

CONTRIBUTION OF MAHATMA GANDHI TO EDUCATIONAL THOUGHT & PRACTICE

INTRODUCTION

Mohan Das Karamchand Gandhi was a great leader, a practical philosopher and a socio political reformer of the modern India. The father of the nation, as he is called, was the apostle of peace and non-violence and a champion of freedom movement.

3.3 GANDHI'S GENERAL PHILOSOPHY

Gandhi did not claim any original philosophy. He was a practical philosopher and did not want to name his philosophy as Gandhism. He was a Mahatma or great soul and at the same time, he was a man of the people.

Below we give a brief description of some of his philosophical doctrines –

- (a) **His belief in God:** To Gandhiji, God is all pervasive reality, immanent in man and also in the world which he considers as his manifestation and creation. He says – “to me God is truth and love. God is ethics and morality. God is fearlessness. God is the source of light and life.”
- (b) **The Three Focal Points Truth, Ahimsa & Love Truth:** According to Gandhiji, the realization of truth is the ultimate goal of human life.

Ahimsa: Gandhiji regarded Ahimsa as the only means to the realization of truth and God.

Love: Gandhiji Advocated that the only true religion of man was the religion of love. His love attained the form of Universal Love.

- (c) **Brotherhood of Man:** Gandhiji was not an egoist seeker after truth. His motto was – “Thou shalt love thy neighbour as thyself.” His dream was the establishment of a universal community of free persons without artificial barriers of caste, colour, creed, wealth and power. He had a firm faith in the concept of brotherhood of man and fatherhood of God.
- (d) **Service of Humanity:** His greatest creed was service of God through service of humanity. To him, God is the Temple of humanity.” He devoted his entire life in the service of humanity. Like every great philosopher, Gandhiji also tried to translate his philosophy into practice.

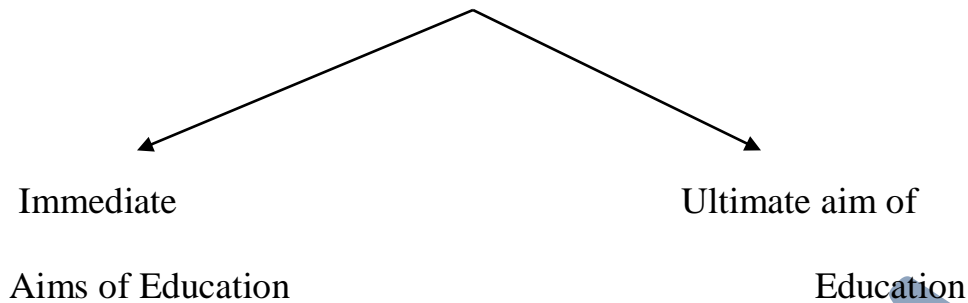
Check your Progress-2

Q.1. Write short notes on –

- (a) Gandhi’s belief in God.
- (b) Truth, Ahimsa & Love (According to Gandhi)

3.4 GANDHIJI’S EDUCATIONAL PHILOSOPHY

- (A) **Meaning of Education:** Gandhi was an idealist, a pragmatist and a naturalist. On the basis of such a background he gives the meaning of education in his own words – “By education, I mean an all round drawing out of the best in child and man-body, mind and spirit.” His conception of education stands for harmonious development of all the aspects of human personality – intellectual, physical, spiritual and so on.
- (B) **Gandhiji & Aims of Education:** Gandhiji’s concept of education has two fold aims before it.



Immediate Aims of Education

- 1) **Vocational aim:** It must enable the individual to stand on one's own feet.
- 2) **Cultural development:** Gandhiji emphasized culture – its preservation and enhancement. The culture that is reflected in our dress, our manner of speech, our way of conduct and behaviour.
- 3) **Character building:** Gandhiji regarded character as the expression of the whole personality. Hence the end of all knowledge must be building up of character.
- 4) **Cultivation of higher values:** Gandhiji laid greater stress on the cultivation of moral, spiritual, social, ethical and aesthetic values.

Ultimate Aim of Education: According to Gandhi Ji, the ultimate aim of education is self realization.

- (C) **Curriculum:** In order to achieve the objectives of education, Gandhiji prescribed productive craft as the medium of education. It is based upon the concept of 'learning by doing', 'learning while earning'. Moreover, Gandhi's emphasis on natural and physical environment of the child made the whole educative process effective. He introduced certain other distinctive features like mother-tongue as the medium of instruction, knowledge through activities and some basic subjects like social studies, mathematics, general science and so on.

Through such a balanced curriculum, he wanted to bring a silent social revolution. Curriculum also includes basic craft which makes it unique and work-oriented.

(D) Method of Teaching: Gandhi taught his own children for some time and thus experienced that the essence of good teaching is stimulated the energies of children so that learning may taken place in natural way leading them towards harmonious development.

In fact, basic education is a technique of teaching in itself. Its main contributions have been recognized in the field of science of pedagogy. In brief, Gandhiji recommended the following methods of teaching:-

- 1) Mother tongue to be the medium of instruction.
- 2) Productive craft as the basis of all education.
- 3) Teaching through creative and productive activities.
- 4) Learning by doing.
- 5) Lecture, questioning and discussion method.
- 6) Correlation the most valid technique of teaching.

(E) Concept of Discipline: Gandhi believed in the discipline of mind, thought, feeling and action in the minutest details of our living. His discipline was based on self control. Self control refers to inner-discipline and self-discipline.

His concept of discipline was however in tune with social discipline. Every individual is a productive citizen, a worker and a parent. Education was recognized as a potent means for generating the we-feeling among the individuals so as to make them useful and responsible citizen of their country.

- (F) **Teacher:** Gandhiji was a great teacher himself. He was a world teacher. He wanted right type of teachers dedicated to their profession and ready to serve the illiterate masses, teachers must be well-trained, proficient, men of knowledge and faith, zeal and enthusiasm, men of action and devotion, character and nationalistic feelings. Teachers are responsible for carving out the statues of their students. According to Gandhiji - "Teacher should be friend, philosopher and guide". He should be able to establish heart to heart contact with the students.
- (G) **School:** According to Gandhiji, a school is a place to live by making enquiries, discoveries and experimentations. It is a community centre, cradle for future citizenship and place for physical, intellectual, social, moral and spiritual development.
- (H) **Gandhiji's view on women education:** Gandhiji felt strongly for the emancipation of women. He said, "My greatest hope is in women. They want a helping hand to lift them out of the hall in which they have been kept." Education should be given to them according to their particular aptitudes and life demands. Gandhiji believed that women by means of their equipment and nature are best fitted to take up the work of educating small children.
- (I) **Place of Religion in Education:** Religion was an essential element in Gandhiji's life. "Life without religion Gandhiji's held is life without principle, life without principle is a ship without rudder, and just a ship without rudder will be tossed about from place to place and never to reach a destination. Gandhiji regarded religion as an abiding faith in the absolute values of truth, love and justice.

Check your Progress-2

Q.1. Write short notes on –

- (a) Immediate and ultimate aim of education according to Gandhiji.
- (b) Gandhiji and concept of discipline.

3.5 WARDHA SCHEME

Basic Tenets of Basic Education

1. Free & compulsory education.
2. Mother tongue to be the medium of instruction.
3. Craft as the centre of education.
4. Cultivation of non-violence.
5. Ideal of citizenship.
6. Relation with life.
7. Self supporting element. (Based on principle learn while you earn and earn while you learn)

3.6 CONCLUSION

To end the discussion, we may say that Gandhiji, successfully synthesized different philosophies of education and emerged as a naturalist, idealist and a pragmatist. As a true Indian, man of God, a practical philosopher and a man of the masses, he stood for freedom, self realization, spiritual development, learning by doing etc. With all these philosophical assumptions, Gandhiji envisaged his scheme of education known as Wardha Scheme, Nai Talim or Basic Education.

3.7 CHAPTER END EXERCISE

- Q.1. Discuss the contribution of Gandhi to educational thought and practice.
- Q.2. Write note on Gandhi's educational philosophy.

CONTRIBUTION OF TAGORE TO EDUCATIONAL THOUGHT & PRACTICE

INTRODUCTION

Calcutta born, May 6, 1861. He was the first Indian to win Noble Prize for literature in November 1913, for his famous work Gitanjali. Active part in Swadeshi Movement. He was Patriot, Artist, Philosopher, Saint, Educationist and Karma Yogi, 7th August, 1941, breathes his last.

5.3 BASIC PRINCIPLES OF TAGORE'S EDUCATIONAL PHILOSOPHY

1. **Harmony with all things:** One of the basic principles of the philosophy of Tagore is 'harmony with all things' – harmony with nature, harmony with human surroundings and harmony in international relations. According to him, the highest education is that which makes our life harmony with all existence. His philosophy of education is based on Naturalism, Humanism, Idealism and Internationalism.
2. **Freedom:** He was of the view that the children should be given freedom so that they are able to grow and develop as per their own wishes. Let there be freedom of mind, freedom of heart and freedom of will. The help to have spontaneous self-expression. In such an environment of freedom, nature will teach and teach very well making the individual and successful person in his social set up of life. To him education is that which liberates an individual.

3. **Creative Self Expression:** Tagore was not in favour of mere intellectual development. He stressed that education should promote creative self-expression. He suggested that creative self-expression could be promoted through subjects of life craft, music, drawing and dramatics. The environment of freedom given to the learner and then creating situations for him will automatically make the learner do something original.
4. **Active communication with nature and man:** Tagore recommended the education should be provided in the company of nature. That will strengthen the ties between man and nature. Both man and nature are the creations of one and the same God. This will naturally strengthen spiritual relationship between the two. Thus his naturalism was different from the one advocated by Rousseau. 'Love and harmony among all the things that exist in nature', was the basis of his educational philosophy.
5. **Internationalism**

As noted above, Tagore was an internationalist to the core. He translated his passion for the unity of man in Viswabharti which still remains the symbol of world culture and international understanding.

5.4 TAGORE'S VIEW ON VARIOUS ASPECTS OF EDUCATION

(A) Meaning of Education

Education as enlightenment: Tagore believed that education is reformatory and expensive process which seeks to unfold all that is good and noble to individual. True knowledge brings enlightenment and self-realization.

Education as developmental process: Tagore stated that educative process consisted of flowering the personality of the children to their maximum.

Education as harmony: According to Tagore the highest education is that which makes our life in harmony with all existence.

(B) Aims of education: Aims of education as per the philosophy of Tagore are as under:-

1. Physical development
2. Moral and spiritual development
3. Intellectual development
4. Harmonious development
5. Purposeful and meaningful education
6. International understanding
7. Harmony between individual and social aim.

(C) Curriculum: Tagore said that the curriculum should be broad-based. It should cater to the needs of the individual and the society. It should help in the complete development of the individual on one side and on the other hand. It should develop the spirit of Nationalism and Internationalism. He said that the curriculum should consist of subjects of study, activities and actual living.

Subjects of Study: Languages and literature – Mathematics, Natural Sciences like – Physics, Chemistry, Botany, Zoology, Health Education, Social Sciences like History, Civics, Economics, Agriculture and Technical subjects, Arts, Music, Dance etc.

Activities and Occupation: Dancing, Dramatics, Music, Games, Drawing and Painting, Agriculture & Gardening, Excursions, Regional Study, Laboratory work, Social service etc.

(D) **Method of teaching:** Tagore criticized the educational methods prevalent in those days, calling them lifeless, imaginary, foreign, bookish, mechanical, stereotyped and unsuitable. Tagore emphasised following methods of teaching -

1) **Teaching while walking:** He believed that history geography and many social subjects could be best taught through frequent excursions and tours.

2) **Debate and discussion method:** Another method recommended by Tagore is debate and discussion method.

3) **Heuristic method:** The most important method which is used in Shantiniketan is, the heuristic method. In this method, first of all the pupil ask questions and the teacher satisfies them by his mature answers. Later on the teacher asks questions to test the comprehension of the pupils.

(E) **Discipline:** Tagore did not like the theory of strict and harsh discipline. He was not at all in favour of any type of suppressions. He wanted free environment, freedom of mind and freedom in learning. The teacher should have a good deal of sympathy and love for the child. That will really teach the child and that will pace the child on the right task. It will make the child self-disciplined. So self-disciplined learners are the heart-felt desire of this great educationist.

(F) **Teacher:** The teacher plays a very significant role in the education of the child. He is Guru and he is expected to understand fully his disciples – the learners. Only a good learner can be a good teacher. A real teacher is able to inspire and is ever ready to guide his students.

Tagore rightly says, “He who has lost the child in himself is absolutely unfit for the great work of educating the children.”

He further says – “A lamp can never light another lamp unless it continues to burn its own flame.”

(G) Women Education: Tagore was the greatest protagonist of women education. He was greatly shocked to see the deteriorating condition of the education. In order to improve this condition, he advocated for the women education. In the field of education, there should be no difference between men and women, boys and girls.

(H) Spiritual and Religious Education: Tagore emphasized spiritual and religious education. It will enable man to communicate with God. It is through moral, spiritual and religious education that the individual will realize his best self and live like a man. It will lead to satisfaction of mind and the peace of soul.

Check your Progress-1

Q.1. Write short notes on –

- (a) Basic principles of Tagore’s educational philosophy.
- (b) Meaning of education according to Tagore.
- (c) Tagore and method of teaching.

5.5 TAGORE’S VISHWA BHARTI

Tagore’s Vishwa Bharti at Shantiniketan is a living symbol of his philosophy of life and education. In this educational institution, he gave practical shape to his ideas.

Aims of this institution

1. To bring the different cultures of the east into close contact with one another.
2. To provide new approach to western science and culture.
3. To establish relationship between the east and the west by the study of their philosophy, culture, art, etc.
4. To provide education for the whole man.
5. To provide opportunities for the freedom of mind, heart and will.
6. To help them have balanced development of different aspects such as, physical, moral, spiritual, intellectual etc.

Constituents of the university: Three main constituents of the university are:-

1. Shantiniketan school
2. University
3. Institute of rural reconstruction

5.6 CONCLUSION

In this chapter, we learnt educational thoughts of Rabindra Nath Tagore. Vishwa Bharti is undoubtedly, a unique contribution of Tagore in the field of education. Tagore believed in all round development of an individual. He said that the curriculum should consist of subjects of study, activities and actual living. He said that only good learner can be a good teacher. He further says, “A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.”

5.7 CHAPTER END EXERCISE

- Q.1. Discuss the contribution of Tagore to educational thought and practice.
- Q.2. Discuss Tagore's ideas on (a) Concept of education (b) Aims of education (c) Curriculum (d) Methods of teaching (e) Discipline and (f) Role of teacher.

UNIT-III: FACETS OF KNOWLEDGE

Knowledge

Knowledge is a familiarity, awareness or understanding of someone or something, such as facts, information, descriptions, or skills, which is acquired through experience or education by perceiving, discovering, or learning.

Knowledge can refer to a theoretical or practical understanding of a subject. It can be implicit (as with practical skill or expertise) or explicit (as with the theoretical understanding of a subject); it can be more or less formal or systematic. In philosophy, the study of knowledge is called epistemology; the philosopher Plato famously defined knowledge as "justified true belief", though this definition is now agreed by most analytic philosophers to be problematic because of the Gettier problems. However, several definitions of knowledge and theories to explain it exist.

Knowledge acquisition involves complex cognitive processes: perception, communication human beings, , and reasoning; while knowledge is also said to be related to the capacity

of *acknowledgment* in while knowledge is also said to be related to the capacity of *acknowledgment* in human beings.

Definitions

1. **General:** Human faculty resulting from interpreted information; understanding that germinates from combination of data, information, experience, and individual interpretation. Various defined as, "Things that are held to be true in a given context and that drive us to action if there were no impediments" (Andre Boudreau). "Capacity to act" (Karl Sweiby). "Justified true belief that increases an entity's capacity for effective action" (Nonaka and Takeuchi). "The perception of the agreement or disagreement of two ideas" (John Locke). In an organizational context, knowledge is the sum of what is known and resides in the intelligence and the competence of people.

In recent years, knowledge has come to be recognized as a factor of production (see knowledge capital) in its own right, and distinct from labor.

2. **Law:** *Awareness or understanding of a circumstance or fact, gained through association or experience.*

Nature of knowledge

The historical study of philosophical epistemology is the historical study of efforts to gain philosophical understanding or **knowledge** of the **nature** and scope of human **knowledge**.

In order to compile a "philosophical" (as opposed to an ostensive or dictionary) definition philosophers analyze the common usage of the words "knowledge" and "know".

Obviously, in common practice we mark the distinction between a belief and knowledge by how we use these words. We already have an ability-knowledge of how to use the word (and concept) "know". We all readily employ the concept of knowledge in our communications with other people, and even when talking to ourselves. And we each readily correct the way other people use the concept. Because language is a social convention, we must all therefore employ the concept with a reasonable degree of consensus and consistency. So our intuitive reactions as to which hypothetical scenarios involve knowledge rather than beliefs, and vice versa, can be used as a guide in discovering what the conditions are that we are employing.

The process of determining just what the difference is between *S believing* that P and *S knowing* that P, therefore, involves identifying the conditions that are severally necessary and jointly sufficient to warrant a claim to knowledge. By "severally necessary" we mean that *all* the conditions we identify are required to make some belief qualify as knowledge. And by "jointly sufficient" we mean that when all the conditions we identify are fulfilled, then the belief at issue qualifies as knowledge.

Among philosophers, from Plato to the present, there has been more or less complete consensus that a valid claim to knowledge excludes three things:

- (i) Ignorance -- if you lack the information, you cannot claim to know.
- (ii) Error -- if you are wrong about the matter, you cannot claim to know.

(iii) Opinion -- if you have no special grounds, you cannot claim to know.

But saying that does not really help us understand just what it is that separates a belief from knowledge. From the above three exclusions, all we can conclude is that in order to be knowledge, your belief must involve the appropriate information, not be wrong, and be based on appropriate grounds. But these limited conclusions have been recognized from the time of Plato. Since that time, the epistemological study of knowledge has exploded the search for necessary and sufficient conditions into a number of more detailed problems:

- **The analytic problem** -- Just what are those necessary and sufficient conditions that differentiate belief and mere opinion from knowledge? What started initially as the whole problem as evolved into just one part of a larger series of questions. However, it is the analytic problem that will be the primary focus of this essay.
- **The sceptical problem** -- Is knowledge possible at all, in view of the sceptical challenges? It has been the sceptical problem that has been the impetus behind much of the development in the theory of knowledge ever since Rene Descartes (1596-1650) and David Hume (1711-1776). How to deal with scepticism has motivated much of the thinking in response to the analytic problem.
- **The method problem** -- Are there different methods of acquiring knowledge, or just one? Can we improve our ways of seeking knowledge? Are there (and if there are, what are the) distinctly rational methods of inquiry or of forming beliefs, or of forming knowledge? I will be dealing with the three main answers to this problem at the end of this essay.
- **The demarcation problem** - What sorts of things might we reasonably expect to know about? What are the scope and limits of human knowledge? Are there different kinds of propositional knowledge -- can we draw categorical distinctions between such things as (say) *a priori* versus *a posteriori* knowledge? Do the analytic/synthetic and

necessary/contingent dichotomies have any meaning? And if so, what do they contribute to our understanding of knowledge?

SOURCES OF KNOWLEDGE

Much of what we ordinarily call knowledge involves propositions that we believe only on the basis of what others have told us - i.e., on the basis of testimony. What conditions have to be met for us to gain knowledge from the testimony of others?

Much of what we ordinarily call knowledge involves propositions that we believe only on the basis of our perceptions -- of both the external world and our own internal world.

What is the relationship between our seeing that the tomato is red, and our knowing that the tomato is red?

Some of what we ordinarily call knowledge involves propositions that we believe only on the basis of our abilities to reason -- knowledge that does not rely either on testimony or on perceptions.

1. **Perception** — that which can be perceived through the experiences of the senses. The view that experience is the primary source of knowledge is called empiricism.
2. **Reason** — Reason can be considered a source of knowledge, either by deducing truths from existing knowledge, or by learning things *a priori*, discovering necessary truths (such as mathematical truths) through pure reason. The view that reason is the primary source of knowledge is called rationalism

3. **Introspection** — knowledge of one’s self that can be found through internal self-evaluation. This is generally considered to be a sort of perception. (For example, I know I am hungry or tired.)
4. **Memory** — Memory is the storage of knowledge that was learned in the past — whether it be past events or current information.
5. **Testimony** — Testimony relies on others to acquire knowledge and communicate it to us. Some deny that testimony can be a source of knowledge, and insist that beliefs gained through testimony must be verified in order to be knowledge.

Epistemic Awareness:

Epistemology is the branch of philosophy defined as “the study of human knowledge.” Like epistemology TOK involves questioning our sources and the nature and accuracy of our knowledge in the hope that we will develop a more informed understanding of what we know and don't know. That is, enabling us to become more epistemically aware.

It is important because accurate knowledge of our two worlds - the real world and the inner world - correctly informs us of the conditions we must cope with. To know facts is to survive; not to know, or to assess one's environment wrongly, is to lose the fight for survival.

We face two serious epistemological problems.

1. **How can we determine which facts are true?** As human beings living in the 21st Century we are surrounded by a wealth of information but not all of it is trustworthy, so

we must find a way to double check fact-claims. We must learn somehow to screen out the fictions but let in the facts. On what criteria can we decide what are facts and what are false claims?

2. **How can we determine which facts are important?** However, it is not enough to simply determine which facts are true, we must also consider which facts are useful. A correct catalogue of the size and shape of every blade of grass on my lawn may well be factually true but it will not be as useful as knowing that my lawn is on fire and about to engulf my house. Given the overwhelming number of facts available to us, what criteria can we use for deciding what is more important, what less?

Almost everything that we know originates from four basic sources:

- **Senses** (possibly the most important)
- **Authority** (knowledge from other sources, hopefully experts)
- **Reason**
- **Intuition**

Role of teacher and students in construction knowledge

Socio-constructivist perspectives on adult education, as well as many practitioners in the field, assume that the teacher's interpersonal attitudes influence the process of knowledge construction on the part of the participants. The aim of this paper is to contribute to an empirical evaluation of this view, and in particular: (i) to understand whether the actions enacted by an educator toward learners may be taken as local cues of her underlying general interpersonal attitudes in and about the situation;

(ii) to try to describe such behaviours and to gather them into meaningful clusters;

(iii) to explore possible differences in the general interpersonal attitudes of novice vs. expert educators;

(iv) to correlate such attitudes with the learners' behaviours. Fifteen training courses for adults, each involving different educators, participants and topics, were observed. All the courses took place in classrooms in the city of Torino, Italy. Each course was simultaneously observed by three independent judges. Factor analysis led to the identification of four main interpersonal attitudes of the educators, namely favouring cooperation, directivity, flexibility, and focusing on the group. These attitudes were then correlated to indexes of the participants' levels of attention, participation and understanding. The results corroborate the hypothesis that the interpersonal attitudes of the educators correlate with the mental attitudes of the learners. In particular, a cooperative orientation appears to foster the conditions for the construction of new knowledge. The two subgroups of expert and novice educators achieved different levels of effectiveness. Overall, our findings support the idea that learning is a process of knowledge transformation that takes place within an interpersonal context.

In the constructivist classroom, the teacher's role is to prompt and facilitate discussion. Thus, the teacher's main focus should be on guiding students by asking questions that will lead them to develop their own conclusions on the subject. Parker J. Palmer (1997) suggests that good teachers join self, subject, and students in the fabric of life because they teach from an integral and undivided self, they manifest in their own lives, and evoke in their students, a capacity for connectedness".

David Jonassen identified three major roles for facilitators to support students in constructivist learning environments:

- Modeling
- Coaching
- Scaffolding

A brief description of the Jonassen major roles are:

Modeling – Jonassen describes Modeling as the most commonly used instructional strategy in CLEs. Two types of modeling exist: behavioural modeling of the overt performance and cognitive modeling of the covert cognitive processes. Behavioural modeling in Constructivist Learning Environments demonstrates how to perform the activities identified in the activity structure. Cognitive modeling articulates the reasoning (reflection-in-action) that learners should use while engaged in the activities.

Coaching – For Jonassen the role of coach is complex and inexact. She acknowledges that a good coach motivates learners, analyzes their performance, provides feedback and advice on the performance and how to learn about how to perform, and provokes reflection and articulation of what was learned. Moreover, she posits that coaching may be solicited by the learner. Students seeking help might press a "How am I Doing?" button. Or coaching may be unsolicited, when the coach observes the performance and provides encouragement, diagnosis, directions, and feedback. Coaching naturally and necessarily involves responses that are situated in the learner's task performance (Laffey, Tupper, Musser, & Wedman, 1997).

Scaffolding - Scaffolding is a more systemic approach to supporting the learner, focusing on the task, the environment, the teacher, and the learner. Scaffolding provides temporary frameworks to support learning and student performance beyond their capacities. The concept of scaffolding represents any kind of support for cognitive activity that is provided by an adult when the child and adult are performing the task together

FACETS OF KNOWLEDGE

Abstract and concrete

Abstract and **concrete** (German: abstrakt; konkret) are classifications that denote whether a term describes an object with a physical referent or one with no physical referents. They are most commonly used in philosophy and semantics. ... The study of **abstract** objects is called **abstract** object theory

1. Concrete thinking does not have any depth. It just refers to thinking in the periphery. On the other hand, abstract thinking goes under the surface.
2. Concrete thinking is just regarding the facts. On the other hand abstract thinking goes down below the facts.
3. Abstract thinking may be referred to the figurative description whereas the concrete thinker does not think so.
4. Unlike the concrete thinking, abstract thinking involves some mental process.
5. A person with concrete thinking does not think beyond the facts. They do not have the ability to think beyond a certain limit.
6. When compared to concrete thinking, abstract thinking is about understanding the multiple meanings.
7. While abstract thinking is based on ideas, concrete thinking is based on what the person sees as well as the facts.

Theoretical and practical knowledge

Our society is divided into castes based upon a supposed division between theoretical knowledge and practical skill. The college professor holds forth on television, as the

plumber fumes about detached ivory tower intellectuals. The felt distinction between the college professor and the plumber is reflected in how we think about our own minds. Humans are thinkers, and humans are doers. There is a natural temptation to view these activities as requiring distinct capacities. When we *reflect*, we are guided by our knowledge of truths about the world. By contrast, when we *act*, we are guided by our knowledge of how to perform various actions. If these are distinct cognitive capacities, then knowing how to do something is not knowledge of a fact — that is, there is a distinction between practical and theoretical knowledge. The world of the college professor is supposedly so different than the world of the plumber because they are viewed as employing fundamentally different mental capacities in their daily lives. The college professor doesn't "get it," because her knowledge is purely theoretical, knowledge of truths. The plumber isn't qualified to reason about a political system or the economy because skill in complex action is not an exercise of such knowledge.

relationship between school and out of school

School and Out-of-School knowledge

In the U.S., over 10 million young people take part in out-of-school time programs that play a key role in promoting their learning and well-being, and studies show that 19 million more would do so if programs were available. EDC helps expand access to high-quality OST programs that support children and youth—especially those in high-poverty urban and rural areas—by providing safe, positive environments that engage and inspire them, help them explore careers, and enhance their work in school.

Our experts care passionately about building OST educators' capacity to support young people's learning and well-being. We design user-friendly guides, tools, and professional

learning experiences that help educators promote fun, yet substantive informal learning and provide mentoring. Our evaluators and researchers advance knowledge of OST innovations, successes, and challenges to inform OST policy-making and strengthen programs and systems.

UNIT-IV: VALUES

VALUES – CONCEPT, TYPE & SOURCES

2.2.1 Concept of Values: A value may be defined in terms of having worth or of being valuable. In this sense, we can say that goodness and beauty are values where as evil and ugliness would be disvalues. “Just as a statement becomes true to the degree that it helps to make a precarious, problematic situation less precarious and muddled, so an object acquires value when it is chosen to achieve a purpose or to remove a difficulty or to further an interest.”

Values are that which guide our behaviour and put meaning into our existence.

2.2.2 Definition of Values

Allport’s view: “The term value means the relative prominence of the subject’s interest or the dominant interest in personality.”

Handerson's view: "Values are the ideals, beliefs, or norms which a society or the large majority of a society's members hold."

R.K. Mukerjee's view: "Values are socially approved drives and goals that are internalized through the process of conditioning, learning or socialization and that becomes subjective preferences, standards and aspirations."

In the light of various definitions and principles of determination of values the following conclusions can be drawn regarding the meaning and nature of values –

- 1) Values relate to the aims of human life.
- 2) Our conduct is motivated by our values.
- 3) Value is the act of cherishing something.
- 4) Value is the co-operative result in an interaction between personal and impersonal elements.
- 5) Creation and presentation of value is an important purpose of man.
- 6) The greater the consideration and importance of values, the better is that social group.
- 7) Values aim at perfection, self-realization, satisfaction, perfection and development, integrity etc.

2.3 TYPES OF VALUES

Values seem almost endless in their variety and it is very difficult to present them in a certain set of classification. Therefore more than one type of classification is required for presentation.

2.3.1 Values as classified by Walter G. Everett

1. **Economic values:** These are indicated by market price and they include all purchasable things. Economic values are instrumental in the sense that they are used as means to obtain other values. Some writers do not believe that these are values in the strict sense, but only in a secondary or derivative sense.
2. **Bodily Values:** These values minister to the health, efficiency and beauty of the physical life.
3. **Values of Recreation:** These refer to the values of play and leisure enriching the life.
4. **Character Values:** Under this we may include the whole range of desirable personal and social virtues including justice, self control and truthfulness.
5. **Values of Association:** These may also be collect as the social values as that include numerous forms of human associations – from friendship and family life to worldwide relationships.
6. **Aesthetic Values:** Beauty of nature and works of art are the aesthetic values.
7. **Intellectual Values:** Values of knowledge and quest for and attainment of truth are included in these values.
8. **Religious Values:** Religious values include worship devotion and commitment to that which one believes is the highest values.

Parker's Classification of Values

Parker classified values on the basis of interest in following groups:-

1. Biological Values

2. Economic Values
3. Affective Values
4. Social Values
5. Intellectual Values
6. Aesthetic Values
7. Moral Values
8. Religious Values

2.3.2 Modern Classification of Educational Values

Brubacher, in his book, “Modern philosophies of education” has divided educational values into two categories:-

- (i) Related to likes or immediate values.
- (ii) Related to intelligent likes or remote values.

I. Immediate values: These values are those which fulfill the biological and psychological needs of children. Only immediate objects satisfy these values. The remote objects have no relevance.

For e.g. a child having an interest and liking for fine arts, shall be able to satisfy his artistic taste by practicing artistic activities only. In short, these values are related to immediate needs and their fulfillment of achieve immediate self-satisfaction.

II. Remote values: These values are closely related to intelligent and rational needs. It is a matter of common experience that each programme of school satisfies the diverse needs of teacher and children but only some of these needs are important. It

is also a fact that all these needs are not likely to be satisfied. Thus each person has to make an intelligent selection out of all these needs are not likely to be satisfied. Thus each person has to make an intelligent selection out of all these needs and try to achieve maximum advantage from all the activities of the school. These values can be further divided into two categories namely instrumental values and intrinsic values -

(1) **Instrumental or extrinsic values:** Instrumental values are of worth because of their consequences. They are instrumental in realizing some other values. In other words, they are means to the attainment of other objects. They are good for some higher end. Brubacher's view, "Intrinsic values are values that are judge good, because they are good for something."

(2) **Intrinsic values:** Whereas instrumental value is of worth because of its consequences, an intrinsic value is of worth on its own account. Intrinsic values are end in themselves. They are permanent and ultimate values. According to Brubacher, "Intrinsic values are values, which are judged good not for something else, but in and of themselves."

These values are complete in themselves and not dependent upon anything external. They are not subjective but objective in nature.

2.3.3 Another type of values

- Social values
- Moral values
- Cultural values
- Secular values

2.3.3.1 Social values: Man is a social being. He lives in the society. It is the society which makes him socialized and cultured. Almost everything that he learns, is acquired from the society.

Social values have been evolved by the society to make life more safe, comfortable, civilized and worthy living. Different social values are outlined as under:-

- (i) **Social conformity:** It means to act according to social norms, standards, traditions, expectancies & acceptances. Due to social sanctions & punishments, a person learns to behave in conformity with social rules, norms and expectations.
- (ii) **Discipline:** Discipline is an essential condition of successful social life. It generates virtues which give essence to society and strength to nation. discipline should be internal, self imposed, positive and constructive.
- (iii) **Social sensitiveness:** Everybody in the society should be socially sensitive. Social sensitiveness helps the person in leading good social life.
- (iv) **Altruism:** It implies concern for others, social and sacrificing one's own interest. On the foundation of altruism are built an individual's social relationships, his interest in others and his sense of responsibility.
- (v) **Toleration:** A person should tolerate the views of others.
- (vi) **Social adjustment:** A person should make adjustment to members of various social groups.
- (vii) **Social loyalty:** A person should be loyal to family members, friends, neighbours and other associates.

- (viii) **Social justice:** A person should be in favour of social justice. He should make effort to ensure social justice in the social group.
- (ix) **Panchsheel of values:** Social values can also be mentioned by giving the following five values called Panchsheel of values – (a) cleanliness – internal & external (b) truthfulness (c) co-operation, (d) equality (e) hardwork.
- (x) **Other social values:** Some other social values are – courtesy, devotion, friendship, good manners, helpfulness, kindness, respect of others, team work etc.

2.3.3.2 Moral values: Morality signifies a code of ethical principles which are essential for leading a noble life. Moral values are important for the life of an individual. Morality is the base on which character is formed. Morality is the only balm which can heal the wounds of humanity. The following are the moral values:-

- (i) **Honesty:** ‘Honesty is the best policy’ is a famous saying. Honesty is the basis of character and human interactions. It should be deliberately inculcated among children from the childhood period.
- (ii) **Truthfulness:** Truthfulness has a unique importance in life & education. A person should be truthful to his family, friends, neighbours, society, to his state, to his country and to the humanity at large.
- (iii) **Moral stability:** A person should be morally stable and consistent. No person can be completely human without moral stability. Morality should be developed from within.

- (iv) **Good character:** Good character and conduct are important moral values. Self control, reliability, persistence in action, sincerity, tolerance, justice and significant moral values which form part and parcel of character.
- (v) **Other moral values:** Good manners, kindness, non-violence, purity, sympathy, social service, simple living high thinking, self-discipline etc.

2.3.3.3 Cultural values: Every culture has some value system. According to MacIver & Page – “Culture is the realm of styles, of values, of emotional attachments, of intellectual adventures. Important cultural values are –

- (i) **Faith in God:** Belief in the existence of God is the first fundamental of Indian culture. He is truth and love, ethics and morality, source of light and life. He is a personification of Sat, Chit and Ananda.
- (ii) **Spiritualism:** In Indian culture, great importance has been attached to Indian culture. Truth, beauty and goodness are spiritual values. Spiritualism gives real strength to human soul and mind. Spiritualism will end chaos, disorder, destruction, selfishness, exploitation and aggression in this world.
- (iii) **Non-violence:** Non-violence includes charity, humility, love, patience, purity of heart and freedom from passion of thought, world and action. It implies complete freedom from violence i.e. freedom from hate, anger, vanity and ill will. Non-violence inspires to love all creatures. It purifies the spirit.
- (iv) **Tolerance:** We have implicit faith in toleration. Toleration is an important characteristic of our culture. We are tolerant, broad-minded and peace-loving towards the people of other creeds living in our neighbourhood, state and country.

- (v) **Simplicity:** Simple living and high thinking is an other important trait of Indian culture. In the morning mostly and often enough in the afternoons, people attend Kathas i.e. reading from scriptures, commentaries or sermons by saints.
- (vi) **Social service:** We render social service on occasions of marriages, death, earthquakes, disasters, havocs by fires or storms or cyclones. Social service propels man towards God.
- (vii) **Dignity of manual work:** Dignity of manual work is emphasized in Indian culture. It is absolutely necessary for life. It is the basis for socially useful and productive work.
- (viii) **Niskama Karma:** It is also an important value of our culture. It is the central teaching of the Gita. It means an action in identity with the divine will or to be a successful instrument in the hands of divine power.
- (ix) **Courtesy:** Courtesy has unique importance in Indian culture, courtesy refers to -
- (i) Show respect to parents, teachers etc.
 - (ii) Appreciate the smallest help given by others.
 - (iii) Speak politely.
 - (iv) Avoid using harsh and abusive language.
- (x) **Other cultural values:** Forgiveness, brotherhood of man and fatherhood of God, truthfulness, secularism, purity etc.

2.3.3.4 Secular values

- (i) **Mutual understanding:** Mutual understanding is essential among the people having different customs, faiths and religions. It is essential for successful and peaceful living.
- (ii) **Mutual co-operation:** Value of co-operation should be developed in the people. It promotes group living.
- (iii) **Tolerance:** Secularism implies tolerance. Tolerance is an important secular value. All types of physical, social, economic, cultural, political and other differences in language, thoughts, habits, food and dress are tolerated.
- (iv) **Appreciation of universal truths:** Secularism appreciates universal truths revealed by different religions. Most of the religions hold the view that service to humanity is service to God. Dignity of the individual should be developed.
- (v) **Character:** Secularism is the foundation for the development of character and morality. It includes humanity, honesty, truthfulness, courtesy, sympathy, spirit of service and sacrifice which form a noble character of man and develops his personality.
- (vi) **Humanitarianism:** Secularism stands for peace, goodwill and understanding. It helps in fostering the brotherhood of man and the unity of the world. It encourages the policy of live and let live.

Conclusion

Above mentioned are the various types of values including moral, social, cultural and secular values. All these are necessary for the complete development of personality.

Check your Progress-1

1. Define values
2. Write short notes on
 - a) Immediate values
 - b) Remote values
3. What are the moral values? Explain any five moral values.

2.4 SOURCES OF VALUES

- I. Religion
- II. Philosophy
- III. Literature
- IV. Social customs
- V. Science

I. Religion: Etymologically the word 'religion' is derived from the word '**religare**' which means "**to bind man to man**".

Religion is the sum total of all the desirable social, moral and spiritual values embodied in our conduct, character and life.

Different religions propagate different values. Analyzed and properly understood, almost all religions lay emphasis on the same values.

Hindu religion advocates self-realization or '**MOKSHA**'.

Christianity, Islam, Sikhism emphasise a particular way of life based on the doctrines and principles of respective religions.

All the religions of the world recommend the following common values of life –

- (i) Simplicity
- (ii) Pursuit of truth
- (iii) Dignity of labour
- (iv) Tolerance
- (v) Broad-mindedness
- (vi) Welfare of mankind
- (vii) Holy life
- (viii) Attainment of bliss – Moksha
- (ix) Purity & simple living

II. Philosophy: Philosophy of life is another important source of values. Philosophy involves deep and critical thinking and thus not is able to have its own list of different values. Values of life change with the change of time and change of philosophy. Thus idealism is in favour of values of life, such as TRUTH, GOODNESS & BEAUTY. Different philosophies of life and education like materialism, naturalism, realism, pragmatism recommended particular values of life based on their own fundamentals.

III. Literature: Literature is also an important source of values. Literature and social life are closely inter-linked. Values of social life thus stand reflected in the different forms of literature, such as essays, stories, poems, prose writings etc.

The study of literature affects the mind of the learner suitably. The study of good literature affects on the personalities of the youth.

Literature determines the following types of values:-

- (i) Literary values
- (ii) Social values
- (iii) Scientific values
- (iv) Moral values
- (v) Human values
- (vi) National values
- (vii) Spiritual values
- (viii) Democratic values

IV. Social customs: Social customs, such a social functions, cultural heritage, social beliefs, social practices advocate different types of values. Since the society goes on changing with the passage of time, the same way the values also go on changing.

Thus social customs are significant source of values. Social customs include social mores, manners, social heritage, modes of thinking and conduct, modes of worship, institutions of marriage, joint or nuclear family, skills, professions, art and various aspects like music, dance, painting etc., school library, commerce and industries, cinema halls. All these are advocate different types of values.

V. **Science:** Apparently science seems to be against religious beliefs and thus there is end of all good values. Actually science provides us with a new set of values which have their own utility and usefulness.

Since is a social activity, a social institution and an important source of values. Science has played a tremendous role in our lives and is now changing our entire existence in such important aspects of health, education, production, transportation, communication, occupational trends, centralization and national policy.

Science influences material and non-material aspects of culture including religion, philosophy, literature, educational and recreational institutions, economic and political institutions and other cultural patterns.

According to **Barber**, the values more favourable for science are the following:-

- (i) Rationality
- (ii) Utilitarianism
- (iii) Universalism
- (iv) Individualism
- (v) Progress and Meliorism

In brief, science is an important source of following types of values:-

- Source of moral values (Honesty, tolerance, self reliance, truthfulness etc.)
- Source of aesthetic values (truth, beauty, goodness)
- Source of cultural values (tolerance, courtesy, dignity of manual work, social service).

- Cultivated scientific attitude (critical thinking, keen observation, open mindedness, intelligent judgement, free from false belief etc.)

Conclusion

Above mentioned are different sources of values including social customs, science, literature, philosophy, religion. All these are sources of different types of values like – cultural, moral, aesthetic, scientific values and human values etc.

SADBHAINA

2.5 NEED / IMPORTANCE OF VALUE-ORIENTED EDUCATION

At present, when social, moral, cultural and spiritual values are disintegrating, when religion is losing its hold, when power and knowledge are being misused for vested interests, when nations do not trust one another, when black marketing, corruption, barbarism, violence, indiscipline are fast spreading. It is essential that education should be value-oriented. Only value-oriented education can promote individual and social welfare, love, peace, good will and understanding.

We can sum up the need and importance of value-oriented education under the following points:-

- (1) Moral development
- (2) Cultural development
- (3) Development of wider attitude
- (4) Development of democratic qualities
- (5) Sublimation of instincts
- (6) Resolving, Conflicts
- (7) Co-operative living
- (8) Basis of humanitarianism
- (9) Decoration of soul
- (10) Maintaining harmony

ROLE OF EDUCATION FOR INCULCATING VALUES AMONG STUDENTS

Inculcation of Values: There are different approaches for inculcating values in others, which are briefly explained here below:-

(a) Direct and Indirect Approach: Direct approach means teaching values directly to others. Here efforts are made cautiously to teach different values to others. The approach may work for something but many a time it has its disadvantages. There may be reaction of the learners and sometimes they may give opposite opinions. That will prove rather more dangerous.

Indirect approach of teaching the different values is more convenient and effective. Here teaching is done unconsciously. In day to day situations, learner learns values incidentally.

(b) Formal & Informal Approach: When the learners are taught about difficult values by using formal ways, it may not have greater effect. Here, material from books are taught with the motive of teaching certain values. Television is shown by using formal situations in order to inculcate different values.

On the other hand, the learner or the receiver of values is unaware of everything. He reads some material from the books and is able to pick-up values of life incidentally. This type of learning is of greater value and lasts longer.

(c) Curricular & Co-curricular Approach: According to curricular approach, separate syllabus is framed which aims to teaching different values to the learners. The syllabus is prescribed and teaching is done to finish the syllabus. In the text books, the different values may be integrated in different chapters. Thus the students have curricular programme which helps them to learn different values.

According to co-curricular programme, different activities such as singing, poem recitation, drama, debate, declamation contest, essay writing competition, etc. are

organized with the main motive of inculcating different values of life in the youth. There can also be social service activities, physical exercises, games and sports, different activities will help in the inculcation of values.

Role of the teacher: Teacher can prove very useful in inculcating values among the students in the following ways:-

1. **Effective methods of teaching:** During teaching, the teacher should emphasize value-oriented outlook. He should make all efforts for inculcating social, moral, cultural and spiritual values among the students.

While teaching different subjects, specially social studies and languages, the teacher can put emphasis on ideas pertaining to values of cultural heritage, democratic citizenship, national integration, harmony between different communities and unity of all religions.

2. **Value oriented outlook:** Teacher can inculcate values among students only if he himself is an embodiment of values. Hence teacher must have value-oriented outlook. It is rightly said that the key factor in any scheme of value-oriented education is “the impact of the personality of the loving & honest teachers who endeavour to practice, sincerely the fundamental values of life.”

3. **Organizing Co-curricular activities:** For inculcating values among students, teacher should organize various types of co-curricular activities which we have listed below:-

- (1) **Morning assembly:** Morning assembly should be held daily in all the educational institutions. It can be of 15 to 30 minutes duration. Activities of morning assembly should include prayer, singing of patriotic song, brief ethical speech by a student, a teacher or the head, reading from the scriptures or great literature of the world.

- (2) **Compulsory subject:** Value education should be made a compulsory subject in all schools and colleges. The essential teachings of great religions like Hinduism, Sikhism, Buddhism, Jainism, Islam, Christianity etc. should be taught in the educational institutions.
- (3) **Redesigning the curriculum:** In order to inculcate values the curriculum should be redesigned, various subjects like history, geography, civics, languages, literature art and music etc. should be taught from the point of view of our social, moral, cultural, spiritual and national values, deeds and achievements.
- (4) **Resigning the text books:** There is an imperative need for redesigning books on Indian history, geography, civics, literature and language etc. leading the students to appreciate and imbibe social, cultural, moral, aesthetic, economic, political and spiritual values. Thus the text-books should be value-oriented.
- (5) **Extension Lecture:** Extension lectures based on value oriented education should be arranged in the educational institution. Experts should be invited to deliver speeches on value-oriented education.
- (6) **Declamation contests:** Declamation contests should be organized in the institution on themes related to social, moral, cultural, aesthetic and spiritual values of life. Participation in the contest by way of speakers and also by way of audience will have a good impact. Different institutions should be encouraged to participate in these contests.
- (7) **Skits & Dramas:** Skits and dramas may be organized in the institution on themes related to values of life – social, moral, cultural, aesthetic and spiritual values.

- (8) **Book exhibitions:** Book exhibitions on literature related to moral, social, cultural, aesthetic and spiritual values should be organized in the institution by extending invitation to publishers and booksellers of this area of knowledge.
- (9) **Art & Painting exhibition:** Art & painting exhibitions on themes related to moral, social, cultural & aesthetic values etc. should be organized in the educational institutions. Painting of distinguished artists depicting art, culture and values of life of people should be displayed.
- (10) **Art & Painting competition:** On the spot, art and painting competitions may be organized on themes related to different types of values. Students of different age group may be invited from different institutions of the region or state. Prizes may be given for excellent performance.
- (11) **Celebration of birthdays:** Educational institution should celebrate the birthdays of great men and women of various nations like Guru Nanak, Guru Gobind Singh, Buddha, Christ, Lord Krishna, Mahatma Gandhi, Tagore, etc.

It will help in the inculcation of moral, religious, social, cultural and spiritual values among the students and the teachers.

- (12) **Celebration of International Days:** International days like U.N.O. Day, Human Rights Day, World Health Day, World Peace Day should be celebrated in the educational institutions.

Celebration of these days will be helpful in inculcating noble value.

- (13) **Use of mass media:** Media like educational films, newspapers, radio and television can work wonders in this field. It should be a regular feature of the school to show value-oriented films to the students and the community.

- (14) **Value oriented magazine:** School should bring out a value oriented magazine or journal. Help of voluntary organizations can be sought. Suitable articles on the theme of values in life can be invited for publication. It can be bi-annually or yearly.
- (15) **Value oriented prizes:** Prizes may be given to deserving persons for showing gallantry, bravery, honesty, truth etc. in social gathering.
- (16) **Value oriented projects:** The following projects for value-education may be started in the school under the guidance of efficient teachers:-
- (a) **Co-operative store:** The students may start a co-operative store. Books & stationary on concessional rate / whole sale rate may be purchased and sold to all the students studying in the school on no-profit no-loss basis. It will make the students hard workers. They will understand this business and the margin of profit.
 - (b) **Co-operative canteen:** Some students may start their school canteen on no-profit no-loss basis. Different groups of students may control it turn by turn and make its functioning successful.
 - (c) **Co-operative bank & post office:** Students co-operative bank & students' co-operative post office may be set-up.
- (17) **Girl guiding scouting & national service scheme (NSS):** Girl guiding, scouting & NSS should be popularized. Their programmes and activities should be effectively organized. The students interested in social service in the hospitals, in the social festivals, in the villages, in the slum areas, at the railway station, at the general bus stand can do a lot.

Check your Progress-2

1. Explain philosophy as source of values.
2. What are the need and importance of value-oriented education?

CONCLUSION

It can be concluded that values are master minds which give direction to one's strivings, values represent feelings, wants, interests, attitudes, preferences and opinions about what is right, just, fair or desirable. Values cannot be taught through words or books, but can be inculcated in the students through the daily life of teachers, parents, neighbours, friends and society. Hence we must be conscious at every moment of life.