuals in a society.

Democracy is popularly conceived as 'the government of the people, by the people and for the people'. It is based on two assumptions according to Henderson 'the infinite value and worth of human personality and belief that men are capable of managing their own affairs in such a way as to promote the welfare of all'. Again Dewey is of the opinion that in democracy, besides the form of the government, something else is involved. This is mainly the way of life for good living which is based on experience.

Democracy is not produced by deliberate effort but is sustained and extended by it. The sharing of wider interest and the freeing of personal capacities which characterize a democracy are produced by science and industry. There are at least three kinds of democracy - political, industrial and social. By political democracy is meant government by the consent of the governed. In a democracy the people themselves elect their representatives who make and execute the laws. As understood today, it involves not merely

the consent of the governed but also a participation based on a common understanding reached by discussion and carrying the sense of a common responsibility⁴.

The essential content of democracy is said to be the sharing of interests within groups and between groups leading to social control based on mutual interests and progressive changes. This may very well be attained even under a monarchy as that of England, which is not a true democracy. Republics, on the other hand, may fail to insulate democratic ideals and attitudes bearing on a spirit of understanding, sympathy and co-operation within and between social classes. Democracy, in its complete sense, means a way of cosmopolitan living and organisation of community life through political economic and social means. In the ideal form of democracy every individual is given freedom to develop to his capacities, freedom to think, to express, to discuss and to work and cooperate to create and act for a progressive society. Thus everybody in a democracy enjoys

⁴ Chief Lindsay, A.D. 'The essentials of Democracy' University of Pennsylvania Press, 1930.
an equal chance of living a full life, and of exercising his powers in social, economic and political spheres. The individual is valued as a person whatever his caste, creed or religion. In a true democracy, faith in the common man to do the noble things in life should inspire the citizen serving his own community.

There are generally six fundamental principles, one of which (freedom) is stated in the above paragraph. The second principle is the principle of equality; equal rights for all. This principle appears to be in conflict with the first. If every individual has equal rights then there will be restrictions on individual freedom. But it is explained that every individual will be free to perform only those activities which do not put impediments in the freedom of others. The third relates to duty - an implication that rights prescribe duties. It is therefore expected that each in a democracy will not only be concerned with his own good but the good of the others as well. The fourth principle emphasizes effort for the attainment of common good. Here attention is paid to mutual interests of all individuals,
and therefore, duties to be performed not only for the
good of the self, but also for the good of all. Fifthly,
a belief in the free play of the intellect, a belief in
the give and take of discussions and a belief in peaceful
rather than violent method is marked out. The success of
democracy depends upon the use of scientific methods in
arriving at decisions where the intellectual is given a
free play to lead his non-intellectual counterpart. In
democracy, the right of free play of intellect enables one
to express his ideas independently and also to bear with the
opinion of others. Lastly, though no less important we have
the principle of freedom of discussion which is a sub-
principle of the fifth. In a democracy, everybody has the
freedom to do self-thinking and to present his personal
thoughts and beliefs before others. So a problem is to be
discussed publicly for a rightful solution. If people fall
in line with an opinion than that opinion by somebody is
accepted publicly. Thus Alexander Meiklejohn observes in
connection with democracy as, 'the art of democracy is the
art of thinking independently together'5.

5. Meiklejohn, Alexander 'Education between two worlds'
W.V.Karper 1942, p.
Now, from the above principles it is obvious that democracy believes in giving independence to people. But if people are not educated and disciplined then such independence has every reason to take the form of anarchy. Therefore, for the success of democracy, some pre-conditions are necessary. Firstly, there should be dedicated service for the economic betterment of the people. Secondly, democracy can function properly only when people are educated and are conscious of their rights and duties. Here we may agree with Hutchins when he says that political freedom cannot endure unless 'Truth is not long retained in human affairs without continual learning and relearning. Peace is unlikely unless there are continuous, unlimited opportunities for learning and unless men continuously avail themselves of them'.

5.1 Democracy in Education

But democracy in education is comparatively a recent idea. For the success of democracy it is essential that each individual owns his responsibilities consciously and this will be possible only when the individual's power of understanding is high and he is of good character. Therefore, it is the duty of the society to prepare individuals intellectually, morally and physically to discharge the duties of citizenship. Here the main functions of education are usually cited as two-fold. Firstly, it is to transmit the social and cultural heritage to the new generation. Due to this transmission new generations gain such capabilities in arts, knowledge and good living as to take up a proper place in the society and to promote stability. The school is such an agency which has been entrusted with the task of transmission of culture. The second function of education is to create among students a capacity for adjustment to the environment. Generally, education should be given in such a manner that school students may become accustomed to the realities of life. In this way learning will enrich their life and that of society.
According to this philosophy, the success of democratic education depends on real and complex experiences. The school should not limit its activities only to intellectual development but should also keep in mind the emotional elements and the life experiences of people so that desirable traits are developed. The school should develop all those qualities among children which are desirable for good citizenship. These qualities may be mentioned as (i) capacity for self realisation (ii) potentiality for establishing human relationship (iii) economic efficiency and (iv) a sense of civic responsibility. As a person who has not got an all round education may not be able to develop the desirable qualities of a good citizen. The state should through the schools and other informal agencies provide facilities for political, cultural and economic education. In a society which is in a state of change and in which particularly social changes are taking place the work of education becomes more important. It is necessary that in such a society education should be given in such a manner that among the desirable insight is developed to perceive problems and that
a capability is developed to adjust themselves quite easily to a changing environment.

Democracy as we have seen makes a great demand for freedom in education. The basic purpose of freedom is to ensure for the individual an opportunity to express his unique personality to be different from his neighbours.

'Democratic education however is not licentious. There are occasions, as in compulsory education, when collective action must be taken to ensure that the individual realises his intrinsic worth'.

The theory that the state is a means rather than an end of the educational process leads to another important aspect of democratic education. The democratic philosophy of education posits a pluralistic state, that is, the state is just one among several societies providing educational opportunities in which the individual is free to enjoy one or more membership. In a pluralistic state, he is free to turn to schools maintained by voluntary organisation or private agencies or public institutions.
Ordinarily the public system of education is a form of reconciliation between nationalism and internationalism. National loyalty and patriotism are to be harmonized with even a superior devotion to the things beyond the boundaries which unite men in achieving some common ends. Avoidance of conflict and war between nations and insulating a spirit of tolerance have set up new educational targets for democracies of the world. The full, free and fruitful association among all human beings has become more necessary than narrow national outbursts. A democratic education is even required to bring the classes together in the field of internationalism.

The democratic ideal of education highlights the importance of bringing the masses to better understanding and knowledge. The rapid expansion of universal, free and compulsory education has been effectively brought about during the last few decades in the USA, Great Britain, France, Russia, Turkey and Japan while other countries including India are trying to follow their examples. Democracy in education thus implies that knowledge and the
light of learning must be extended to all people irrespective of smaller affiliation. Education is the birth right of every human being and not a privilege of the few.

One of the fundamental principles of modern democratic education is to pay more attention to the unfolding of individuality of the child. Intelligence tests are being used to determine the mental ability of each child and to make his work according to his intellectual capacity. Besides, a child's health and physical condition is closely watched by a teacher and he is often aided by a doctor for a medical check-up.

3.1(a) Aims of Education

In a democratic country the main aim of education is the harmonious development of the individuality of the citizen. The citizen must be helped to solve social, economic and political problems in a practical way. He should be made free from prejudices and superstitions and his reasoning power should be developed. Education should give importance to
both individual and social development so that the individual can have all round development.

The aims of education subsume a continuous capacity for growth, the management of which can only be achieved in a democratic society. For one can continue to grow only when there is mutual intercourse and social adaptability which is conceivable only in a democratic society.

The aims then are to be conceived as activities within the self or individual and not from without. If these are from without, there may be a result, but no proper realisation of the end. This is very aptly illustrated by Horne: 'when the wind shifts the sands of the desert, there is a result but no end. When bees gather pollen, make wax, build cells, lay eggs, seal them, brood them, hatch them and freed them, we have not simply results but ends'. The end in this case may not be due to conscious intention, but they are meaningful because there is a beginning, a process of transformation, and a true completion.

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Now it is pupils, not merely the teachers, who are to be guided by educational aims, children have an aim when they follow a procedure having intrinsic continuity and a preconceived end. There is no difference between acting with an aim and acting intelligently. Intelligent behaviour is purposeful, controlled by perception of facts in their varied relationships.

To have an aim, to act intelligently, and to be conscious of one's own activities - all mean the same thing. It is the purposeful quality of an activity that distinguishes it from working like automatic machines. So to act with an aim has values ascribed to it - values that may be considered paramount in a democracy. If the democratic ideal as stated is not sufficiently comprehensive of all the values of life, it must be supplemented and interests created among individuals. The interests shared should be as comprehensive as possible so that these subserve the democratic ideals of life.
Accordingly in the schools of a democratic country a wide range of wholesome interests should be created in the child by providing co-operative learning experiences. The development of interests is not primarily to increase the acquisition of the subject matter but to enrich the pupil and to improve his conduct. The larger the number of worthy interests that the child has, the likelihood is greater that he will be happy, well balanced and efficient not only as a pupil but also as a citizen.

The development of sound habits of thinking is another aim in democratic education. According to Dewey 'All which the school can or need to do for children, so far as their minds are concerned is to develop their ability to think'\(^9\). The common belief prevalent in our schools is that before children can progress in thinking, they must learn a large mass of facts through rote memory. They do not realize that projects and problems can provide them quite well with materials for thinking. These enlist the interests of the pupils in undertaking activities incidental to progress.

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In educating for democracy, the development of a social outlook is another essential objective. It includes social interests and attitudes, concern for one's fellow beings, sense of obligation to the group, social understanding and the recognition of as well as the ability to solve social problems. In American education, there has been a trend of thinking showing a strong sociological bent, unifying forces, controlled by the state. One of the early formulators of this view was the pioneer American sociologist Lester F. Ward, who envisaged for the future a great society with controls and detecting machinery to reach predetermined ends. Society's key instrument in achieving such self control would be the schools, which accordingly should be under the close control of the state.\textsuperscript{10}

Democratic participation in the school can preserve diversity while at the same time promote mutual knowledge and understanding of each other's values and beliefs. The school can, in Boyd's words, 'be particularly the institution in which democracy becomes conscious of itself'.\textsuperscript{11}

\textsuperscript{10} Ward, Lester F. Dynamic Sociology (New York D Appleton and Company 1931)
Another aim according to all western democracies is that the pupils should acquire mastery over facts and skills that are meaningful as well as socially and individually useful. These facts and skills should have a general and a vocational bearing in the higher classes. The progressive educator recognises this objective as being very important and criticises the inefficient way in which it is followed in the traditional classroom.

The main aim of education in a democracy, therefore, is to develop each pupil into a truly democratic citizen who understands objectively the various social, economic and political problems. He is trained to think and choose for himself to understand his rights and duties to possess courage of conviction. He has the vision of a better world, he is sensitive and free from all negative inhibitions. He has the creative attitude toward life in all its aspects and activities. Generally the three aims of training of character to participate creatively in the emerging democratic social order, the improvement of their political and vocational efficiency, and the development of literacy, artistic and
cultural interests assume greater significance in a democracy. The Educational Policies Commission of the USA has identified objectives based upon needs of the individual as a person bearing responsibilities as in a democratic society. There are four large areas of objectives (i) the cultivation of qualities of the mind—speech, reading, writing, number, sight and hearing, health and recreation, intellectual and aesthetic interests and character, (ii) the bonding of human relationship (respect for humanity, friendship, co-operation, courtesy, home-interests and home-making, democracy in the home); (iii) economic efficiency (occupational efficiency, occupational adjustment etc.) and (iv) civic responsibility (social justice, social activity, social understanding, critical judgement, tolerance conservation, world citizenship, low observance, political citizenship).

The western educational system has always shown that the desire and ability for education do not end in the period of childhood or youth but also transcend beyond maturity to old age.


The curriculum in a democracy aims at the developing a child's attitudes, habits, understanding and the ability to live successfully in a democratic society. This is chalked out in prescribing curricular and co-curricular activities through school education.

The curriculum is made flexible with ample scope for individual freedom. The selection of a course of study is made in accordance with the intelligence, capability and necessities of the individual. The courses of study are designed keeping the child at the centre. The child-centred school is a place where the child's crude tastes, impulsive behaviour, subjective morality, and immature views are accepted as growing aspects to be modified through regulated exposure. John Dewey pointed out some of these over half a century ago in one of his great educational classics. The child's world is limited to a small range of experiences nearly all of which are charged with great personal feeling involving himself and people close to him. The child's experiences are fluid and non-compartmentalised; whatever is in the child's mind at the moment constitute for him the whole of reality. The child's life is practical and concrete. In
contrast, the experience of the race is expressed by means of abstract propositions. These are at first meaningless to children but acquire meaning and significance in course of learning and experience.

In the progressive schools of America, only the basis or core curriculum consisting of minimum essentials is prescribed for all pupils, additional subjects are offered only in accordance with the ability, intelligence and needs of individual pupils.

The social element is also greatly emphasised. The business of the teacher is not to present the pupils with readymade ideas, concepts, conclusions and attitudes but to help them to use facts in such a way that they evolve their own ideas and conclusions. A curriculum that most effectively promotes the growth of intelligence is one that involves activity related to meaningful and purposeful behaviour e.g. solving real problems in arithmetical, telling or writing a story, organizing a tea party or producing a play. These activities unfold in stages of proposing, planning, thinking and judging.
In framing the curriculum the vocational needs of the children are paid greater attention. Education in the past can be considered vocational in character only since the meaning of 'vocation' was universalised to include all activities. Dewey's ideas of occupational activities lead to his programme of an ideal society, one in which every person is employed in accordance with his own aptitude, in rendering useful service to society. It is a community of workers at once highly socialised through rendering useful service. An element of value is ascribed to history, science, economics, civics, politics and readaptibility. Health, literature and art are omitted from the stated list, but perhaps implied in other subjects. A leisure class is intentionally excluded, though it is implied that those who labour may also enjoy leisure. Philosophical speculation concerning matters beyond social experience is intentionally excluded, though religion remains by implication. The new thing in these is the supremacy of the scientific method in the educational process as the means of transforming a competitive industrialism into a co-operative community.
The proposed reconstruction of experience enriches the values of living in scientific and social ways but impoverishes it in many personal, philosophical, and religious ways.

Methods

The democratic ideal also influences the methods of teaching. Those methods in democracy are considered better which are activity centered or dynamic in nature. The aim of democratic education can never be achieved if the methods of teaching are rigidly traditional and unchangeable. The fundamental principles of democracy are dynamism and progressivism. Therefore, passive methods of teaching have no place in democracy. Only activity centered methods can help in the adjustment of the individual in a progressive society.

Dewey contributed a simplified analysis of this method under the heading, 'the complete act of thought.'

His analysis shows five phases. Generally ideas arise as a

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result of blocked action. Since one cannot now go ahead overtly one goes ahead in thought. By noting more definitely the conditions blocking action, the actor goes over from one that is merely felt into one that is formulated as a problem to be dealt with intellectually. Hypotheses are formulated to guide the search for material. Reasoning takes place in which hypotheses are examined for their implications and the possible solution of a problem. Kilpatrick, working more directly with problems of teaching methods, set forth what he conceived to be the steps of a purposeful or complete act. These he named purposing, planning, executing and judging. Kilpatrick seems to have included in the 'complete act' something more than thought which makes knowledge its object. He also included inquiry with respect to the values to be conserved in cultural regeneration.

In democracy the methods of education is always flexible and dynamic. As the society is changeable, so the methods of education also change according to the needs of society. Education promotes integrity of character and in

the process must focus attention on factors of the individual and the society. Social conditions must be studied within and without the school with a view to tackle actual changes occurring in a continuously expanding community.

The analysis by Dewey and Kilpatrick on the methods of education has effected a great amount of innovation in school programmes. Particularly the programmes consisting of 'activities' or 'experiences' come very close to representing the formulations of methods with which the names of Dewey and Kilpatrick are associated. The unit of experience which is involved in such a programme is commonly defined as a purposeful pupil activity, focussed upon some socially significant problem. A programme is developed in such a way that the cumulative effect of a series contribute to the well rounded development of the child intellectually, socially and aesthetically. Teachers and pupils participate in a joint venture in developing a unit of experience.

The educational programme is based upon the concept of man as a biological organism, continuously engaged in transactional relations with its environment. Mental qualities emerge and grow as a consequence of the individual's transactions with his natural and social environment. Since it provides for participation by learners, teachers and others in a social situation, mind is conceived as a social product. It should be noted, however, that the mere presence of a group in a classroom does not by itself provide the conditions for the cultivation of mind. Adequate methods encourage interaction and participation by individuals. Moreover it seems reasonable to say that the methods encourage fusion of the ideal and the real in a programme of action. It satisfies the need of the person to maintain integrity of thought and action. Failure to fuse the ideal and the real in action results in personality maladjustment. In the democratic system of education, the learner is thought of as an inquirer in pursuit either of facts or of a way of acting. The method of factual learning is patterned after the logic of inquiry which is developed

from the methods of science. Conceiving of and treating
the learner as an inquirer is the opposite of subjecting him
to authoritarian methods of teaching. The cultivation of the
individual and disciplining him in ways of practical judgment
is an essential part of democratic character formation.

If the methods of teaching are chosen in
accordance with democratic ideals then in the schools
individual freedom is to be given a place of high importance.
it is democratic administration and supervision which helps
to fashion a democratic relation between the teacher and the
taught, when democracy permeates the classroom, the teacher
and pupils share in planning and purposing. There is a
minimum of command and compulsion. Thus instead of teaching
domineeringly and compelling the pupils to pick up passively
the measures of information, the pupil is encouraged to take
an active part in the learning process. He is given the
freedom to ask questions, to reason to criticise and even
to differ in view points with the teacher. The teacher no
longer instructs; he guides, directs and encourages the
explore the vast fields of knowledge. The modern techniques
and methods like the Montessori method, project method,
Dalton plan etc. provide freedom to the children in the learning process. In the Montessori method the pupil learns through the aid of a didactic apparatus occasionally turning to the teacher for help and guidance when in difficulty. Similarly, complete freedom to choose and purpose is in evidence in the planning and execution of projects, while the assignment system throws the entire responsibility of learning, of discovery and of exploration of avenues of information on the learner himself. Similarly, the heuristic, the laboratory and the experimental methods give the pupil an opportunity to experience the thrill of discovery through self activity and exploration. The democratic method gives due recognition to the intelligence of pupils, the assignments must neither be too difficult not too easy. It must be difficult enough to challenge the child and to lead him to think but not so difficult as to discourage him. Thus, the educational methods applied in democracy emphasize the intellectual and social development of the child.
5.2 Development of Indian Education

In seeking to trace the social philosophy of contemporary India, it will not be out of place to mention briefly about ancient India, her religious and social contributions, her scholastic traditions and a host of other facts that have given rise to a blend of unity in diversity.

The materialistic philosophy of India known as the Lokayata darsana was a famous philosophical system. The word Lokayata was derived from lokasu system (sastras), which meant a philosophy for the common people. The main aim of it was to preach material enjoyment as the goal of human life.\(^{18}\)

The term Lokayata also appropriately meant the philosophy of this world. According to this school, firstly a materialistic interpretation of the world was given. Secondly, the Vedas were denounced and the religious beliefs and practices were vehemently criticised.

Ancient India had never at any time been united into a political whole and there had developed no programme

of state education. It was left in the hands of the Gurus, who usually belonged to the Brahmin caste, and a bond between student and teacher was the key to successful education. The pupil found his teacher, he lived with him as a member of his family and was treated like a son. Thus, education of the highest order was not affected by the state machinery and was to a great extent independent of government. The ancient Indian society accepted the theory of division of work according to a four-fold scheme (according to the four classes of Brahmin, Kshatriya, Vaisya and Sudra), mainly governed in later times by the principle of heredity. Differentiation of functions and their hereditary specialisation and occupation had naturally left the trades and professions in the hands of families under the four basic classes. Education, therefore, was largely a family matter than any of common or general significance.

Generally, in ancient Indian education, the rules which applied to education were contained in the Dharma Sutras.19.

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Dharma was one of the most comprehensive and important terms in the whole of Sanskrit literature. It included the ideas of sacred law and duty, justice, religion and morality. The composition of the Sutras helped to fix the principles and practices of dharma and so to stereotype a great deal of the social system, including educational theory and practice.

The Upanisads and the Sutras mentioned for Ashramas. The word Ashrama meant first of all a place where austerities were performed, or a hermitage, and secondly the action of performing austerities. The period of studentship of brahmacarya (celibate) was regarded as a time of discipline which constituted the first ashrama. After the period of studentship a young man might enter upon the second stage, that of grihastha or house holder. After that he could enter upon the life of a vanaprasthi or a forest hermit and later become a samyasi or ascetic.

(a) Buddhist education

Gautama Sakyamuni, who later became to be known as the Buddha, lived in a time of intellectual ferment and growing discontent with the excessively aristocratic and
ritualistic temperament of Hinduism. Buddhist education influenced the general mass of people, at least those who adhered to Buddhism, and provided opportunities for popular instruction.

(b) Muslim education

Muslim education did not reach such a high point as in some other Muslim lands. The social status of the teachers was high and they were generally men of character who had the confidence and respect of their fellows. The centres of Muslim education were the mosques. Both Muslims and Hindus gave social prestige to the art of teaching and stories were told of mighty military and political leaders and exploits. Thus the goal of Indian education as of the life itself was sacred rather than secular and offered few visions of new philosophical or material frontiers to challenge man's efforts.


By the middle of the eighteenth century, the British East India Company had succeeded in eliminating its rivals from the sub-continent and thus paved the way for the acquisition of the richest jewel in the British colonial empire. With the East India Company now officially committed to the promotion of education in India, discouraged traditional education and thus conflicted with indigenous interests. In 1854 a document of great educational importance was produced (East India Company Despatch). The despatch sought more dynamic educational progress, thus creating 'a new caste or class in India, the English Educated class, which lived in a world of its own, cut off from the mass of the population, and looked always, even when protesting towards their rulers.'

(C) **Indian National Congress**

The Indian National Congress, established in 1885, became the centre of organisation for nationalism as it grew into a movement for independence. In this period two men

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stand above all other dedicated leaders, Rabindranath Tagore and Mohandas Karamchand Gandhi. Seeing India's spiritualism as contemporary to the materialism of the west, Tagore established a college at Santiniketon dedicated for the rebirth of Indian culture and world brotherhood. This school which emphasized learning through contact and communion with nature became a model for later Hindu educational institutions.

After independence liberal democratic socialism has been generally accepted as the guiding philosophy for India's social, economic and political development and growth. The education of the pre-independence period was too bookish mechanical and rigidly uniform. It was largely unrelated to life and there was a wide gulf between its content and purpose and the concerns of national development. With a view to remove the deficiencies of the existing system several Commissions have emphasized changes of which Kothari Commission (1964-66) is outstanding. It boldly states that 'Indian education needs a drastic reconstruction, almost a revolution. We need to bring about major improvement in the effectiveness of primary education, to introduce work
experience, to vocationalize secondary education, to improve the quality of teachers, liquidate illiteracy.  

5.3 Social Philosophy of Indian Education:

The preamble of the Indian constitution clearly mentions that the democratic form of government is to be the pattern of government. Justice, liberty, equality and fraternity are given as the fundamental rights to all her citizens. According to the constitution equal rights, opportunities and facilities are promised to all citizens and education is one subject where democracy is tested through fair practices of all sworn principles.

It has always been felt necessary to place the ideals of democracy for cognisance by all Indians. This is done through the medium of education. On account of illiteracy and the poverty of the people the tendencies of dictatorship raise their head from time to time and democracy is jeopardised. Democracy cannot be externally imposed upon the people, it has to be developed from within. Mahatma

Gandhi in 1929 said "I hold that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without. It has to come from within. He further said that 'Swaraj is to be obtained by educating the masses to a sense of their capacity to regulate and control authority." Therefore education is desirable which makes conversant the citizens with the democratic ideals and develops in them those qualities which are most needed in organising a democratic society.

(a) Aims of Education

The last of the commissions called the Kothari Commission whose report was published in 1966, after a detailed countrywide enquiry into various aspects of Indian education, gives a four fold aim of a national system of education.

Firstly, education should be aimed at to increasing productivity in India which does not satisfy the needs of the growing population. Increase in productivity means that

24. Gandhi, Mahatma 'Young India' 1929 January 24.
education should aim at producing students who will ultimately wage a war against shortage of any kind. For this certain specific measures are necessary to which education may be geared.

Secondly, education should aim at providing vocational training for students at the secondary stage. Schools will have to be reconstructed and reorganised to include a wide variety of vocational openings. The whole approach to education will undergo a rapid transformation by the inclusion of vocational training as a very purposeful aim in the education of the Indian student.

Scientific and technological education is another aim kept in view. The students should be encouraged to learn specific knowledge in science and technology so that their skills are developed to tackle practical problems. Instead of fake and artificial experiments needed to complete course work, real life problems in science and technology should be solved in the school laboratories. One of the aims at school will be the placement of students in actual work situations in life outside. They will be provided jobs to gain work
experiences at the secondary level. This work experience in fields, factories, industries, offices, hospitals, gardens, farms etc. will be based on the vocational scientific and technological training imparted in schools. Productivity will thus be increased as well as modernized, and the students will gain self confidence and a realistic approach to life by first hand experience with work. More jobs will be created with the increased nature of production through modern processes.

India has long faced disunity and division among the masses. Language, custom, caste and other barriers have created many obstacles to social and national feelings of oneness. Education should aim at promoting unity among the citizens by the following means. Firstly, common schools should be opened which are free and tax supported, they should have excellent facilities of all types and should exhibit the features of a modern system of education for all. Everyone should be able to obtain admission to such a school, to which ever caste, creed, community or status

26. Ministry of Education, New Delhi, Schools for all.
High standards of teaching, efficiency, equipment, housing and administration should be exhibited in the common schools. Secondly it should be compulsory for students in all the levels of education, to participate in social and national service. For the primary school students social and national service will be a part of the basic scheme of education. Students will also take an active part in N.C.C. labour and social service camps outside their own school or university areas whenever the need arises. Social and national integration, according to the Kothari Commission Report, can be achieved through the formulation and execution of an appropriate language policy in India. Cultural, political, social and educational issues depend upon a satisfactory solution of the language problem. The development of regional languages is essential for the progress of education in the different states, and steps must be taken to increase the amount of books and literature in the regional languages. Books in science and technology will have to be made available for use in schools and colleges. At the same time the aim will be to encourage Hindi as the national and official language and the switch over from English will be gradual.
Schools should go all out to foster feelings of national unity and a conscious national pride among students from a very early age. The unity amidst diversity in Indian culture should be emphasized. The students should study the constitution of India, its preamble and the aspirations and goals of the Indian nation which have evolved out of so much political, economic and social struggle.

While national consciousness and national unity are to be stressed among students through various studies and activities, they are not intended to limit the students' outlook. Geography, the social sciences and humanities would be taught in the schools with the aim of broadening their outlook on life.

(b) Curricula

The school and college curricula of the educational system for a long time were dominated by the prerequisites of foreign control. Very few attempts were made in the British period to reform curricula and adopt them to the needs of the

27. Post War Educational Development (1944), p. 16.
Indian people. The curricula were mischievously conceived, strategically planned and cleverly harvested for political benefits. The pupils were exposed to such knowledge and skills that would make them nature and successful adults in accordance with certain criteria laid down by the British to serve their own interest.

The existing system of education before the pre-independence period affected Mahatma Gandhi deeply. In order to create a new, free and independent India he realised that the entire educational system needed reforming. The lifeless, rigid, static and meaningless curriculum had to be replaced by a vital, dynamic and meaningful curriculum, related to the life and experiences of pupils. Gandhiji regarded education as a means for fitting men to play a useful role in society. Gandhiji earlier thoughts resulted in a new concept of education called the Basic education. This was evolved as an education for life through living, which would promote a social order in which there would be

no violence and no exploitation of the masses. The essential principles of basic education, namely, productive activity, correlation of curricula with productive activity, and the environment and contact with local community are so important that they should guide and shape the education system at all levels. In keeping with the principles of learning by doing advocated by Pestalozzi, Froebel, Montessori, Dewey, Gandhiji also advocated that the passive learning prevalent in schools should give way to a dynamic activity programme. Productivity is emphasized in learning by doing.

Gandhiji emphasized that education was for the people, hence it should be imparted through the mother tongue. Education for all was to be free, compulsory and in the mother tongue\(^3\). According to the newer concept of curriculum, education is a process intended to help the young pupil live in the present world and to adapt himself to it according to his age and ability\(^3\). The Secondary Education Commission

\(^3\) Gandhi, M.K. quoted in an article 'The Language Question' in Gandhi Mary by Kaka Saheb Kalelkar.

\(^3\) Parulekar, R.V. Literary in India 'Macmillan Company' Bombay.
(1952) suggested the following subjects for inclusion in the new curriculum. At the secondary stage the curriculum should include (1) language (2) social studies (3) general science (4) mathematics (5) arts and music (6) craft and (7) physical education. At the higher secondary stage diversified courses of instruction should be provided. A number of core subjects should be common to all pupils besides including (1) language (ii) general science (iii) social studies and (iv) craft. Diversified courses of study should include the following (i) humanities (ii) sciences (iii) technology (iv) commerce (v) agriculture (vi) fine arts and (vii) home science.

The Secondary Education Commission gives justification for the inclusion of various subjects. Mother-tongue and one other language (Hindi or English) are essentially to meet the requirements of the pupils for the daily communication and inter-state communication. Social Studies and General Science are of a general nature with the purpose of explaining the social physical forces that shape the lines of the people. The diversified curriculum will lead to
specialised educational courses and vocations in future. Craft is to be included for its special importance in the development of skills.

The Indian Education Commission also suggests radical reform of school curricula for upgradation and the schools are made free to devise and experiment with new curricula suited to their own needs. Science and Mathematics should be compulsory in the first ten years of schooling, according to the commission. The syllabus in social studies must stress the idea of national unity and the unity of man. Moreover the Commission makes special recommendations and a plan for teaching languages at the various levels. It suggests that three languages (mother tongue, Hindi and English) should be studied from Class VIII. A classical language also should be introduced on optional basis from class VIII. The other recommendation is about work experience. The Commission emphasises manual work at all stages which may take the form of hand work, craft work and workshop experience.
Moreover, the Commission suggests the following with regard to social service, physical education, moral education, creative activities and separate curricula for boys and girls. Programmes of social service should be organised at all levels as suited to the different age groups. Labour and social service camps should be run throughout the year to facilitate the organisation of social service programmes in schools. The programme of physical education needs to be re-examined and re-designed in the light of certain basic principles of child growth and development. Physical education is important for the physical fitness and efficiency, mental alertness and the development of certain qualities of character. The Commission also suggests for including moral instruction, art education and curricular activities.

(e) **Methods**

Generally in democratic country these methods are considered which are dynamic in nature. The different commissions made a thorough analysis of the situation and pleaded for dynamic methods of teaching for the rejuvenation of the educational method in India.
The Secondary Education Commission gave some recommendation that are suitable for the present needs of the society. It suggests that the methods of teaching in schools should aim not merely at the imparting of knowledge in an efficient manner, but also at inculcating desirable values and proper attitudes and habits of work in the students. Teaching should shift from verbalism and memorisation to learning through purposeful, concrete and realistic activities and for this purpose, the principles of activity and project should be assimilated in school practice. In the teaching of all subjects special stress should be given to clear thinking and expression both in speech and writing. A thorough attempt should be made to adopt methods of instruction to the needs of individual students so that dull, average and bright students may get a chance to progress at their own pace. Student should be given adequate opportunity to work in groups and to carry out group projects and activities so as to develop in them the qualities necessary for group life and co-operative work. In order to popularise progressive

32. Nair, J.P. 'Educational Planning in India, Allied publishers Bombay.
teaching methods and facilitate their introduction, experimental and demonstration schools be established and given social encouragement where they exist\textsuperscript{33}.

Since the Secondary Education Commission made the recommendations, a movement of improving upon the present static methods of teaching and converting these to dynamic methods started. Seminars of teachers, headmasters, training college staff and supervisors were held throughout the country. Mostly sponsored by the Extension Services Departments run by All India Council of Secondary Education and later on by Directorate of Extension Programmes of Secondary Education under NCERT.

The IBC also recommended that a good educational system should be dynamic, flexible and discriminating enough to help institutions and teachers to proceed along different levels of development - the good schools should be free to go ahead on creative and experimental lines, the weaker ones should be supported to gain a sense of worthwhileness and security. Teachers should be helped and

\textsuperscript{33} Madanlai, Op, cit, p. 78.
trained to rely on inexpensive and locally available or improvised teaching aids. Costly equipment should be shared by schools in a neighbourhood.

Moreover in order to develop the quality of instructional work the plan includes the following programmes: schools are to be attached to training colleges as experimental schools which will work under the guidance and stimulation of the extension services department. Provision is to be made to give radio sets to schools, and community television sets. The educational technology cell at centre will be strengthened, which will prepare audio-visual material, educational films and programmed material.

(d) Evaluation

Evaluation being a necessity, our further consideration is to follow an all comprehensive system of evaluation which will provide us with a fair judgement of the pupils' achievement in various fields. The Secondary Education Commission has made some recommendations in this case. The Secondary Education Commission suggests that the number of external examinations should be reduced and the element of
subjectivity in essay-type tests should be minimised by introducing objective tests and also by changing the type of questions. In order to find out the pupil's all-round progress and to determine his future, a proper system of school record be maintained for every pupil indicating the work done by him from time to time and his attainments in different spheres. In the final assessment of the pupil due credit should be given to the internal tests and the school record of the pupil. The system of symbolic rather than numerical marking should be adopted for evaluating the work of the pupil's performance in external and internal examinations and in maintaining the school records. There should be only one public examination at the completion of secondary school course. The certificate awarded should contain besides the results of the public examination in different subjects, the results of the school tests in subjects not included in the public examination, as well as the gist of the school records. The system of the compartmental examinations should be introduced at the final public examination. The well known Education Commission (Kothari Commission of 1966) gave very hold and far reaching recommendations to find a solution to
the malady. The Commission suggests for a new approach to evaluation so that it forms an integral part of the total system of education and is intimately related to educational objectives. The new approach to evaluate will attempt to improve the written examination so that it becomes a valid and reliable measure of educational achievement and to devise techniques for measuring those important aspects of the student's growth that cannot be measured by written examination.

Evaluation at the primary stage should help pupils to improve their achievement in the basic skills and develop right habits and attitudes. It would be desirable to treat classes I to IV as ungraded to enable children to advance at their own pace. In addition to written examinations weightage should be given at the higher primary stage to oral tests as a part of internal assessment. Cumulative record cards are important in indicating pupils' growth and development but should be very simple and should be

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34. I.E.C. Report page 422 para 17.2
introduced in a phased manner. The district educational
authority may arrange for a common examination at the
end of the primary stage for schools in the district,
using standardised and refined tests. The certificate
at the end of the primary course should be given by the
school and should be accompanied by the cumulative record
card and the standard of results of the common examination,
if any. In addition to the common examinations, special
tests may be held at the end of the primary course for
the award of scholarships or certificates of merit and
for the purpose of identifying talent. External examinations
should be improved by raising the technical competence of
paper setters, orienting question papers to objectives
other than acquisition of knowledge, improving the nature
of questions, adapting scientific scoring procedure, and
mechanising the scoring of scripts and processing of
results. The certificate issued by the state Board of
School Education on the basis of the results of the
external examinations should give the candidate's performance
in different subjects. Of course some selected schools should
be given the right of assessing their students themselves
and holding their own final examination at the end of
class X, which will be regarded as equivalent to the external examination of the State Board of School Education. The schools should be permitted to produce their own textbooks and conduct their educational activities without external restrictions. Internal assessment by schools should be comprehensive and evaluate all aspects of student growth including those not measured by the external examinations. It should be descriptive as well as qualified. The internal assessment should be shown separately from the external examination marks. During the transition period, higher secondary students will have to appear for two successive external examinations at the end of Class X and XI, within one year. Where however, the courses in classes IX to XI are integrated the examination at the end of class X need not be insisted upon.

The new evaluation procedure in the 10+2 scheme emphasises the pattern of evaluation as the continuous evaluation of the students' growth by the teachers, along with

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the maintenance of cumulative records. The assessment will be internal for all grade to grade promotions. The results will be declared in terms of grades on a five point scale instead of marks and divisions as in the past. The results of the All India Secondary School Examination will be furnished in terms of grades for each subject on a five-point scale.

If a candidate fails in some subjects, the fact will be mentioned in the certificate, and the certificate will be given, without mentioning overall pass or fail. He also be allowed to appear in failed subjects in future so as to improve his qualifications. Thus all the subjects will be delinked. Detailed sets of prospective questions in each subject will be prepared by experts so as to guide the students in their preparation.

One of the earliest decisions of the Government of India, in the post-independent period was to set up a University Education Commission under the Chairmanship of Dr. S. Radhakrishnan (1949)\textsuperscript{38}. The commission pointed out

\textsuperscript{38} Radhakrishnan, Dr. S. University Education Commission Vol. I, p. 287.
that the existing organisation of post-graduate teaching
and research left a good deal to be desired, both in
quality and in quantity. It, therefore, recommended a
certain amount of uniformity in selection of students, and
duration and quality of training for M.A., M.Sc. and
research degrees.

The well known International Commission on
Education, sponsored by UNESCO in 1972 gave their valuable
comments and suggestions for reforming the system of
examinations, in the following words:

"Real evaluation of a pupil's or students' achievement
should be based not on a single, summary examination,
but on overall observation of his work throughout a
course of study. It should pay less attention to the
volume of memorized knowledge and more to the develop-
ment of his intellectual capacity, reasoning ability,
critical judgement and proficiency in problem solving." 39

39. Thorndike, R.L. and Hagan H.P. Introduction of measure-
ment, p. 36, New York: Bureau of Publications,
Teacher's College Columbia University.