

DIFFERENT AIMS OF EDUCATION

The Vocational Aim

The vocational aim is also known as "the utilitarian aim or the bread and butter aim." The above stated ideals of education are useless unless these aims enable us to procure the primary needs of our life- food, shelter and clothing. Education must help the child to earn his livelihood. Education, therefore, must prepare the child for some future profession or vocation or trade. The vocational aim is a narrow aim of education. Therefore, the vocational aim is not a complete aim by itself.

The Knowledge or Information Aim

Educationists who hold the knowledge or information aim of education justify their stand with powerful arguments. They argue that knowledge is indispensable for all right action and it is the source of all power. "It is knowledge which makes a realist a visionary successful in any profession.

The Culture Aim

The cultural aim of education has been suggested to supplement the narrow view of knowledge aim. The cultural aim of education is no doubt a nice aim as it produces men of culture. But it is ambiguous and has too many meanings. It cannot serve as the major aim of education.

The Character Formation Aim or the Moral Aim

Character is the cream of life and, as such, it should be the aim of education. Vivekananda and Gandhi both emphasized character building in education. Character formation or moral education is concerned with the whole conduct of man. The Secondary Education Commission (1951-52) has rightly remarked: "character education has to be visualized not in a social vacuum but with reference to contemporary socio-economic and political situation." Therefore, we can conclude that only character building cannot be the aim of education.

The Spiritual Aim

The idealist thinkers have opined that the spiritual development of an individual should be the supreme aim of education. Mahatma Gandhi has attached great importance to spiritual values in education.

The Adjustment Aim

Adjustment is the primary rule of human life. Without adjustment to environment none can survive. Life is a struggle for adjustment. In the words of Horney: "Education should be man's adjustment to his nature, to his fellows and to the ultimate nature of the cosmos."

The Leisure Aim

"Free and unoccupied time" of an individual is generally known as leisure. It is a time when we can use it in a creative way. During leisure we can pursue an activity for own sake and not for earning a living, which is dull and monotonous. During leisure we can also regain our lost energy and enthusiasm. Leisure can make our life dynamic and charming.

The Citizenship Training Aim

A citizen has to perform multifarious civic duties and responsibilities. Children should be so trained by education that they can successfully discharge their various civic duties and responsibilities. The Secondary Education Commission in India (1951-1952) has greatly emphasized citizenship training in schools. Such training includes the development of certain qualities to character such as clear thinking, clearness in speech and writing, art of community living, co-operation, toleration, sense of patriotism and sense of world citizenship.

The Complete Living Aim

Some educationists have insisted upon the need of an all-comprehensive aim of education. This viewpoint has led to the development of two aims- "the complete living aim" and the "harmonious development aim." According to Horney "there is no one final aim, subordinating all lesser aims to itself... There is something in all these aims but not everything in any one of them."

The Harmonious Development Aim

Educationists are of the opinion that all the powers and capacities inherited by a child should be developed harmoniously and simultaneously. Gandhiji is a strong advocate of the harmonious development

The Social Aim

From the above discussion it is clearly evident that no individual can live and grow without social context. Individual life became unbearable to man and that is why he formed society. Individual security and welfare depend on the society. Individual improvement is conditioned by social progress. Education should make each individual socially efficient. A socially efficient individual is able to earn his livelihood.

Aim of Education In India

Educational aims in India should be judged in relation to the lives of the Indian people. Indian civilization is one of the ancient civilizations of the world.

Aims of Education in Ancient India

The aim of education in ancient India was the ultimate outcome of the Indian theory of knowledge and the corresponding scheme of life and values. People in ancient India were greatly impressed and affected by the fact of death as the central fact of life. Their one aim of life was to solve the problem of death by achieving knowledge of the whole truth of which life and death are arts and phases. The aim was not simply abstract and theoretical. There were practical and concrete aims too. The first was the acquisition of knowledge. This was evident in the Vedic period. Inculcation of social and civic duties in the minds of the students was also regarded as an important aim of education in those days. Education for occupation was another important aim. Character training and moral education was regarded as very important aim of ancient Indian education.

Aims of Education in Medieval India

During medieval age religion was the main guiding force in life and society. Medieval civilization centered round religion. The Muslim rulers of India generally took a keen interest in education, and many of them founded schools, colleges and libraries in various places in their kingdoms. The mosque was a center of instruction and of literary activity. Muslim education included those eternal teachings and values of the Quran and Haditha, which would promote moral and spiritual knowledge. Islamic education aimed at both physical and mental development of the students. Thus, it aimed at total development of personality of individual.

Aims of Education in British India

The British uprooted the indigenous system of education in India with definite intentions. The educational system established by the British was colonial in character. It was designed to prepare Indians only for taking certain subordinate positions in Government offices. It was not intended to develop among the people capacities to take leadership and initiative in different walks of life. The main educational objective can better be understood from the following declaration in the educational policy of Lord Bentinck (1835): "We want a class of persons Indian in blood and colour but English in tastes in opinion, in morals and intellect." The Wood's Despatch declared almost the same policy. The aim of British education was to inculcate European knowledge in the minds of the Indians.

Aims of Education in Independent India

After independence the Indian leaders realized the inherent defects in the system of education introduced by the British. Universalisation of education was the need of the hour. Education must be linked with national development in all directions. With these national goals in view the Government in independent India set up different committees and commissions for educational reforms in the desired lines. These committees and commissions have formulated educational aims and objectives.

Indian University Commission

Just after independence an education commission was set up to enquire into the various problems of education, particularly higher education, and to recommend proposals for its improvements. It is commonly known as Radhakrishnan Commission as Dr. Commission, 1948-49. This Commission has given many important recommendations regarding higher education. It has also formulated the aims of education of India.

Secondary Education Commission

For reconstruction of Secondary Education, Secondary Education Commission was set up (1952-53) under the chairmanship of Dr. Lakshmanswami Mudaliar, a noted educationist and ex-Vice Chancellor of the Madras University. The Commission has made important recommendations for the reconstruction and development of secondary education in the country. The Commission formulated the following aims of Secondary Education after considering the dominant needs of India. These are, mainly, four:

1. Developing Democratic Citizenship

The adoption of the goals of democracy and socialism necessitate the development of habits, attitude and qualities of character, which will enable its citizens to bear worthily the responsibilities of democratic citizenship. Among these qualities, which are to be fostered through curricular and co-curricular activities in secondary schools, are:

- The capacity for clear thinking (clearness in speech and writing);
- The scientific attitude of mind;
- Receptivity to new ideas;
- Respect for the dignity and worth of every individual;
- The ability to live harmoniously with one another
- A sense of true patriotism; and
- A sense of world citizenship.

2. Vocational Efficiency

One of the urgent problems of the country was to improve productive efficiency and to increase the national wealth and thereby to raise the standard of living. In this respect the commission recommended fostering dignity of manual labour and promotion of work and technical skill for the advancement of industry and technology.

3. Development Personality or Character

An important aim of democratic education is the all-round development of every individual's personality. This requires that education should take into account all his needs- psychological, social, emotional, and practical and cater to all of them. It should provide in him the sources of creative energy so that he may be able to appreciate his cultural heritage, to cultivate rich interests, which he can pursue in his leisure, and contribute in later life to the development of this heritage. Hence,

education should be so organized that subjects like life, art, craft, music, dancing and the development of creative hobbies should find place of honour in the curriculum.

4. Education for leadership

Since the youth of today assume leadership in different walks of life tomorrow, special function of the secondary education is to train persons who will be able to assume the responsibility of leadership in social, political, industrial and cultural fields. To achieve success in this work, the qualities of justice, courage, discipline, tolerance, wisdom, sacrifice, initiative, understanding of social issues, civic as well as vocational efficiency should be developed in the young men and women of our country.

The Indian Education Commission on Educational Aims (1964-66)

In July 1964 the Government of India set up an Education Commission to overhaul and reconstruct the entire field of Indian education under the chairmanship of Dr. D. S. Kothari. The Commission submitted its comprehensive report in July 1966. According to it education should aim at:

- Increasing national productivity;
- Achieving social and national integration;
- Accelerating the process of modernization;
- Cultivating social, moral and spiritual values.

National Policy of Education 1968

The Government of India after considering the Report of the Education Commission tried to formulate a national policy of education. With this report Parliamentary Committee on education was set up in 1967. This Committee approved the recommendations of the Education Commission and formulated a national policy of education in 1968.

National Education Policy –1968- Challenge of Education Policy Perspective

After seventeen years of experiment an attempt was made to evaluate the national education policy, 1968. In 1985 the Government of India published and circulated a White Paper entitled "Challenge of Education: Policy Perspective." On the basis of these opinions and the evaluation of different Government agencies, The Government of India declared its new education policy under the title "National Policy on Education, 1986."

PROCESS OF EDUCATION

Education by Accretion or Storage

"According to this view, education is the process of gradually filling up the empty mind of the child with grains of knowledge. The teacher's mind and the books are the store-houses of mental granary of the child. This is called the gold-sack theory. The books and the teacher are the sources of the springs of knowledge. From these sources the stream of knowledge is to be piped into the empty vassal of the child's mind. This is humorously called the pipeline theory. Obviously education and knowledge is regarded as the ultimate educational aim.

The supporters of the theory of education by accretion hold that knowledge is essential means of prompting human welfare. With the invention of the conventional symbols of language, it was easy to record, preserve and to transmit human experiences systematically.

The theory is really narrow and unsound. It neglects the essential elements in the theory of knowledge. It regards knowledge as information of facts and statements to be condensed into compact and logical forms and memorized by the pupils.

This theory is quite un-psychological as it neglects the child who is to be educated, his innate equipments for bearing, his inherited potentialities, propensities, attitudes and abilities, the psychological processes and products of learning.

Education as formation of mind

Education as formation tries to form the mind by a proper presentation of materials. It is formation of mind by setting up certain association or connection of content by means of a subject matter.

Education as preparation

Education as preparation is a process of preparation or getting ready for the responsibilities and privileges of adult life- preparation for "complete living", this theory is the outcome of modern scientific tendency in education and has for its exponents men like Herbert Spencer, T. H. Huxley and others.

Education as mental discipline

The theory of mental discipline is a traditional concept of education. It was in vogue in the Western countries for many centuries. It is still highly popular even today in our country. According to this theory, the process of learning is more important than the thing learned. This theory is based upon the traditional "Faculty Theory" of psychology according to which the mind is divided into a good number of separate faculties such as memory, attention, reasoning, imagination, perception, thinking judgment etc. Johan Locke was the classic representative of this theory. The outer world presents the material or content of knowledge, through passively received sensations. After the simple stuff of experience is furnished by the senses, one's ideas, judgments, etc. are formed through the perfection of intellect.

Education as growth and development

It is a modern concept of education. Change is the law of nature. Man undergoes changes and transformations from cradle to grave. These changes may be of different types such as physical, mental, moral and emotional. Two factors, training and environment condition every change. The original nature of man can be changed either by training or by his reaction to the environment. Whenever there is change there is growth. Through change, a living organism can take entirely a new shape and this again gives him powers to grow. Thus, Growing is education and getting education is growing.

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These aims of edu. could be achieve in following ways:-

1. Curriculum decision :-
 - (i) Job oriented education
 - (ii) Productivity efficiency
 - (iii) Teaching different values to the learners
 - (iv) Science dominating curriculum
 - (v) Moral education
 - (vi) Environmental education
 - (vii) Yoga education

(*) Pedagogy at different stages of education or methods :-

Acc. to national emotion Integrating Committee the following points should be incorporated to meet the national inspiration.

At primary level :-

- Important premises should be given to prayer.
- Telling stories of great persons.
- Nationalist songs
- Social Studies
- Folk songs.
- Singing of national songs.